



During her last hours, Kido sat from 8 p.m. in the evening of Monday, September 12th until the following afternoon in the Sensei-ryo beside a bowl of water gazing on its surface.

*This is traditionally called "apo-kasina samadhi" or "mizu-zanmai" 水三昧.
She was given an injection on Tuesday afternoon and died peacefully in seconds.*

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**Friday, September 16th, 2011
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

Before a sitting round starts we might fidget and squirm, picking at this sensation or that, wondering how uncomfortable we will become. We sit on the zafu waiting for the kaishaku to clap and the rin gong to strike and are aimed towards that moment then when the sitting will start instead of sitting here now, and practising now. Throughout the round we might throw ourselves backwards and forwards in memory and expectation and briefly wonder why our posture is out of alignment and is being corrected while we wait for the

monk to move on so we can get back to our important stuff. Sometimes our important stuff is continuing our discursive chatter, sometimes it might be sitting around and waiting for mindfulness to happen.

Sometimes perhaps we could try something else. Instead of regarding the start of the sitting as being what comes after the kaishaku and gong strikes, perhaps we could sit down and sit up straight before the jikido even moves to pick up the kaishaku. And instead of looking for something important to happen we could practice in each minute the minute details that arise together and vanish as each moment. True zazen is not limited to gong strikes and practice is not bounded even by whether you are sitting or not. Whether in the Hatto or on the stairs, whether chanting or picking up or putting down the text, whether bowing or scratching the face before the kaishaku strike, each thing is important. If when beginning the posture, before the kaishaku strikes, the itch was important enough to scratch, then mindfully lowering the arm and hand into the lap is also important. And in fact is more so. Scratching and then just dropping the hand is just attention skittering here and there, focussing and fading.

At the beginning of a formal sitting we do three Great Bows full to the floor. Which is the important bow? Although we usually stop after the third, it is not that we have reached some particular point that we were aiming for. The standing bow that follows, the standing and stepping, the kneeling and sitting are all important.

Each detail is important and so it is important to attend openly to and with all of them. This means allowing each thing to be equally within the context that it is actually arising within and that context is this whole moment of whole experience. If you do not need to read the text of a chant because you know it well, then let the letters and words and pages and the whole field of view all around be as open as it actually is. Looking over here or there or at the ceiling or the floor or someone's face is not important. Smearing and blurring practice through following the picking and choosing that the Xinxin Ming has pointed out to be the cause of your difficulties is not important unless you want to create difficulty for yourself. Let it all be simpler than that. Just be without difficulty.

Here at the monastery if each person does just one thing incompletely in a single day then this can cause great complexity for themselves and others. These unfinished tasks, unwashed cups, crooked shoes, unswept corners, unfiled papers, untitled tapes, unanswered emails gather and accrue because they are not necessarily discovered and corrected until days or weeks or months later.

So many of the difficulties that so many people around the world suffer derive from themselves and others simply not doing their jobs, not treating the sewage, not using enough nails, not telling the truth but weaving stories that are much more interesting and important than the tasks left undone. The wrong medicines are prescribed, the wrong prescriptions are filled, new words are put together to call things illnesses so that new drugs can be sold, drugs are tested in poor nations on people willing to take anything because it is a medicine and the side-effects and fatalities are noted and the numbers are massaged. Overpasses collapse and levees break. Environmental laws are passed and there are congratulations and speeches over banquets all around but the local cadres and companies continue to spill toxic waste while the land withers and the water becomes thick with dead fish.

If a knot is not tied properly in closing an oryoki set then opening the set becomes difficult and affects every one else's practice of oryoki. Leave a bowl with a slight film of soup inside it or some grains of rice crushed on the bottom of the bowl at lunch and it is there in your supper. When something is done incompletely it does not just go away but multiplies and breeds many more tasks and difficulties. How difficult is it to really clean a bowl when cleaning a bowl, to feel the whole body while scratching, to take each step when you walk?

Be without difficulty because the Vast Way is without difficulty. Colours and forms do not need you to see them in order to be seen. If you see them then they are coloured by

feeling-tones and obscured by your categories. Let seeing see. Let hearing hear. Let itching itch. Let sitting sit. Completely. The Vast Way is without difficulty but is always active as everything that is.

- Ven. Anzan Hoshin roshi, continuing teisho 19: "The Importance of Earnestly Being," from the series "Without Difficulty: Commentaries on Jianzhi Sengcan's Xinxin Ming: Words on Trusting Awareness," Saturday, September 30th, 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 September 28th.

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.

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.

Introduction to Zen Workshop

The next Introduction to Zen Workshop will take place at Dainen-ji on Saturday, October 1st. 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/?operation=long_distance.

Recorded Teisho Schedule

Sunday, September 18, 2011 formal sitting: SAKN The Self-Secret Matrix of the Total Field: "Mahavairocana"

Monday, September 19, 2011 general sitting: Bowing and Receiving: Zen Master Anzan

Hoshin's Commentaries on "Raihai Tokuzui": "The Dragon Maiden" (teisho 7 of 12)

Thursday, September 22, 2011 associate sitting: "Here is Not a Direction": Dharma Talk by Ven. Jinmyo Renge osho-ajari

Upcoming Dharma Talk:

On Saturday, September 17th, 2011, Ven. Shikai Zuiko o-sensei will present "Seeing the Shameless", Dharma Talk 113 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 talk, #114, "Receiving Fine Food" is scheduled for October 1st.

White Wind Zen Community Website Updates

The White Wind Zen Community website at <http://ww.wwzc.org> has been updated. Ven. Jinmyo osho's Dharma Talk "Too Intimate to be Personal" has been posted at : <http://wwzc.org/book/dharma-assembly-too-intimate-be-personal>. The media site section has been updated with teisho "This World of Ten Directions" and "Yaza 2010: Dark and Hot". "Zanmai 9 & 10" (published in 1992) is now available at <http://www.wwzc.org/book/zanmai-0>.

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

Deshi Steven Karcz sat a two-day retreat in his home in Saskatoon on Saturday September 10 and Sunday September 11, 2011. Deshi Isshin, visiting Dainen-ji from Gabriola Island, B.C. arrived on Friday, September 9th to attend the two-day sesshin which ended on Sunday and following that sat a retreat from Monday September 12th until Saturday, September 18th. Doug Somers sat a partial retreat from 6:00 a.m. to 6:00 p.m. on Tuesday, September 13th.

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>

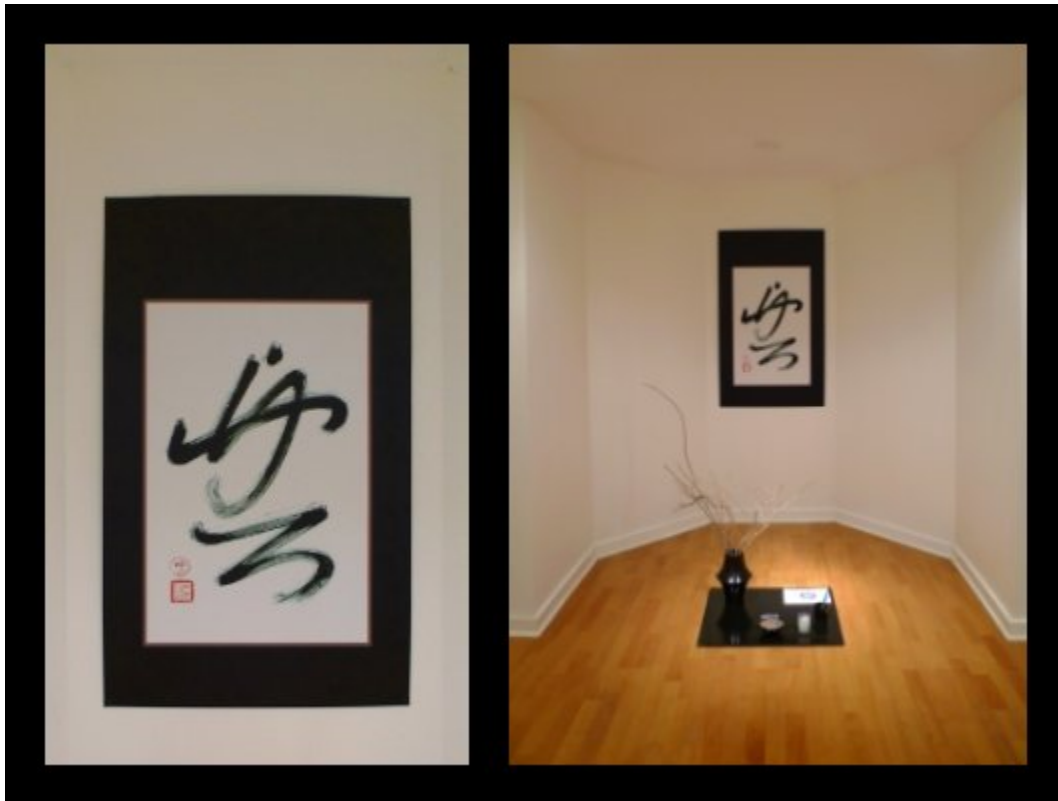
Repairs to the Monastery Roofs

With the contributions received this week from Sangha members, we now have raised the

full amount needed for roof repairs - \$19,340. The contract has been signed with the roofing company and they have said they may begin work as early as next week, though owing to other work already contracted, may not be able to finish all of the work this year. If that is the case, they will ensure that any leaks are patched temporarily so that there is no further damage to the interior and will complete the repairs in the spring. They have guaranteed that there will be no increase in costs if the work cannot be completed this year.

Thank you to all of the monastics and lay students who have made contributions.

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



Photograph by Nathan Fushin Comeau

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This framed cursive sho, “Un” 雲 or “Cloud”, hanging in the tokonoma space at the front of the Undo was brushed by Anzan Hoshin roshi.



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:

Butter-fried Cantonese noodles with red bell pepper, white onion, elephant garlic, eryngi and cremini mushrooms; atsugae tofu triangles and gardein faux "chicken" wings with Buffalo cayenne sauce; slaw of red cabbage and red onion, walnuts and hazelnuts, with cubed sheep's milk feta cheese, dressed with balsamic vinegar, extra virgin olive oil, and pomegranate syrup.

Tuesday yakuseki:

Roasted quartered chickens, rubbed with chipotle and adobo, garlic, cumin, paprika, and olive oil; chopped fennel bulb, stems, fronds with extra virgin olive oil; tomato bisque with red wine and oregano; salad of romaine lettuce, radishes, Asian pears, celery, shaved white onion, field tomatoes dressed with grapeseed oil, white balsamic vinegar, paprika, cayenne, garlic and onion powder; Ace Bakery organic white oval; Normandy butter.

Thursday yakuseki:

Potato salad: "little gem" yellow new potatoes, shaved red onion, chopped scallions, celery, pitted black olives, cubed haloomi cheese, Dijon mustard, ranch dressing; fennel soup with mire poix (onion, celery, carrot) and white wine; seared atsugae tofu strips with lime and pepper dressing; sauteed whole white mushrooms.



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 Kido for putting her paw through the bar of a Humane Society cage and touching my cheek that day in September 13 years ago when I was seeking a companion for Meyo, a tortoise shell cat. The paw touched and turned my head. I was met by huge eyes framed by dark tortoise shell fur clearly saying, "I'm the one you're looking for..." Her first nickname was "The Monkey" for the speed with which she would climb, leap onto my shoulder, run, and evade. For thirteen years she was an exceptionally communicative companion to me and Kitsune a tortoise shell kitten who arrived a year later after Meyo's death from breast cancer. Kido was interested in everything and amongst many other things learned to take the stoppers out of carafes, to wake me up at 400am except on mornings when there was no scheduled sitting, to greet any visitor, to supervise any work going on, to criticize the food with a 1 to 5 series of 'kitty litter' scratches (1 scratch "I'll eat it later", 5 scratches "No way I'll eat this-what were you thinking?"), to invent amusing games, to make 'art' with net and paper. Kido was active and well until a few days before the vet found untreatable cancer in her organs which had spread to her lungs. A peaceful and very quick death was the only choice. My heart hurts and Kitsune is a little lost; to the Roshi who understands; to Ryoshin for helping Kido and me and to all those who dropped by to say goodbye; to the veterinarians and staff at the Bytown Cat Hospital for their kindness; to Mishin tando for a gift toward Kido's end of life care and for a photograph of a monastery chimney against a stormy sky published in the eMirror which inspired the colours for painting the "studio in a box".

From Jinmyo osho:

Thank you to Isshin for making arrangements to fly from Gabriola Island to Dainen-ji to attend sesshin and sit a retreat. Thank you to Endai for driving from New York to attend sesshin. Endai is on sabbatical leave from the University of Ottawa and will be in New York conducting research at New York University Law School on the human rights implications of countries such as Canada, the United States and the United Kingdom using development assistance as a way of combating international terrorism. He will remain in New York until the end of December, returning for sesshin and O-sesshin.

From Mishin tando:

Thank you to the Roshi and Jinmyo osho for the simple and delicious Thursday evening meal, of perfectly-sized "little gem" potato salad, mushrooms with delicious tofu, and a warming fennel and carrot soup for a cold evening.

From the Office of the Treasurer:

Thank you to Isshin, Diane Smith, and Elayne van Snellenberg for donations to be used in the event of cost over-runs with the roof repairs or towards other needed monastery repairs and improvements.

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.

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.