



*Digital image by Ven. Anzan Hoshin roshi*

## **eMirror Vol. 15, No. 33, part one**

**Friday, August 19th, 2011**

**Edited by Ven. Jinmyo Renge osho**

**(This issue is so long, we are sending it in two parts)**

*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**

The text [of the Xinxin Ming] continues,

**127 宗非促延 一念萬年**

Tsung fei ts'u-yen, i-nien, wan-nien,

Zong fei cuyan, yinian, wannian,  
Shû wa sokuen ni arazu, ichinen, bannen.

This truth is not fast or far;  
it contains a moment and an eon.

The truth of our lives is not something elusive far off in the distance or something that moves through space so fast that you cannot catch it. You cannot catch it because you too are in motion, you too are the ceaseless movement of this moment, and it is your eyes and ears, your hands and feet, it is motion, it is space. It is the ten directions, it is whatever is here and whatever is there and yet it transcends all dualities of here and there, subject and object, up and down. By releasing contraction into the open moment through attending openly, here it is. And yet because it is always in motion and yet never moves from its own nature, it is also over there to the left, over there to the right, behind you, above you and above the highest mountain peak and beyond the furthest star and below you as the round zafu and the molten core of the earth.

Some commentaries on the Xinxin Ming claim that this passage reflects the Avatamsaka or Huayan Teaching of interpenetration. However, I don't think that it is really explicitly speaking of ji-ji-mugai-hokkai or the interpenetration and containing of each thing with and by every other thing throughout the Hokkai or Dharmadhatu. Instead it is speaking of ri-ji-mugai hokkai, which is the interpenetration and containment of ri and ji or principle and things. This means that the principle or truth of emptiness and Suchness is equally true for each and every thing throughout space and time. This is the same point about the nature of this moment that the text has made so very many times before.

The nature of the experiencing of bodies and minds and time and space is beyond extent or dimensional but it extends in and as all directions. Each moment and each eon are all contained within it and are all the presencing of it. What is true about this moment is true of all moments and of all time, always. And everywhere.

- Ven. Anzan Hoshin roshi, beginning teisho 18: "Wise Up, Down and All Around," from the series "Without Difficulty: Commentaries on Jianzhi Sengcan's Xinxin Ming: Words on Trusting Awareness," Saturday, September 9th, 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 August 31st, September 14th and September 28th.

### **Oryoki for General Students**

On Saturday, August 20th, 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.

### **Dogen-ki**

August 28th is Dogen-ki, the memorial of Eihei Dogen zenji's death.

### **Samu Weekend**

The next Samu Weekend is scheduled to take place on Saturday, August 27th and Sunday, August 28th. Please pencil these dates into your diary so that you will be able to attend some or all of this weekend of samu practice. Saigyo 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 Saigyo chiden at saigyo dot cross at gmail.com or leave a message on the Zen Centre office answering machine at 613-562-1568.

### **Hermitage**

The Roshi will begin a period of hermitage on Wednesday, August 31st, which will end on Sunday, September 4th, 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, September 3rd. For more information please see: [http://www.wwzc.org/programs/Introduction\\_To\\_Zen\\_Workshop\\_Ottawa.htm](http://www.wwzc.org/programs/Introduction_To_Zen_Workshop_Ottawa.htm) For information concerning our Long-distance Training Program, please visit this Web Page: [http://www.wwzc.org/?operation=long\\_distance](http://www.wwzc.org/?operation=long_distance).

### **September Two-day Sesshin**

The September 2-day sesshin begins at 8:00 p.m. on Friday, September 9th and will end at 6:00 p.m. on Sunday, September 11th.

**On Saturday, September 12th, 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.**

**Shinju-ki** - September 12th

### **Oryoki for General Students**

On Saturday, September 17th, 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.

### **Dharma Assembly**

On Saturday, September 24th, 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 9:30 a.m. general sitting that would ordinarily take place on September 24th is cancelled owing to the Dharma Assembly.**

**New Moon** - September 27th

## **Hermitage**

The Roshi will begin a period of hermitage on Wednesday, September 28th, which will end on Sunday, October 2nd, when he leads monastics in Acalanatha Sadhana.

## **Recorded Teisho Schedule**

Sunday, August 21st, 2011 formal sitting: SAKN "The Horizon of Knowing" by Ven. Anzan Hoshin roshi: "The Dawn of Knowing" (teisho 1 of 2)

Monday, August 22nd, 2011 general sitting: Bowing and Receiving: Zen Master Anzan Hoshin's Commentaries on "Raihai Tokuzui": "Sincerity and the Worldly" (teisho 3 of 12)

Thursday, August 25th, 2011 associate sitting: "The Makyo of Me": Dharma Talk by Ven. Jinmyo Renge osho

## **Upcoming Dharma Talk:**

On Saturday, August 20th, 2011, Ven. Shikai Zuiko o-sensei will present "If Treated Disrespectfully", Dharma Talk 111 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.

The next Dharma Talk in the series, 112, "Seeing People with Modesty" is scheduled for Sept. 3rd.

## **Recent Teisho**

During the August 2011 sesshin, Ven. Anzan Hoshin roshi continued with the series "The Lineage of Luminosity: Zen Master Anzan Hoshin's Commentaries on Keizan Jokin zenji's 'Denkoroku: Record of the Transmission of Luminosity': Part One: The Lineage in India":  
August 12th, 2011: Reading of Case 7: Miccaka  
August 13th, 2011: Teisho on Case 7: Water is Water

## **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>

## **Congratulations**

On Sunday afternoon of the August sesshin, Ven. Shikai Zuiko o-sensei Transmitted the Three Jewels to Nathan Fushin Comeau and Ven. Jinmyo Renge osho-ajari Transmitted the Three Jewels to Graham Endai Mayeda. This is the first time in the White Wind Zen Community's

twenty-six year history that two jukai were conducted at the same time by two Teachers.

Fushin was accepted as an associate student on November 13, 2005; was accepted as a general student in December of 2006; as a probationary formal student by Shikai Zuiko o-sensei in April of 2009 and as a formal student May 16, 2011.

Endai began practicing as an associate student in April of 2006; was accepted as a general student in December of 2006; as a probationary formal student by Ven. Jinmyo Renge osho in March of 2009 and as a formal student in June of 2011.

## **Retreats**

Ceri Behar completed two weeks of Maitri Bhavana practice in his home in Istanbul, Turkey, under the direction of Ven. Jinmyo Renge osho. Deshi Steven Karcz sat a two-day retreat in his home in Saskatoon on Saturday August 13 and Sunday August 14.

## **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://wwzc.org/book/schedule-retreat>

## **High Priority - Repairs to the Monastery Roofs**



The image above shows the damage to the ceiling in Shikai sensei's room from several years of leaks in the bay window. Other roofs of the building are also in need of repair. During

recent rainstorms water has been seeping through the flat roof above the attic and has made its way into the ceiling, walls, and electrical outlets of the recently built room below. The flat roof over the bay window in the Zendo is in a bad state of repair, the seams are opening up and may soon start to leak. Repairs to these roofs simply cannot be put off any longer and so the Office of the Shissui has contacted the roofing company for the work to be done this summer. This does not include repair to the roof of the covered balcony. Though it has been leaking badly for years, it is not as much a priority as it is presently only being used for storage.

The costs associated with erecting scaffolding to reach the attic roof (four stories up) and the disposal of materials make this an expensive job. Although White Wind Zen Community cannot afford to undertake the re-roofing until the full amount has been raised, Sangha donations now amount to just over three-quarters of the amount needed and so we asked the roofing company for an updated estimate.

The cost of the re-roofing has risen in the two years since the original estimate was prepared when the roof leaks first became a major concern. At the start of August, the roofing company sent us a revised tender for \$19,340 including taxes.

Donations from students (including monastics) currently total \$15,131.50. Thank you for your generous contributions to date. Ideally we need to get the repairs done this year as risking another freeze/spring thaw period in 2012 will cause further damage.

## **eMirror Vol. 15, No. 33, part two**

**Friday, August 19th, 2011**

**Edited by Ven. Jinmyo Renge osho**

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### **Who, What, Where, When, & Why? Unfolding the “Mystery” of Monastery Objects by Shikai Zuiko o-sensei**



*Photograph by Nathan Comeau*

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This is a 15th century kongo-rin, ghante, or vajra bell, crudely cast, likely from a rural Japanese Shingon or Tendai temple. It is one of the practice materials on the tokonoma Butsudan in the Hojo, the Abbot's Offices. Its sound represents the prajnaparamita insight into emptiness: the peal presences and in its fading displays impermanence.

## **From Moore House to Dainen-ji. Room by room overview of the transformation by Ven. Saigyo chiden**

In September 1996, 240 Daly Avenue was purchased by White Wind Zen Community for \$485,000 with the assistance of a patron and through two mortgages, dana and personal loans from monastics and lay Sangha members. Over the next twelve years, a further \$250,000 and literally thousands of hours of work by the Sangha transformed the heritage building (built in 1875) from the original warren of impractical small rooms to an elegant and functioning monastery, Honzan Dainen-ji.

The vast transformation inside the building and on the grounds has been made possible by the ongoing generosity of the Sangha. Over two-thirds of the funds needed for the mortgage, renovations, and major repairs have been contributed by monastics, with lay

members contributing the remainder.

Over the next months we shall be chronicling much of the work that has taken place over the last 15 years with a room by room breakdown of the renovations and improvements.

### 1: The Hatto - Dharma Hall



One of the first rooms to be worked on following the purchase of the property was the Hatto. This space was originally two rooms separated by a dividing wall and had to be completely gutted and rebuilt to turn it into our main practice space. This is what Jinmyo osho (then Ino) wrote in her report for the original caretaker, Henry Daito Dawe:

"Hatto (Room 19)

Molding at 4.5 feet to be removed- all of it

Partition wall has to come down

The entire ceiling has to be redone

The recessed lighting that is there now also has to be removed

We will need a dumpster - we are going to have a lot of garbage

Keep the transoms over the door. They can be made to work

Change the swing direction of main door from the main hallway

Lots of electrical outlets to be moved

Floor - verify there is hardwood underneath sub-floor

Take chimneys out altogether. Box in with drywall

Remove baseboards, some trim

Doorway casings to be removed"



The scope of renovation on this one room was extremely extensive. The walls were

entirely torn down to the brick and new rigid insulation installed. All of the above mentioned renovations were done. Monks and students put in extremely long days, day after day, without break, including many long nights, for three months to complete the work. Over the years since the initial main renovation many improvements have been made. These include: Rice-paper style plastic window coverings on all of the windows, a speaker system installed in the ceiling for playback of teisho and Dharma Talks, new ceiling and floor fans, two complete repainting, a new gong stand and hoza built and many other tasks.

In the future, perhaps this year, we intend to install a split air conditioning system which was recently donated to us in the Hatto. This will be a big improvement over the rattling, inefficient window air-conditioner and standing floor fans we currently use and need to store each year.



### **Office of the Tenzo**

Dogen zenji taught in the Tenzokyokun that the work of preparing and serving meals is "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:**

Pad Thai: stir-fried white onion, red and yellow bell peppers, atsuage and pillow tofu triangles, mung bean sprouts, chopped ginger, coconut milk, chile paste, Sichuan peppercorns, ngoc mam, lemon; fried rice and greens: Lundberg Farm short grain brown rice, rice vinegar, omelette strips with wasabi, chopped gari (pickled ginger), takuan (pickled daikon), finely cut scallions, sesame oil, bok choy sum; salad of romaine lettuce, heritage cucumbers, plum tomatoes, radish, slivered white onion, Asian pears, celery, dressed with sesame oil, memmi, wasabi, lime juice.

#### **Tuesday yakuseki:**

Chilli con carne: sweet onions, elephant garlic, shishito chiles, cumin, oregano, dried chiles,

chipotle and adobo, tinned San Marzano tomatoes, passata, red wine, white and red kidney beans, minced pork and beef; ricotta cheese to add to chilli; artisanal smoked chicken, sectioned, rubbed with olive oil, and roasted; corn tortilla chips; whole wheat pita bread; slaw of green cabbage and white onion dressed with mayonnaise, lime, Dijon mustard, horseradish, and celery seeds.

**Thursday yakuseki:**

Portobello mushroom caps roasted with Fruilano cheese; boribap: barley, arborio, and bae ah me rice tossed with white onion, chopped yellow bell peppers, and chopped portobello stems, sauteed in butter; salad of wasabi arugala greens, heritage cucumbers, cherry tomatoes, and parsley dressed with sesame oil, memmi, wasabi, lime juice.



**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 Hoshin roshi:**

My thanks and appreciation to Saigyō chiden for his work on building and installing a maple and walnut work station (designed with Jinmyo osho) for the kitchen area of the Hojo; and to Endai for assisting him.

**From Shikai sensei:**

Thank you to the Tando for a video on sharpening razor heads with denim; to the Chiden for a piece of denim with which to sharpen razor heads; to Fushin for a generous donation toward

materials for the "studio in a box" project which is being executed by Jido anagarika; to Gillian for a "Black Belt" portable hard drive.

**From the Office of the Treasurer:**

Thank you to Marcin Matuszkiewicz for a donation towards the roof repair fund.

**From Mishin tando:**

Thank you to the Roshi for the two-day sesshin, and the translation and ongoing commentary on the Denkoroku; to Margaret McGarry for archiving samu to catalogue CDs available for sale.

**From Saigyo chiden:**

Thank you to the Roshi for the teisho series "Bowing and Receiving: Commentaries on Eihei Dogen zenji's "Raihai Tokuzui" which we recently began listening to at the Monday General sittings, and for a gift of a pouch for my cell phone. Thank you to Shikai sensei for organizing painting work on the Zendo floor which will take place during the Samu Weekend and for treats for Shiro (a monastery cat). Thank you to Jinmyo osho for donating an X41 laptop to the kuin (kitchen) to be used by practice council for taking attendance and by tenzo anja for taking inventory. Thank you to the Ino for getting it to run Xubuntu 11.04 on an 8G USB key. To Fushin for last-minute work on some images for the eMirror, to Francois for taking photographs for an inventory of tools in the workshop for insurance purposes. To Neil Porter and Natasha Royka for regular samu.

**From Fushin:**

Thank you to the Roshi for leading the August Sesshin. Thank you to Shikai sensei for all of the fun, brightness and hilarity, especially during Jukai. Thank you to Jinmyo osho for her work as tenzo to produce beautiful and interesting meals and for once asking me the question "have you ever thought of living here?"

**From Endai:**

Thank you to the Roshi for creating and sustaining the practice environment at Honzan Dainen-ji and its associated zazenkai. Thank you also for the teisho series Doing Not-Doing, as well as for the informative classes transcribed and collated in the publication "Cutting the Cat in One: Zen Teachings on the Practice of the Bodhisattva Precepts", all of which I used in preparation for jukai. Thank you to Jinmyo osho for her instruction in preparation for jukai, as well as the wonderful meals served during this past sesshin. Thank you to Mishin tando for her help with various administrative tasks I perform for the Caretaking Council as shissui-anja, including taking over a long-standing file relating to the attic air conditioner. Thank you to Saigyo chiden for creativity in repairing the cooling system in the walk-in cooler, for the reorganization of the workshop, which has improved the usefulness of the space, as well as for seeking out an answer to a question relating to jukai. Thank you to all the students who volunteer to do samu (work practice) every week in order to keep Dainen-ji clean and improve the facilities.

**From Doug Somers:**

Thank you to Roshi for the Teisho series "Studying the Mystery" and for the Teisho "Practice, Pain, and Posture"; to Shikai sensei for the website publication of the article "Anmo Tuina

for Zen Knees" that shows another practical aspect of caring for the bodymind; to Saigyō Chiden for so joyfully cutting through my confusion to provide directions to the attic; to all who gave their time, financial donations, and many efforts to complete the new archiving and administration spaces.

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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." Many thousands of copies of this PDF have been downloaded so far. Although we would like to convert it to mobi and ePub formats as well, the Japanese text becomes garbled.

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 a PDF on the Great Matter page at <http://www.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.