



*Trout lilies in the monastery grounds, May 19th, Sogaku-ki O-sesshin,  
photograph by Ven. Saigyo Cross chiden*

## **eMirror Vol. 15, No. 21**

**Friday, May 27th, 2011**

**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**

Last evening, we concluded with this passage from the Xinxin Ming:

103 止動無動 動止無止

Chih tung wu-tung. Tung chih wu-chih.

Zhi dong wudong. Dong zhi wuzhi.

Dō o yamureba dō naku, shi o dōzureba shi nashi

Stop moving and there is no motion;  
set what is at rest in motion and there is no rest.

Another way of interpreting and thus translating this passage is possible though it might be stretching the text beyond its intention. While I often try to draw out the most radical meanings of a text because those are the ones that most make sense to me, I try never to distort the text. Some of the translations of the Xinxin Ming that I have seen have taken unwarranted liberties with the text and so I have tended to be conservative and rather literal with this translation. Yet some of the translations I have consulted touch on the same issue; for example "Trust in Mind: The Rebellion of Chinese Chan" by Mu Soeng has the passage as,

"Consider movement stationary and the stationary in motion, both movement and rest disappear."

While the following version of the passage might stretch somewhat it is however in line with for example Sengzhao's considerations on time and motion published several hundred years before. Sengzhao was essentially writing from an intellectual perspective concerning the emptiness of concepts and how they can cancel each other out, as Mu Soeng has done in his interpretation. However through practice, these same issues have experiential importance as we move deeper and deeper into the One Way and many Teachers have expressed the same point in different ways.

And so here is an alternative version of the passage:

In motion there is no motion;  
in stillness there is motion and so no stillness.

The wall that you sit facing towards in zazen is in motion but you do not see it because, although you might be sitting still, thoughts are pushing forward and backward in projection and memory. The motion of the wall occurs in many ways: the apparently solid surface is a lacework of molecules that are shimmering in and out of existence as the atoms that gather together as those molecules are themselves a gathering of insubstantialities. And of course the wall is in motion because the planet is revolving and rotating in balance with the mass and motion of the sun and the other planets of this system which is itself swinging towards and away from other systems that are turning together in vast sweeps of motion intricately balanced with each other and the curvatures of space-time. However the wall is also, and most importantly, in motion because your seeing of it, your knowing of it, is rising and falling, coming and going. A moment arises, dwells infinitesimally, and decays. All moments are always coming and going. But there is nowhere that moments come from, nowhere that they go to. Time is a ceaseless and swift motion that does not go anywhere.

The wall and your seeing of it arise together as the moment of knowing it. Knowing the wall,

the knee, the sound, the moment are all configurations of knowing. Knowing moves as all of these knowns. And yet knowing never moves from being knowing, never collapses into any particular known, never becomes anything other than an activity which is itself never knowable as a known, as an object of knowing.

Motion is the movement of what is always at rest and what is always at rest is always moving. It moves as you and as me and as all that can be known. This is how I experience speaking these words and in speaking them I am trying to show you something of how experiences are and what experiencing in itself is.

- Ven. Anzan Hoshin roshi, concluding teisho 15: "A Resting in Motion," from the series "Without Difficulty: Commentaries on Jianzhi Sengcan's Xinxin Ming: Words on Trusting Awareness," Thursday, May 18, 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 June 1st and June 15th.

### **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.

### **Hermitage**

The Rōshi will begin a period of hermitage on Wednesday, June 1st, which will end on Sunday, June 5th, 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, June 4th. 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>

### **Monju-e**

June 7th is a day traditionally dedicated to Manjusri, a reminder of prajnaparamita.

## **Dharma Assembly**

On Saturday, June 11th, 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.

## **June Two-day Sesshin**

The June two-day sesshin begins at 8:00 p.m. on Friday, June 17th, and will end at 6:00 p.m. on Sunday, June 19th.

On Saturday, June 18th, 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, June 25th, 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.

## **Recorded Teisho Schedule**

Monday, May 30, 2011 general sitting: Round and Bright: Zen Master Anzan Hoshin's Commentaries on Koun Ejo zenji's "Komyozo Zanmai: "Alone" (teisho 18 of 22)

Thursday, June 2, 2011 associate sitting: "Return to the Root": Dharma Talk by Ven. Jinmyo Renge osho-ajari

## **Upcoming Dharma Talk:**

On Saturday, June 4th, 2011, Ven. Shikai Zuiko o-sensei will present Dharma Talk 103, "Entering a Village to Beg for Alms" in the ongoing 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.

## **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>

## **Retreats and Training Sessions**

Steven Karcz continued with his residential training which will end on June 1st, 2011.

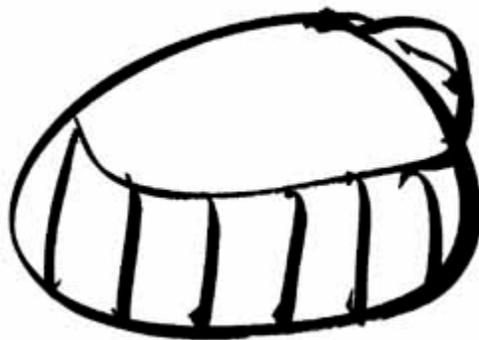
### **To Schedule a Retreat**

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>

## **Congratulations**

Congratulations and gassho to Peter McCrae on being accepted by the Roshi as a general student and to Mouktar Abdillahi who was re-accepted as an associate student.



## **Who, What, Where, When, & Why? Unfolding the “Mystery” of Monastery Objects**

**by Shikai Zuiko o-sensei**

*Zafu zenga by Ven. Anzan Hoshin roshi*

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Zazen, sitting zen, calls for a zafu, a round sitting cushion, and a zabuton, a rectangular or square sitting mat usually filled with cotton or kapok. The zafu, a round cushion stuffed with kapok, cotton, or even buckwheat (very noisy) lifts the tail bone up and allows the hips to open and thus facilitates the contact of both knees with the zabuton. The knees must make

contact with the zabuton regardless if one is sitting in Burmese, quarter lotus, half lotus or full lotus posture. If both knees are not making contact the posture is unstable. When sitting in seiza both knees contact the zabuton from a different angle. The zabuton provides some cushioning between the knees and the floor. See <http://www.wwzc.org/book/posture-zazen> for more details on postures. We do not ourselves sell a line of zafu or zabuton but they can easily be found on the web. Zafu and zabuton are the essential tools for zazen. It is said that the Buddha and others practising as long ago as 2600 years would use kusa or kusha grass (Sanskrit) "to cover the place of meditation". Practitioners of the past sat under waterfalls, in abandoned temples, on logs and even rocks. The next time thoughts start mumbling about how too soft or too hard the zafu may be (it's not as hard as a rock really)...feel the breath, sit up straight, and feel everything lighten as that burden of stories drop. Then do it again and again and again...

## **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 at gmail dot 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 sensei'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 May 12th, 2011, \$6,150 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.

#### **Sunday:**

Chopped chicken thighs broiled then stir-fried with mung bean sprouts, soy sauce, kimlan barbecue sauce, sesame oil; eryngi, shitake, cremini, and hon shimeji mushrooms, white onion, slivered ginger, white onion, braised with sesame oil, mirin, Michu cooking wine, kalbi sauce; Hainan rice (cooked with chicken stock, garlic, ginger, scallions); scallion sauce: pureed scallions and ginger with lime juice, Xiaoxing wine, mirin, crushed peanuts; salad of mesclun greens, chopped wo sun (lettuce stem), celery, vine and roma tomatoes, mung bean sprouts, English cucumber dressed with memmi, sesame oil, lime juice.

#### **Monday:**

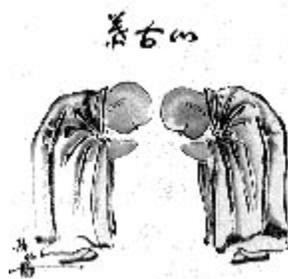
Dan dan noodle salad: yellow udon noodles, mung bean sprouts, gardein faux "beef" strips, blanched sugar snap peas, thinly sliced English cucumber dressed with dan dan (noodle vendor) sauce (fermented black wheat paste, soy sauce, Sichuan peppercorns, dried chiles, black vinegar); dai gai choy (mustard greens) in a wonton style broth with ponzu; stir-fried gai lan and bok choy with lime.

**Tuesday:**

Pulled pork (eight-hour slow roasted pork leg, boned, rubbed with a marinade of extra virgin olive oil, Kosher salt and much cracked black pepper, thyme, cumin powder and seeds, garlic chips) and crackling (rubbed with salt); Ace bakery roasted garlic bread, organic white oval, and black olive oval; Normandy cultured butter; stewed tomatoes and cremini mushrooms with white onion, red bell pepper and cubanelle pepper, pork trimmings, pitted black olives, basil, oregano; slaw of green cabbage, carrots, white onion, dressed with Dijon mustard, mayonnaise, lime juice, and celery seeds.

**Thursday:**

Cream of mushroom soup (Tom khat het mangsawirat): sliced eryngi and portobello mushrooms, dai gai choy (mustard greens), red onion, sliced atsuge tofu triangles in a coconut milk broth with Thai red curry paste, galangal, ngoc mam, lime juice, lemongrass; Thai red jasmine rice; salad of romaine lettuce, radishes, vine tomatoes, Middle Eastern heritage cucumbers, coriander leaves dressed with ngoc mam, Xiaoxing wine, mirin, lime juice, canola oil, garlic, garnished with peanuts.

**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 Isshin:**

Thank you to the Roshi for Sogaku-ki O-sesshin and the teisho series "The Lineage of Luminosity"; to Shikai sensei for the Dharma Talk "Seeing Someone in a Forest" and for your practice of "Great Bows" which always inspire; to Jinmyo osho for daisan, for encouragement and acts of compassion too numerous to mention; to Chunen ino for being available to students and their concerns and for making sure everyone is clear on what is expected of them; to Mishin tando for acting promptly when I had a problem during Oroyoki, also for transferring teisho to my flashdrive; to Saigyō chiden for picking up my prescription; to Chiso anagarika for your "take charge" attitude and for all of your help navigating the medical system; to Jido anagarika for letting Senbo use your vehicle to pick me up; to Senbo for picking

me up and driving me back to Dainen-ji; to Ryoshin for ingredients to make a protein drink; to all of you, and anyone I may have forgotten, a sincere thank you.

**From Graham Mayeda:**

Thank you to Roshi for the ongoing series of teisho, titled "The Lineage of Luminosity: Commentaries on the Dentoroku," which he has been presenting on an ongoing basis during sesshin and o-sesshin. Thank you also for the new object arrangement in the Hatto, with its fascinating use of refraction in the water of the three different containers, set off by the nyoï in front. Thank you to Shikai sensei for her ongoing series of explanations about monastery objects, "Who, What, Where, When, & Why? Unfolding the 'Mystery' of Monastery Objects," which I read every week with interest. Thanks to Jinmyo osho for her instruction during daisan and for the wonderful meals during o-sesshin. Thank you to the Ino for information on how to make dosa, a delicious South Indian pancake; and to the Tando for updating crucial administrative documents and for her ongoing work as Treasurer. Thank you to Saigyo chiden for a lovely and useful utility knife that I will use during Samu at Dainen-ji, and for some advice about my garden. Finally, thank you to Nathan Comeau for the loan of a book on bicycle repair.

**From Marcel Jomphe:**

I would like to express my thanks to Jinmyo Renge osho for the preparation of the eMirror, Shikai Zuiko O-sensei for the series Unfolding the "Mystery" of Monastery Objects, Nathan Comeau for the photographs of these objects, and finally to all who contribute to make the eMirror such a good and informative reference to me as associate student.

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### **Bendowa eBook Available**

This 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 was the basis of the Roshi's teisho series, "Drawn In, Moving Forth: Commentaries on Eihei Dogen 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 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

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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.