



Photograph by Ven. Saigyō Cross chiden

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Edited by Ven. Jinmyō 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

So now we turn to the next passage:

105 兩既不成 一何有爾

Liang-chi pu-ch'eng, i ho yu erh?

Liang ji bucheng, yi he you er?

Ryō sude ni narazu, itsu nanzo shika aran?

When duality ceases,

how can there be a One?

107 究竟窮極 不存軌則

Chiu-ching ch'iung-chi, pu-ts'un kui-tse.

Jiujing qiongji, bu4cun guize.

Kukyō kyūkyoku, kisoku o zon suru koto nakare.

In the final investigation

no principle or rule applies.

I have expressed reservations about the Xinxin Ming's emphasis on Oneness. While dualism is bad, non-dualism can be worse because it can often be simply the overlaying of a concept of an underlying meaning that acts as just another way to retreat from the vividness and rich diversity of actual experience. It is only this late in the text that the notion of "a One" is called into question.

"Oneness" can only exist in contrast to dualism. Or tri-ism. Or quatrism. Or millionism. Or gazillionism. Or googleplexism. In any case, when useful, it calls into question presumptions that confuse us and challenges us to attend to a larger context. But it is still a concept and such a vague one that it can act as a carrier of all manner of infectious nonsense.

Saying that "all experiences have one taste" or "are a single Suchness" on the other hand attempts to express something much more specific, much more subtle, much more nuanced, about not only a particular kind of experience but about how experiences are and is part of instructions that unfold that realization.

Many things that people say can sound meaningful such as "the blessings of wisdom energy" or "Zod loves you" or "the Oneness of all things." However, these sayings almost never mean anything actually coherent. Instead there is a jumble of meanings with dubious connections between them and a few "happy" words thrown in there to make it shiny. "Let us invoke the natural protective and nurturing power of our inner wisdom through visualizing a golden shower of mercy from the eternal lingam of the creative force of the motherly intuition of ever-joyful tranquillity that is now without harmful additives or chemicals" might sound like it might mean something and mean something good. But it does not mean anything. "Wooden water feels happy." Oh, that sounds good! I like happy!

The point of the Xinxin Ming is that you can open to the inherent spaciousness of the Vast Way, which is not a phrase that indicates a pleasant feeling-tone that you could have but instead is an instruction that has to be applied experientially and whole bodily. It is not trying to set a mood but instead showing you how to open up past moods and feeling-tones and stories and living a life that has been dulled and distorted by them.

When the sense of a world cracked into good and bad, self and other, mind and things by narrowed attention ceases, there is a recognition of a seamlessness and intimacy that goes beyond concept and is simply the case. If you comment to yourself that "everything is One" or "Golly, look at all this seamless intimacy" then you have once more severed yourself from the sheer experience and fallen into a story told at a safe distance from it.

Thinking about how mindful you are is not mindfulness. Babbling about "a One" is still dualistic.

In the final investigation there are no names, no concepts, no descriptions, no stories that are reality. Only reality is reality.

- 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 15th and 29th.

Hermitage

The Roshi began 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

Sunday, June 5, 2011 formal sitting: SAKN The Drift of Meaning by Zen Master Anzan Hoshin: "Introduction: Catch My Drift?" (teisho 1 of 7)

Monday, June 6, 2011 general sitting: Round and Bright: Zen Master Anzan Hoshin's Commentaries on Koun Ejo zenji's "Komyozo Zanmai: "Seeds" (teisho 19 of 22)

Thursday, June 9, 2011 associate sitting: "Splat": Dharma Talk by Ven. Jinmyo Renge osho-ajari

Upcoming Dharma Talks:

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.

On Saturday, June 25th, 2011, Ven. Shikai Zuiko o-sensei will present Dharma Talk 104, "Coming to Someone's Door" 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

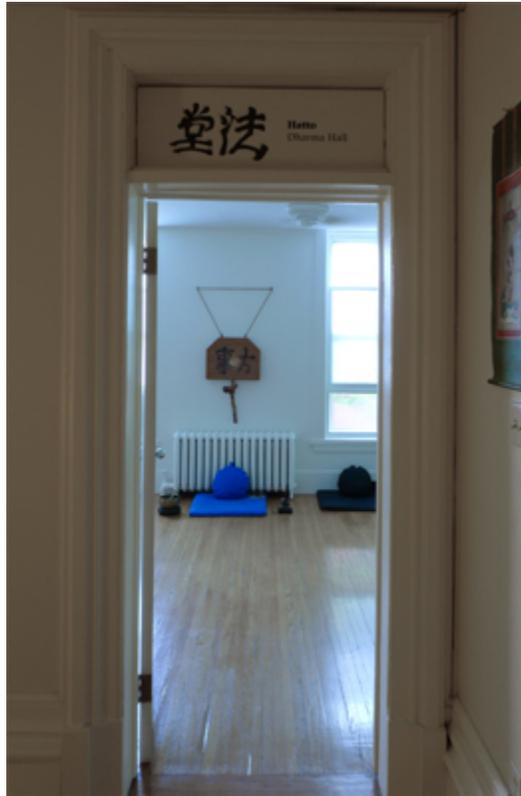
Teisho presented at general and associate sittings which are part of a series need to be listened to in the correct order and with none missed out. If a student misses a sitting then it's necessary to borrow a copy of the missed teisho from the library or download it from the WWZC Media Site as soon 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 ended five weeks of residential training 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://wwwzc.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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The calligraphy on the transom of the doorway leading into the Hatto from the hall outside the Kaisando, Founder’s Hall, says “Dharma Hall”. The Hatto is the practice hall where all teisho and Dharma talks are presented to sangha. The Abbot of Dainen-ji and the Northern Mountain Order of Monastics, Anzan Hoshin roshi, executed the calligraphy in 1996, shortly after the move to Dainen-ji from Zazen-ji and upon completion of the renovations to the Hatto, the Kaisando, and the Hojo, the Abbot’s Offices. Monasteries traditionally have plaques indicating the name of the various rooms and quarters and the transoms over the Hatto door and the entrance to the Hojo seemed quite suitable for that.

Media Site Update

The old media site at <http://wwzc.net> has been merged into the main site at <http://wwzc.org>. Your username and password remains the same.

To access the recorded teachings go to the "Student Login" section at the right of the WWZC home page on <http://wwzc.org> and enter your login credentials in the text fields provided. If you have forgotten your password, you can request a new password by clicking the "Request New Password" link. You will receive an email with a reset link that you can use to change your password.

Samu Weekend Report

On Saturday 28th and Sunday 29th May we held our spring Samu Weekend. The rain over the weekend meant that we had the opportunity to work on many projects inside the building instead of the planned work in the grounds, and a great many tasks were completed.

The conversion of the west side of the attic into an archiving room continued with the installation of vapour barrier and drywall on the ceiling and with much of the trim being installed. All of the windows on the first floor and basement were washed and the front doors were repainted. The basement toilet room was also repainted. Trips to the garbage dump and toxic waste recycling centre were made to remove renovation waste. The sink counter outside the Hatto was refinished and the basement closet was cleared, with the paint and other coatings it held being re-housed elsewhere. A new seal was installed on a washer and new shelving built in the garbage room. A great deal of archiving, administration and IT work was completed.

Thank you to the Roshi and Jinmyo osho for the excellent midday meals provided for those participants staying through the day. Thank you to the following students who assisted over the two days:

Chunen ino, Mishin tando, Jido anagarika, Muryo, Graham Mayeda, Nathan Comeau, Senbo, Steven Karcz, Abigail Lixfeld, Samantha Drouin, David Gallant, Claude Schryer, Hanna Grayzna, Fernand Laroche, Gillian Higenbottam, Francois Fournier, Margaret McGarry, Michael Lifshitz, George Donovan, Sophia Stevenson, Neil Porter, Andrew Mayeda, Chantal Maheux and Curtis Cheslock.

Spring/Summer Grounds Work

As the days get hotter there is still much work to do in the grounds. Currently we have several

pond plants which need re-potting and a large pile of mulch to put round the various beds and in the front garden. If you would like to offer any time to help with maintaining the grounds please write to Saigyo chiden at saigyo.cross 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 Saigyo chiden offer assistance as tenzo-anja.

Saturday lunch, Samu Weekend:

Daal with red lentils, cubed Yukon gold potatoes, white onion, baby carrots, garam masala, toasted cumin and black mustard seeds, coconut milk, chiles, coriander; Thai jasmine rice; slaw of green cabbage, white onion, radishes dressed with mayonnaise, Dijon mustard, lime juice, and celery seeds.

Sunday lunch, Samu Weekend:

Jigae (stew) of braised daikon and carrots, white onion, cubed atsuage tofu, and chopped scallions in a doenjang (miso) broth with sesame oil and chopped ginger; boribap: barley with calrose and arborio rices; salad of naengmyeon (soba) noodles, blanched and shocked bias-sliced local asparagus, and toasted almonds dressed with sesame oil, ponzu citrus, and so sauce, garnished with gamasio (toasted sesame salt).

Monday

Mapa dubu [(마파두부), Mapo dofou (麻婆豆腐)]: cubed silken tofu, groy faux minced "chicken", red bell peppers, white onion, hon shimeji mushrooms with chopped

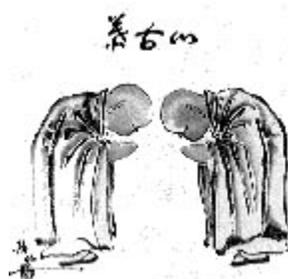
ginger, chunks of green shishito chiles, preserved chiles, chile sauce, mirin, Sichuan peppercorns; mixed grain: calrose, arborio, Lundberg Farm short grain brown, Thai jasmine rice, long grain white; stir-fried Napa cabbage; Middle Eastern heritage cucumbers with dongchimi (brined daikon) kimchi.

Tuesday:

Chowder and toast: broiled fillets of tilapia, bass, pollack, and cod that had marinated in turmeric, in a curry of caramelized onion and vine tomatoes, red bell pepper and shishito peppers, ground coriander seeds, cumin seeds, garam masala, toasted white mustard seeds; toasted naan bread; buttered leftover rice; salad of celery batonnettes dressed with Greek yogurt.

Thursday:

Ziti in a rose sauce (tomatoes, onion, garlic, basil, parsley and milk) with Romano and white kidney beans, oyster mushrooms and chopped portobello mushroom stalks; lightly cooked asparagus drizzled with salt, pepper and lime juice; broiled stemmed portobello mushrooms spread with Dijon mustard and topped with fruilano cheese.



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 the Roshi for the wealth of calligraphy he has brushed (some are twenty-five years old), all still looking fresh and lively; Chunen ino for his kind offer to provide a vehicle but I decided to continue public transportation, rides, and walking; Mishin tando for keeping the eMirror listings of teisho and Dharma talks current and accurate and for providing students with the information on material they need to study; Saigyō chiden for managing shissui activities involving so many students; Jido anagarika for teaching me how to plane rough boards, drill, and screw together pieces for the "Studio in a Box" project; phase 2 eagerly anticipated; all students who offer up their efforts in samu for the benefit of all beings.

From Mishin tando:

Thank you to the Roshi for the opportunity to borrow from his extensive library of cookbooks, and discussions about ingredients; to the Roshi and Jinmyo osho for chasen, coffee and discussion about monastery activities; to Chunen ino for the gift of a Kindle; to Nathan Comeau for helping with kitchen cleanup after morning food preparation on Mondays, Tuesdays, and Thursdays; to Senbo, Francois Fournier, Gillian Higenbottam, and Kent Swinbourne for weekly archiving samu.

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 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.