



*photograph by Nathan Comeau  
of an object arrangement in the Hatto by Ven. Anzan Hoshin roshi*

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**Friday, April 15th, 2011**

**Edited by Ven. Jinmyo Renge osho**

*The White Wind Zen Community:  
An international community practising and teaching Dogen's Zen since 1985.*

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## Quotes from teisho are run sequentially in the eMirror

The Xinxin Ming says,

**87** 一切二邊 良由斟酌

I-ch'ieh erh-pien liang yu chen-cho.

Yiqie erbian liang you zhenzhuo.

Issai nihen makoto ni shinshaku ni yoru.

All oppositions come  
from ignorant presumptions.

**89** 夢幻虛華 何勞把捉

Meng-huan, hsü-hua. Ho lao pa-cho?

Meng-huan, xuhua. He lao bazhuo?

Muran, kûge. Nanzo hasoku o rō sen.

Dreams, flowers in space:  
why try to grasp them?

As we know from Dogen zenji's extensive consideration in "Kuge: Flowers of Space" and my commentaries on that text "Flowers and Clouds", all experiences are ungraspable and are the flowering of space and are clearly seen by those whose eyes are the clouds and sky and earth.

However, what the Xinxin Ming is saying is a little simpler and less nuanced than that. It refers to a section in the fourth chapter of the Surangama sutra where Sakyamuni Buddha said,

"It is like a person with clouded eyes  
seeing flowers in empty air.  
When the disease of cloudy eyes is cured,  
the flowers in empty air vanish."

Your presumptions about yourselves as selves cloud your eyes like cataracts and so you see things that are just not there. Sometimes they might indeed be beautiful like flowers. But more often they are much more threatening: like flesh eating flowers looming around you and images of scowling faces and fear of plots and rejections, feeling unloved and unlovable, and loving someone for what you want them to be and hating someone for not being what you want them to be and on and on. Self-image clouds the eyes, dims the ears, numbs the body and dreams its nightmares of hope and fear throughout the day and night. What we hope for is an hallucination that eludes and tortures us, what we fear is a phantasm that can take any form from a telephone call to a telephone that doesn't ring to saying the wrong thing to a wordless gasp that we wake up in the morning with.

As attention narrows and fixates, discursive storylines that fit the edges of that

narrowing squirm into place and fill what is experienced with meanings that seem certain because they fit so well. Anything can seem to be true if the information that would contradict it is simply ignored. When we practise opening fixation we find that many if not yet most of our presumptions begin to fall away because without that narrowness there is nothing to hold them in place. It can even seem to make sense to shove our heads back into the mouth of the flesh eating flower of our fantasy because, well, we grew up with it. The bite of the acids is so familiar it seems like the smell of mom's home cooking. We are so addicted to grasping after and pushing away the fleurs du mal of our delusions that we don't know what to do with our hands without them.

So Sengcan says, "What are you? Crazy? Stop that. Put your hands in the mudra. Sit up straight."

- Ven. Anzan Hoshin roshi, beginning teisho 13: "Satori and Fleurs de Mal," from the series "Without Difficulty: Commentaries on Jianzhi Sengcan's Xinxin Ming: Words on Trusting Awareness," Monday, May 15th, 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

With mindfulness of the sufferings and deaths  
of a vast range of numberless beings  
due to the recent earthquake and Tsunami events  
and the vulnerability of all beings  
Ven. Anzan Hoshin roshi will do Chuu-jo for them  
and the monastics of the Northern Mountain Order  
will join in this process by daily chanting of the Komyo Shingon  
until Friday, April 29th.

This process began with the Komyo Shingon being chanted  
during the opening of all sessions of zazen of the March 2011 Sesshin.

### **Fusatsu**

Chanting of the Precepts will take place on April 20th and May 4th.

### **Oryoki for General Students**

On Saturday, April 16th, 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.

### **April Dharma Assembly Cancelled**

From April 17th until possibly May 4th, work will be done in the Hojo to install an external air conditioning unit as well as complete some repairs and painting. This will also involve the

second-floor Osho-ryo and Shuryo. Owing to this, the Dharma Assembly that was scheduled to take place on Saturday, April 23rd has been cancelled.

### **Introduction to Zen Workshop**

The next Introduction to Zen Workshop will take place at Dainen-ji on Saturday, May 7. 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>

### **Hermitage**

The Roshi will begin a period of hermitage on Wednesday, May 4th, which will end on Sunday, May 8th when he leads monastics in Acalanatha Sadhana.

## **Recorded Teisho Schedule**

Sunday, April 17, 2011 formal sitting: "SAkN: Releasing" by Zen Master Anzan Hoshin: "How Do You Do Anything At All" (teisho 2 of 4)

Monday, April 18, 2011 general sitting: Round and Bright: Zen Master Anzan Hoshin's Commentaries on Koun Ejo zenji's "Komyozo Zanmai: "Falling" (teisho 13 of 22)

Thursday, April 21, 2011 associate sitting: "Expect to Be Surprised": Dharma Talk by Ven. Jinmyo Renge osho-ajari

## **Upcoming Dharma Talk**

On Saturday, April 16th, 2011, Ven. Shikai Zuiko o-sensei will present "Seeing Someone in a Forest", Dharma Talk 102 in the 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".

## **Congratulations**

Congratulations and deep gassho to Elizabeth Eve on being accepted as a general student by the Roshi.

## **Missed Sitzings 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://www.wwzc.org/book/schedule-retreat>

## **Teenagers on the Edge of Their Seats: Zen Presentations at Notre Dame High School by Jennifer Ryoshin Comeau**

In response to an invitation from student teacher Lindsay Luminoso, on Tuesday, April 12th, Shikai sensei, Mishin tando, and I went to Notre Dame high school in Ottawa's west end to deliver three presentations about Zen practice to students who are taking a World Religions class. We brought a zafu, zabuton, gong and striker, inkin bell, mokugyo, kaishaku, and a chanting text and set them up in the school's chapel where the students came to listen, learn, and practise.

Approximately 70 to 80 students in groups of 25 attended three hour-long presentations. Also in attendance were the school chaplain, two full-time teachers, and Ms. Luminoso. The students had previously learned some information about Buddhism and Sensei started each presentation by taking questions from the students. The presentations were informal and led by the students' interests, as indicated by what they asked. After answering students' questions, Mishin tando explained the forms for sitting zazen and I demonstrated the various postures; seiza, burmese, quarter lotus, half, and full lotus. Following the demonstration, Sensei led the students to sit for about 15 minutes, sitting on the edge of their chairs, feet firmly on the floor, backs straight, feeling the breath, eye gaze open, with hands in the mudra. Mishin tando struck the kaishaku and rang the gong to start and end each round. Sensei did some posture corrections to help the students sit up straight. The students did very well practising for the first time in less than ideal circumstances; there were no white walls or zafus in the chapel. Following the short sitting round, Sensei and Tando answered more questions from the students. Sensei was clear and direct, and often hilarious. The students responded positively to her humour and pop culture references. The students, teachers, and chaplain said that they learned a lot, and were very appreciative of the presentations. Ms. Luminoso wrote: "I feel very fortunate to have had the opportunity to learn from you. Your visit to Notre Dame has been an excitement for the students for weeks."

We were grateful for the lunch that our hosts provided for us and appreciated the donation made to White Wind Zen Community. Sensei, Tando, and I had a great time, and enjoyed meeting the teachers and students.

### **Who, What, Where, When, & Why?**

# Unfolding the “Mystery” of Monastery Objects

by Shikai Zuiko o-sensei



*photograph by Nathan Comeau*

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The mokugyo or “fish” drum seen at the doan’s seat in the front left hand side of the Hatto is 16 inches long, by 12 inches wide and 10 inches deep. The wooden, rubber headed striker is 17 inches long. Mishin Tando writes:

I found the mokugyo that we now use in the Hatto for keeping time during chanting of the Mahaprajnaparamita Hridaya Sutra, in the same Buddhist instrument store where I had previously purchased the keisu gong. I had returned on a work trip to Kunming, Yunnan province, China a year or so later, around 2002. In the middle of the tiny shop, there was a beautifully made and well used large mokugyo standing about three feet high, such that two hands would have been required to hold the striker. All of the other instruments in the shop were new; this must have once been in use at a monastery large enough to need such a big sound during chanting. After buying a mokugyo and several small gongs for Dainen-ji, I was able to get the help of a colleague to find a local tailor to re-cover the cushions that came with the instruments in plain black cotton, though he found it perplexing that we wouldn't want to keep them in the traditional brightly coloured red, gold, and orange polyester. As I went through security at the Vancouver airport to make my connection to Ottawa, my heart dropped on seeing that passengers were only being allowed to continue with hand luggage small enough to fit through a rectangular opening made of rigid plexiglass. Sure enough, the mokugyo knocked up against the plastic, and being wood of course

could not be bent to fit. The security officer opened the bag, and looked rather dubious as I explained that the round piece of stylistically carved wood was an instrument for a Zen monastery. Something must have convinced him that this could not be used as a weapon on an airplane, and I was fortunate to go through, mokugyo in hand, continuing on its way to the Hatto.

The name mokugyo (Japanese), muyu (Chinese, pinyin), mok tak (Korean) means wooden fish. The carving of fish on the traditional instrument used by monks in the Mahayana tradition for marking time in the recitation of sutra and mantra is to remind the monks to pay attention to their chanting. Two fish with scales meet on the handle to hold a pearl, perhaps to symbolize the jewel of the Dharma or unity. It is said that the fish in Buddhist art represents wakefulness as there was a belief that fish never sleep. We know that even without eyelids fish do sleep and that the sharp cracking sound of the mokugyo does wake up students to their chanting.

## Monastery Roofs

Over the last years several areas of the roofs of Dainen-ji have been re-tiled. In 2005 the west section facing Friel Street was completed and then in 2007 the east side. What remains to be done is the front sections facing Daly Avenue and the flat roofs. Although the tiles on the front section of the roofs are beginning to lift this is not an immediate concern due to the very steep pitch (unusually so in Ottawa) of the roof. Snow, debris and rain tend to come off the roofs quickly and so there are still at least two or three more years left in these tiles.

The flat roofs are becoming a problem however. The covered balcony roof has leaked regularly in the last years and during the thaw last spring was quite bad. The attic flat roof has also leaked on and off but because there was no ceiling to the room this has never been much of a problem. A couple of buckets and some time to dry out has taken care of it. But now that we are nearing the completion of the attic conversion into the new archiving room the need to get this flat roof redone is pressing. A finished ceiling means any problem won't be noticed until potentially it's quite a big one. The bay window in Shikai osho's room facing the ponds has also leaked in the past and like the other bay windows has been repaired with coats of patching compound by the Shissui.

So this year we have decided to redo all of the flat sections of roof of Dainen-ji. This will include the covered balcony roof, the main flat section of roof above the attic, the three bay window roofs including the one above the window in the first floor library. After meeting with three roofing contractors for quotes, the total cost will be in the region of \$16,000 to get this work done. We are asking students to help contribute for this over the coming months so that we can schedule the work for late Autumn or sooner.

Thank you for the generous contributions to date. As of April 13th, 2011, \$3,800 of the needed \$16,000 has been raised for the roof improvement project.

ひとつ      こう      たしょう      はか      か      らいしょ      はか  
一には功の多少を計り、彼の来処を量る。

*"This meal arises from the labour of all beings,  
May we remember their offering."*

## **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.

### **Monday yakuseki:**

Sauteed eryngi, shitake, oyster, and cremini mushrooms with butter, extra virgin olive oil, soy sauce, thyme; Lundberg Farm short grain brown rice with butter and petit pois; falafel balls with a dressing of yogurt, tahini, mustard, and horseradish; salad of diced Asian pears, leaf lettuce, roasted almonds, and sheep's milk feta cheese with a balsamic vinaigrette.

### **Tuesday yakuseki:**

Soup and sandwich: root vegetable bisque (potatoes, daikon, parsnips, turnips, rutabaga, carrots, white balsamic vinegar, thyme, oregano, basil, rosemary, cream); slices of grilled sausage, kaiser rolls, duxuelle "butter" (leftover sauteed mushrooms pureed with buttermilk, butter, Dijon mustard, thyme), double cream brie; sauteed bok choy sum with parmesan and butter.

### **Thursday yakuseki:**

Fried rectangles of paneer with lemon juice and zest; stir-fried white onion, chopped ginger, cremini mushrooms, yellow bell pepper, and chickpeas with biryani sauce; stir-fried gai lan (Asian broccoli) with butter and lime; mug of tamarind soup (tamarind paste, soy sauce, mirin, ngoc mam, lime, minced ginger); basmati rice.

### **From Shikai sensei:**

Fruit crisp.



## **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: the Roshi for feeding Kido, Kitsune, Lamont, Aubrey, Omar, Walter, Doug, and Roseline while I was sick and for bringing me juice and water; Mishin tando and Ryoshin for helping with a presentation to students at Notre Dame High School and for coffee and treats after; Saigyō chiden for sprouting vegetable seeds in his mini nursery; Shiro, the big white cat who lives with Saigyō chiden for patrolling the monastery grounds.

**From Jinmyo osho:**

Thank you to Chunen ino for the gift of a Kindle eBook reader; to Chiso anagarika for the gift of a beautiful leather Moleskin case embossed with my initials and a pen; to Isshin for dana.

**From Mishin tando:**

Thank you to the Roshi for the many movies he makes available, most recently I enjoyed the Korean film, "The Recipe (Doenjang)"; to Shikai sensei for asking me to accompany her to Notre Dame High School to introduce several World Religions classes to Zen practice; to Senbo, Nathan Comeau, Francois Fournier, and Kent Swinbourne for archiving samu.

**From Chiso anagarika:**

Thank you to Roshi for Saturday evening reading in spite of being sick. Thank you to Shikai sensei for delicious afternoon refreshment and for leading the chanting as needed. Thank you to Jinmyo osho for wonderful meals which cannot be duplicated, no matter how much one tries. Thank you to Chunen ino for ginger for the road and for making sure that I have everything I need, thank you to Mishin tando for samu instruction and for the best lunch in Ottawa, thank you to Saigyō chiden for samu, thank you to Nathan for carrying my mattress to the first floor library.

**From Isshin:**

Thank you to the Roshi for Hanamatsuri sesshin and for leading chants even though you were not feeling well; Shikai sensei for leading the chant "the Vow of Samantabhadra" and "Shushinge"; the Roshi and Jinmyo osho for reformatting my computer; Chunen ino, Mishin tando, Saigyō chiden and Jido anagarika for the many, many responsibilities you take on to help students with their practice; to Muryo for giving me a drive to the bus station.

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## **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 was the basis of the Roshi's teisho series, "Drawn In, Moving Forth: Commentaries on Eihei Dogen zenji's Bendowa: A Talk on Exerting the Way."

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.

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### **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.