



Digital image by Ven. Anzan Hoshin roshi.

eMirror Vol. 15, No. 46

Friday, November 18th, 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

The Xinxin Ming then says,

141 但能如是 何慮不畢

Tan neng ju shih, ho lu pu-pi.

Dan neng ru shi, he lu bubu.

Tada yoku kaku no gotoku nareba, nanzo fuhitsu o omonpakaran.

With this only skill
you need not worry for more.

If you had only the skill of living the Vast Way in this way, you need nothing more. You do not need to be the best oryoki eater ever. You don't need to bow better than anyone else.

You don't need a beautiful or impressive chanting voice. You don't need to never get cold; or never get hot; or never get sore; or never get sick; or never get old.

You do not need to know how to pronounce Pratityasamutpada without having heard and said it many times. You do not need to have read all of the sutras. You do not need to even want to read the sutras.

You certainly don't need to know Japanese or Chinese because that has nothing to do with the practice of Zen. And even if you were fluent in both languages, this has nothing to do with the language, terminology, metaphors and context of allusions of the classical Chan and Zen texts. For example, once when a Chinese student was doing residential training, she asked about the stone-rubbing of an inscription hanging in the hallway leading to the Shuryo. The inscription was based on a calligraphy brushed by Luxuan, a famous Chinese scholar, and the stone-rubbing had been given to me many years ago by my friend Chan Master Yunfeng. It is from the phrase in the Diamond Cutter Discourse "Give rise to the mind which abides nowhere." The student had pondered this many times and was quite impressed by it. However, she thought that it said, "Know that this is not a home." Of course this makes sense because the monastery is not someone's home or dwelling, it is an environment for continuous and intensive practice; but it is not what the text says at all.

As our Lineage Ancestor Yunju Daoying daiosho said, "If you want to realize this thing of Suchness, you must be a person of Suchness." And as Dogen zenji says in the Fukanzazengi, "Since this is as it is, it doesn't matter if you're clever or stupid; the distinctions distinguish nothing. Whole-hearted practise is the Way. Since realized-practice cannot be stained, progress into the ordinary."

Progressing into the ordinary is moving in the Vast Way. We move in the Vast Way by opening attention to the Suchness that is everywhere all around us and that we also are. If you do this, then there is information directly available to you that will show when it is the right time to move forward or back, reach left or right, because the ten directions move you.

It does not matter what skills or lack of skills you think that you have. It does not matter how successful a salesperson you are, how many friends you have, whether you have trophies on your mantle and pictures of yourself partying with movie stars on your walls. It does not matter if you are a professor of Asian philosophy or a conductor of an orchestra or a divorced housewife or a creepy old bachelor with a bad over-comb over on your bald spot.

Look at me! I'm completely bald and I could do this!

If you are a person of Suchness, and you can only be such, then you can do this. You gain the skill of moving in the Vast Way of the luminous Awareness of the Buddhas by releasing all of the ways that make you so stupid, especially the ones that you think are clever like your discursive ramblings. Through this, the capacities of bodymind become more and more flexible and responsive and dynamic.

- Ven. Anzan Hoshin roshi, continuing teisho 21: "One Thing," from the series "Without Difficulty: Commentaries on Jianzhi Sengcan's Xinxin Ming: Words on Trusting Awareness," Monday, October 2nd, 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 November 23rd, December 7th and 21st.

Daiko-ki

November 18th is the Memorial for the death of Anzan Daiko zenji.

Samu Weekend

The next Samu Weekend is scheduled to take place on Saturday, November 19th and Sunday, November 20th. Much of the work over the two days will consist of winterizing the building. The size and age of Dainen-ji necessitate that we do everything we can to reduce heating bills over the coming months which, as you can imagine, can be extremely high. We shall be adding plastic film to many of the windows, installing radiator reflectors and working to seal any air leaks around the building, especially the front door. We will also be working to improve insulation in the covered balcony which will make a big difference to the temperature throughout the second floor.

In the grounds we shall be shutting down for the winter: wrapping the more tender plants, turning off the water garden and taking care of the equipment, tidying and disposing of leaves will continue so as to ease the amount of work required in the spring.

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.

Oryoki for General Students

On Saturday, November 26th, 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, November 26, 2011, Ven. Shikai Zuiko o-sensei will present "When Tasting", Dharma Talk 119 in the ongoing series "Every Breath You Take": Ven Shikai Zuiko o-sensei's Comments on "The Practice of Purity": Book Eleven of the Avatamsaka Sutra translated by Ven. Anzan Hoshin roshi and Ven. Shikai Zuiko o-sensei.

Recorded Teisho Schedule

Monday, November 21, 2011 general sitting: Without Difficulty: Zen Master Anzan Hoshin's Commentaries on "Xinxin Ming: Words on Trusting Awareness" by Jianzhi Sengcan: "Faith in Mind, Trusting Awareness" (teisho 2 of 25)

Thursday, November 24, 2011 associate sitting: "No Big Finish": Shusso Hossen Dharma Talk by Ven. Mishin tando

White Wind Zen Community Website Updates

The White Wind Zen Community website at <http://ww.wwzc.org> has been updated with a transcript of a Dharma Talk presented by Ven. Shikai sensei from the "Every Breath You Take" series. The talk is:

Every Breath You Take 86: "Seeing People Without Gratitude"

<http://www.wwzc.org/book/every-breath-you-take-86-seeing-people-without-gratitude>

Missed Sittings and Teisho

If associate students are unable to attend the Thursday evening associate sitting, they may attend one of the general sittings to make up for the sitting they missed. General sittings are held on Monday evenings at 7:30 p.m. (first Bell is at 7:15) and Saturday mornings at 9:30 a.m. (first Bell at 9:15 a.m.). Please send an email to request permission to attend one of these sittings.

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

Probationary Deshi Steven Karcz sat a retreat at his home in Saskatoon on Saturday, November 12th and Sunday, November 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://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

77

This sho of “U/Mu” or “Being/Non-being” was brushed by Ven. Anzan Hoshin roshi for Fushin in gold gouache.

From Moore House to Dainen-ji. Room by room overview of the transformation

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 transformations inside the building and on the grounds have 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 improvements.

Kuin (kitchen) renovation, part four: The Walls

After the ceiling was completed a decision was made to take down the plaster and lathe from

the exterior walls. This would be the only time when we would have the opportunity to fully insulate the walls, which have always been cold due to poor insulation. The plaster walls were also cracked in many places and with years of repairs and fixtures were in very poor condition in many places. So both the east and west exterior walls were stripped back. The plaster and lathe was removed revealing wide pine board cladding which was attached to the main wall studs.

We were then able to insulate the walls fully. A new straight and flat stud wall was built on the east side, providing plenty of space for new rockwool insulation and on the west side the cladding was lined with rigid foam insulation panels, taped and then both walls were drywalled.

We also decided to remove the wall which divided the pantry in the South east corner from the kitchen. This non supporting wall was taken out and the area re-framed to allow a continuous 22 foot long wall on the east side. This remodelling opens up the space wonderfully.



Images of Kuin walls in process

After repositioning the stove in the room two holes were made in the brick wall where the new exhaust hoods would vent. There was always a real problem with ventilation in the Kuin and now with two powerful over stove hoods mounted over the commercial stove, this has been solved and make the working environment much more pleasant. Two of the old windows were removed (they were very leaky and tricky to open) and new frames were built for the two new vinyl replacement windows . Fire-proof board was installed on the wall behind the new position for the stove, and tile was installed above the sink and the stove.



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:

Chinese celery, dai gai choy (mustard greens), mung bean sprouts, cubed atsuage tofu in a vegetable broth with Michu cooking wine, nirin, slivered ginger, lemongrass puree, sesame oil; Lundberg Farm long grain brown rice with peanuts; salad of baby spinach, romaine lettuce, plum tomatoes, heritage cucumbers, celery dressed with sesame oil, memmi, lime, wasabi.

Tuesday yakuseki:

Slices of rare ribeye, rib, and sirloin steaks, marinated before and after grilling in soy sauce, sesame oil, garlic, and bulgogi sauce; slices of eryngi and cremini mushrooms, seared in the fond from the steaks with Michu wine; romaine lettuce leaves to wrap steak and mushrooms; calrose rice; salad of blanched tong ho (chrysanthemum greens) and mung bean sprouts dressed with sesame oil, memmi, lime, wasabi; light broth from the tong ho with Xiaoxing and soy sauce.

Thursday yakuseki:

Gai lan stems and greens and flowers stir-fried with faux "chicken" strips with a Sichuan peanut sauce with sesame oil, soy sauce, Sichuan peppercorns, peanut butter; fried rice (Lundberg Farms long grain brown rice, Calrose rice, chopped white onion, red and yellow bell pepper, sesame and roasted chili oil, shoyu) ; light tamarind broth.

Baking by Shikai sensei:

molasses pecan scones; 2 loaves Cuban bread; oatmeal molasses loaf; caramelized onion

and chili pinwheels; snickerdoodle cookies and lemon cornmeal cookies for samu weekend refreshment; malt loaf; 2 loaves of rye bread.



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 Saigyō chiden, Jidō anagarika, and Endai, who came together as a "rapid response team" when there was a flood of soapy water from an uncapped pipe in the ceiling of the Sensei-ryō; Thank you to Ryōshin for driving Shindo to the cat hospital for shots, for the gift of a fascial release body roller which looks like a medieval torture device and really helps loosen muscle tightness.

From Saigyō chiden:

Thank you to the Rōshi for the vast treasury of teishō presented for his students for over 25 years. Thank you to Shikai sensei for excellent breads including a lovely molasses loaf. Thank you to Jinmyō osho for straightforwardly unravelling unnecessary complexity for me. To Chunen ino for printing the eMirror each week and to Mishin tando for maintaining the extensive and detailed recorded Teachings database. To Ryōshin for soji each Monday and Thursday to prepare the Hatto for evening sittings and to Fushin for keeping the bird feeder full and for photographs in the eMirror and of Shiro (a monastery cat). To François Fournier for samu.

From Endai:

Thank you to the Rōshi for the ongoing series of teishō, The Lineage of Luminosity, which he continued to present this past sesshin in spite of illness. To Shikai sensei for baking delicious bread. To Jinmyō osho for instruction during daisan, for delicious meals, and for empowering my mala and updating it with new 'hardware'. To Chunen ino for always checking that non-

residents have everything they need when sleeping at the monastery. To Mishin tando for patience and perseverance in the ongoing saga of the attic air-conditioning unit. To Saigyochiden for taking on additional Caretaking Council administrative duties while I am away, including setting work priorities for the upcoming calendar year. To Jido anagarika for keeping us well-organized during kitchen clean-up. To Shindo for humorous exuberance while we cleaned up the flood in the Sensei-ryo.

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 exterior 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.