



Photograph by Ven. Shikai Zuiko osho

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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

The Xinxin Ming says,

135 有即是無 無即是有

Yu chi shih wu. Wu chi shih yu.

You ji shi wu. Wu ji shi you.

U wa sunawachi kore mu. Mu wa sunawachi kore u.

Being is with non-being,
non-being is with being.

"Being" is in Chinese you and in Japanese u 有, and non-being is wu or mu 無. The

word "being" of course means having the quality of "existence". And the word "existence" means having the quality of "being". So either word would do. The word "wu" or "does not have" is a negation; so, "non-being" or "non-existence".

People typically misunderstand "non-existence" as the opposite of being or existence. But then they typically misunderstand "existence" as well. In fact, whatever exists is never really solid, never a "thing" or "object" in the way that "existence" is thought of. First, a table is not there. It does not exist. There are just pieces of wood cut into various shapes. If the pieces of wood are assembled and left in a room then people walk in and see it and think, "Aha. There is a table" and they sit down and have their meal. The table is, it exists. But when the table is broken or worn out or rots away then the table is not there again. The existence of the table is intimate with non-existence. This kind of non-existence is part of how the table can exist at all. But even while the table is holding cups and bowls and plates and people are seated around it, the existence of the table is also non-existing because each moment of the table being a table arises and vanishes. There is nowhere that the arising comes from and there is nowhere that the vanishing goes to. The table, like the bowls and cups and like the people, is never really present but is always in motion, is always non-existing as well as existing and so also neither exists nor non-exists but is present as a presencing, an activity.

Whatever people usually conceive of as the state of being or existence of a table is both too cumbersome and heavy to refer to what and how the table actually is and also too slight and ghostly to actually be sat at. It is only an idea of being.

The term "existence" derives from the Latin "ex" or "out" and "sistere" or "standing" So existence can be more subtly understood to describe the standing out, standing forth, vividness which we experience as the presencing of experiences. The table, the bowl, you and I, the coming of autumn, the falling of leaves, the direction that geese fly in, the sky itself are all activities, are all the activity or radiance of the luminosity of experiencing.

Of course, the Xinxin Ming is essentially repeating what the Prajnaparamita Hridaya sutra, the Heart of the Prajnaparamita sutras says, "Form is emptiness, emptiness is form; form is not other than emptiness, emptiness not other than form." The fact of emptiness or non-being is not merely a negation, it is present as and within form or being and form or being is itself empty of being.

What has never existed and what could never possibly be is an actual self, a knower. The very fact that a sense of self is sensed, is known, reveals the fraud that it cannot be the knower it pretends to be. What has never existed and could never exist is permanence. Existence is impermanence.

The actuality of being being with non-being and non-being being with being is the Thusness beyond the nonsense of words and the sense of certainties that deny the senses and reality. It is endlessly rich, ceaselessly active, and although we cannot find a beginning to it, it begins again as each moment.

Impermanence and emptiness and non-being are nothing to be feared. It is the fearful nothingness and sterility of the illusion of permanence and the delusion of a self that are the true danger.

- Ven. Anzan Hoshin roshi, beginning teisho 20: "Existence Stands Out," from the series "Without Difficulty: Commentaries on Jianzhi Sengcan's Xinxin Ming: Words on Trusting Awareness," Sunday, October 1st, 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 26th.

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 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 Talk

On Saturday, October 15th, Ven. Shikai Zuiko o-sensei will present "Receiving Poor Food", Dharma Talk 115 in the ongoing series "Every Breath You Take: Shikai sensei's comments on "The Practice of Purity": Book Eleven of the Avatamsaka Sutra translated by Ven. Anzan Hoshin roshi and the Sensei. The next talk in the series, 116, "Receiving Soft Food" is scheduled for Saturday, October 29th.

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 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.

Introduction to Zen Workshop

The next Introduction to Zen Workshop will take place at Dainen-ji on Saturday, November 5th. 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, October 16, 2011 formal sitting: SAKN "The Self-Secret Matrix of the Total Field" by Zen Master Anzan Hoshin: "Final Comment"

Monday, October 17, 2011 general sitting: Bowing and Receiving: Zen Master Anzan Hoshin's Commentaries on "Raihai Tokuzui": "The Place the Three Jewels Shine" (teisho 10 of 12)

Thursday, October 20, 2011 associate sitting: "The Dragon in His Waters, the Tiger in Her Mountains: Dharma Talk 2" by Ven. Jinmyo Renge osho-ajari

Recent Teisho

During the October 2011 Daruma-ki O-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":
October 3rd, 2011: Reading of Case 9: Buddhanandi
October 4th, 2011: Teisho on Case 9: Buddhanandi and the Meaning of Going Further
October 5th, 2011: Reading of Case 10: Buddhamitra
October 6th, 2011: Teisho on Case 10: Buddhamitra's No Relation
October 7th, 2011: Reading of Case 11: Parshva
October 8th, 2011: Teisho on Case 11: The Very Strange Story of Parshva

Recent Dharma Talk

On Saturday, October 1, 2011, Ven. Shikai Zuiko o-sensei presented "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.

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

Curtis Cheslock sat a retreat from 6:00 a.m. Wednesday, October 12th, to noon on Saturday, October 15th. Margaret McGarry sat a retreat from 6:00 a.m. to 6:00 p.m. on Wednesday, October 12th.

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 zenga of Bodhidharma was brushed by Ven. Anzan Hoshin roshi in the late 1980s. The characters are “tada shi”, “just this”.



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:

Leek and mushroom congee: sauteed leeks and cremini, oyster, eryngi, and hon shimeji mushrooms, water, rice, slivered ginger, scallions; pillow tofu sauteed in sesame oil with memmi, lime, and wasabi; stir-fried tak gou choy.

Tuesday yakuseki:

Deep-fried panko battered fish: basa, perch, haddock; shrimp dashi: bonito, shrimp shell, and salmon broth, soy sauce, mirin, Michu wine, chopped ginger with peeled tiger shrimp; Lundberg Farm short grain brown and arborio rice; slaw of green cabbage, white onion, and daikon dressed with lime juice, horseradish, mayonnaise, and celery seeds.

Thursday yakuseki:

Roasted halved Yukon Gold potatoes and baby carrots with butter; puffed aburage tofu,

eryingi and shitake mushrooms, with red and green bell peppers, white onion in a red wine and Dijon mustard sauce with thyme, oregano, and much chopped parsley; salad of romaine lettuce, plum tomatoes, cucumber, celery, radishes, and thinly sliced red onion with a white balsamic vinegar dressing.



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 Fushin for finding a place capable of transferring VHS and Beta tapes to DVD and for taking the tapes to Kanata by bicycle. The tapes show Daijozan, Zazen-ji, and Dainen-ji in 1996 at the beginning of renovations; to Elizabeth Eve for bulbs, Paperwhite Ziva and Paperwhite Inbal, which have started to sprout in bowls; to the new owners of Barry & Doug, the koi who went to live in the country, for dropping by to ask the Chiden the best way to take care of the fish for the winter (the boys are having a good time);

From Jinmyo osho:

Thank you to Saigyo chiden for his efforts to create videos of some of our forms to be uploaded to the Media Site as a resource for public students; to Senbo for creating a new system for cataloguing Great Matter texts and preserving the electronic files for them; to Isshin for contributing to the purchase of a small air purifier for the Osho-ryo; to Elizabeth Katz for the gift of a jade tree.

From Mishin tando:

Thank you to the Roshi for the thousands of teisho, Dharma Talks, and classes he has presented over the decades with instruction suited for each category of enrolment; everytime I listen to a teisho again it is new and fresh and fun. To Shikai sensei for freshly made kefir and for the 115 Dharma Talks she has presented so far in the ongoing "Every Breath You Take" series.

From Saigyo chiden: Thank you to the Roshi for a wonderful Daruma-ki O-sesshin. To Shikai sensei for work to classify and remaster her extensive archive of photographs and video of Dainen-ji from the past 15 years. To Jinmyo osho for knowledge and advice on

communicating with the neighbours regarding easement laws and land rights. To Mishin tando for corresponding with students regarding scheduling, for getting land registration documents from City Hall and for an excellent pumpkin pie. To Fushin and Neil Porter for assistance with new shelving in the Kuin.

From Ryoshin:

Thank you to the Sensei for delicious chicken, garlic and ginger soup, and for tickets to the movies and museum in Montreal; thank you to the Ino for helping me put together my desk and for pointing out a touching video on YouTube about a woman who hears for the first time at age 29 (http://www.youtube.com/watch?v=ZNh4d_t3Fxi); thank you to the Chiden for planing my door so that it closes more easily; thank you to Jido anagarika for treats and cases of San Pellegrino; thank you to Chiso anagarika for bringing new zafu and zabuton; thank you to Fushin for bringing me Cold FX when I was ill.

From Glenn Murphy:

Thank you to Saigyo chiden for correcting my use of forms during a recent practice interview and for leading the afternoon sitting for associate and general students during the recent O-sesshin.

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.