



*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.*

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### **Quotes from teisho are run sequentially in the eMirror**

This evening we have closed the windows so that you can hear the teisho. But unfortunately that means you cannot hear the sound of the rain. If you actually did hear what the rain is saying it would say everything that the Xinxin Ming says; and certainly everything that I have to say. And so I will try to help you to hear what the rain fall says.

We now begin the sixth section of the Xinxin Ming.

**95** 心若不異 萬法一如

Hsin jo pu-i, wan-fa i-ju.

Xin ruo buyi, wanfa yiru.

Shin moshi inarazareba, manpō ichinyo nari.

If the mind makes no divergence,  
all things are of a single Suchness.

**97** 一如體玄 兀爾忘緣

I-ju t'i-hsüan, wu-erh wang yüan.

Yiru tixuan, wuer wang yuan.

Ichinyo taigen nareba, gotsuni to shite en o bözu.

Understanding the mystery of this single Suchness  
completely releases conditioning.

All things do not diverge from the One Way and are of a single Suchness, "yiru" or "ichinyo" 一如. The Suchness of a mountain is just Such. The Suchness of a valley is just Such. The Suchness of a breath, a touch, a moment, a movement are all just Such. Suchness is the indescribable reality of our lives as they actually are: empty of all of our ideas, empty of being solid and unchanging things, completely ungraspable. Even what is held in the hand cannot be held on to. Soon you must put it down and let it go. And even while held in the hand, whatever it is: a stone, a bird, a book, a gun, it is not one thing. It is many elements gathered together and vibrating as this marvellous thingless thing. The feeling of it in the hand is not one feeling. There are numberless sensations shimmering together as a constellation of experiencing. Suchness. If the mind does not diverge and swerve away, then the Suchness of each thing is seen and heard, felt and tasted. And they all have a single taste.

Queen Srimala said,

Those for whom all is equal have knowledge, for whom all is equal are free, for whom all is equal are stainless, and thus realize nirvana. Thus nirvana has one taste. This single flavour is the taste of freedom.

"Ekarasa," the single taste of Suchness, is present in the presencing, the coming and going, of each and every thing, is present in the experiencing of every experience as every experience.

The Vast Way, the One Way, is without difficulty. To move within it, all that you need to do is not turn away from it. It is all around as all directions and is not bounded by an inside or outside. It expresses itself as this body and mind, as a spring breeze, as birds bathing in a stream, as a wet leaf hanging in the rain, as sticks and stones, as names and sounds, as endless worlds and beings.

Diverging from the One Way occurs when we shatter the world into self and other, and into what belongs to the self and what does not belong to the self. You turn away from this single Suchness when attention is broken and portioned out on the scales of good

and bad, self and other, of what is worth paying attention to because it feeds passion and aggression and what is not worth paying attention to because it does not and so is ignored. When the mind holds the mind, when attention becomes lost in what arises within it, then the impossible seems true and then self-image can limit the possibilities and capacities of the bodymind and of what is experienced into what suits its dark regime of continual repression.

Self-image is always avoiding the six sensory fields, filling them with static, fragmenting them from each other and setting them against each other. Even when ogling a stripper or an expensive pair of shoes or a fast car or food to steal, self-image has clouded the actual seeing with states of grasping that all emerge from the basic poverty inherent to its presumed separation. Swerving away from the flowers of the fields of the senses into the fevered figments that seep from the three poisons of passion, aggression, and stupidity, self-image stumbles or marches, runs or minces, stomps or bustles about life without ever touching the ground of reality.

Reality remains a mystery to self-image although it shines as all colours and forms, is radiant as ever moment of knowing. Your own life remains a mystery to you. All that you have left is mortgage payments and the next meal and whatever you can lose your sense of yourself in for a brief while: sleep, sex, an argument, music. Your life is such a mystery that you do not even know that is a mystery.

But if the mind does not diverge, does not swerve, does not divide itself and all things then all things all together are all a single Suchness.

As Dogen zenji says in the Genjokoan: The Question of Our Lives,

To practice by pushing ahead, meeting the numberless experiences as a self and witnessing them thus, is delusion. When the vast expanse of experiences move forward and practice and realize the self, this is Awakening.

- Ven. Anzan Hoshin roshi, beginning teisho 14: "A Single Suchness," from the series "Without Difficulty: Commentaries on Jianzhi Sengcan's Xinxin Ming: Words on Trusting Awareness," Wednesday, May 17, 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 May 18th.

### **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>

## **Hermitage**

The Roshi began a period of hermitage on Wednesday, May 4th, which will end on Sunday, May 8th when he leads monastics in Acalanatha Sadhana.

## **Sogaku-ki O-sesshin**

The Sogaku-ki O-sesshin will begin at 8:00 p.m. on Friday, May 13th, and will end on Friday, May 20th, at noon. Formal students are reminded to send their schedules to schedule at wwzc dot org as soon as is possible.

During the O-sesshin, there will be two sittings held in the Zendo on Saturday, May 14th, which associate and general students may attend. The first sitting begins at 9:30 a.m. (please arrive by 9:15 in time for first Bell); the sitting ends at 11:30. The second sitting begins at 3:00 (please arrive by 2:45 in time for first Bell); the sitting ends at 5:00. Students attending either of these sittings are reminded to remain on the first floor.

## **A Note to Preliminary and Public Students Concerning O-sesshin**

During an O-sesshin the schedule is such that there is no time to meet face to face with preliminary students or to reply to email correspondence sent by public students. Public students are asked to send their weekly practice journals, as they will be reviewed. But unless there is something that needs an immediate reply, you will not receive an email reply until the week following the O-sesshin.

## **Sogaku-ki**

May 18th is the memorial for the death of Sogaku Myoshin Hakukaze daiocho.

## **Oryoki for General Students**

On Saturday, May 21st, 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.

## **Fudo ennichi**

May 28th is a day traditionally dedicated to Fudo Myo-o.

## **Samu Weekend**

The next Samu Weekend is scheduled to take place on Saturday, May 28th and Sunday, May 29th. Please pencil these dates into your diary so that you will be able to attend some or all of this weekend of samu practice. Saigyō chiden will be writing soon to students with more details about the activities taking place over the weekend. To register please send an email to Saigyō chiden at saigyō at telecomottawa dot net or leave a message on the Zen Centre office answering machine at 613-562-1568.

## **Recorded Teisho Schedule**

Saturday, May 7, 2011 general sitting: "In the Rooms of Palaces": Dharma Talk 6 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"

Sunday, May 8, 2011 formal sitting: SAKN "Releasing" by Zen Master Anzan Hoshin: "Opening Past Everything" (teisho 4 of 4)

Monday, May 9, 2011 general sitting: Round and Bright: Zen Master Anzan Hoshin's Commentaries on Koun Ejo zenji's "Komyozo Zanmai: "You're Wrong..." (teisho 16 of 22)

Thursday, May 12, 2011 associate sitting: "Flowering Garbage": Dharma Talk by Ven. Jinmyo Renge osho-ajari

Saturday, May 14, 2011 general and associate sittings: "Adornments": Dharma Talk 7 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"

### **Upcoming Dharma Talk**

On Saturday, May 21st, 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".

### **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>

### **Retreats and Training Sessions**

Associate Public Student Mark Hugo from Toronto started a 2 day retreat at 11:30 a.m. on Friday, April 29th. Elizabeth Eve sat a one day retreat on Friday, May 6th.

### **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 Ven. Shikai sensei, 1987*

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The “hansaku,” or Teacher’s stick shown is the same which the Roshi now uses to strike the floor three times to begin and end the presentation of Teisho during sesshin and O-sesshin. Previously he had used his nyoï staff bestowed upon him by Joshu Dainen roshi. This hansaku was a gift made for him by Seishu-san, a monk and artisan at the Zen Center of Los Angeles in California, nearly twenty-five years ago. This hansaku rests on the Butsudān in the Hatto behind the incense burner. It is 17 and 3/4 inches long, 1 and 3/4 inches wide and at its deepest, 3/4 inches. It was carved from the wood of a sequoia tree which had fallen during a forest fire. The hansaku is extremely well designed and has neither cracked nor splintered during thousands of substantial and resounding strikes which have left imprints on the oak of the floorboards. The hansaku is a scaled down version of what is called in the Rinzai tradition a “kiesaku” or “warning stick”, and in Soto Zen a “kyosaku” or “encouragement stick”. In the Soto school this longer flat flexible wooden stick has been used to deliver quick, yet (usually)

harmless strikes to muscles between the shoulder blades and the spine which may have become tense and tired during sesshin or O-sesshin when there are many rounds of zazen. A kyosaku is thin and flexible and skillful strikes with it cause a momentary and non-injurious sting. The kyosaku was used extensively at Hakukaze-ji not only by Joshu roshi and Anzan sensei (as he was at the time) but also by the Ino and jikido. For some years the Roshi still used the hansaku at the request of monastics and formal students during sesshin, indicated by their coming to gassho while he did jundo (circulating throughout the hall). He primarily used it to simply adjust postures by sliding it along the back. However, Anzan roshi decided a long time ago not to use kyosaku or hansaku as it can be more of a distraction than anything else. The deep and sharp sound of the hansaku striking the floor three times certainly wakes the monks and formal students in the Hatto for the Teisho and the three strikes to close the presentation of the Teachings may startle awake any who might have dozed off (it has happened). They can be heard on the recordings.

## **Spring Grounds Work**

With the arrival of spring there is much work to do in the grounds and so any assistance with this would be much appreciated. If you would like to offer any time in the grounds please write to Saigyochiden at saigyocross@gmail.com. Thank you.

## **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 27th, 2011, \$5,800 of the

needed \$16,000 has been raised for the roof improvement project.

ひとつ ころ たしやう はか か らいしょ はか  
一には功の多少を計り、彼の来処を量る。

*"This meal arises from the labour of all beings,  
May we remember their offering."*

## 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:

Pasticchio: baked ziti in a tomato sauce with San Marzano tomatoes, cremini mushrooms, white onion, garlic, red wine, oregano, basil, porcini paste, parmesan layered with ricotta and Fruilano cheese and topped with Fruilano cheese and garlic croutons; gai lan (Asian broccoli) sauteed in butter with lime; salad of Romaine lettuce, shaved white onion, celery, radishes, cucumber, roma tomatoes with a balsamic vinaigrette.

### Tuesday yakuseki:

Slices of t-bone (porterhouse), strip loin (New York), and rib steaks with soy sauce and sesame oil; shitake, oyster, and cremini mushrooms and red pepper spears seared in steak fond on the griddle; lettuce leaves for wrapping steak and mushrooms; miso broth in a mug; calrose and arborio rice; quartered roma tomatoes and roll cut Middle Eastern heritage cucumbers marinated with kkukdugi kimchi.

### Thursday yakuseki:

Thai Jasmine rice; Soondubu jigae (Korean tofu stew made with silken tofu, and shitake mushrooms, gojuchang, shoyu, and slivered ginger); a salad of Romaine lettuce, tomato, cucumber, radishes and Asian pear marinated in lime juice seasoned with a dressing made with sesame oil, memmi, and wasabi.

### From Shikai sensei:

Individual strawberry custards topped with whipped cream and strawberry slices dressed with aged balsamic vinegar and pomegranate tea; pear custara; blondies; apple pancakes with fresh maple syrup



## 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 Anzan roshi:**

My thanks again to Saigyō chiden for his work in having a new air cooling system installed in the Hojo and for repainting and refinishing walls, windows, and the numerous intricate crannies of the bookshelves and desk that he had built a few years past; to Chunen ino and Mishin tando for assisting him; to Muryo and Graham for their efforts; to all for their patience for any disruptions these recent renovations have been. It has been interesting chanting Fusatsu and other liturgies in the Zendo with its acoustics so different from the Hatto.

### **From Shikai sensei:**

Special thanks to everyone who helped in any way, feeding, chucking peas, fetching, carrying, changing water, building ponds and tanks, and generally caring for the koi, Doug, Barry, and Nigel, since June of 2006. Doug, the big white one, disappeared from the pond last October on the very Sunday when the three were scheduled for the yearly transportation to the wintering tank on the third floor. There are rumours of Canada wide fish rustlin' rings for big white koi which are believed by some to bring good luck, prosperity, and longevity for prices said to be up to \$40,000. With more space in the wintering tank behemoth Barry got even bigger and Nigel, the missing-his-right-pectoral-fin-and-with-a-gnawed-tail littler one, grew as well; now

too big for the wintering pond and even for the outdoor pond, kindness required a better solution for their possible carp longevity (oldest known recorded was 245 years old) well-being and Saigyō chiden found a perfect solution. Only 25 minutes from Ottawa on the Quebec side of the river a man named Yves had just finished a two year building project of a 40,000 gallon pond system, with state of the art filtration, and pond plants. He was looking for fish. He already had some goldfish and Barry and Nigel were picked up Wednesday morning and will be the first koi in Yves' water garden. Yves also kindly offered to donate water plants to the monastery.

Thursday, May 5, 6:59 pm: This from the Chiden, " I just spoke to Yves. The koi are happy and settled, jumping and frolicking with the other goldfish."

**From the Office of the Treasurer:**

Thank you to Michael Horgan for a gift of dana to support the work of the monastery.

**From Nathan Comeau:**

Thank you to the Rōshi for suggesting and providing me with Linux Mint Debian Xfce, an open source operating system for my computer. Everything worked "out of the box". Thank you to the Rōshi and Jinmyō ōshō for always excellent and new meals with enough leftovers for packed lunches week after week. Thank you to Shikai sensei for showing me a lot can get done a little bit at a time. Thank you to Chūnen inō for overseeing and skillfully assigning soji each morning and for an interesting camera mount. Thank you to Ryōshin for driving me to the kitchen store and helping with the disposal of a large appliance. Thank you to Graham Mayeda for offering his truck to help with the large appliance.

**From George Donovan:**

Thank you to Ven. Jinmyō Renge ōshō-ajari for the Dharma talk of April 21st and to Mishin tando for my practice interview that day: both have helped me to commit to daily practice.

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## **Bendowa eBook Available**

A new translation by Ven. Anzan Hōshin rōshi and Ven. Yasuda Joshu rōshi, over thirty years in the making, of Eihei Dōgen 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 Rōshi 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 was the basis of the Rōshi's teishō series, "Drawn In, Moving Forth: Commentaries on Eihei Dōgen zenji's Bendowa: A Talk on Exerting the Way."

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 ōshō", is now available for free download as PDF on the Great Matter page at <http://www.wwzc.org/great-matter>

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.

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### **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.