



*Object arrangement by Ven. Anzan Hoshin roshi,
photograph by Nathan Comeau*

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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

At this point in the text of the Xinxin Ming the seventh section can be said to begin. Having set forth the principle and elucidated the practice and then restated the principle, the seventh and eighth sections concern the fruition or realization of the principle of moving in the Vast Way.

7

111 狐疑盡淨 正信調直

Hu-i chin-ching, chen-hsin tiao-chih.
Huyi jinjing, zhengxin diaozhi.
Kogi jōjin sureba, shōshin chōjiki nari.

Doubts vanish
and trust is established.

To establish trust in a relationship between people, we have to take the time to get to know a person. Establishing trust in the Vast Way of our lives, we have to take the time to allow this moment to be as it actually is. It is only when we stop pushing and pulling, leaping forward and falling back, collapsing in despair and careening about in delight that the reality of our lives can even be glimpsed.

As Chan and Zen continued to be practised and taught there developed the teaching of great faith, great doubt and great practice or dai-shinkon, dai-gidan, and dai-funshi as a way of describing fundamental aspects of practice. Great faith is entrusting ourselves fully to the Vast Way of reality. Great doubt describes all of the ways in which we avoid the Way by crawling into small spaces such as hiding behind the eyes. Great practice is recognizing and questioning our presumptions and opening to the realization of great faith.

As a very early text the Xinxin Ming has a simpler formulation: Xinxin: trusting Awareness. Establishing and maintaining this trust in each moment is the fundamental practice of realization presented by the Xinxin Ming.

At this point, the text is saying that it has laid out before you the principle and the practice, it has addressed the various issues of dualism and its consequences and presented how to see through them into the Single Vast Way in which everything arises and moves and comes and goes. So, having resolved these doubts it asks you to just establish the practice of trust, the realized-practice of entrusting yourself whole bodily and with all the senses past the muttering opinions and stances of self and other, this and that, subject and object.

It is all so obvious and so simple: Instead of narrowing your gaze, open both eyes to the whole visual field. Instead of picking and sorting through sounds according to like and dislike, realize the body swims in a sea of sounds. Instead of falling into discursiveness, only talk when you move your mouth and there is someone there to hear and respond. Instead of collapsing and cringing, sit up straight. Instead of tormenting yourself with hope and fear, just be without difficulty. Release being the seer into seeing, release being the hearer into hearing, release the mind into the body and the bodymind into the Way. It is all so simple that the whole teaching of the Xinxin Ming is there as the title of the text: Xinxin: trusting Awareness.

But self-image's complexities are not something that Sengcan or Dogen or the Buddha or I can just talk you out of. And you cannot talk yourself out of it because the you that talks to itself is part of the problem. But the problem goes much deeper and is more insidious. Self-image is not just something that generates discursiveness; it is a process of contraction that compromises the entire body and mind and life of the usual person. It is the presumption of a self, a subject, the sense that Knowing can be located as a knower. This sedimented stain of basic ignorance continually generates difficulty and suffering. And so it requires more than hearing about or even talking about trusting Awareness. You have to actually do it.

However, in the beginning you will tend to do it the way that you do everything else.

And this is good because then you can see the strategies of contraction for what they are; if they are unknown, you cannot release them. All of the difficulties that arise in your practice such as heavy-handedness and straining or laxity and vagueness show that you have to open up around them and release them. However, the greatest difficulty in entrusting yourself to Awareness is simply that you do not trust yourself. Now, in some ways this is eminently reasonable. After all, you sabotage yourself over and over again with feelings of self-doubt, with condemning yourself and disqualifying yourself as too stupid or too old or too weak or too angry to do it; or that you are too smart to not get lost in thought and if you don't then your deep stupidity will be obvious because without your thoughts you are nothing; or you fear you are just too ugly to accept the dignity of mindfulness. You really should not trust someone who continually makes you suffer like that. But that self, that "you" is not who you are. What you have become accustomed to trust to be your self is not a self but only patterns of contraction and is not you but only a recoiling away from reality.

Who you are is presencing as this whole moment, as all of these sensations and sounds, these forms and colours. Entrust yourself to this. Trust in this. The ten directions and the three times and all that can be experienced show the vast openness of the Experiencing that you are. You do not have to trust my word about this. I am only talking about your own experiencing, the seeing and hearing and feeling that are going on right now. Entrust yourself to this.

In Ikka Myoju or A Single Bright Jewel, Eihei Dogen zenji comments on Great Master Xuansha Shibeis phrase, "This world of ten directions is a single bright jewel." He says,

You and I, not knowing what this "*bright jewel*" is and what it is not, have had countless doubts and beliefs about it so that our minds were full. Xuansha has made it clear for us though that our bodies and minds are this "*bright jewel*" and so this is not "our" mind. Who is there to worry about whether birth and death are or are not this "*bright jewel*"? Doubts and worries are themselves this "*bright jewel*". There is no deed or thought that can exist as anything other than this "*bright jewel*".

This bright jewel is this whole moment, this single moment in which your life actually takes place, that comes and goes and turns as breathing in and breathing out. Entrust yourself with this breath to this moment.

- Ven. Anzan Hoshin roshi, beginning teisho 16: "The Practice of Entrusting," from the series "Without Difficulty: Commentaries on Jianzhi Sengcan's Xinxin Ming: Words on Trusting Awareness," Saturday, June 17th, 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 29th.

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.

Introduction to Zen Workshop

The next Introduction to Zen Workshop will take place at Dainen-ji on Saturday, July 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, June 18, 2011 general sitting: "Ascending a Balcony", Dharma Talk 8 in the 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.

Monday, June 20, 2011 general sitting: Round and Bright: Zen Master Anzan Hoshin's Commentaries on Koun Ejo zenji's "Komyozo Zanmai: "Open Sky" (teisho 21 of 22)

Thursday, June 23, 2011 associate sitting: "Tada!": Dharma Talk by Ven. Jinmyo Renge osho-ajari

Upcoming Dharma Talk:

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>

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 Nathan Comeau

57

This nyoï of red lacquered iron, currently a predominant feature of the object arrangement by the Roshi in the Hatto, is somewhere around 250 to 300 years old and getting older every second. Nyoï, sometime referred to as sceptres, are Teacher’s sticks or as described elsewhere, “a small “stick” carried by a Zen Master as a symbol of authority.” In another article nyoï were described as “a short wooden staff symbolizing the nyoï jewel which is capable of removing all suffering. A symbol for the Three Treasures (Three Jewels)”. Both of these last descriptions could lead one to assume that nyoï are only or mostly of wood. However, as well as the cast iron example we have in the Hatto, it is said that in the Palace Museum of Beijing there is a collection of over 3000 nyoï of gold, silver, iron, bamboo, wood, ivory, coral,

rhinoceros horn, coral, lacquer, crystal, jade, and precious stones. The shape of the object is what makes nyoï distinctive and different from other Teacher's sticks. The handle of a nyoï has an "s" shape, a visual and tactile reminder of the human spine, and at the top there is the head or skull (in some other texts variously described as a fist, a cloud, or a lingzhi mushroom.) In wood the head may be formed from a natural burl or knot, in the case of some other materials the stick and head may be carved, and in some metal nyoï, cast. This particular iron nyoï has a leaf as the head which could be a paulownia leaf, the crest of this lineage. The Roshï has used this nyoï during Shuso Hossen, when after training as a postulant, a novice, and in the post of Shuso, it is acknowledged in front of the Sangha that an individual is a full monk.

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.

Summer Grounds Work

If anyone can assist with would you would like to offer any time to help with maintaining the grounds please write to Saigyo chiden at saigyo.cross@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 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 June 16th, 2011, \$6,150 of the needed \$16,000 has been raised for the roof improvement project.



Office of the Tenzō

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.

Monday yakuseki:

Ziti in a chickpea and tomato stew with red onion, crushed San Marzano and chopped plum tomatoes, cubanelle pepper, red bell pepper, red wine, garlic, basil, oregano, and thyme; sauteed yu choy (Asian broccoli); rectangles of paneer cheese browned in butter and garlic.

Tuesday yakuseki:

Soup and sandwiches: three onion (red, white, sweet) soup with white hon shimeji mushrooms with red wine and beef broth; pea meal pork loins, roasted then sliced and griddled; over easy fried eggs; extra old cheddar and brie; Normandy cultured butter; ciabatta buns; Napa cabbage slaw with shaved onion dressed with horseradish puree, mayonnaise, Dijon mustard, celery seeds.

Thursday yakuseki:

Three mushroom soup (very large cremini, first roasted to concentrate the flavours, brown hon shimeji, and thin sliced shitake) with sherry and soy sauce; stir-fried Shanghai bok choy and yu choy (Asian broccoli) with tofu "chicken wings" with chile sauce; Lundberg Farm long grain brown rice with petit pois and sesame oil.



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: Saigyo chiden and Jido anagarika for their help in actualizing my concept of a "studio in a box" in the Sensei-ryo; Ryoshin for cables and help assembling a "media playback" area; Graham Mayeda for looking at and listing work to be done in the Sensei-ryo; Peter McRae for gifts of cat treats (Party Mix), canned cat food, protein shakes and drives to the gym; Margaret McGarry for a selection of small moleskin notebooks

From Mishin tando:

Thank you to the Roshi for recommending documentaries and movies that are worth watching, and for introducing me to the scary fun of "Doctor Who"; to Jinmyo osho for presenting the Dharma Assembly and Dharma Talk, "So Intimate It Cannot be Personal"; to Senbo, Nathan Comeau, and Doug Somers for archiving samu.

From Saigyo chiden:

Thank you to the Roshi for excellent eBooks, for looking out for a friendly regularly visiting squirrel and for overseeing all of the aspects of work in the grounds. Thank you to Shikai sensei for leading shinrei (morning bells) and the sittings when the Roshi is in hermitage and for a gift of cat food for Shiro. To Jinmyo osho for finding perfect dish scrubbies and cloths for the kitchen and for so many years of exemplary work as Tenzo (head cook) of the community. Thank you to the Ino for great good humour and to Mishin tando for unfailing dedication to her many commitments.

From Peter McRae:

I would like to say Thank you to the shissui and everyone who contributes to the maintenance of the grounds of Dainen-ji. This effort seems to have produced a kind of micro-climate in which urban flora and fauna are thriving and which has a moderating effect on the surroundings. This benefits all beings: not only those living in or visiting the monastery but also everyone who lives in the neighbourhood or passes by.

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.