



photograph by Ven. Mishin Roelofs tando

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Friday, March 11th, 2011

Edited by Ven. Jinmyo Renge osho

The White Wind Zen Community:

An international community practising and teaching Dogen's Zen since 1985.

Quotes from teisho are run sequentially in the eMirror

Another meaning of wuwei or mu-i is the same as the Sanskrit term asamskṛta or unfabricated. Dogen zenji says something in the opening lines of his text Bendowa: Talk on the Whole-Hearted Way which echoes and amplifies what the Xinxin Ming says not only about not getting stuck by counting the sections of bamboo in a wall but also about moving in the One Way and being active through non-action. This is what I'd like to leave you with this evening.

Dogen zenji says,

The Buddhas and Tathagatas all have a subtle and unfabricated means of realizing complete and utter Awakening and transmitting the Teaching of Wonder. In transmitting it from a Buddha to a Buddha, its standard is Self-Enjoyment Harmonization. To enter this sitting up straight in zazen is the main gate. This Dharma is abundantly present in each person, but it is not manifested without practice or lived without realization. When you let it go, it fills your hands; it transcends the one and many. When you speak, it fills your mouth; it is beyond horizontal or vertical. All Buddhas continually abide here without fragmented perceptions. All beings are working here where perceptions and recognitions are without fixation. The devices and practice that I now teach manifest all things in original Awakening and actualize the singleness of reality as the path which leads out. And when you clear all barriers and release all limitations, how can you get stuck on sections of bamboo?

Please, this evening, enjoy yourselves.

- Ven. Anzan Hoshin roshi, concluding teisho 11: "Wuwei," from the series "Without Difficulty: Commentaries on Jianzhi Sengcan's Xinxin Ming: Words on Trusting Awareness," Sunday, May 14, 2006. (If strange characters instead of 漢字 hanji or kanji appear this means that you need to enable UTF-8 in your Character Encoding settings.)

Upcoming Events

Fusatsu

Chanting of the Precepts will take place on March 16th

March Two-day Sesshin

The March two-day sesshin begins at 8:00 p.m. on Friday, March 11th, and will end at 6:00 p.m. on Sunday, March 13th.

On Saturday, March 12th, associate and general students may attend a sitting held in the Zendo. Arrival time is 9:15 a.m. (in time for First Bell). The sitting ends at 11:30 a.m. Students attending are reminded to remain on the first floor.

Oryoki for General Students

On Saturday, March 19th, general students who attend the 6:00 a.m. formal sitting may participate in oryoki practice led by Jinmyo osho. Please register one week in advance by sending an email to schedule at wwzc dot org or leave a message on the Zen Centre office answering machine at 613-562-1568. Associate or visiting public students who are in retreat at the monastery on that day may also participate in oryoki.

Keizan-ki

March 21st is the memorial for Keizan Jokin zenji.

Dharma Assembly

On Saturday, March 26th, Ven. Jinmyo Renge osho will lead a Dharma Assembly which will begin at 9:30 a.m. (please arrive by 9:15, in time for first Bell) and will end at 9:00 p.m. Dana is \$40.00, which includes two meals: lunch and supper. Participants are asked to bring clothing and shoes appropriate for samu practice. To register, please send an email to schedule at wwzc dot org or leave a message on the office answering machine at 562-1568. Dharma Assemblies are open to all students.

The general sitting that would ordinarily take place from 9:30 to 11:40 on Saturday morning will be cancelled due to the Dharma Assembly.

Hermitage

The Roshi will begin a period of hermitage on Wednesday, March 30th, which will end on Sunday, April 3rd, when he leads monastics in Acalanatha Sadhana.

Introduction to Zen Workshop

The next Introduction to Zen Workshop will take place at Dainen-ji on Saturday, April 2nd. For more information please see:

<http://www.wwzc.org/content/introduction-zen-workshop-ottawa>

For information concerning our Long-distance Training Program, please visit this Web Page:

<http://www.wwzc.org/book/long-distance-training-program>

Recorded Teisho Schedule

-Saturday, March 12, 2011 general sitting: Every Breath You Take: Ven. Shikai Zuiko sensei's Comments on "The Practice of Purity": Book Eleven of the Avatamsaka Sutra Translated by Ven. Anzan Hoshin roshi and Ven. Shikai Zuiko sensei: "Reading part 2"

-Monday, March 14, 2011 general sitting: Round and Bright: Zen Master Anzan Hoshin's Commentaries on Koun Ejo zenji's "Komyozo Zanmai: "In the Hot Seat" (teisho 9 of 22)

-Thursday, March 17, 2011 associate sitting: This World of Ten Directions: Zen Master Anzan Hoshin's Commentaries on "Ikka Myoju": "This One Phrase" (teisho 2 of 10)

Current Dharma Talk

On Saturday, March 5, 2011, Ven. Shikai Zuiko sensei presented "Seeing a Castle", Dharma Talk 100 in the series "Every Breath You Take: Ven. Shikai Zuiko sensei's Comments on "The Practice of Purity": Book Eleven of the Avatamsaka Sutra Translated by Ven. Anzan Hoshin roshi and Ven. Shikai Zuiko sensei".

Retreats and Training Sessions

Jason Gregoire started a training session on Wednesday, March 9th that will end on Thursday, April 21nd.

Missed Sittings and Teisho

Teisho presented at general and associate sittings which are part of a series need to be listened to in the correct order and with none missed out. If a student misses a sitting then it's necessary to borrow a copy of the missed teisho from the library or download it from the WWZC Media Site as soon as possible, so that the continuity of what is being presented is not disrupted. The weekly list of recorded teisho played at sittings is posted on the web site at <http://www.wwzc.org/book/teisho-schedule>

To Schedule a Retreat

Please visit this Web page for information about scheduling a retreat and an explanation of the different kinds of retreat (duration and timing) you can sit: <http://wwzc.org/book/schedule-retreat>

Who, What, Where, When, & Why? Unfolding the “Mystery” of Monastery Objects by Shikai Zuiko o-sensei



photograph by Nathan Comeau

The densho hanging outside the Shuryo is a miniature, only 6 1/2 inch by 4 inches, of cast bronze bonsho, the traditional big Japanese temple bells one of which, Rengein Tanjyoji Temple's Flying Dragon bell, weighs 82,000 lbs. Densho and bonsho are struck to communicate over distance. Just as the tone of bonsho changes with age, the season, and the state of those who strike them so does the tone of densho. Densho like bonsho have no clapper. Tree branches were made into strikers for the three densho currently in use at Dainen-ji. Larger bonsho, such as the one on Mt. Hiei outside the Ancestor's Hall which I had the opportunity to sound, use a tree trunk suspended on a couple of chains as a striker. The bell ringer pulls and releases the striker.

The densho hanging in Dainen-ji are struck by students requesting entry to the Zendo, the first floor library, and the Shuryo, for daisan and practice interviews. After noting the placement of the striker (so it can be put back in exactly the same way) the student brings the hands together in gassho monjin, bows, straightens, picks up the striker with the right hand keeping the left in gassho and strikes once. The striker is replaced exactly as it was found and the student bows to finish. The teacher or practice advisor waiting inside the practice room will have rung the gong in response and the student may now proceed into the Shuryo in the case of the densho in the photograph, for the interview or daisan. The form for ringing the densho, as all forms, provides instruction on how to use the bodymind in different situations to provide the student the best possible chance to see "how they are" and therefore provides numerous opportunities for practising mindfulness. Over the past 23 years I've seen many patterns arise for students over striking the densho. It's amazing how an individual can be literally weakened in some cases and inhibited by unquestioned assumptions about how they are; don't know how to strike, afraid to make a loud noise, what will I say or so focused on the idea of problem, that they are not noticing the strength with which the striker must strike the gong to make a sound that can be heard inside the practice room. As with all of practice any moment of noticing anything at all is the moment to practise basic mindfulness.



Office of the Tenzo

Dogen zenji taught that the work of preparing and serving meals was "a matter for realized monks who have the mind of the Way or by senior disciples who have roused the Way-seeking

mind." In alignment with this, part of Zen Master Anzan Hoshin's samu for the Community involves personally overseeing the activities of the ancient office of tenzo. Jinmyo Renge osho serves as tenzo and Mishin tando and Saigyo chiden offer assistance as tenzo-anja. The following meals were prepared during the week of O-sesshin by Ven. Jinmyo Renge osho:

Monday yakuseki:

Chilk myeon (black arrowroot noodles) with chopped Korean pear, romaine lettuce, scooped English cucumber, plum tomatoes, dressed with soy sauce, sesame oil, mirin, Sichuan peppercorns, dried red chiles, black fermented wheat paste; sliced aburage tofu and cubes of silken tofu with shitake and eryingi mushrooms braised in a silky sauce with vegetarian "oyster" sauce made from mushrooms; stir-fried bok choy sum with lime.

Tuesday yakuseki:

Round and sirloin beef roasts slow cooked with red wine, onion, and garlic; mug of beef broth; mixed grain (arborio, calrose, pearled barley, Korean white sticky rice, Lundberg Farm short grain brown rice, Sona Masoori, and basmati) with peas, corn, and butter; stir-fried eryingi and shitake mushrooms, cubanelle pepper and red bell pepper, white onion with butter and lime.

Thursday yakuseki:

Mushroom and barley stew (eryingi and shitake mushrooms, Spanish onion, Yukon Gold potatoes, baby carrots, garlic, red wine, soy sauce, thyme, cumin, porcini paste, pearled barley); toasted rosemary foccacia; slaw of shaved fennel, radicchio, white onion with a yogurt and parmesan dressing.

From Shikai sensei:

Hot potato salad with hot pickled peppers, dill pickles, sweet onion, mayonnaise, truffle salt; apple berry mango plum crisp with a low fat, high protein crisp topping of oats, walnuts, macadamia nuts, cinnamon and, cardamon; snickerdoodles



Thank You

If you would like to thank someone for a contribution they have made, please feel free to send an email to Jinmyo osho at rengo at Gmail dot com, but be sure to type "eMirror" in the subject line.

From Shikai sensei:

Thank you to Ryoshin for a drive to the aquarium supply store to pick up a giant filter for Lamont, Aubrey, Omar and Walter's 60 gallon tank; to Nathan for installing the new filter and for a very generous gift which paid for the filter and other supplies;

From Mishin tando:

Thank you to the Roshi for presenting the thousands of teisho, Dharma Talks, and classes over the past decades so that students now have so many resources for practice; to Francois Fournier and Gillian Higenbottam for archiving samu; to Doug Somers, Pierre Trahan, and Jason Gregoire for snow shoveling after the Thursday morning sitting.

From Saigyo chiden:

Thank you to the Roshi for the graphics used for recording of teisho and Dharma Talks. To Shikai sensei for teaching me to cut through patterns of rushing and for amazing monastery marshmallows. Thank you to Jinmyo osho for completely reorganizing the walk-in, the pantry food storage areas, kitchen freezer and basement chest freezer.

Thank you to Graham Mayeda for organizing delivery of the dumpster for the samu weekend and to Neil Porter, Sarah Goul and Bill Windover for regular samu.

From Chiso anagarika:

Thank you to Roshi for the incredible opportunity to be a laymonk. Thank you to Shikai sensei for demonstrating how to do a perfect Great Bow at almost 70 years of age (so there is still hope for the rest of us) and for her direct, dignified and heartfelt talk during Den-e. Thank you to Jinmyo osho for the incredible meals made while she was sick. Thank you to the residents and O-sesshin participants for allowing me to rest when needed. Thank you to Ryoshin for her example how to practise through thick and thin. Thank you to Muryo for books and for housing my car during the O-sesshin.

Bendowa eBook Available

A new translation by Ven. Anzan Hoshin roshi and Ven. Yasuda Joshu roshi, over thirty years in the making, of Eihei Dogen zenji's "Bendowa: A Talk on Exerting the Way" is available as an ebook in PDF format for free download from the web site. The Roshi has made it available under a Creative Commons license so everyone is free to copy and distribute it as long as it is not for commercial purposes, proper attribution is maintained, and the text is unaltered. The ebook is extensively annotated and provides the Japanese text. This text is the basis of the Roshi's current teisho series, begun during the last Rohatsu O-sesshin, "Drawn In, Moving Forth: Commentaries on Eihei Dogen zenji's Bendowa: A Talk on Exerting the Way" and just concluded last Friday evening of Rohatsu.

Download it here: <http://www.wzwc.org/translations/Bendowa-book.pdf>

Freedom and Tyranny eBook Available

"Freedom and Tyranny: A series of Dharma Talks and Zen Mondo presented by Ven. Shikai Zuiko osho", is now available for free download as PDF on the Great Matter page at <http://wwzc.org/node/64>. This paperback publication has recently sold out and Shikai sensei has generously proposed that it be made available as a free ebook. Everyone is free to copy and distribute it as long as it is not for commercial purposes, proper attribution is maintained, and the text is unaltered.

Ongoing Project: "All is Change"

Dainen-ji, being a 136-year-old building, is continuously in need of maintenance and the costs associated with this can be astronomical when such things as roof repairs or painting are needed. This is something that we cannot afford to do, yet must do and so the "All is Change" project has been created. The "All is Change" project is very simple. Most of us have a bowl or a jar or some other kind of container that we keep somewhere at home and fill up with loose change because it's too heavy to carry around. Many hundreds of dollars has been collected so far both in loose change and Canadian tire money which has been put towards the building maintenance fund. If anyone would like to contribute to this fund, each penny will be appreciated.