



photograph by Ven. Anzan Hoshin roshi

eMirror Vol. 15, No. 13

Friday, April 1st, 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

The Xinxin Ming continues,

83 將心用心 豈非大錯

Chiang hsin yung hsin, ch'i fei ta ts'o?

Jiang xin yong xin, qi fei da cuo?

Shin o motte shin o mochiu, ani daijaku ni arazaran ya?

To hold the mind with the mind,
can it not be a great mistake?

Many students and even teachers of Zen and other traditions have made the mistake of trying to hold the mind with the mind. Without understanding that true zazen and mindfulness and insight and realization are all simply a matter of releasing contractions of attention let alone how to release contraction, they struggle and wrestle in trying to attain or maintain some idea of stillness. They might try to think their way out of thinking, which is futile. Or they fragment the mind into a self that takes on a stance of a watcher disassociated from the other bits and pieces of mind, the other selves of various states and stories. They might even be successful in falling into a kind of stupor that they believe to be good practice. They can burrow into a concentration state and lose all sense of the passage of time and all bodily feeling and even the capacity to think because the mind is stuck and held in a pocket of the mind.

There is a mondo in the Dongshan yulu of Dongshan Liangjie daio sho that illustrates this mistake.

Qinshan had been doing zazen with Yantou and Xuefeng.

Master Dongshan brought them tea, but Qinshan sat with closed eyes.

"Where were you?" asked the Master.

"I entered samadhi," said Qinshan.

"Samadhi has no entrance. Where did you enter from?" the Master asked.

Although a concentration state might last a while longer than being lost in a thought this is not at all different in kind from the way that the mind holds the mind when attention seems to get lost within something that actually arises within it. True samadhi is an engagement of the whole bodymind with the whole field of experience. It has no entrance or exit because it is all around as all directions.

Although the mind holding the mind happens all the time, it is of course impossible for it to actually be so. It is just that the intelligence of the bodymind becomes compromised by the narrowing and congealing and focusing so that it is like a cloth that is crumpled into a ball. The whole expanse of the cloth is still there, but only a small part of it is apparent. When attention becomes fixated upon a thought or a series of sensations or images, the whole space of experience all around is still open and bright and coming and going.

The practice of realization presented by the Xinxin Ming and Transmitted through the

bodies and minds of Buddhas and Awakened Ancestors from generation to generation is to open to the openness that is always already present.

In order not to incline the mind or attention towards this or that, you must just release. You cannot prevent attention from moving, but once the gesture starts, once the congealing begins, you can let go of it. Just as when a sudden surge of anger can bring about a clenched fist, the recognition of this fist can be the cause of unfolding it into an open hand, the recognition of the beginning of contraction provides the opportunity to release it.

Do not hold the mind with the mind. Do not hold the mind apart from the body. Do not hold the bodymind apart from the world. Do not hold yourself apart from the vast luminosity that is the nature of knowing by holding onto yourself as a self. Be without difficulty.

Please, this evening, enjoy yourselves.

- Ven. Anzan Hoshin roshi, concluding teisho 12: "Not Holding the Mind," from the series "Without Difficulty: Commentaries on Jianzhi Sengcan's Xinxin Ming: Words on Trusting Awareness," Monday, May 15th, 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

With mindfulness of the sufferings and deaths
of a vast range of numberless beings
due to the recent earthquake and Tsunami events
and the vulnerability of all beings
Ven. Anzan Hoshin roshi will do Chuu-jo for them
and the monastics of the Northern Mountain Order
will join in this process by daily chanting of the Komyo Shingon
until Friday, April 29th.

This process began with the Komyo Shingon being chanted
during the opening of all sessions of zazen of the March 2011 Sesshin.

Fusatsu

Chanting of the Precepts will take place on April 6th and 20th.

Hermitage

The Roshi began 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, April 2, 2011 general sitting: Dharma Talk #1 by Shikai o-sensei in the "Every Breath You Take" series; "Wakeful ones who are at home should raise the aspiration".

Sunday, April 3, 2011 formal sitting: SAKN "Releasing": "Unobstructed" (teisho 1 of 4)

Monday, April 4, 2011 general sitting: Round and Bright: Zen Master Anzan Hoshin's Commentaries on Koun Ejo zenji's "Komyozo Zanmai: "Jewels of Flame" (teisho 11 of 22)

Thursday, April 7, 2011 associate sitting: "Crunch": Dharma Talk by Ven. Jinmyo Renge osho

Saturday, April 9, 2011 general sitting: Dharma Talk #2 by Shikai o-sensei in the "Every Breath You Take" series; "In serving their parents".

Current Dharma Talks

On Saturday, March 26, 2011, Ven. Jinmyo Renge osho-ajari presented a Dharma Assembly with a Dharma Talk entitled "Opening Traps and Cages 3".

Upcoming Dharma Talk

On Saturday, April 16th, 2011, Ven. Shikai Zuiko o-sensei will present "Seeing someone in a forest", Dharma Talk 102 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

Francois Fournier sat a retreat from 9:30 a.m. to 9:10 p.m. on Sunday, March 27th. Michael Lifshitz sat a retreat from 7:00 a.m. to noon on Sunday, March 27th.

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

46

The handheld drum used for formal entry into the Hatto was purchased from a modern day trader who, as traders have done since the beginning of trade, travelled, in this case to China, buying objects, bringing them back to home base, in this case to Ottawa, renting a store and having a sale. The drum is Chinese, 19th century, most probably Qing dynasty, 1910-1920. The wooden body was originally painted in tango (an reddish orange shade popular in that era) but was re-painted in black to be in harmony with Anzan roshi's style for the practice rooms. Both of the skins on the two-headed drum are painted with what appear to be a stylized chrysanthemum design in gold, black, and tango. The drum was first

incorporated into formal entry at Zazen-ji, the small temple on Somerset St. West occupied by White Wind Zen Community from 1988 to 1996.

At formal sittings, the entry of the Abbot into the Hatto is announced by: the 3 part cluster of 4 strikes on the densho in the front hallway; 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; followed by the "heart beat" rhythm on the drum held by the shinsu which evolves into a "nami" or rolling wave; the entry of the Abbot ends with 3 strikes on the han, the wooden block hanging on the west wall of the Hatto. The "nami" or "rolling wave" on the drum represents and broadcasts the Abbot's cycles of breath and movement.

In the case of formal sittings when the Abbot is absent and one of the Teachers is the doshi, the celebrant offering incense, the sequence of 12 strikes on the densho followed by the strikes and roll-down on the umpan ends with 3 strikes on the drum.

Harrow Zazenkai

The Harrow Zazenkai has been maintained by Frank Tettsu Woods at his home since 1999 and many students have practiced here in the last years, not just practitioners who live in London but many of the Roshi's students travelling through Britain have sat in the Harrow zendo. The Ven. Saigyo chiden recently returned to Dainen-ji from Britain where he was in residence at Harrow Zazenkai for five days during which time he provided practice interviews and refreshed instruction in kata and the forms.

The Zazenkai consists of a small Zendo with seating for up to 12 students and a Sangha room which stores the library of tapes and Cd's of Teisho and Dharma Talks and a library of books. The Zazenkai is always beautifully maintained. Saigyo chiden built a butsudan for the Zendo in 2000 whilst practicing here before emigrating to Canada which copies the design of the butsudan in the Hatto at Dainen-ji and recently a bamboo floor was installed. A printed sho of an enso brushed by the Roshi was made into a banner by Mudo anagarika in 2001 and hangs behind the butsudan. It is an elegant and refined space in which to practice.

Monastery Roofs

Over the last years several areas of the roofs of Dainen-ji have been re-tiled. In 2005 the west section facing Friel Street was completed and then in 2007 the east side. What remains to be done is the front sections facing Daly Avenue and the flat roofs. Although the tiles on the front section of the roofs are beginning to lift this is not an immediate concern due to the very steep pitch (unusually so in Ottawa) of the roof. Snow, debris and rain tend to come off the roofs quickly and so there are still at least two or three more years left in these tiles.

The flat roofs are becoming a problem however. The covered balcony roof has leaked regularly in the last years and during the thaw last spring was quite bad. The attic flat roof has also leaked on and off but because there was no ceiling to the room this has never been much of a problem. A couple of buckets and some time to dry out has taken care of it. But now that we are nearing the completion of the attic conversion into the new archiving room the need to get this flat roof redone is pressing. A finished ceiling means any problem won't be noticed

until potentially it's quite a big one. The bay window in Shikai osho's room facing the ponds has also leaked in the past and like the other bay windows has been repaired with coats of patching compound by the Shissui.

So this year we have decided to redo all of the flat sections of roof of Dainen-ji. This will include the covered balcony roof, the main flat section of roof above the attic, the three bay window roofs including the one above the window in the first floor library. After meeting with three roofing contractors for quotes, the total cost will be in the region of \$16,000 to get this work done. We are asking students to help contribute for this over the coming months so that we can schedule the work for late Autumn or sooner.

Thank you for the generous contributions to date. As of March 31st, 2011, \$3,800 of the needed \$16,000 has been donated towards the roof improvement project.



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 Saigyō chiden offer assistance as tenzo-anja.

Monday yakuseki:

Saag tofu: chopped white onion, minced garlic, minced green chiles, black cumin seeds, slivered ginger, spinach leaves and stems and crowns, cubed silken tofu; kedgerree: basmati rice and Thai jasmine rice, green lentils, caramelized onion, chopped parsley, garam masala, omelet strips; roasted fresh shitake and eryngi mushrooms with tandoori seasonings and yogurt.

Tuesday yakuseki:

Fresh spaghetti with red sauce (red onions, red wine, minced garlic, crushed tomatoes,

passata, basil, oregano, thyme); spaghetti with pomodoro fresco (chopped raw hothouse tomatoes, parsley, chopped scallions, minced garlic, mini-bocconcini mozzarella balls, extra virgin olive oil); roasted meatballs (minced pork, chicken, and beef with white onion, chile sauce, eggs, panko); crisped chopped pancetta and prosciutto; salad of chopped romaine, middle eastern heritage cucumbers, and celery with a lemon vinaigrette.

Thursday yakuseki:

Frittata made with leftover spaghetti (red onions, red wine, minced garlic, crushed tomatoes, passata, basil, oregano, thyme), topped with Fruilano cheese; a salad of Romaine lettuce, cucumber, tomato, and celery with a balsamic vinegar dressing.

From Shikai sensei:

Berry buckle; two kinds of oven baked potato chips, canola spray and truffle salt, butter spray and Brittany sea salt; cinnamon and cayenne marshmallows



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: Francois for a DVD of photographs some of which were taken underwater off Saba Island where he was scuba diving;

Thank you from the Treasurer's Office for gifts of dana:

In addition to monthly dana contributions generously offered by students, we would like to thank Mishin tando, Jack Deyirmendjian, Samantha Drouin, and Caroline Burgess for gifts of dana offered towards the general expenses, the Samu Weekend, renovations, and the roofing improvement project. All donations are appreciated.

From Mishin tando:

Thank you to Shikai sensei for baked potato chip experiments and for the pillow, spicy cinnamon and cayenne marshmallows; to Jinmyo osho for presenting the March 26th Dharma Assembly and for the Dharma Talk "Opening Traps and Cages 3"; to Senbo, Nathan Comeau, Francois Fournier, and Gillian Higenbottam for regular archiving samu.

From Saigyo chiden:

Thank you to Tettsu for maintaining the Harrow zazenkai for many years and making a place of practice available to practitioners in England. Thank you to Shikai sensei for delicious "monkmallows". Thank you to the residents for taking care of my responsibilities whilst I was travelling in England and to the third floor residents for looking after Shiro (a monastery cat)

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.