



photograph by Claude Schryer

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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

The One Way is all directions and it turns all around, passing through itself, as each breath enters and leaves, as each moment rises and falls, as the fiddle-heads of ferns unfurl and as birds settle onto a branch and fold their wings. Moving in the One Way means to be aligned with the numberless rhythms and songs beaten and sung by the dynamic activity of reality: the beating of the heart, the beating of wings, the beat of night's darkness and day's

light swinging across the planet's surface, the soundless song that rings as every sound.

There are so many colours, so many sounds, so many sensations, there is such an abundance of experiences present as every experience that self-image cannot keep up. If we are going to act out the pretence that we are doing the seeing, that the feeling of a self and the feeling-tones and thoughts that it generates are doing the seeing, then there is just too much for us to see. And so we only see a small section of what is actually seen. All of the colours and forms in all of their multiplicity and vividness and richness are there but, for us, there is only what we have focussed on and have generated some feeling about. "What a pretty flower." "What an ugly face." "Is she mad at me?" Then there are the sounds, the sensations, the movements, the actions, the responses to be made, the words to speak, the mouthful to swallow, the blood to pump, and the breath to be breathed. It is all too much for self-image to claim ownership of and so most of what is experienced is not even recognized to have occurred at all.

Aligning with this moment, being truly present to the presencing of reality, having no aversion to the senses, not recoiling from reality, there can be activity without the difficulty of having to be the agent of actions. Grass can grow, rain can fall, words can be spoken and heard, and all things all together can be without difficulty.

- Ven. Anzan Hoshin roshi, beginning teisho 12: "Not Holding the Mind," from the series "Without Difficulty: Commentaries on Jianzhi Sengcan's Xinxin Ming: Words on Trusting Awareness," Monday, 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 April 6th and 20th.

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

Sunday, March 20, 2011 formal sitting: SAKN Five Spheres of SAKN: "Any Questions?" (teisho 7 of 7)

Monday, March 21, 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 24, 2011 associate sitting: "The Point of the Posture and What It Points To": A Dharma Talk by Ven. Jinmyo Renge osho-ajari

Current Teisho

During the March 2011 Sesshin, the Roshi presented "The Lineage of Luminosity: Anzan Hoshin roshi's Commentaries on Keizan Jokin zenji's 'Denkoroku: Record of the Transmission of Luminosity': Part One: The Lineage in India:

Teisho 3: Sweet Plum, Sharp Thorns (March 12, 2011)

Upcoming Dharma Talk

On Saturday, March 19th, 2011, Ven. Shikai Zuiko sensei will present "Seeing a Capital", Dharma Talk 101 in the series "Every Breath You Take: Ven. Shikai Zuiko o-sensei's Comments on "The Practice of Purity": Book Eleven of the Avatamsaka Sutra Translated by Ven. Anzan Hoshin roshi and Ven. Shikai Zuiko o-sensei".

Retreats and Training Sessions

Muryo sat a partial retreat from 6:00 a.m. to 6:00 p.m. on Monday, March 14th, 2011.

Missed Sitzings 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://www.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

is used every day and has been since it was first acquired by Anzan Hoshin roshi in 1988. Cast of bronze, in Japan, in the mid 20th century, this 14 inches by 14 inches umpan first hung at Daijozan, then at Zazen-ji, and now at Dainen-ji. The simple triangular support was designed by the Roshi and crafted by the late Henry Daito Dawe. The umpan is simply decorated with a crest in the form of a lotus blossoming around its pistils. Part of the dark paint on the crest has worn away from years and years of strikes and the bright metal shines through. The umpan is sounded with a small hammer which hangs on the same peg as the umpan. The soft leather which covers the heads of the striker has been worn out and replaced innumerable times.

Various events in the monastery are signalled by different sequences and numbers of strikes. Morning Bells (Shinrei) at 4:55 am and Evening Bells (for Shushin-ge) at 9:10 pm are sequences both started by the large densho in the front hallway which is struck 12 times in the morning and 9 in the evening. In the evening this is followed by three strikes on the kaishaku, hand-held wooden blocks in the Zendo, then two sequences of 1 long and 2 short strikes on the umpan, and ending with 3 strikes on the densho. In the morning the 12 densho strike sequence is followed by two sequences of 1 long 2 shorter strikes on the umpan and ends in the Hatto with a number of strikes "rolling down" on the han. Associate and general sittings begin with a 3 part cluster of 4 strikes on the large densho followed by the two part sequence of 1 longer and 2 shorter sharper strikes on the umpan before the entrance of the doshi (the celebrant monastic who will perform the jokoh-e or incense offering).

At formal sittings, the Abbot and Teachers entry to the Hatto is announced by: the 3 part cluster of 4 strikes on the densho; the striking of the umpan by the Abbot in a sequence started by the two part cluster of 1 longer and then 2 shorter strikes followed by a longer two part or "roll-down" sequence of up to 40 strikes of increasing intensity ending with a definitive strike; which is a cue for the striking of the "heart beat" rhythm on the drum held by the shinsu which evolves into a nami or rolling wave; and ends with 3 strikes on the han, the wooden block, hanging in the Hatto. During sesshin and O-sesshin the 12 strikes on the densho are an unbroken sequence.

The Roshi performs the same two part cluster and double roll-down sequence to announce the beginning of dokusan, which is held in the Kaisando. Students called for dokusan with the Roshi request entry into the Kaisando by bowing, picking up the striker, and sounding the umpan once. The Roshi strikes a keisu gong in the Kaisando in response to the student's request and lets them know they may enter.

In other monasteries umpan can be used to signal different events including meals, as at Eihei-ji. An umpan in Myohon-ji in Omachi, Japan used for announcing the hour, was cast in 1337 and has been designated as an Important Cultural Property. The design of umpan has changed little over nearly 800 years and that same or similar shape can be seen portraying clouds in art from China, Korea, and Tibet.



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.

Monday yakuseki:

Yellow udon noodles fried with hon shimeji mushrooms, slivered ginger, sesame oil, soy sauce, and Thai red curry paste; tamarind soup with yuba (soy skin) knots; Chinese "tempura" tofu cakes; salad of romaine lettuce, mung bean sprouts, middle eastern heritage cucumbers, plum tomatoes, thinly sliced radishes dressed with sesame oil, memmi, lime juice, and wasabi.

Tuesday yakuseki:

"Jerk" chicken thighs and chopped breasts roasted with a blended mixture of basil, green bird chiles, garlic, cumin, black pepper, salt, and extra virgin olive oil; leek and eryngi mushroom soup with chicken broth, white wine, Dijon mustard, and thyme; sauteed Asian spinach with butter and grated parmesan; red cargo rice; slaw with green cabbage and white onion dressed with celery seeds, mayonnaise, Dijon, and lime.

Thursday yakuseki:

Dai gai choy (mustard greens) and whole small white mushrooms in a tom yum soup with tamarind, slivered ginger, and galangal; stir-fried Spanish onion, cubanelle pepper, and red

bell pepper, thick sliced atsuage tofu with a pad Thai chile sauce; curried red cargo rice cakes with peas and corn fried in butter.

From Shikai sensei:

Mini cappucino cheesecakes; feta biscuits; white bean, kale, and green tea soup; creamy cauliflower and garlic soup; berry apple crisp



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 rengezo at Gmail dot com, but be sure to type "eMirror" in the subject line.

From Shikai sensei:

Thank you to Ryoshin for a massage voucher; Doug Somers for Japanese genmai tea blended by Murchies in Victoria.

From Jinmyo osho:

Thank you to the Roshi for maintaining my Debian computer systems. Thank you to Mishin tando for administrative work.

From Mishin tando:

Thank you to the Roshi for the March Sesshin, and for making a large range of music, documentaries, and movies available to residents and deshi; to Shikai sensei for sesshin refreshments created in just the right size; to Jinmyo osho for the delicious meals during sesshin, and for training me as tenzo-anja; to Chunen ino for looking into options for new ways to provide students with online access to recorded teachings; to Senbo, Francois Fournier and Gillian Higenbottam for archiving samu; to Nathan Comeau for help with kitchen clean up on Tuesday mornings.

From Saigyo chiden:

Thank you to the residents for taking care of my responsibilities whilst I am in the U.K. Thank you to Tettsu for opening his home for me to stay whilst in North London and for maintaining the Harrow Zazenkaï as a place for students to sit .

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.wwzc.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.