



Photograph by Ven. Saigyo Cross chiden

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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

This morning the rainy wind gargled at the windows. The day was dark but the sky was shining like patches and streaks of pewter and the moss and pine needles in the monastery garden glowed. The honking of geese retreating to the south fell from far in the high sky. The red berries of the bittersweet vines are fading to gold, the green ivies on the walls and windows are turning scarlet, and the leaves on most of the trees are yet still green and vivid but many are fading to yellow and withering to khaki. It is October this evening although it

seems to me that it was May when I got up this morning. For the most part I rarely think in terms of days, weeks, or months but when I was a child it took months for an afternoon to pass, and now months and years pass and it seems like days. The bare branches have budded and leaved and flowers have become berries and soon the branches will be bare just as an out breath becomes an in breath and then becomes an out breath. Soon, sooner for some than others of us, the out breath will just rattlingly join the air and only become an in breath again in someone else's lungs. But everything is always moving faster than the passage of days, weeks, and years because motion is what everything always is.

Whatever people grasp at or push against or wrap themselves in or feel crushed beneath are all spun from the wispy impossibility of the illusion of permanence. The sense of a self seeks density, seeks permanence, seeks solidity and certainty but winds up with only contraction and delusion. Impermanence, the emptiness of all ideas of permanence and constancy, the collapsing of the contingent and the vanishing of the moment are dreaded and ignored, are warded off by lighting religious candles and waving censors and rolling out and rolling up religious texts.

Soon in North America it will be the season that families will be huddling at the holidays. "Remember old Uncle Harvey and the rabbit?" someone on the couch will say over punch or beer or Scotch slightly weakened with apple juice. Old stories will be retold, the kinds of things that people talk about when they really have nothing to say to each other. Memories will be pulled out and wrapped around the present with care to dull its edges with a blur of the past and an expectation of a stumble into the ghost of the future. A sense of permanence comes from habits stiffened into traditions, such as the ham or lamb or tofurkey or whatever the usual meal has been. A sense of reassurance if not a guarantee comes with the familiarity. A warm haze is passed with the gravy that smudges away the fact that Harvey is long dead and no one remembers his face without looking at the photographs. And of course, the person telling the story will be dead before long as will everyone gathered briefly together until they disperse to their separate houses and one by one die off alone.

Impermanence and emptiness are what everything truly is. The Suchness, the vividness, the radiant looming forth of our lives, of this moment, is what we hide from when we deny the fact of emptiness. We do not need to hide from our lives by burrowing into our ideas and stories and habits of identity and ethnicity and cultural conditioning.

In Hekiganroku Case 27,

A monk asked Yunmen, "How is it when the trees wither and the leaves fall?"
Yunmen said, "Naked in the midst of a golden wind."

The monk is asking, "How is it when everything falls away? When there is nowhere to hide? Is it bare and lonely? Is it dreadful? Is it death, to live without hope and fear?"

Yunmen is saying, "Being completely exposed to reality is like a tree standing in the midst of its golden leaves being blown by the wind. It is beautiful."

- Ven. Anzan Hoshin roshi, beginning teisho 20: "Existence Stands Out," from the series "Without Difficulty: Commentaries on Jianzhi Sengcan's Xinxin Ming: Words on Trusting Awareness," Sunday, October 1st, 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 October 12th and 26th.

Daruma-ki O-sesshin

The Daruma-ki O-sesshin will begin at 8:00 p.m. on Monday, October 3rd and will end at noon on Sunday, October 9th.

During the O-sesshin, there will be two sittings held in the Zendo on Saturday, October 8th, 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, October 15th, 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.

Dharma Talk

On Saturday, October 15th, Ven. Shikai Zuiko o-sensei will present "Receiving Poor Food", Dharma Talk 115 in the ongoing series "Every Breath You Take: Shikai sensei's comments on "The Practice of Purity": Book Eleven of the Avatamsaka Sutra translated by Ven. Anzan Hoshin roshi and the Sensei. The next talk in the series, 116, "Receiving Soft Food" is scheduled for Saturday, October 29th.

Dharma Assembly

On Saturday, October 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 (613) 562-1568. Dharma Assemblies are open to all students.

Please note that the general sitting that would ordinarily take place at 9:30 a.m. on Saturday, October 22nd is cancelled due to the Dharma Assembly.

Introduction to Zen Workshop

The next Introduction to Zen Workshop will take place at Dainen-ji on Saturday, November 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/?operation=long_distance.

Recorded Teisho Schedule

Saturday, October 8th, 2011 associate and general sittings: "Every Breath You Take" by Ven. Shikai Zuiko o-sensei: Dharma Talk 11: "If In Danger or Difficulty"

Monday, October 10th, 2011 general sitting: Bowing and Receiving: Zen Master Anzan Hoshin's Commentaries on "Raihai Tokuzui": "Authority and Customs" (teisho 9 of 12)

Thursday, October 13th, 2011 associate sitting: "The Dragon in His Waters, the Tiger in Her Mountains": Dharma Talk 1 by Ven. Jinmyo Renge osho-ajari

Recent Teisho

During the October 2011 Daruma-ki O-sesshin, Ven. Anzan Hoshin roshi continued with the series "The Lineage of Luminosity: Zen Master Anzan Hoshin's Commentaries on Keizan Jokin zenji's 'Denkoroku: Record of the Transmission of Luminosity': Part One: The Lineage in India":

October 3rd, 2011: Reading of Case 9: Buddhanandi

October 4th, 2011: Teisho on Case 9: Buddhanandi and the Meaning of Going Further

October 5th, 2011: Reading of Case 10: Buddhamitra

Recent Dharma Talk

On Saturday, October 1, 2011, Ven. Shikai Zuiko o-sensei presented "Receiving Fine Food", Dharma Talk 114 in the ongoing 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.

White Wind Zen Community Website Updates

The White Wind Zen Community website at <http://www.wwzc.org> has been updated with Ven. Shikai sensei's Dharma Talks from the "Every Breath You Take" series: "Seeing people Obsessed With Pleasure", and "Seeing the Shameless".

Back issues of the eMirror published since January 2011 are now available as PDF downloads from the eMirror Newsletter Archives page at

<http://www.wwzc.org/book/emirror-newsletter-archives>

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

Deshi Steven Karcz, sat a two-day retreat in his home in Saskatoon, Saskatchewan on October 8th and 9th.

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

upon entering through the doorway to the third floor.

From Moore House to Dainen-ji. Room by room overview of the transformation

by Ven. Saigyō chiden

In September 1996, 240 Daly Avenue was purchased by White Wind Zen Community for \$485,000 with the assistance of a patron and through two mortgages, dana and personal loans from monastics and lay Sangha members. Over the next twelve years, a further \$250,000 and literally thousands of hours of work by the Sangha transformed the heritage building (built in 1875) from the original warren of impractical small rooms to an elegant and functioning monastery, Honzan Dainen-ji.

The vast transformation inside the building and on the grounds has been made possible by the ongoing generosity of the monastic and lay Sangha. Over two-thirds of the funds needed for the mortgage, renovations, and major repairs have been contributed by monastics, with lay members contributing the remainder.

Over the next months we shall be chronicling much of the work that has taken place over the last 15 years with a room by room breakdown of the renovations and improvement.



3. Shuryo - library

The room that we now call the 'Shuryo' or library, which also serves as a daisan room, was probably built in the 1920s, long after the main building was constructed. It is situated above the kitchen and we have thought that perhaps it was originally designed to be a sun room, as there were windows on three walls. One bank of windows along the west side of the room was later boarded over.

Prior to renovations, the first thing that one noticed when entering the Shuryo was a gigantic faded and very blurry photograph of the rocky mountains (circa 1960) that took up the entire west wall. A worn orange and brown shag carpet (described by Jinmyo osho as 'the colour of the dog's dinner') covered the floor and the windows along the east wall were decorated with small orange, green, red and yellow squares of plastic film. The bookcases were constructed of dark wood that had seen better days and contributed to the overall gloom of the room. Over a period of a few weeks, the room was stripped clean, the bookcases

painted, the carpet taken up and the plywood floor underneath it was painted a rich 'heron' blue. The mantle and cupboards were also painted. The brick fireplace was unfortunately made from red brick checkered with white mortar and so we painted it black.

More bookcases were built in 2004 by the Shissui and improvements continued over the last years including adding translucent window film to all of the windows. The wood frames of the cupboard doors were painted white and shoji-style film was applied to the glass.

The room originally had two very large cast-iron radiators, neither of which produced much heat, despite the efforts of a heating specialist to increase the amount of hot water directed to them from the furnace in the basement. The radiators took up the lower portions of two walls. When the Undo was built, one of the ineffective radiators was removed from the Shuryo to make space for more bookcases and was installed in the Undo to heat that room. Muryo installed a new, efficient electric wall heater in the Shuryo which now provides more heat than the radiators did, but the room is still very cold, owing to the number of windows and lack of insulation in the wall where the windows were boarded up.

In the future many of the books and electronic media currently stored in the Shuryo will be moved to the third-floor Common Room and attic archiving space. We then intend to turn this room into a daisan room and living quarters for Ven. Jinmyo rengo osho which will enable us to build a private washroom for the Osho, no longer necessitating her using the shared and most used washroom on the second floor. In order to help conserve heat we intend to add more insulation the ceiling space and add a finished floor.



Cold and Flu Season

Cold and flu season is upon us once again and so a few points about that:

Prevention

We have provided paper hand towels for each washroom and in the Dining Hall to prevent the spread of infection through using cloth towels. In addition, hand sanitizer has been placed at each sink and on the shelf next to the coat rack. Please use it. As winter approaches and the air becomes dryer, we will place a humidifier in rooms used for sittings as keeping the sinuses moist helps prevent infection. Beginning this coming week, as part of daily samu, handrails, door knobs and other surfaces will be disinfected before each sitting. As monastics already clean the practice rooms during this time, assistance from associate or general students would be appreciated. Please contact Chunen ino through schedule@wwzc.org to arrive for sittings a few minutes early.

Hand Washing

The simple act of hand washing is the single most important means of preventing the spread of viral and bacterial infections. But hand washing requires more than a quick rinse under the tap. You need to work the soap over both hands, between your fingers and up the wrist for 15 seconds (count it out) for it to be effective. Or you can use the hand sanitizer placed at sink areas if you don't want to use soap and water. But please, clean your hands frequently.

Coughing

If you really need to cough you can do so. But to avoid spreading a cold or flu or spraying the wall, it is better to bring one hand out of the mudra, raise and then turn it so that you cough against the back of the hand rather than into the palm as we use the palm to turn doorknobs, handle water glasses and so forth. When practicing in a group situation, it is helpful to be mindful of such details.

Nose Blowing

If you need to blow your nose, please feel free to blow it while sitting in zazen. You do not need to use the forms we use for changing posture in order to blow your nose. Just do it with as little muss and fuss as possible so that there is a minimum of distraction for you and for others. The only exception to this would be, for instance, during a bowing round, or during the chants while holding the chanting text. But these are brief activities and you should be able to "work it out" so that you can blow your nose before or after.

Sniffing

Sniffing should be avoided as it is very distracting to others and does not help anything. The reason the nose runs is because the bodymind is trying to *expe*/mucous and so sniffing it back into the nose or down the throat will only cause further irritation to the mucous membranes. It is simpler to just blow the nose.

Throat Clearing

Continuous throat clearing is possibly one of the greatest sources of irritation both for the person who does it and anyone within earshot. Constantly clearing the throat will irritate it and that will lead to even more throat clearing. Once in a while it may be necessary to do this, or it may happen spontaneously, but it should not be repetitive. It is something that can

become habitual, just as sniffing can. It is advisable to perhaps cough to clear the throat if it is that congested, and balance and equalize the sensations by opening attention around them to the rest of the sensations of the body.

Missed Sitzings

Associate students who need to miss a sitting because they are too ill to attend can make up the sitting they've missed by attending one of the two general sittings held each week (Monday evening, 7:15 to 9:10 or Saturday morning, 9:15 to 11:40) Please send an email to schedule@wwzc.org requesting permission to do so. If you are unable to attend your scheduled sitting, please send an email in advance to notify us of that as we will worry about you if you don't arrive.



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

Monday yakuseki:

Fried rice made with Chinese rice, scrambled eggs, chopped onion, scallions, ginger, garlic, shoyu, and roasted red chili paste; stir-fried gai lan, Shanghai bok choy, dai gai choy, mung bean sprouts, and Shepherd red bell pepper with cubed paneer and lime; shitake mushrooms braised with soy sauce.

Meals prepared during O-sesshin

Tuesday

Breakfast: Lo mein noodles with sauteed onion and red bell pepper, ginger, strips of pickled ginger, garlic, shoyu and roasted red pepper paste; scrambled eggs.

Lunch: Lundberg long-grain brown rice with gomasio; miso shiru with baby bok choy and silken tofu; takuan and ginger.

Refreshment: "Lavash" flatbread with a bean butter made from red kidney beans, chopped celery, grape seed oil, cumin, garlic, salt, and cayenne pepper; garnished with chopped tomato and snipped chives.

Supper: Roasted Yukon gold potatoes, carrots, rutabaga, turnip and butternut squash; mushroom soup (made with eryengi, cremini, oyster and porcini mushrooms) with puffed deep-fried tofu; Fruilano cheese with stuffed green olives.

Wednesday

Breakfast: Mushroom congee with tofu.

Lunch: Bae ah mi (Korean rice) with furikake; wakame seaweed soup with silken tofu; baechu kimchi.

Refreshment: Toasted white and whole wheat sesame bagels served with cream cheese, thinly sliced red onion and sliced vine tomatoes. Or peanut butter.

Supper: Mixed grain seasoned with sesame oil; a jigai made from cubed deep-fried tofu, cubed daikon, chopped onion, celery, dai gai choy, thin carrot slices, water chestnuts, ginger, garlic, shosheido and orange bell peppers in a broth seasoned with shoyu, mirin and sesame oil, thickened with tapioca starch; chopped apples and Asian pears seasoned with lime juice, salt and pepper.

Thursday

Breakfast: Lo mein noodles with sauteed onion and red bell pepper, ginger, strips of pickled ginger, garlic, shoyu and roasted red pepper paste; scrambled eggs.

Lunch: Calrose medium-grain rice with gomasio; miso shiru with baby bok choy and silken tofu; takuan and ginger.

Refreshment: "New York" flatbreads served with a white kidney bean butter made with grapeseed oil, lime juice, garlic, chopped parsley, salt and pepper, garnished with chopped parsley, diced black olives and pepper.

Supper: Pasta shells, chopped onion and baby green peas in a garlic/butter/lime juice sauce with Parmesan cheese; tomato soup made with chopped onion, San Marsano tomatoes and porcini mushrooms with cubed paneer; artichoke hearts and black olives.

Friday

Breakfast: Tomato and paneer congee (Calrose medium-grain rice, chopped onion, San Marsano tomatoes and porcini mushrooms, Parmesan cheese); scrambled eggs.

Lunch: Thai rice with gomasio; wakame seaweed soup with silken tofu; baechu kimchi.

Refreshment: "Paris toast" served with butter, assorted cheeses, and olives.



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 Mishin tando:

Thank you to the Roshi for the Daruma-ki O-sesshin, and for leading chants, presenting teisho, and giving dokusan despite not having full function in one knee. To the Roshi and Jinmyo osho for the wonderful meals prepared for practitioners during the O-sesshin. To Shikai sensei for leading the Vow of Samantabhadra each evening. To Jinmyo osho for the colourful and nourishing bean butters and flatbreads for refreshment. To Margaret McGarry for archiving samu.

From Tetsu (Harrow Zazenkaï):

Thank you to the monastics who contribute information and articles to the eMirror week after week. It is so valuable for branch members.

From Matthew Moher:

Thank you to all monastics and Teachers who make time and energy available to facilitate retreatants. To Jinmyo osho for delicious food and poignant daisan. Thank you to Shikai sensei for pointing out that there are no 'secrets', including the musical ornament hanging from the dish shelf in the dining hall, which reveals only a monkey and its window. Certainly no secrets there! To Mishin tando for breakthrough postural adjustment. To Chunen ino, for continuous and helpful long distance guidance. To Michael for acting as jikido during our retreat and for showing me where cleaning products are kept.

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.