



Daiji-no-ge on Dainen-ji's Mountain Gate, photograph by Anne Muryo Schmitz

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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

79 智者無爲 愚人自縛

Chih-che wu-wei. Yü-jen tzu fu.

Zhizhe wu wei. Yuren zi fu.

Chisha wa mui nari. Gunin wa jibaku su.

The wise are active through non-action

but the foolish fetter themselves.

People fetter themselves with their thoughts and intentions and also by believing that they are bound by the thoughts and intentions of others. As with the example of misunderstanding the Satipatthana sutta through the habit of adding commentary there is the continual tendency to describe what is being done and to try to come up with some way of feeling about it. Often people do or do not do something because of how they feel about it. But the reality is that there are many things that need to be done and indeed many things that just occur regardless of how you might feel about it. And so there is then the difficulty of interfering with yourself and your life not only by talking to yourself discursively and recursively about what you are doing but also by talking to yourself about what you would rather be doing.

Wuwei means to act free from the constraints of jumbled thoughts, to be spontaneous, genuine, uncontrived. However even this can be easily misunderstood. When we say that someone is "thoughtless" we mean that they act not only without premeditation but also without a consideration of the consequences of their actions and without empathy for others. Often people who are augmenting their stories about themselves with the adornments of spiritual provenance convince themselves that they are being spontaneous when they are merely being rude. They can convince themselves that they act free of concept when in fact their attention is so coarse they do not even recognize the thoughts and feeling-tones swarming over and smearing what is being known and done let alone the structures of attention that give rise to those thoughts.

Being active through non-action means to act without the hindrance of attention fragmented into dualisms by the presumption that knowing can be located as a knower. Releasing the vectors of directionality and their source in the sense of a knower, it is action without an agent.

- Ven. Anzan Hoshin roshi, concluding teisho 11: "Wuwei," from the series "Without Difficulty: Commentaries on Jianzhi Sengcan's Xinxin Ming: Words on Trusting Awareness," Sunday, May 14, 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 March 16th

Hermitage

The Roshi began a period of hermitage on Wednesday, March 2nd, which will end on Sunday, March 6th at 10:00 a.m., 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, March 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/book/long-distance-training-program>

March Two-day Sesshin

The March two-day sesshin begins at 8:00 p.m. on Friday, March 11th, and will end at 6:00 p.m. on Sunday, March 13th.

On Saturday, March 12th, 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.

Oryoki for General Students

On Saturday, March 19th, 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.

Keizan-ki

March 21st is the memorial for Keizan Jokin zenji.

Dharma Assembly

On Saturday, March 26th, 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 general sitting that would ordinarily take place from 9:30 to 11:40 on Saturday morning will be cancelled due to the Dharma Assembly.

Hermitage

The Roshi will begin a period of hermitage on Wednesday, March 30th, which will end on Sunday, April 3rd, when he leads monastics in Acalanatha Sadhana.

Recorded Teisho Schedule

Monday, March 7, 2011 general sitting: Round and Bright: Zen Master Anzan Hoshin's Commentaries on Koun Ejo zenji's "Komyozo Zanmai: "Reverence for Not Knowing" (teisho 7 of 22)

Thursday, March 10, 2011 associate sitting: This World of Ten Directions: Zen Master Anzan Hoshin's Commentaries on "Ikka Myoju": "Depths and Heights" (teisho 1 of 10)

Saturday, March 12, 2011 general sitting: This World of Ten Directions: Zen Master Anzan Hoshin's Commentaries on "Ikka Myoju": "This One Phrase" (teisho 2 of 10)

Upcoming Dharma Talk

On Saturday, March 5, 2011, Ven. Shikai Zuiko sensei will present "Seeing a Castle", Dharma Talk 100 in the 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".

Retreats and Training Sessions

Deshi Steven Karcz sat a two-day retreat in his home in Saskatoon on February 26th and 27th.

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>

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>

Samu Weekend Report

Over the weekend of February 26th and 27th we held our first Samu Weekend of 2011. 21 students attended during the two days of samu and helped to complete a wide range of projects throughout the building. Although it's not possible to write in detail about all of the tasks completed, here are a few of the highlights:

In the pantry, new shelving was constructed for the food storage area. A framed and sheet-rocked wall was installed and brackets now hold over 120 feet of new shelves. The pantry is always cool, even in the height of summer and so is perfect for long term storage of grain, cans and other packages goods. With functional shelving it is now hugely improved. Painting was completed in the Hatto to touch up many areas including a large section of wall, the window sills and baseboards. Painting was also done throughout the hallways and stairs to touch up the inevitable scrapes, dings and marks which happen over time. In the kitchen new slate tiles

were installed under the baking area and this area was further refined and improved with better shelving. The Caretaking Council office was improved with the addition of new lighting, a desk and new table for finishing work (painting and varnishing of projects). Several projects were completed in the workshop to improve functionality and layout and the north wall in the first floor library was repaired, patching holes where electrical boxes once were. The renovation waste collected over the last months during construction of the the new archiving room in the attic was transferred to a dumpster. Much administration was completed and several ongoing I.T. projects to do with the new White Wind Zen Community web-site were worked on.

Thank you to the Roshi and Jinmyo osho for the wonderful meal presented for students on Saturday and to Mishin tando for making the midday meal on Sunday.

Thank you to the following students who attended over the weekend to assist the monks in improving and maintaining Dainen-ji:

Chunen ino, Mishin tando, Jido anagarika, Zenki anagarika, Graham Mayeda, Nathan Comeau, Michael Urbanski, Pierre Trahan, Sarah Goul, Crawford Walker, Marcel Jomphe, Margaret McGarry, Gillian Higenbottam, George Donovan, Elizabeth Eve, Neil Porter, Abigail Lixfeld, Sophia Stevenson, Doug Somers, and Danielle Lithwick.

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



photograph by Nathan Comeau

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This 20th century mass produced pagoda was purchased in the floral department of a large grocery store chain and has been sitting on a shelf in the Shuryo near a small ikebana of branches. "Pagoda" is the general term in English for a tiered tower with multiple eaves found in China, Korea, Japan, Vietnam, Nepal, and other parts of Asia. Pagoda evolved from ancient India stupa, structures where relics said to be from the Buddha, (realistically there were far too many relics claimed to be from the Buddha than could have ever come from any normal sized human body), were kept safe and venerated. The word "stupa" in Sanskrit, "thupa" in Pali, has a literal meaning of "heap". The architecture of stupa has taken on many diverse forms as it spread across Asia and now into Europe and the Americas. The many illustrations of stupa, (there are many images on the web), show a rounded base which may have been influenced by or is representative of half a skull originally used to hold the ashes from a cremated body. A skull "lid" may have been placed on top at some time and the thus created vessel became the base of a design for stupa upon which were built various architectural features; including but not limited to, inverted alms bowls, diamonds, vanes, umbrellas, crowns, lotus petal designs, turban bands, bells and terraces. A finial seen at the top of the little pagoda in the Shuryo is also found on "real" pagodas. The height of pagodas attracted lightning strikes which may have helped develop the perception that they were spiritually charged places. Finials, some decorated with lotus blossoms, served as lightning rods which both attract lightning and protect the pagoda from lightning damage. The word "pagoda"

seems to have been first heard in English around 1625-35 C.E. and is said by some sources to have come from the Portuguese word, "pagode" from the Persian "butkada" ("but" idol and "kada" temple) Other sources say it came from the Portuguese but from the Sanskrit "bhagavati" the feminine of "bhagavat" blessed, good fortune. In any case, this item shows how style, function, and understanding travel over time as well as distance and pick up regional influences. This particular 18 inch tall pagoda or stupa is Chinese in style and reminds me of the Giant Wild Goose Pagoda, built in 652 C.E. which i saw in Xi'an, China and also of the the "Iron Pagoda" in Kaifeng, China in the 1980's.



Office of the Tenzo

Dogen zenji taught that the work of preparing and serving meals was "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. The following meals were prepared during the week of O-sesshin by Ven. Jinmyo Renge osho:

Monday yakuseki:

Curried mashed potato pancakes with chopped scallions and parsley; tamarind and tomato broth with sliced atsuage tofu and white hon shimeji mushrooms; spinach leaves, stems, and crowns stir-fried in butter with cumin and coriander.

Thursday yakuseki:

Lundberg Farms short-grain rice with butter and baby peas; sauteed deep-fried tofu seasoned with hot chili sauce, with white onion, red bell peppers and baby bokchoy; baechu kimchi.

**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 Anzan Hoshin roshi:

My thanks to all who participated in our recent Samu Weekend and to the Chiden for his work renovating the walk-in cooler.

From Sarah Goul:

Thanks for supporting my retreat. Specifically thanks: Shikai sensei for flourless peanut butter cookies, sticky ginger pudding, and unedited Daisan. Jinmyo osho for an impressive arrangement of bread, veggies, a blob of hummus and a squiggle of red stuff, on a white plate. Ino for waking me up in the morning. Mishin tando for all the clever things you say in Practice Interviews. Saigyō chiden for assigning appropriate and interesting samu tasks during a solid weekend of work, I was so maxed out by the end. Jido anagarika for driving me to Loblaws.

Thank you from the Treasurer's Office for gifts of dana:

In addition to monthly dana contributions generously offered by students, we would like to thank Pierre Trahan for a gift of dana offered towards the roof repair project. All donations are appreciated.

Bendowa eBook Available

A new 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 is the basis of the Roshi's current teisho series, begun during the last Rohatsu O-sesshin, "Drawn In, Moving Forth: Commentaries on Eihei Dogen zenji's Bendowa: A Talk on Exerting the Way" and just concluded last Friday evening of Rohatsu.

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 PDF on the Great Matter page at <http://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.