



“Shoman (Srimala)”, sho by Ven. Anzan Hoshin roshi

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Edited by Ven. Jinmyo Renge osho

A Community practising and teaching Dogen’s Zen for over 25 years.

Quotes from teisho are run sequentially in the eMirror

The Srimala sutra describes Hinayana practitioners as perhaps clearing away active defilements or klesas and even their underlying defilements but as unable to realize the cessation of conditioned experience and stainlessness because the sedimented stain of basic ignorance or avidya-vasabhumi colours whatever they are conscious of. This fundamental ignorance underlies even the deepest tendencies of self-image and all of the strategies that it enacts.

In chapter five of the Srimala sutra it says,

Queen Srimala continued, "Generous One, if one only partly understands the suffering of conditional experience, only partly releases the cause of suffering, only partly realizes the end of suffering, only follows the Path part way, this must be called only a partial realization of the cessation of all conditions or nirvana. Those who have realized only a fraction of nirvana are yet only advancing *towards* the end of all conditions.

"However, if one understands suffering completely, releases its cause completely, realizes its cessation completely, and follows the Path right through to its end, then one realizes the always so, the serene and cooled, nirvana. Thus in a universe of decay, impermanence, and corruption, Generous One, such a one becomes a protector and refuge for a world without protection and without refuge. Why? Those who see things as high or low cannot realize the end of all conditions. Those for whom all is equal have knowledge, for whom all is equal are free, for whom all is equal are stainless, and thus realize nirvana. Thus nirvana has one taste. This single flavour is the taste of freedom.

"Generous One, those who do not release and clear away the sedimented stain of basic ignorance do not taste the one taste of nirvana. For them the taste of knowledge is not the flavour of freedom. Why? If they do not release the sedimented stain of basic ignorance then they cannot completely clear away the things that must be clarified that are more uncountable than the sands of the river Ganges. Nor can they realize the merits which are also more innumerable than the sands of the river Ganges.

"Generous One, as this is so, it is the sedimented stain of basic ignorance which is the source of innumerable defilements that must be released. From it arise all of the defilements which hinder the mind in its thoughts, in the process of clarifying, insight, practice, intensity, exertion, perfect knowing, fruition, realization, power, and fearlessness. Generous One, the defilements that arise from it, more numberless than the sands of the river Ganges, are cleared away by the Awakening of indestructible understanding of the Thus Come."...

"The sedimented stain of basic ignorance is the cause and condition for all active defilements. Those manifestations are moments of knowing that arise coloured by defilement. However, their source, the sedimented stain of basic ignorance, never arises into consciousness from beginningless time.

"Generous One, all the defilements to be cleared away through the Awakened understanding of the Thus Come, more numberless than the sands of the river Ganges, arise with the sedimented stain of basic ignorance as their ground. It is like the way that grasses, shrubs, herbs, trees are all rooted in the ground, all geminate and grow in soil; if the great earth were shattered and destroyed then the grasses, shrubs, herbs, trees that grow from whatever kind of seeds would all also be displaced, shattered, destroyed, and cease to exist. Generous One, just so, all the defilements to be cleared away through the Awakened understanding of the Thus Come, more numberless than the sands of the river Ganges, arise with the sedimented stain of basic ignorance as their ground. If the sedimented stain of basic ignorance is erased and cleared away then all the defilements to be cleared away through the Awakened understanding of the Thus

Come, more numberless than the sands of the river Ganges, would also be erased and cleared away."

And then later in the text it says that arhats or realized sravakas and pratyekabuddhas,

believe that this state of rest and stopping is the end of all conditions, nirvana. However, if they do not grasp at this thing that they have attained and realize that there is more yet to be realized, that this is a state and so therefore incomplete, then they can go on to complete and utter Awakening. Why? Because the Narrow Path and Isolated Path are both included within the Vast Path. Generous One, 'the Vast Path' is an expression for the Path of unfolding as Awakened Awareness. Thus the Three Paths are together the Single Path.

- Ven. Anzan Hoshin roshi, continuing teisho 10: "The One Way Is All Directions," from the series "Without Difficulty: Commentaries on Jianzhi Sengcan's Xinxin Ming: Words on Trusting Awareness," Saturday, May 13, 2006. (If strange characters instead of 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 February 2nd and 16th.

Daiji-ki

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

Dharma Assembly

On Saturday, January 22nd 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.

Kata Class

Ven. Mishin tando and Ven. Saigyō chiden will be presenting a series of six classes on the Daruma-kata aiki on upcoming Monday evenings. This will allow an opportunity for students to ask questions and receive clarification on different aspects of the movements outside of the Kata sessions following formal sittings. The class will run from 6:30pm until 7:00pm. To register please write to info@wwzc.org. The series of six classes is open to general students attending the Monday night sitting and the suggested donation for the series of classes is \$30. The beginning of the series will be Monday, January 24th.

Introduction to Zen Workshop

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

Nehan O-sesshin

The Nehan O-sesshin will begin at 8:00 p.m. on Friday, February 11th, and will end on Friday, February 18th, at noon. Formal students are reminded to send their schedules to [schedule at wwzc dot 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, February 12th, 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.

Oryoki for General Students

On Saturday, February 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](mailto:schedule@wwzc.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.

Samu Weekend

The next Samu Weekend is scheduled to take place on Saturday, February 26th and Sunday, February 27th. Please pencil these dates into your diary so that you will be able to attend some or all of this weekend of samu practice. Saigyo 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 Saigyo chiden at [saigyo at telecomottawa dot net](mailto:saigyo@telecomottawa.net) or leave a message on the Zen Centre office answering machine at 613-562-1568.

Recorded Teisho Schedule

Sunday, January 23rd, 2011 formal sitting: "Five Spheres of SAKN" by Zen Master Anzan Hoshin: "Speaking of Space" (teisho 2 of 8)

Monday, January 24th, 2011 general sitting: Round and Bright: Zen Master Anzan

Hoshin's Commentaries on Koun Ejo zenji's "Komyozo Zanmai: "Nyu-shitsu: No Shit" (teisho 2 of 22)

Thursday, January 27, 2011 associate sitting: Eight Awarenesses: Zen Master Anzan Hoshin's Commentaries on Eihei Dogen zenji's Hachi Dainin-gaku: "Exerting Meticulous Effort" (teisho 4 of 8)

Current Dharma Talk

On Saturday, January 15, 2011, Ven. Shikai Zuiko osho presented "Seeing a King", Dharma Talk 96 in the series "Every Breath You Take: Ven. Shikai Zuiko osho's Comments on "The Practice of Purity": Book Eleven of the Avatamsaka Sutra Translated by Ven. Anzan Hoshin roshi and Ven. Shikai Zuiko osho".

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>



Retreats and Training Sessions

Sarah Goul, public student from Petawawa sat a two day retreat on Saturday, January 15th and Sunday, January 16th. Matthew Moher, public student from Victoria, sat a one day retreat on Sunday, January 16th.

To Schedule a Retreat

Please email schedule at wwzc dot org to schedule a retreat, even if you have made verbal arrangements with a practice advisor or a Dharma Teacher. Emails sent to that address are routed to all members of the Practice Council who will need this information for the purposes of meal planning, preparing tapes for your retreat and planning samu assignments. Retreats are defined in the following way:

Half-day Retreat (you would need to arrive 15 minutes before the actual starting time) Begin at 6:00 a.m., end at noon. Or begin at 9:30 a.m., end at 6:00. Or begin at 3:00 p.m., end at 9:10.

Partial Retreat (You would need to arrive 15 minutes before the actual starting time) Begin at 6:00 a.m., end at 6:00 p.m. Or begin at 9:30 a.m., end at 9:10 p.m.

Full retreat (you would need to arrive by 5:45) Begin at 6:00 a.m., end at 9:10 p.m. Please remember to bring a change of clothes suitable for samu (caretaking practice). If staying overnight, please remember to bring a sleeping bag, a towel and other such necessities. If you have been diagnosed by a medical doctor as having allergies to specific foods, please contact the tenzo, Jinmyo osho at rengezo at gmail dot com, a week in advance of your retreat to inform her of dietary restrictions as this affects food purchases and meal planning. The suggested dana for retreats is \$40 a day, which covers the basic cost of food and other materials. Donations above this figure are very welcome and all donations are tax deductible. There is also a retreat schedule for public students posted on our Website at:

<http://www.wwzc.org/Resources/Public.student.retreat.schedule.htm>

Public Students' Retreats For retreats to be mentioned in the eMirror, public students are asked to send an email to schedule at wwzc dot org after they sit a retreat mentioning the date of their retreat and whether it is a partial, half-day or full retreat. Please also include the name of the city in which you live.

Training Sessions For Students Living in Ottawa:

There are a number of options available to associate and general students who wish to practice more intensively, such as sitting a full or partial retreat for one or several days, or extending their practice at home to include two or three rounds.

In addition, associate or general students may register for a "training session". This requires making a commitment to a one-week, month-long, or three month period during which they would attend all of the formal sittings at the monastery, morning and evening with the exception of Tuesday evening and Sunday morning (which are reserved for formal students and monastics) while continuing to live at home. The training sessions are intended to allow students to experience what it is like to participate in the monastery's full schedule. Formal sittings are led by Roshi and include chanting practice and more extensive use of the forms. Students engaging in a training session would also have more opportunities to meet with Dharma Teachers or practice advisors to discuss their practice. At the end of a training session, students would return to their normal schedule. There would be no extra dana involved in practising a training session.

Residential Training:

With the Undo serving as a dormitory space, students can register for periods of residential training at Dainen-ji for anywhere from overnight to several weeks. In order to be able to undertake residential training, one must be a student of Zen Master Anzan Hoshin's lineage. Residential training involves attending the practice schedule, evening meals, participation in regular soji (cleaning the practice halls) and samu (care-taking). During the days one would go to one's job or could do extra sitting and study outside of a retreat schedule. The dana for this is \$40 a day; work scholarships can also be arranged.

To register for a training session or residential training, please send an email to schedule at wwzc dot org or telephone the Zen Centre office at (613) 562-1568 and leave a message.

When scheduling a training session, please remember not to include dates that fall within a sesshin or an O-sesshin.

Training Sessions For Public Students:

Public students who wish to do a training session should send an email to schedule at wwzc dot org to state their intention and specify the duration and schedule of their Training Session. After completing the training session, please send an email to Chunen ino at chunen at gmail dot com to confirm that you have fulfilled your commitment and notice of it will be included in the eMirror.

Charitable Tax Receipts for Dana Contributions

Charitable tax receipts will be prepared shortly for all donations made during 2010. In order to ensure that your tax receipt reaches you, please confirm your current address details with Mishin tando, treasurer at mishin at gmail dot com if you have moved in the last year or are not sure if we have your current address on file. Receipts will be issued no later than the end of February. Thank you to all who have offered dana over the past year to support the costs of maintaining, repairing, and improving the practice environment.

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

by Shikai osho



photograph by Nathan Comeau

36

A framed sho, black ink on white paper with a graphic representation of Hakusan, a Dharmapala, hangs on the west wall to the left of the rear door of the Hatto. The black framed sigil and verse hangs over a miniature portrait of the Roshi in front of which sits a tiny cast metal statue of Manjushri, and an incense bowl. The Dharmapala, Hakusan, is sometimes portrayed as a snake wrapped around a sword. Legend has it that on a great holy mountain, Hakusan near the village of Michi in Ishikawa prefecture there lived several important deities

which evolved from the stories of the ascetic Hakusan Mountain religion. Hakusan was also renowned as a mountain climbed in Shinto worship. Both emphasized “a spiritual philosophy that emphasized a oneness with nature and the spiritual re-birth possible for all human beings as a result of this harmonious unity” or, more simply the fact that humans are a part of what we call nature. Many shrines on the mountain near ponds and waterfalls continue to be destinations for pilgrims and trekkers. One legend says that drinking the water from Midori-ga-Ike, (the green pond) protected by Hakusanmyori Daibosatsu will ensure long life. The west side of the pond forms a deep valley, Chitose-Dani, the thousand year valley where there is always snow. The southern part of the valley is called Ryu-no-so, the dragon’s tail, and images of a dragon wrapped around a sword appear on scrolls and other objects as a representation of Hakusan. On the northern side of the pond a shrine shows the image of Fudo Myo-o, Immovable Radiance, also associated with Hakusan. History shows us how beliefs, legends, stories and understandings of actual experience travel over time. Whatever the form of the representation, a snake wrapped around a sword, or an intriguing black on white graphic, traditionally a Dharmapala’s vow and purpose is to protect the Dharma, the Teachings of Reality. The framed black and white art piece seen when entering the Hatto is there to remind monastics to practise and body forth the Dharma moment to moment.



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 prior to the evening sittings on Monday, Tuesday and Thursday:

Monday yakuseki

Hasselback potatoes (roasted potatoes sliced almost through) with Mediterranean yogurt; puffed tofu braised with Spanish onion, red bell pepper, shitake and oyster mushrooms, and green cabbage with butter and white wine, thyme and oregano; sauteed Chinese water spinach with grated parmesan cheese.

Tuesday yakuseki:

Seafood chowder: Nova Scotia sea scallops, calamari rings, monkfish, tilapia, sole, and shrimp, Spanish onion, cubed Yukon gold potatoes, baby carrots, Chinese celery, peas, corn, milk, bonito powder, thyme, white wine, milk, cream; 24 hour "kneadless" bread and sour "kneadless" bread; chopped scallions and chopped barbecued smoked salmon mixed with Mediterranean yogurt as a spread; quick pickles of peeled cucumbers and plum tomato spears marinated in kosher brine with coriander seeds; slaw of green cabbage and red onion with mayonnaise, lime, and celery seeds.

Thursday yakuseki:

Mapa dubu (Mapo tofu): caramelized onions, Sichuan peppercorns, pixian chile bean paste, mirin, soy sauce, sesame oil, minced ginger, groy (ground soy), hon shimeji and oyster mushrooms, cubed silken tofu; long grain white rice; mug of broth: tamarind, soy sauce, Xiaoxing wine, mirin, minced ginger and galangal; stir fried gai lan (Asian broccoli) with lime; salad of mung bean sprouts marinated in aged brown rice vinegar, sesame oil, soy sauce.

Baked Goods Prepared by Shikai osho:

Pecan butterscotch cookies, 1 loaf "no knead" 24 hour bread, 2 loaves "low knead" 24 hour French bread, "disappearing delights" 25 calorie chocolate cookies

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 was done. 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 your generosity.

Mountain Gate Project

After consulting with a blacksmith we have decided to not go ahead with the project to build a pair of new metal gates for the front Mountain Gate. This is because the Mountain Gate does not have sufficient foundational support for heavy metal doors and the freeze/thaw cycles of seasons may affect the new gates without a complete rebuild of the foundations. This, along with the cost of the construction of the metal doors, will make the project prohibitively expensive and other projects currently underway would be delayed. We may look into this in the future but in the meantime students who have contributed funds towards this have redirected their donations to other ongoing projects.



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 osho:

Thank you from Shikai osho to: Jido anagarika for building a "media centre" for the first-floor Osho-ryo; Chiso anagarika and Ryoshin for help with starting and finishing a goldfish project; Matthew Moher for a cannister of tea; Peter McRae for magazines and cat treats.

From Mishin tando:

Thank you to the Roshi for the striking ikebana in the Hatto, of a bare forking branch in a blue vase on stones; to Shikai osho for delicious no-knead and low-kneads breads for Tuesday yakuseki, both of which were delicious with excellent crust and crumb; to Jinmyo osho, for writing so many articles of instruction that practice advisors can make use of when providing long distance email instruction to public students; to Chunen ino for hours of IT work to set up the new archiving computer that was purchased because the old one was no longer able to copy CDs, and for setting up my new computer and managing to restore my files when both my old computer and my back-up drive both died abruptly; to Senbo for archiving samu to convert teisho CDs to FLAC format and for writing up instructions for Sound Juicer so that other students can easily learn how to use the program to convert CDs; to Denise Beaudot for administrative assistance with preparing tax receipts; to Francois Fournier; for archiving samu; to Abigail Lixfeld for cleaning samu.

From Saigyo chiden:

Thank you to the Roshi for the wonderful translation of Koun Ejo zenji's text "Komyozo Zanmai", and his commentaries on the text which we are listening to at the Monday evening general sittings. Thank you to Shikai osho for the purchase of an excellent new baking pan and for treats for Shiro (a monastery cat). Thank you to Jinmyo osho for assistance with scheduling and prioritizing projects. Thank you to Muryo for wiring in the attic and to Graham Mayeda for Caretaking Council administration. Thank you to Neil Porter and Sarah Goul for samu in the attic and to those students who assist with snow clearance when needed.

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://www.wwzc.org/node/64>. This paperback publication has recently sold out and Shikai osho 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.