



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

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**Friday, May 13th, 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,

**99 萬法齊觀 歸復自然**

Wan-fa ch'i kuan, kui-fu tzu-jan.

Wan4fa qi guan, guifu ziran.

Manpō hitoshiku kanzureba, kifuku jinen nari.

When all things are seen equally  
you return to the natural.

The "natural", "ziran" or "jinen", 自然 is reality in and of itself as itself. Everything is equally real and is naturally itself as it is or "as such". Seeing this, the fabrications of hope and fear fall away and body and mind and world all balance together.

**101** 泯其所以 不可方比  
Ming ch'i so-i, pu-k'o fang-pi.  
Ming qi suoyi, buke fangbi.  
Sono yuen o minseba, hōhi subekarazu.

End the cause  
and there is no contrast.

The contrast between good and bad, what is liked and what is disliked, is all caused by the deluded presumption of a self that causes knowing. Self-image pretends that it does the seeing, it does the hearing, that it does the thinking. Directing attention towards and away from what is known slices through the body of reality and self-image skitters and slips on the blood, pratfalling into this bad situation or that. Its attempt to carve out blocks of solidity and certainty from the seamless expanse of Suchness cuts into itself and so the self causes its own suffering.

- Ven. Anzan Hoshin roshi, beginning teisho 14: "A Single Suchness," from the series "Without Difficulty: Commentaries on Jianzhi Sengcan's Xinxin Ming: Words on Trusting Awareness," Wednesday, May 17, 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 May 18th, June 1st and June 18th.

### Sogaku-ki O-sesshin

The Sogaku-ki O-sesshin will begin at 8:00 p.m. on Friday, May 13th, and will end on Friday, May 20th, at noon. Formal students are reminded to send their schedules to [schedule@wwzc.org](mailto:schedule@wwzc.org) as soon as is possible.

During the O-sesshin, there will be two sittings held in the Zendo on Saturday, May 14th, which associate and general students may attend. The first sitting begins at 9:30 a.m. (please arrive by 9:15 in time for first Bell); the sitting ends at 11:30. The second sitting begins at 3:00 (please arrive by 2:45 in time for first Bell); the sitting ends at 5:00. Students attending either of these sittings are reminded to remain on the first floor.

### **A Note to Preliminary and Public Students Concerning O-sesshin**

During an O-sesshin the schedule is such that there is no time to meet face to face with preliminary students or to reply to email correspondence sent by public students. Public students are asked to send their weekly practice journals, as they will be reviewed. But unless there is something that needs an immediate reply, you will not receive an email reply until the week following the O-sesshin.

### **Sogaku-ki**

May 18th is the memorial for the death of Sogaku Myoshin Hakukaze daiosho.

### **Oryoki for General Students**

On Saturday, May 21st, 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.

### **Fudo ennichi**

May 28th is a day traditionally dedicated to Fudo Myo-o.

### **Samu Weekend**

The next Samu Weekend is scheduled to take place on Saturday, May 28th and Sunday, May 29th. Please pencil these dates into your diary so that you will be able to attend some or all of this weekend of samu practice. Saigyō chiden will be writing soon to students with more details about the activities taking place over the weekend. To register please send an email to Saigyō chiden at saigyō at telecomottawa dot net or leave a message on the Zen Centre office answering machine at 613-562-1568.

### **Introduction to Zen Workshop**

The next Introduction to Zen Workshop will take place at Dainen-ji on Saturday, June 4th. 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>

### **Recorded Teisho Schedule**

Saturday, May 14, 2011 general and associate sittings: "Adornments": Dharma Talk 7 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"

### **Upcoming Dharma Talk**

On Saturday, May 21st, 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".

### **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 and Training Sessions**

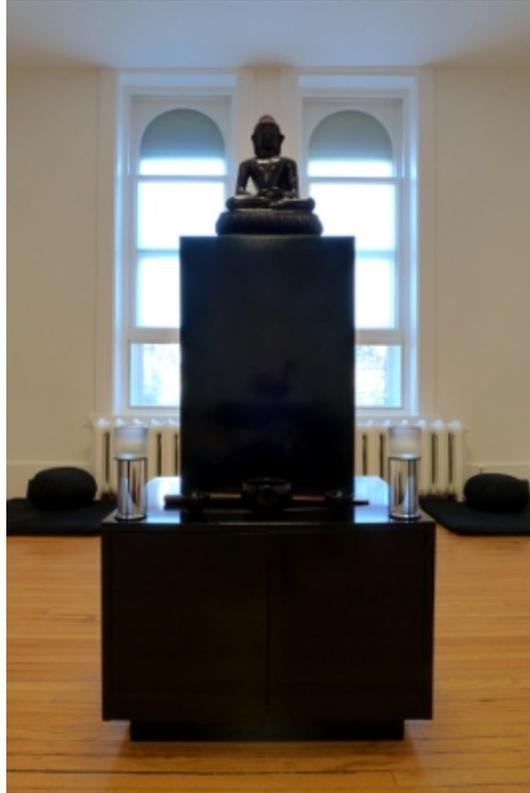
Steven Karcz sat two-day retreats on May 4th and May 5th and on May 8th and 9th. Doug Somers sat a one day retreat on May 9th. Michael Landay sat a two-day retreat on May 9th and 10th in his home in Dundee.

### **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 Comeau*

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“Butsudan” is translated as “Buddha altar”. In “Painted Cakes: A Zen Dictionary” from June, 1994, Anzan Hoshin roshi uses only the word “altar” and goes on to say “the Butsudan is representing the Transmission of the Lineage through creating an environment of clarity.” The use of the language of practice changes to suit current needs and understandings: To undercut confusion which may arise with the use of “altar” as used to describe “ritual furniture” the actually more literal phrase “Platform of Awakening” is used. The Buddha rupa which sits on the top platform is alert and dignified to remind students of what they are doing in the Hatto; practising mindfulness of body, breath, speech, and mind during zazen and kinhin and other forms such as kata. The Butsudan is placed between the large portraits of Bodhidharma and Dogen zenji in the centre of the front of the Hatto at a distance from the Hoza, the Abbot’s Seat. This area is called the “haiseki” and traditionally would have a zagu or bowing mat, perhaps raised on a tatami mat. This space is for great bows by the doshi leading the formal bowing round, for the Abbot to announce dokusan, and for formal students to make announcements before the assembly of having received the Precepts or matters of that nature. This is why no one passes through that area to merely get to another place. The three part structure and its proportions was designed by the Roshi and finely crafted by the Roshi’s late deshi Henry Daito Dawe, in 1987. The lines of the Butsudan are lean and crisp, the black lacquer glows and there is no hardware visible to distract the eye. As mentioned last week the Roshi’s hansaku rests behind a plain black incense bowl, two small iron cups are filled each day with a water offering, the two glass candle holders rest on top of black wrought iron open

work with acrylic rods in the centre designed and assembled by Shikai sensei.

## Spring Grounds Work

With the arrival of spring there is much work to do in the grounds and so any assistance with this would be much appreciated. If you would like to offer any time in the grounds please write to Saigyo chiden at saigyo.cross at gmail dot com. Thank you.

## 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 sensei'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 May 12th, 2011, \$6,150 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:**

Aburage puffed tofu braised with shitake and oyster mushrooms, red bell pepper, shishito pepper, and white onion in a sauce with sesame oil, bulgogi, mirin, ngoc mam; mug of chrysanthemum broth with sesame oil, ginger, soy sauce; chrysanthemum greens, blanched, and served as a salad with a dressing of memmi, sesame oil, mirin, lime; fried rice with scrambled eggs, white onion, water chestnuts, scallions, cremini and eryngi mushrooms; dongchimi (brined daikon kimchi).

**Tuesday yakuseki:**

Baby back pork ribs, poached, marinated in chipotle and adobo, cumin, much black pepper, garlic, and oil, then roasted; Lundberg Farm short grain brown rice with butter and petit pois; slaw of green cabbage and white onion dressed with mayonnaise, Dijon, and lime, with celery seeds.

**Thursday yakuseki:**

Cauliflower bisque: white onion, elephant garlic, cauliflower, white wine, thyme, Dijon, cream, pureed and served in a glass mug; Buffalo chips: Yukon Gold potato wedges roasted with olive oil and butter; broiled tofu “chicken wings” with cayenne pepper sauce and cumin seeds and garlic; portobello mushroom caps smeared with Dijon mustard and topped with Fruilano cheese, broiled; salad of yellow vine tomatoes and plum tomatoes with black olives marinated with extra virgin olive oil and seasoned brine.

**From Shikai sensei:**

Breakfast apple cake; fruit crisp; oatcakes;



## 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; Chunen ino, Mishin tando, Saigyō chiden, and Nathan for help in clearing the Undo and returning it to the beautiful clear practice space it was designed to be; Nathan Comeau for the photographs of the ikebana and object arrangements in the Hatto taken over the weeks and months;

### **From Mishin tando**

Thank you to the Rōshi for the object arrangement he created for the top of the new white cabinets at the second floor landing near the Hatto; to Chunen ino and Saigyō chiden for finding the cabinets; to François Fournier, Gillian Higenbottam, Kent Swinbourne, and Doug Somers for archiving samu and working together to refine the instructions for converting and labeling of the digital teisho archives.

### **From the Office of the Treasurer:**

Thank you to Steven Karcz and Beth Buerkle for gifts of dana towards the roof repair project.

### **From Doug Somers:**

Thank you to the Rōshi for the teisho series "Flowers and Clouds" and for this week's general Sitting teisho "You're Wrong"; to Shikai sensei for the tasty and nutritional breakfast cake and Blondies, and for her kind words during my samu; to Jinmyo osho for her encouragement of my practice over so many years; to Chunen ino and Saigyō chiden for clarification and useful instruction in practice interviews; to all who were involved in planning, preparing and serving the delicious meals during my retreat; to François for a ride and for his company at breakfast before samu.

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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 Rōshi 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 Rōshi'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.