



Photograph by Nathan Fushin 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

In the passage from the Genjokoan, The Question of Our Lives, that was recently mentioned, Eihei Dogen zenji says,

When there is a great need, a great use appears. When there is a small need, a small use appears. Thus the full use of things is always as it is. Wherever something is, it covers its own ground.

Seeing clearly without limits and boundaries, we can clearly act, we can do what needs to be done. Sometimes we might have to scratch someone's back for them, sometimes we might need to bind their wounds, sometimes we might need to leave them alone in their rage and tears. Sometimes this word is the right word, sometimes it is wrong. In each moment everything is new. To know what is important and what is not, we have to step past our

preferences and understand what the space of experiencing presents.

In the Sansui kyo, the Sutra of Mountains and Rivers, Dogen says,

Just understand birth and death beyond the views of "birth" and "death." All of this is only Awareness. One thought is mountains, rivers, earth. A new thought is new mountains, new rivers, new earth. *Mountains, rivers, earth* go beyond existence and non-existence. Not "vast" or "small". Not "knowable" or "unknowable". Not "enlightened" or "unenlightened". This whole mind does not change, nor not change. Just whole-heartedly study the Way through this mind of mountains-rivers-earth and mountains, rivers, earth study the Way. This whole-heartedness is not vast or small, does not exist, nor not exist. Study like this.

Please, this evening, enjoy yourselves.

- Ven. Anzan Hoshin roshi, concluding 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 October 12th and 26th.

Hermitage

The Roshi began 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.

Daruma-ki O-sesshin

The Daruma-ki O-sesshin will begin at 8:00 p.m. on Monday, October 3rd and will end at noon on Sunday, October 9th.

During the O-sesshin, there will be two sittings held in the Zendo on Saturday, October 8th, which associate and general students may attend. The first sitting begins at 9:30 a.m. (please arrive by 9:15 in time for first Bell); the sitting ends at 11:30. The second sitting begins at 3:00 (please arrive by 2:45 in time for first Bell); the sitting ends at 5:00. Students attending either of these sittings are reminded to remain on the first floor.

A Note to Preliminary and Public Students Concerning O-sesshin

During an O-sesshin the schedule is such that there is no time to meet face to face with preliminary students or to reply to email correspondence sent by public students. Public students are asked to send their weekly practice journals, as they will be reviewed. But unless there is something that needs an immediate reply, you will not receive an email reply until the week following the O-sesshin.

Oryoki for General Students

On Saturday, October 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](mailto:wwzc.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, October 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](mailto:wwzc.org) or leave a message on the office answering machine at (613) 562-1568. Dharma Assemblies are open to all students.

Please note that the general sitting that would ordinarily take place at 9:30 a.m. on Saturday, October 22nd is cancelled due to the Dharma Assembly.

Dharma Talk:

On Saturday, October 1, 2011, Ven. Shikai Zuiko o-sensei will present "Receiving Fine Food", Dharma Talk 114 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 in the series, 115, "Receiving Poor Food" is scheduled for Saturday, October 15th.

Recorded Teisho Schedule

Sunday, October 2nd, 2011 formal sitting: SAKN "The Self-Secret Matrix of the Total Field" by Zen Master Anzan Hoshin: "Class 2: Ki"

Saturday, October 8th, 2011 associate and general sittings: "Every Breath You Take" by Ven. Shikai Zuiko o-sensei: Dharma Talk 11: "If In Danger or Difficulty"

Recent Dharma Talk:

On Saturday, September 24th, 2011, Ven. Jinmyo Renge osho-ajari presented a Dharma Assembly: So Intimate It Cannot Be Personal: Dharma Talk 2: "This Time It's Personal!".

White Wind Zen Community Website Updates

The White Wind Zen Community website at <http://ww.wwzc.org> has been updated with Ven. Shikai sensei's Dharma Talks from the "Every Breath You Take" series: "Seeing a Forest of Sorrowless Trees", "Seeing a Park", "Seeing People Wearing Adornments" and "Seeing the Unadorned".

Back issues of the eMirror published since January 2011 are now available as PDF downloads from the eMirror Newsletter Archives page at <http://wwzc.org/book/emirror-newsletter-archives>

Missed Sittings 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>

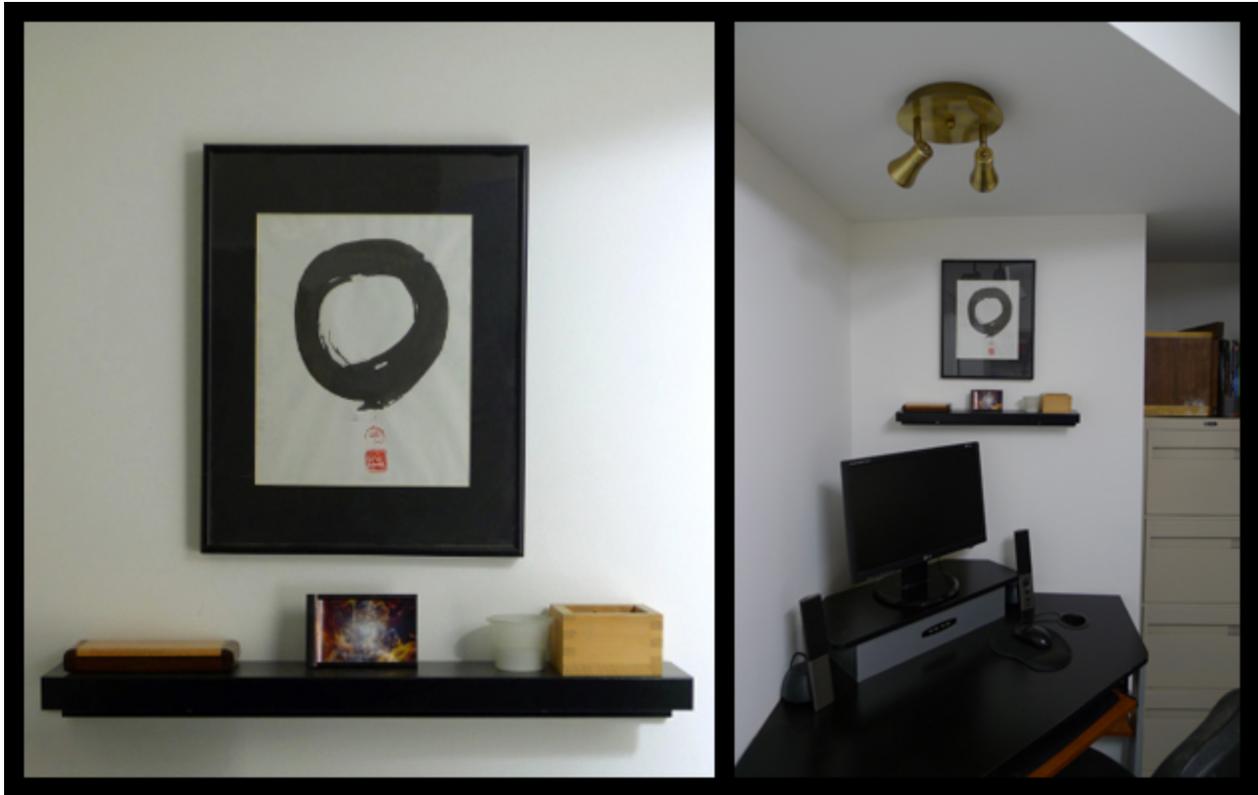
Retreats

Chiso anagarika, visiting from Massachusetts, sat a retreat from Tuesday, September 27th to Thursday, 29th September

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 Fushin Comeau

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This sho, an Enso brushed by Ven. Anzan Hoshin roshi, hangs in the recently renovated shissui office in the basement level of the monastery. The simple Butsudana or altar over which it hangs would also be suitable for students home use.

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 monastic and lay 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 improvement.



3. Shuryo - library

The room that we now call the 'Shuryo' or library, which also serves as a daisan room, was probably built in the 1920s, long after the main building was constructed. It is situated above the kitchen and we have thought that perhaps it was originally designed to be a sun room, as there were windows on three walls. One bank of windows along the west side of the room was later boarded over.

Prior to renovations, the first thing that one noticed when entering the Shuryo was a gigantic faded and very blurry photograph of the rocky mountains (circa 1960) that took up the entire west wall. A worn orange and brown shag carpet (described by Jinmyo osho as 'the colour of the dog's dinner') covered the floor and the windows along the east wall were decorated with small orange, green, red and yellow squares of plastic film. The bookcases were constructed of dark wood that had seen better days and contributed to the overall gloom of the room. Over a period of a few weeks, the room was stripped clean, the bookcases painted, the carpet taken up and the plywood floor underneath it was painted a rich 'heron' blue. The mantle and cupboards were also painted. The brick fireplace was unfortunately made from red brick checkered with white mortar and so we painted it black.

More bookcases were built in 2004 by the Shissui and improvements continued over the last years including adding translucent window film to all of the windows. The wood frames of the cupboard doors were painted white and shoji-style film was applied to the glass.

The room originally had two very large cast-iron radiators, neither of which produced much heat, despite the efforts of a heating specialist to increase the amount of hot water directed to them from the furnace in the basement. The radiators took up the lower portions of two walls. When the Undo was built, one of the ineffective radiators was removed from the Shuryo to make space for more bookcases and was installed in the Undo to heat that room. Muryo installed a new, efficient electric wall heater in the Shuryo which now provides more heat than the radiators did, but the room is still very cold, owing to the number of windows and lack of insulation in the wall where the windows were boarded up.

In the future many of the books and electronic media currently stored in the Shuryo will be moved to the third-floor Common Room and attic archiving space. We then intend to turn this room into a daisan room and living quarters for Ven. Jinmyo rengo osho which will enable us to build a private washroom for the Osho, no longer necessitating her using

the shared and most used washroom on the second floor. In order to help conserve heat we intend to add more insulation the ceiling space and add a finished floor.



Cold and Flu Season

Cold and flu season is upon us once again and so a few points about that:

Prevention

We have provided paper hand towels for each washroom and in the Dining Hall to prevent the spread of infection through using cloth towels. In addition, hand sanitizer has been placed at each sink and on the shelf next to the coat rack. Please use it. As winter approaches and the air becomes dryer, we will place a humidifier in rooms used for sittings as keeping the sinuses moist helps prevent infection. Beginning this coming week, as part of daily samu, handrails, door knobs and other surfaces will be disinfected before each sitting. As monastics already clean the practice rooms during this time, assistance from associate or general students would be appreciated. Please contact Chunen ino through schedule@wwzc.org to arrive for sittings a few minutes early.

Hand Washing

The simple act of hand washing is the single most important means of preventing the spread of viral and bacterial infections. But hand washing requires more than a quick rinse under the

tap. You need to work the soap over both hands, between your fingers and up the wrist for 15 seconds (count it out) for it to be effective. Or you can use the hand sanitizer placed at sink areas if you don't want to use soap and water. But please, clean your hands frequently.

Coughing

If you really need to cough you can do so. But to avoid spreading a cold or flu or spraying the wall, it is better to bring one hand out of the mudra, raise and then turn it so that you cough against the back of the hand rather than into the palm as we use the palm to turn doorknobs, handle water glasses and so forth. When practicing in a group situation, it is helpful to be mindful of such details.

Nose Blowing

If you need to blow your nose, please feel free to blow it while sitting in zazen. You do not need to use the forms we use for changing posture in order to blow your nose. Just do it with as little muss and fuss as possible so that there is a minimum of distraction for you and for others. The only exception to this would be, for instance, during a bowing round, or during the chants while holding the chanting text. But these are brief activities and you should be able to "work it out" so that you can blow your nose before or after.

Sniffing

Sniffing should be avoided as it is very distracting to others and does not help anything. The reason the nose runs is because the bodymind is trying to *expe*/mucous and so sniffing it back into the nose or down the throat will only cause further irritation to the mucous membranes. It is simpler to just blow the nose.

Throat Clearing

Continuous throat clearing is possibly one of the greatest sources of irritation both for the person who does it and anyone within earshot. Constantly clearing the throat will irritate it and that will lead to even more throat clearing. Once in a while it may be necessary to do this, or it may happen spontaneously, but it should not be repetitive. It is something that can become habitual, just as sniffing can. It is advisable to perhaps cough to clear the throat if it is that congested, and balance and equalize the sensations by opening attention around them to the rest of the sensations of the body.

Missed Sittings

Associate students who need to miss a sitting because they are too ill to attend can make up the sitting they've missed by attending one of the two general sittings held each week (Monday evening, 7:15 to 9:10 or Saturday morning, 9:15 to 11:40) Please send an email to schedule@wwzc.org requesting permission to do so. If you are unable to attend your scheduled sitting, please send an email in advance to notify us of that as we will worry about you if you don't arrive.



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:

Ziti with basil, mushroom, and tomato sauce; red onion, elephant garlic, red wine, brown hon shimeji (beech) mushrooms, dried oregano, extra virgin olive oil, torn basil leaves; gardein "chicken" and "beef" and Shepherd red bell peppers roasted with barbecue sauce; salad of romaine lettuce, field tomato, heritage cucumbers, radicchio, dressed with red wine vinegar, grapeseed oil, paprika, garlic and onion, powder, balsamic vinegar.

Tuesday yakuseki:

Imperial Pork: rib and loin chops carved up and deep-fried, the bones with a five spice batter; stir-fried pork (trimmings) with halved cremini and sliced eryngi mushrooms, sweet onion, red Shepherd bell pepper, cubanelle pepper, shishito chiles, and soy bean sprouts with garlic hoisin sauce; calrose and arborio rice; slaw of green cabbage and white onion dressed with mayonnaise and lime juice.

Thursday yakuseki:

Baked potatoes with sour cream and chives; caramelized onion fritatta topped with diced tomato and melted fruilano cheese; a salad of Romaine lettuce, celery, scallions, tomatoes and cucumber with a dressing made from grape seed oil, white balsamic vinegar, garlic powder, onion powder, paprika, Cayenne, salt and pepper.



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 Jinmyo osho for her involvement in and guidance of the renovation from the beginning of Dainen-ji in 1996. As the invaluable repository of memory and information of the process she provides the bones upon which the articles appearing in the eMirror about past and on-going work are shaped; Thank you to Chiso anagarika for new zafu and zabuton; Thank you to Saigyō chiden and Ryoshin for their assistance with rescuing and funds for ensuring the physical well being of Shindo a 10 week old tortoise shell kitten who seems to have come as if ordered to take on the difficult job of filling the space left by the death of Kido.

From Jinmyo osho:

Thank you to the Office of the Shissui for a beautiful new custom-built countertop and shelving unit for the monastery kitchen.

From the Office of the Treasurer:

Thank you to Shikai sensei for dana towards continued work to finish the kitchen and for attic renovation expenses. Thank you to Chiso anagarika for a generous donation towards new zafu and zabuton for the Hatto, arranging the purchase of the cushions, and driving them from Massachusetts to Ottawa including several hours at border customs. Thank you to the following students who include additional gifts of dana to support building improvements and general expenses into their automatic monthly contributions: Mishin tando, Jido anagarika, Ryoshin, Endai, and Brian Murphy.

From Mishin tando:

Thank you to the Roshi for introducing me to the television show "Doctor Who"; to Margaret McGarry for archiving samu.

From Doug Somers:

Thank you to Roshi for the teisho series "The Lion's Roar Discourse of Queen Srimala" and for the striking photograph of the cloud in the last eMirror that points to the many relationships of spaces; to Shikai sensei for demonstrating the skills of direct teaching with whatever is available; to Jinmyo osho for her countless hours in transcribing teisho and for so clearly leading the chants in Thursday morning's sitting; to all who were involved in procuring and preparing the delicious meals and refreshments during my retreat; to Mishin tando for posture corrections that show how much states affect bodymind day to day and for leading the Daruma Kata-aiki for so many years; to Saigyō chiden for a gentle reminder not to rush to get out of the way when finishing my descent of the stairs, and for showing us complete bowing; to Isshin for acting as jikido during my retreat and for kindly showing me how to do cleaning and maintenance tasks I was unfamiliar with.

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.