



Digital image by Ven. Anzan Hoshin roshi

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Edited by Ven. Jinmyo Renge osho

Practising and Teaching Dogen's Zen for over 25 years.

Quotes from teisho are run sequentially in the eMirror

We need not get into a great many of the complexities of the issues involved in the Mahayana and Hinayana; however in order to understand what the Xinxin Ming is saying and what the issues are that it is addressing, I will mention a few points. The Hinayana, as the Mahayana referred to it, took the Buddha's Teaching that nothing is solid or self-contained and that each thing is the gathering together and falling away of many different things and became focussed on classifying and categorizing these components in the Abhidharma. The Mahayana's prajnaparamita Teaching of sunyata however points out that each thing and all things, including any way that we might think discursively about them are all empty of being solid and unchanging and also empty of all concepts about them. The Hinayana had two components: the sravakas or hearers of the Teachings, those that only know what they have

heard and so have only a hearsay knowledge rather than experience of the Dharma and the pratyekabuddhas or solitary realizers who have perhaps had some experience of realization but had cobbled it together on their own and had settled without going further.

"Going further" was the whole point of the ekayana. From the Mahayana perspective the sravakavada and pratyekabuddhavada were seen to be only fragments of the Complete Teaching of the Dharma. This was not only because they did not accept as valid or useful any of the further developments in how to understand and practise the Dharma that the generations of Teachers had evolved over the many centuries since the Buddha's death but because even the earliest strata of the Dharma that they adhered to was being misunderstood. Instead of attending nakedly to the actuality of experience as it occurred and recognizing the impermanence and the selflessness of each experience and the dukkha or suffering that comes like a cramp from contraction, they would think about these three marks or trilaksana. And so the practice of vipashyana or insight devolved into discursiveness. Instead of steadying attention by opening up past how it tends to narrow and focus they tended to focus on this thing and then that thing and lose context and confuse this with attending to dharmas or focus on one thing to the point of fixation and confuse this with shamatha or samadhi.

It is much like how many contemporary Buddhists read the Satipatthana sutta and understand it only in a way that already makes sense to them. For example there is this passage:

In walking one knows "I am walking"; in standing one knows "I am standing"; in sitting one knows "I am sitting"; when lying down one knows "I am lying down". In whatever way the body is held, thus the body is understood.

Throughout the sutta the Buddha speaks of simply understanding or knowing that this or that is occurring. Since people habitually generate discursive thoughts as commentary this has been misunderstood as naming what is being attended to instead of simply knowing it. And so some people practice labelling what attention moves towards. A thought comes up and so they then think "thinking". A sound is heard and so they then think "hearing". The rising, falling, and stepping of the foot in walking is felt and so they think "rising, falling, stepping".

Instead of opening the deeply habitual structures of attention formed by the grasping or contraction of self-image people misunderstand the practice and simply deepen those structures. They try to have Buddhist kinds of feelings when they practice instead of practising what the Buddha himself actually practised and Taught.

The simple-mindedness of these misunderstandings comes from the complexity of self-image and its more fundamental misunderstanding of the nature of experiences and experiencing, of how the world is what it is, of reality. They misunderstand the Buddha's Teaching that grasping causes suffering and that to stop this suffering they should end grasping to mean that they should try not to have avarice and greed and to avoid the things they feel avaricious and greedy about. The grasping that is spoken of is not merely greed or avarice or lust or hunger or craving because these are all states that have arisen from the fundamental activity of grasping, the contraction of attention. And so the Hinayana orientation towards Buddhist practice is to avoid and recoil further and more completely than self-image is able to do in its usual untutored manner. The Hinayana practitioner rejects sensory experience, rejects

the world, and looks to avoid suffering by narrowing attention to the point that there is nothing perceived or experienced at all. The Mahayana understanding of practice is to open out, to release grasping and embrace all beings and all dharmas through the Four Great Vows.

- Ven. Anzan Hoshin roshi, continuing teisho 10: "The One Way Is All Directions," from the series "Without Difficulty: Commentaries on Jianzhi Sengcan's Xinxin Ming: Words on Trusting Awareness," Saturday, May 13, 2006. (If strange characters instead of 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 January 19th.

Oryoki for General Students

On Saturday, January 15th, 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.

Daiji-ki

January 22nd is the memorial of the date of death of Daiji Tenku daiosho, who was the Teacher of Joshu Dainen daiosho, both of whom Anzan Hoshin roshi studied with.

Dharma Assembly

On Saturday, January 22nd 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.

Kata Class

Ven. Mishin tando and Ven. Saigyō chiden will be presenting a series of six classes on the Daruma-kata aiki on upcoming Monday evenings. This will allow an opportunity for students to ask questions and receive clarification on different aspects of the movements outside of the Kata sessions following formal sittings. The class will run from 6:30pm until 7:00pm. To register please write to info@wwzc.org. The series of six classes is open to general students attending the Monday night sitting and the suggested donation for the series of classes is \$30. The beginning of the series will be Monday, January 24th.

Recorded Teisho Schedule

Sunday, January 16, 2011 formal sitting: Five Spheres of SAKN by Ven. Anzan Hoshin roshi: "No Thing Stands Prior" (teisho 1 of 7)

Monday, January 17th, 2011 general sitting: Round and Bright: Zen Master Anzan Hoshin's Commentaries on Koun Ejo zenji's "Komyozo Zanmai: "Entering the Room" (teisho 1 of 22)

Thursday, January 20th, 2011 associate sitting: Eight Awarenesses: Zen Master Anzan Hoshin's Commentaries on Eihei Dogen zenji's Hachi Dainin-gaku: "Serenity and Tranquility" (teisho 3 of 8)

Upcoming Dharma Talk

On Saturday, January 15, 2011, Ven. Shikai Zuiko osho will present "Seeing a King", Dharma Talk 96 in the series "Every Breath You Take: Ven. Shikai Zuiko osho's Comments on "The Practice of Purity": Book Eleven of the Avatamsaka Sutra Translated by Ven. Anzan Hoshin roshi and Ven. Shikai Zuiko osho".

Current Teisho

During the January 2011 Sesshin, Zen Master Anzan Hoshin continued the series, "Birth and Death: The Works: Zen Master Anzan Hoshin's Commentaries on Eihei Dogen zenji's "Zenki: Complete Activity" and "Shoji: Birth and Death" with Teisho 4: "The Total Mess" (January 8, 2011).

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

To Schedule a Retreat

Please email schedule at wwzc dot org to schedule a retreat, even if you have made verbal arrangements with a practice advisor or a Dharma Teacher. Emails sent to that address are routed to all members of the Practice Council who will need this information for the purposes of meal planning, preparing tapes for your retreat and planning samu assignments. Retreats are defined in the following way:

Half-day Retreat (you would need to arrive 15 minutes before the actual starting time) Begin at 6:00 a.m., end at noon. Or begin at 9:30 a.m., end at 6:00. Or begin at 3:00 p.m., end at 9:10.

Partial Retreat (You would need to arrive 15 minutes before the actual starting time) Begin at 6:00 a.m., end at 6:00 p.m. Or begin at 9:30 a.m., end at 9:10 p.m.

Full retreat (you would need to arrive by 5:45) Begin at 6:00 a.m., end at 9:10 p.m. Please remember to bring a change of clothes suitable for samu (caretaking practice). If staying overnight, please remember to bring a sleeping bag, a towel and other such necessities. If you have been diagnosed by a medical doctor as having allergies to specific foods, please contact the tenzo, Jinmyo osho at rengezo at gmail dot com, a week in advance of your retreat to inform her of dietary restrictions as this affects food purchases and meal planning. The suggested dana for retreats is \$40 a day, which covers the basic cost of food and other materials. Donations above this figure are very welcome and all donations are tax deductible. There is also a retreat schedule for public students posted on our Website at:

<http://www.wwzc.org/Resources/Public.student.retreat.schedule.htm>

Public Students' Retreats For retreats to be mentioned in the eMirror, public students are asked to send an email to schedule at wwzc dot org after they sit a retreat mentioning the date of their retreat and whether it is a partial, half-day or full retreat. Please also include the name of the city in which you live.

Training Sessions For Students Living in Ottawa:

There are a number of options available to associate and general students who wish to practice more intensively, such as sitting a full or partial retreat for one or several days, or extending their practice at home to include two or three rounds.

In addition, associate or general students may register for a "training session". This requires making a commitment to a one-week, month-long, or three month period during which they would attend all of the formal sittings at the monastery, morning and evening with the exception of Tuesday evening and Sunday morning (which are reserved for formal students and monastics) while continuing to live at home. The training sessions are intended to allow students to experience what it is like to participate in the monastery's full schedule. Formal sittings are led by Roshi and include chanting practice and more extensive use of the forms. Students engaging in a training session would also have more opportunities to meet with Dharma Teachers or practice advisors to discuss their practice. At the end of a training session, students would return to their normal schedule. There would be no extra dana involved in practising a training session.

Residential Training:

With the Undo serving as a dormitory space, students can register for periods of residential training at Dainen-ji for anywhere from overnight to several weeks. In order to be able to undertake residential training, one must be a student of Zen Master Anzan Hoshin's lineage. Residential training involves attending the practice schedule, evening meals, participation in regular soji (cleaning the practice halls) and samu (care-taking). During the days one would go to one's job or could do extra sitting and study outside of a retreat schedule. The dana for this is \$40 a day; work scholarships can also be arranged.

To register for a training session or residential training, please send an email to schedule at [wwzc dot org](mailto:wwzc.org) or telephone the Zen Centre office at (613) 562-1568 and leave a message.

When scheduling a training session, please remember not to include dates that fall within a sesshin or an O-sesshin.

Training Sessions For Public Students:

This requires making a commitment to a one-week, month-long, or three-month period during which public students sit zazen according to the following schedule:

Monday morning: 6:00 a.m. to 7:25 a.m.; Monday evening: 7:30 to 9:10 p.m.

Tuesday morning: 6:00 a.m. to 7:25 a.m.

Wednesday morning: 6:00 a.m. to 7:25 a.m.

Thursday morning: 6:00 a.m. to 7:25 a.m.; Tuesday evening: 7:30 to 9:10 p.m.

Friday morning 6:00 a.m. to 7:25 a.m. (Friday is hosan and there are no scheduled sittings at the monastery, but students are expected to sit at home).

Saturday morning: 6:00 a.m. to 7:25 a.m.

Sunday morning: 6:00 a.m. to 7:25 a.m.

Public students who wish to do a training session should send an email to schedule at [wwzc dot org](mailto:wwzc.org) to state their intention and specify the duration and schedule of their Training Session. After completing the training session, please send an email to Chunen ino at [chunen at gmail dot com](mailto:chunen@gmail.com) to confirm that you have fulfilled your commitment and notice of it will be included in the eMirror.

Next Samu Weekend

The next Samu Weekend will be taking place on February 26th and 27th. Although the work for the weekend has not yet been finalized it will include work to continue with renovation in the attic and work on the lighting in the Zendo. Saigyo chiden will be writing to students shortly to request their assistance over the two days of samu. Please pencil these dates into your diary so that you will be able to attend all or part of the two days and help to maintain and improve the environment of practice.

Charitable Tax Receipts for Dana Contributions

Charitable tax receipts will be prepared shortly for all donations made during 2010. In order to ensure that your tax receipt reaches you, please confirm your current address details with Mishin tando, treasurer at mishin at gmail dot com if you have moved in the last year or are not sure if we have your current address on file. Receipts will be issued no later than the end of February. Thank you to all who have offered dana over the past year to support the costs of maintaining, repairing, and improving the practice environment.

Who, What, Where, When, & Why? Unfolding the “Mystery” of Monastery Objects by Shikai osho



photograph by Nathan Comeau

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A colourful thangka hangs in Myomaku. It was given to Anzan Hoshin roshi in the 1980's, the thangka, thangka, tangka, or tanka is a classic Tibetan painting depicting Sakyamuni Buddha sitting in full lotus posture on a lotus throne, holding an offering bowl, accompanied by two arhats. This thangka was most likely painted using mineral and organic pigments tempered with an herb and glue solutions, distemper in western terminology, on a heavy paper and has been attached to strips of brocade with a draped silk covering in the familiar Tibetan colours of orange and red. Thangka were important as teaching tools for depicting the life of the Buddha, and various influential lamas, teachers, and bodhisattvas, describing historical events or retelling myths, as the focus for ceremonies and, perhaps, most importantly in the Tibetan schools, as a meditation tool to bring one further down the path to enlightenment. Thangka painting was apparently a Nepalese art form which travelled to Tibet with the bride of Sron Tsan Gampo, the first emperor of Tibet around 624 C.E. Chinese painting had a profound influence on Tibetan painting starting in the 14th & 15th century. Westerners tend to view the brightly coloured very detailed thangka as highly collectible. It most likely was painted in the 20th century and is in remarkably good shape. The Roshi has donated it for sale and enquiries by collectors are welcome.



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. The following meals were prepared prior to the evening sittings on Monday, Tuesday and Thursday:

Monday yakuseki

Soup and sandwich: Mug of tom yum broth with slivered ginger; stir-fried Spanish onion, red bell pepper, and gardein faux "beef" strips and oyster mushrooms with gomasio (toasted sesame salt), hot chile sauce, soy sauce wrapped in Romaine and green lettuce leaves; fried Cantonese noodles with soy sauce and roasted chile oil.

Tuesday yakuseki:

Roasted bone-in, skin-on pork shank roasts, scored and rubbed with olive oil for crackling; roasted peeled and chopped sweet potatoes with olive oil, garlic, chipotle powder; cream of mushroom soup: eryngi, hon shimeji, shitake, and white mushrooms with white onion and cubed pancetta, porcini puree, clear beef and chicken stock, white wine, whipping cream, oregano, and thyme; salad of romaine lettuce, raddichio treviso, plum tomatoes, peeled cucumber, mini bocchoncini dressed with balsamic vinaigrette.

Thursday yakuseki:

Sweet potato pancakes (sweet potatoes, chopped scallions, flour and egg seasoned with turmeric, cumin, cardamom and cayenne); mango and tangerine soup (mango and tangerine juice and coconut milk, chopped onion, seasoned with turmeric, cayenne and salt); deep-fried

tofu with onion and cubanelle peppers in a tandoori sauce; paneer, green peas and red lentils in a sauce made with cumin, coriander seeds, tomato paste and garam masala; salad of Romaine lettuce, chopped cucumber, chopped tomatoes, sauteed mushrooms dressed with a ginger and lime vinaigrette.

Baked Goods Prepared by Shikai osho:

Oat cakes, feta bisquits.



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 was done. 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 your generosity.

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 Mishin tando:

Thank you to the Roshi for the teisho series "Flowers and Worm" and "Painting Reality", humourously pointing out the realities of birth and death, of human beings as 25-foot ambulatory worms, and how we can live our lives on purpose. To Francois Fournier, Abigail Lixfeld, and Gillian Higenbottam for archiving samu.

From Saigyo chiden:

Thank you to Muryo for electrical work in the kitchen and to Graham Mayeda, Micheal Urbanski and Sarah Goul for samu to assist with the renovation in the attic. Thank you to Nathan Comeau for keeping the bird feeder stocked over winter and to Hanna Graznya for regular weekly samu.

Thank you from the Treasurer's Office for gifts of dana:

In addition to monthly dana contributions generously offered by students, we would like to thank Mishin tando, George Donovan, and Julian Lebenhaft for gifts of dana offered to support kitchen renovations, building improvements, and the ongoing activities of the monastery. All donations are appreciated.

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://www.wwzc.org/node/64>. This paperback publication has recently sold out and Shikai osho 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.