



The stone bridge at Zhaozhou

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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 morning, fog and mist and rain softened the shapes of streets and buildings, of trees and the colours of turning leaves. In the afternoon, gusting breezes through shaking fir boughs on the in-breath, the Manjusri mantra on the out-breath. Then, the bronze light of evening and the layering of fast clouds, dark and light, and the shape of the almost full moon. And now, there are more things to be said.

Obviously there is something to say, if something needs to be said, and there are many ways of saying it. And so the verses of the Xinxin Ming were written; countless brushes have been worn out on countless scrolls over the centuries; Yaoshan, Shitou, Dongshan, Dogen, Keizan and countless Teachers have spoken and written endlessly exactly what every one needs to hear, despite the fact that so few ever listen.

As an addendum to our consideration of the Xinxin Ming I would like us to briefly consider how the Teachings of the Xinxin Ming were used and expressed further by others. The Great Master Zhaozhou Congshen used to frequently pick up and use the opening lines of

the Xinxin Ming for students instead of shouting at them and striking them with sticks like so many other of the Tang Dynasty Chan Masters. In fact I do not know of any reports of a single broken bone or chipped tooth. Despite this, he still had a good reputation amongst his peers and was said to have a "golden mouth" for the way that he used words without falling into them. Over the centuries, long after all trace of skin, meat, bone and marrow had softened away, his Dharma is still in the mouths and in the ears of Teachers and students. Since Zhaozhou is himself an illustration of the realized-practice of the Vast Way it is his use of the Xinxin Ming that we will hear.

This is Hekiganroku, the Blue Cliff Records, Case 2: Zhaozhou's "The Vast Way Is Without Difficulty":

Yuanwu's Pointers:

Heaven and earth are flattened; the sun, moon, and stars go out. Even if blows from the stick fall like rain and "katsu" shouts roll like thunder, you still stop far short of the furthest truth. Even the Buddhas of the three worlds can only know it for themselves, and even the successive Lineage of Awakened Ancestors cannot exhaust its depths. The vast treasury of the sutras cannot wholly expound its meaning and even keen-eyed rag-robed monks cannot save themselves. At this point, what will you do? Saying the word Buddha trails mud and water. Saying the word "Zen," your face should redden with shame. The best students don't need to be told. As for late coming beginners, just get down to it and investigate it.

The Koan:

Zhaozhou said to the assembly, "The Vast Way is without difficulty. Just don't accept or reject. With a single word, there may arise picking and choosing, or there may arise clarity. This old monk doesn't abide in such 'clarity.' Do you still hoard any treasures?"

A monk asked, "Since you don't abide in clarity, what do you treasure?"

Zhaozhou said, "I do not know that, either."

The monk said, "If you don't know, how can you say you do not abide in clarity, Master?"

Zhaozhou said, "It's enough to have asked about it. Bow and retire."

Xuedou's Verse:

"The Vast Way is without difficulty."
The direct word directly said.

One with many,
non-dual in two.

At the horizon, the sun rises,
the moon sets beyond the hills.
High mountains, cold waters.

A dried skull has no consciousness, no joy.
The withered tree sings tirelessly in the wind.

Difficult, difficult!
"Accepting and rejecting"?
"Clarity"?

See for yourself.

Ryoko Jikaze's Comments:

Old Zhaozhou confounds the monk. I think the monk confounds Zhaozhou as well otherwise he would have just beaten the monk into Vimalakirti's silence, wouldn't he? Or is this some kind of dim-witted compassion, letting oneself get entangled in all of this talk of "picking and choosing," "clarity," and "difficulty, no difficulty"? Is there someone to be entangled? Perhaps that's the point after all. Still, there has to be a clearer way.

- Ven. Anzan Hoshin roshi, beginning teisho 23 "Zhaozhou Doesn't Abide (Hekiganroku 2)," from the series "Without Difficulty: Commentaries on Jianzhi Sengcan's Xinxin Ming: Words on Trusting Awareness," Wednesday, October 4th, 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 January 11th and 25th.

Dharma Talk

On Saturday, December 31st, Ven. Shikai Zuiko o-sensei will present "When Entering a Bath", Dharma Talk 123 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. "While Washing the Body" the next talk in the series is scheduled for Saturday, January 7th.

Joya (New Year's Celebration)

On Saturday, December 31st at 10 p.m. (arrival time is 9:45) until Sunday, January 1st at 12:00 a.m., we will celebrate Joya or New Year's. Join Zen Master Anzan Hoshin, Ven. Shikai sensei and Ven. Jinmyo osho and the monastics of the Northern Mountain Order in ringing in the New Year with 108 recitations of the Mahaprajnaparamita Hridaya sutra mantra. Following the sitting there will be an array of shojin-ryori (Zen vegetarian cuisine) dishes for an informal feast. There is no better way to begin the year. Dana is \$25. Please register by sending an email to schedule at WWZC dot org, or telephone the Zen Centre office (613) 562-1568.

Hermitage

The Roshi will begin a period of hermitage on Wednesday, January 4th, which will end at 10:00 a.m. on Sunday, January 8th, 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, January 7th. 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

January two-day Sesshin

The January 2-day sesshin begins at 8:00 p.m. on Friday, January 13th and will end at 6:00 p.m. on Sunday, January 15th.

On Saturday, January 14th, 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.

Daiji-ki

January 22nd is the memorial of the date of death of Daiji Tenku daioشو, who was the Teacher of Joshu Dainen daioشو, both of whom Anzan Hoshin roshi studied with.

Dharma Assembly

On Saturday, January 28th 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.

Please note: The general sitting that would ordinarily take place from 9:30 to 11:40 on Saturday morning will be cancelled due to the Dharma Assembly.

Recorded Teisho Schedule

Monday, January 2, 2012 general sitting: Without Difficulty: Zen Master Anzan Hoshin's Commentaries on "Xinxin Ming: Words on Trusting Awareness" by Jianzhi Sengcan: "Opinions and Opening" (teisho 7 of 25)

Thursday, January 5, 2012 associate sitting: "Paint and Pain and Process": Dharma Talk by Ven. Saigyo chiden

Recent Dharma Talk:

On Saturday, December 24th, 2011, Ven. Shikai Zuiko o-sensei presented "When Leaving a Place", Dharma Talk 122 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.

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>

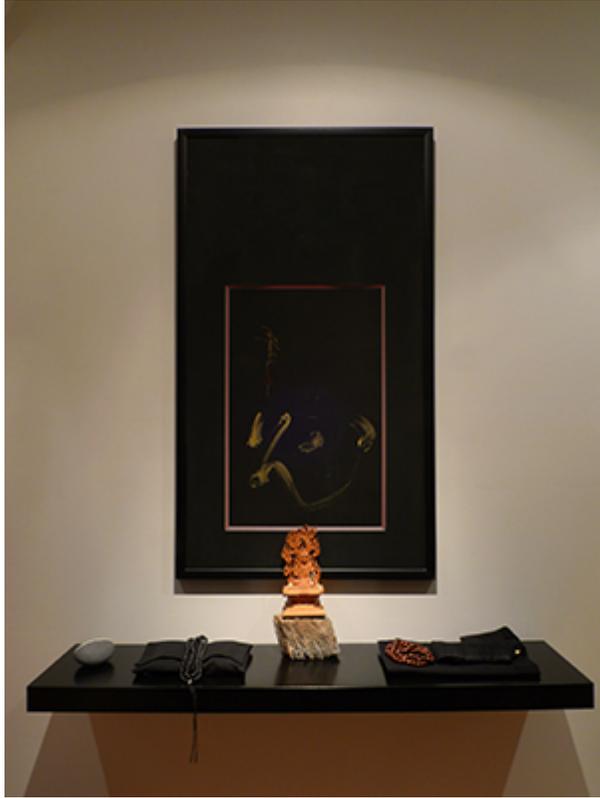
Retreats

Chiso anagarika and Alex Tzelnic visiting from Concord, MA sat a retreat from 8:30 p.m. on Dec 25th to 8:00 a.m. on December 28th. Mark Hugo visiting from Toronto sat a retreat from 3:00 p.m. on December 27th to 10:30 a.m. on December 29th. Sarah Goul visiting from Comox, BC, sat a retreat from 3:00 p.m. on December 27th to 1:00 a.m. on January 1st. Steven Karcz sat a retreat at his home in Saskatoon on December 29th and December 30th.

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 cursive sho of Shin (Mind/Heart/Awareness/Essential) was brushed by Ven. Anzan Hoshin roshi for Ven. Saigyo Cross chiden.

Roof Repair Update

Last week the company who we have hired to make the repairs to our flat roofs came and made temporary repairs to some areas where there would be potential leaks in the spring. The roofs will now be sound until the major work commences in March or April of 2012.

Snow Shovelling assistance

During the next months any help you are able to give to assist with snow shovelling on the grounds of Dainen-ji would be appreciated. If you would like to help for example for a short time after a morning sittings or come early prior to a sitting this would be very helpful after snowfalls. Please speak to a monastic or send an email to info at wwzc dot org if you would like to do this. Thank you.



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. Ven. Jinmyo Renge osho serves as tenzo and Mishin tando and Saigyo chiden offer assistance as tenzo-anja.

Monday yakuseki:

Bubble and Squeak from leftovers from a festive holiday meal: fried potatoes, cabbage, brussels sprouts, green beans, peas, carrots, stuffing; tomato bisque (with red wine. Louisiana hot sauce) with cubed cotton tofu; salad of romaine lettuce, arugula, mache, shaved white onion, tomatoes, celery, English cucumber, cubed Monterrey Jack cheese, dressed with olive and grape seed oil, pureed oregano, and garlic.

Tuesday yakuseki:

Dweji kalbi: pork ribs, poached, then roasted with kalbi marinade with mushroom soy sauce; pajeon: scallion pancakes; slaw of green cabbage, white onion, and carrots dressed with mayonnaise, lime juice, and celery seeds.

Thursday yakuseki

Cantonese wheat noodles with a sauce of sauteed eryngi and oyster mushrooms, slivered ginger, soy and gluten "chicken wings" , hoisin sauce, mushroom soy sauce, Michu cooking wine; tamarind broth with tamarind extract, dark soy sauce, mirin, ngoc mam, slivered ginger; stir fried gai lan, Napa cabbage, and yu choy with lime.

Baking by Shikai sensei:

Old fashioned butter tarts; black sesame cookies; beet, potato, onion, carmelized onion and carrot latkes with a Greek yogourt, horseradish, and caraway sauce; old fashioned trifle; banana oat dried fruit bites; high protein low fat flourless oat and oat blue berry mini-pancakes; soft molasses drop cookies.

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 rengezo at Gmail dot com, but be sure to type "eMirror" in the subject line.

From Shikai sensei:

Thank you to the Roshi for a 2012 day planner; thank you to Mishin tando for chocolates and treats for Kitsune and Shindo and for her help preparing the festive meal; thank you to Saigyo chiden for sparkling wine and treats for Kitsune and Shindo; thank you to Chiso anagarika for truffles; thank you to Ryoshin for oil for my Bergere lamp; thank you to Peter McRae for a well-chosen bottle of red wine and for letting me read his dissertation; thank you to Sarah for kitty treats

From Mishin tando:

Thank you to the Roshi, Shikai sensei, and Jinmyo osho for preparing the holiday festive meal for residents; to Shikai sensei for a gift certificate to 'Sausage Kitchen'; to Chiso anagarika for organic chocolate truffles; to Fushin for daily set up of third floor morning coffee with just the right balance between flavour and caffeine; to students who make use of time during the holidays to sit retreats at Dainen-ji, or at home for those unable to travel to Ottawa.

From Saigyo chiden:

Thank you to the Roshi for the elegant and humorous branch and birds nest ikebana in the Hatto. Thank you to Shikai sensei for a gift of a ticket to the theatre. Thank you to Jinmyo osho for meetings to discuss budgeting options for upcoming Caretaking Council projects in 2012. To Chiso anagarika for carrying the new bench vise hardware from the States and to Francois Fournier for picking up supplies. To Neil Porter and Hanna Graznya for regular weekly samu.

From Chiso anagarika:

Thank you to the Roshi for this wonderful monastery where this practice is made available, and where everything points to how to practice. Thank you to Shikai sensei for an out-of-this-world Christmas cake refreshment. Thank you to Jinmyo osho for wonderful meals and daisan and a good laugh; to Chunen ino for taking care of parking and for explaining the use of tatami mats and sleeping arrangements in the old times; to Mishin tando for exceptional breakfasts, and for setting up the meals in the dining hall where it was easier to eat due to recent shoulder surgery; to Saigyo chiden for help with transportation of luggage to the Undo on our arrival and for appropriate samu tasks; to Jido anagarika, and Fushin with help unloading the car; to Ryoshin for a warm welcoming smile. Thank you to Alex Tzelnic for driving through three snowstorms 13410 km and for serving as jikido during our retreat.

From Ryoshin:

Thank you to the Roshi, Sensei, and Osho for a delightful, delicious festive meal, thank you to the Sensei for both formal and informal daisan, thank you to the mystery resident who put a fancy cookie and chocolate outside my door, thank you to the Chiden for treats on the third floor, thank you to Jido anagarika for a shopping trip. Thank you to the person who, while I

was out, took my white laundry out of the dryer and placed my jubon carefully on top of the basket, thus saving me the trouble of ironing a stubbornly wrinkled garment as could have happened if it had been stuffed into the midst of a pile of clean sheets and t-shirts.

From Gillian Higenbottam:

Thank you to the Roshi for the Denkoroku series of teisho recorded in 2001-2002, for giving me a glass of water when I was coughing, and for trying to get stones to hatch in the Hatto. Thank you to Shikai sensei for reminding me that every breath I take is an opportunity to practice, to Jinmyo osho for unfailingly being there to give me a nudge when I get comfortable, to the Ino for quietly taking care of things that need taken care of, to Mishin tando for an interview several months ago where she helped me to understand that the question is not "What is wrong with your practice?"

From Alex Tzelnic:

Thank you to the Roshi for the teachings and the opportunity to practice. Thank you to Shikai sensei, Jinmyo osho, and Saigyō chiden for their instruction and patience during daisan and practice interviews. Thank you to the office of the Tenzo for providing delicious and nourishing meals throughout my retreat. Thank you to all the monks and residents for their effort toward making Dainen-ji such an open and enriching practice space; as a student on the long-distance training program, I am not able to come to Dainen-ji often, but every time I do my practice is invigorated. Thank you to Chiso anagarika for her excellent company on the car ride from Boston, and for the donation of new zafu and zabuton on which we sat.

From Oliver Fisher:

Thank you to Jinmyo osho for the reminder that falling down is natural and that getting back up is what's important - and for a very helpful analogy about drops of rain turning into trickles.

From the Office of the Treasurer:

Thank you to the following for gifts of dana to support building improvements and general monastery expenses: Shikai sensei, Stig Bang, Mark Hugo, Hannah Kent.

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.

