



*photograph by Nathan Comeau
of an object arrangement in the Hatto by Ven. Anzan Hoshin roshi*

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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 Xinxin Ming says,

85 迷生寂亂 悟無好惡

Mi sheng chi-luan. Wu wu-hao-eh.

Mi sheng jiluan. Wu wuhaoe.

Mayoeba jakuran o shōji. Satoreba kōo nashi.

Rest and unrest develop from delusion;
with awakening there is no liking and disliking.

Rest and unrest, calm and strife, stillness and activity, and even nirvana and samsara are all merely ideas. Samsara describes the experience of a closed circuit of conditioning. When this process of enclosure, of locking down attention into patterns of passion, aggression, and stupidity through the deeply sedimented tendency to contract is opened then what was samsara becomes nirvana. Opening contraction is not an idea of openness. It is not a feeling about openness. It is an activity of releasing. Since the process of opening attention exposes the underlying mechanisms of how passion, aggression, and stupidity are generated quite often opening attention does not feel particularly restful or calm or still or pleasant at all. But regardless of whether it is pleasant or not in this moment or that, opening up past our ideas about ourselves and the world to the field of experience as it is reveals a richness and vividness that is indescribably intimate and uncontainably rich. Awakening and realizing this, actualizing this, reveals as well who we are.

There are many words for awakening and many delusions about what awakening is and is not. The word for awakening used here is "wu" or "satori". 悟 It could also be translated as "realization" and comes from the verb "satoru", "to know" or "to understand". Previously, in saying that "no aversion to the six sense-objects is identical with true awakening," the term used was zheng jue or shogaku . 正覺 Yet another term for awakening is jian xing (chien-hsing) or "kensho" 見性 which means "to see the nature" and refers to a moment or a period of opening.

Many people have confused a kensho for satori and believe that they have realized shogaku or true awakening and no longer need to practice. Satori is a sudden opening that is more continuous, and in fact should be continuous to be satori; however what many people have called satori was merely an experience that they had at one point in their practice which they turned into a delusion that caused them to settle down and stagnate in their practice or even stop practising without going further. Going further into what was always already primordially the case is what realized-practice is. True satori is the same as what Dogen zenji called gyoji-dokan, "turning the wheel of continuous practice"; anything less is just spinning in place. It is only by taking responsibility whole bodily for satori that it is satori.

When satori is continuous then this is the same as what Anzan Daiko zenji called only First Daikensho. Only through extending satori not only throughout the waking state but the sleeping and dreaming states as well and further beyond that one comes to Fourth Daikensho. And even then, there is a going further.

Many many students have kensho but very little is ever made of this here and they are only encouraged to practise right now and to continue to practise because kensho is only meaningful if it becomes how you are practising with the coming and going of experiences. Otherwise it is just another experience that has come and gone.

In Yuibutsu Yobutsu, Dogen zenji says,

When you realize the Buddha Dharma, you do not think, "So, realization is just as I expected." Even if you have imagined it, realization invariably differs from your

imagination. Realization itself is not like your conception of it. And so, realization cannot take place in your ideas of it. When you have realization, you do not consider how realization came about. You should think about this: What you think one way or another before realization is not useful for realization.

The worst delusion about awakening that most people have however is not that they might mistake some partial or momentary experience as satori; the worst delusion about awakening is believing that you cannot wake up. When the Xinxin Ming says, "With awakening there is no liking and disliking," the point is not that since you fall into liking and disliking and various dualistic dilemmas you are obviously not awake. You might in fact fall into states so often that it is not even falling, it's where you tend to just lie except for occasionally getting up to stretch your legs. But the point is that you can get up. You can sit up straight. You can open around liking and disliking and all of the stances of a self. The point is that doing so is awakening.

- Ven. Anzan Hoshin roshi, beginning teisho 13: "Satori and Fleurs de Mal," 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 20th.

Sesshin

The Hanamatsuri two-day sesshin begins at 8:00 p.m. on Friday, April 8th, and will end at 6:00 p.m. on Sunday, April 10th.

On Saturday, April 9th, 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.

Hanamatsuri Chant

The memorial chant for Hanamatsuri, the Festival of Flowers, which commemorates the birth of Sakyamuni Buddha will be chanted during the formal sitting on the morning of Thursday, April 14th.

Oryoki for General Students

On Saturday, April 16th, 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.

April Dharma Assembly Cancelled

From April 17th until possibly May 4th, work will be done in the Hojo to install an external air conditioning unit as well as complete some repairs and painting. This will also involve the second-floor Osho-ryo and Shuryo. Owing to this, the Dharma Assembly that was scheduled to take place on Saturday, April 23rd has been cancelled.

Introduction to Zen Workshop

The next Introduction to Zen Workshop will take place at Dainen-ji on Saturday, May 7. 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 9, 2011 general sitting: Dharma Talk #2 by Shikai o-sensei in the "Every Breath You Take" series; "In serving their parents".

Monday, April 11, 2011 general sitting: Round and Bright: Zen Master Anzan Hoshin's Commentaries on Koun Ejo zenji's "Komyozo Zanmai: "The Wind Between the Ears" (teisho 12 of 22)

Thursday, April 14, 2011 associate sitting: "Dealing with the Demon": Dharma Talk by Ven. Jinmyo Renge osho-ajari

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

Diane Smith sat a partial retreat from 9:30 a.m. to 9:10 p.m. on April 4th. Chiso anagarika sat a partial retreat from 9:00 p.m. April 6th to 6:00 p.m. April 8th.

Missed Sittings and Teisho

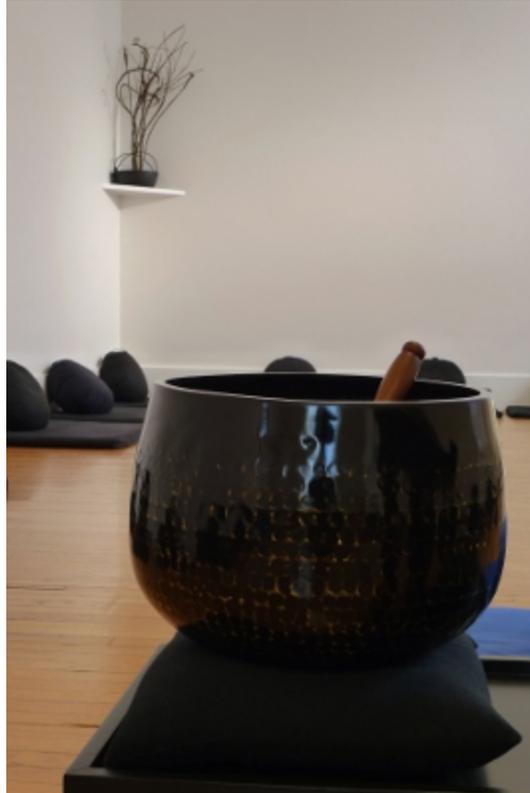
Teisho presented at general and associate sittings which are part of a series need to be listened to in the correct order and with none missed out. If a student misses a sitting then it's necessary to borrow a copy of the missed teisho from the library or download it from the WWZC Media Site as soon 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

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At 11 inches by 10 inches the keisu gong rung by the Roshi at the Hoza, the Abbot's seat, in the Hatto, is the largest gong at Dainen-ji. This Japanese style, Chinese made keisu replaces a series of other gongs that have cracked over the years. Here is its story written by Ven. Mishin Roelofs tando who escorted it from China to Ottawa.

"I purchased the gong in about 2000 in the city of Kunming, Yunnan province, in the southwest of China. I was there for several weeks for meetings related to a maternal and child health project; my colleagues knew that I was a Zen monk so took me for a tour at a nearby temple. Across the street was a Buddhist instrument supply store, a 'one-stop shop' packed with everything from instruments and talisman to ready-made polyester monks robes. I was keen to look for a new gong for the Hoza, the Roshi's seat in the Hatto, since the one in use was sounding, as the Roshi had said, like striking a garbage can. The shop had a range of sizes from a tiny 1" gong up to a large gong almost four feet in diameter. The staff were quite surprised to see an almost-bald western woman come in looking for gongs, and were even more amused to have me try out some of them. Each one had a unique tone, some sounded terrible to the ear and some produced a lovely resonance. I purchased the largest I could afford that had a chance of making it as carry-on luggage for my return flight. This was before 9/11 and

the customs agents were more lenient than now, though the officials did hesitate at to whether a gong striker matched anything on the carefully displayed list of prohibited objects. I was just able to squeeze the keisu into the overhead compartment on the plane, and the only dicey moment came during some turbulence when I could see the gong banging against the overhead door and threatening to fall onto the person ahead of me. Fortunately it stayed put and eventually found its place at the Hoza.”

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 April 5th, 2011, \$3,800 of the needed \$16,000 has been raised for 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:

Salad of spinach udon noodles with blanched long beans dressed with an Asian pesto (Thai basil, ngoc mam, sesame oil) garnished with mung bean sprouts and chopped scallions and slivered ginger; roasted meinjijn (wheat gluten) in the shape of chicken wings, oyster mushrooms and chopped red bell peppers dressed with a cayenne "buffalo wings" sauce; salad of leaf and romaine lettuce, celery, plum tomato, and radishes dressed with memmi, sesame oil, wasabi, and lime.

Tuesday yakuseki:

Three cheese tortellini with Chicken Parmesan (seared skinless boneless chicken thighs baked in a sauce of crushed San Marzano tomatoes, passata, chopped onion, cremini and porcini mushrooms, oregano, basil, red chili flakes, topped with Parmesan and Fruilano cheeses; sauteed gai lan (Asian broccoli), white onion, and red bell pepper with butter.

Thursday yakuseki:

Potato salad: red skinned and yellow fleshed fingerling potatoes, chopped celery and English cucumbers and scallions, caper berries, cubed fruilano cheese, Dijon mustard and Greek yogurt and buttermilk dressing; mug of tomato bisque: roasted kumato purple tomatoes, extra virgin olive oil, red wine, passata, water, basil, oregano, cream; stir-fried white onion, yellow bell pepper, cubanelle pepper, thick slices of atsUAGE tofu with a sauce of chipotle and adobo, red wine, cumin, and garlic.

From Shikai sensei:

Pear upside down cake; apple walnut mini muffins; apple clafouti.



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: Saigyō chiden for pruning the green, purple, and wild grape vines and the blackberry canes, and for caramel pecan ice-cream, a comfort after dental surgery; Chiso anagarika for an extremely well crafted notebook case and pen; Ryoshin for accompanying me to the dental surgeon and all who contributed dana toward the surgery; Abigail for a sample of a new brand of cat food for Kido and Kitsune ; Jan and Robin Cross for an assortment of English toffee including my favorite, treacle;

From Mishin tando:

Thank you to the Rōshi and Jinmyō osho for creating such a variety of Yakuseki meals for residents, and for the delicious range of fresh and dried mushrooms that appear in meals; to Senbo for re-organizing the digital archives we are creating; to Nathan Comeau for finding a digital player model that can allow us to shift to digital rather than CD playback of teisho during sittings, and for troubleshooting wiring issues; to François Fournier, Gillian Higenbottam, and Kent Swinbourne for archiving samu.

From Saigyō chiden:

Thank you to the Rōshi making many useful tweaks and additions to the shissui computer in the Caretaking Council office and to Chunen ino for installing Linux mint Xfce Debian on it. To Shikai sensei for an excellent pear upside down cake and regular supplies of romaine lettuce for the koi on the third floor. To Jinmyō osho for helping me with scheduling upcoming projects. Thank you to Muryō for installing power for the new Hojo air conditioning unit being installed soon and to François Fournier for assistance with this project.

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.