



*Photograph by Anne Muryo Schmitz of the Daiji-no-ge (Verse of the Great Matter)
on the monastery's Sanmon (Mountain Gate).*

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Friday, November 11th, 2011
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

As to whether or not "everything is one", you will have heard the Awakened Ancestors and myself say that each and every thing is the same thing. And also that this same thing is not a thing. It is not a something; it is a "thing" in the same way that the "thing" in the phrase "the important thing is that" is.

In the Platform Discourse, the Sixth Ancestor Huineng Caoxi said, "Issai soku ichi, ichi soku issai," which reverses the order of the phrase in the Xinxin Ming. "All things are each thing, each thing is all things." But whichever way you turn it, from one thing to all or from all things to each thing, the thing is that, as Huineng also said, "right from the beginning there is

not one thing."

This glass of water is a dharma arising within the Dharmadhatu and all dharmas are empty, do not arise, do not go, do not stay yet are always coming and going in stainlessness. Not only is there not a one thing that all things are or that is all things, there are no things.

Another way of saying it is that each and every known arises within Knowing and from the point of Knowing in itself, there is nothing to know because there is nothing other than Knowing in itself. Waves, ripples, flowing currents, rivers, lakes, seas are all water; from the perspective of water, there is only water and not a drop, a wave, an ocean. But this must be said with open eyes, not eyes rolled back in the head. That there is nothing to know and nothing to be known does not negate the ten thousand grasses; instead it is said to push you past pretending to be the knower of knowns into the reality of the Buddhas and Awakened Ancestors. It is to be heard with open ears and attention open to the whole field of present experience. It is not something for self-image to snatch at and crawl back behind the eyes with to grope at and knead at and manipulate into more discursive nonsense or to adopt as a feeling or attitude about things. It asks you to pick up and put a glass of water down mindfully, to use the forms of practice in each detail to live mindfully, to step in mindfulness, to move without difficulty in the Vast Way.

- Ven. Anzan Hoshin roshi, beginning teisho 21: "One Thing," from the series "Without Difficulty: Commentaries on Jianzhi Sengcan's Xinxin Ming: Words on Trusting Awareness," Monday, October 2nd, 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 November 23rd.

November Two-day Sesshin

The November 2-day sesshin begins at 8:00 p.m. on Friday, November 11th and will end at 6:00 p.m. on Sunday, November 13th.

On Saturday, November 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.

Daiko-ki

November 18th is the Memorial for the death of Anzan Daiko zenji.

Samu Weekend

The next Samu Weekend is scheduled to take place on Saturday, November 19th and Sunday, November 20th. Much of the work over the two days will consist of winterizing the building. The size and age of Dainen-ji necessitate that we do everything we can to reduce heating bills over the coming months which, as you can imagine, can be extremely high. So we shall be adding plastic film to many of the windows, installing radiator reflectors and working to seal any air leaks around the building, especially the front door. We will also be working to improve insulation in the covered balcony which will make a big difference to the temperature

throughout the second floor. We are planning to make some improvements to the pantry.

In the grounds we shall be shutting down for the winter, wrapping the more tender plants, turning off the water garden and taking care of the equipment. Tidying and disposing of leaves will continue so as to ease the amount of work required in the spring.

To register please send an email to Saigyo chiden at saigyo dot cross at gmail.com or leave a message on the Zen Centre office answering machine at 613-562-1568.

Oryoki for General Students

On Saturday, November 26th, 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, November 26, 2011, Ven. Shikai Zuiko o-sensei will present "When Tasting", Dharma Talk 119 in the ongoing 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.

Recorded Teisho Schedule

Saturday, November 12, 2011 associate/general sitting: "Move Past a Householder's Life": Dharma Talk 12 in the "Every Breath You Take" series: 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.

Monday, November 14, 2011 general sitting: Without Difficulty: Zen Master Anzan Hoshin's Commentaries on "Xinxin Ming: Words on Trusting Awareness" by Jianzhi Sengcan: Teisho 1: It Wasn't Sengcan (teisho 1 of 25)

Thursday, November 17, 2011 associate sitting: "Living in Spaces": Dharma Talk by Ven. Chunen ino

Recent Dharma Talk

On Saturday, November 5, 2011, Ven. Shikai Zuiko o-sensei presented "When Eating", Dharma Talk 118 in the ongoing 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.

White Wind Zen Community Website Updates

The White Wind Zen Community website at <http://www.wwzc.org> has been updated with transcript of Dharma Talks presented by Ven. Shikai sensei from the "Every Breath You Take" series. These are:

- Every Breath You Take 83: "Seeing People in Good Health"

(url: <http://www.wwzc.org/book/every-breath-you-take-83-seeing-people-good-health>).

- Every Breath You Take 84: "Seeing People Who Appear to be Attractive and Seeing People

Who Appear to be Unattractive”.

(url:<http://www.wwzc.org/book/every-breath-you-take-84-seeing-people-who-appear-be-attractive-and-seeing-people-who-appear-be>)

- Every Breath You Take 85: “Seeing People Who are Grateful” (url: <http://www.wwzc.org/book/every-breath-you-take-85-seeing-people-who-are-grateful>)

Missed Sittings and Teisho

If associate students are unable to attend the Thursday evening associate sitting, they may attend one of the general sittings to make up for the sitting they missed. General sittings are held on Monday evenings at 7:30 p.m. (first Bell is at 7:15) and Saturday mornings at 9:30 a.m. (first Bell at 9:15 a.m.). Please send an email to request permission to attend one of these sittings.

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

Elizabeth Eve sat a partial retreat from 7:00 a.m. to noon on November 6th and then sat a full day retreat on November 7th..

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>

School Visit

On Wednesday, November 9th, twenty-five students studying World Religions at Merivale High School accompanied by their teacher Karl Van Dusen and a teaching assistant visited the Monastery. For over a decade Merivale High School students have been introduced to mindfulness practice during an annual visit, and, in fact, a teaching assistant who came with a class ten years ago is still practising as a public student. Upon the arrival of the big yellow school bus outside the Sanmon, the Mountain Gate on Daly Avenue Ryoshin boarded and asked the visitors to leave their coats in the bus thus making their entrance into the Monastery less clumsy and congested, to refrain from chatting, and to remove their shoes before entering the Zendo. There was room for everyone and all listened attentively while Shikai sensei told them of the history of practice and of White Wind Zen Community, and instructed them in mindfulness practise. They sat zazen for over twenty minutes with little fuss. The group was surprised how quickly the time passed, were interested, and asked questions such as, “What do we do if we want to become a student?”, “Why do you shave your head?”, “We’ve

meditated but we close our eyes. Why do you have your eyes open?”. There were also observations on their experience, “Everything seems brighter when I sat up straight.” “When I got lost in a thought it is as if it is the only thing going on”. We look forward to next year’s visit and who knows who might walk through the door into an Introductory Workshop...

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



Photograph by Nathan Fushin Comeau

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This sho of “In” or “Mudra” was brushed by Ven. Anzan Hoshin roshi in the mid 1990s in gold gouache on black board mounted on a shikishi now hangs in a hallway of the residential area of the third floor of Dainen-ji.

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

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 transformations inside the building and on the grounds have 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 improvements.

Kuin (kitchen) renovation, part three: The ceiling

Part 3: Ceiling

The next phase of the kitchen renovation was the ceiling. The old acoustic tile ceiling needed to come down and be replaced by a much more functional, attractive and easily cleaned drywall ceiling. Above the acoustic tile ceiling was the old plaster and lathe ceiling. The plaster had sustained damage over the years in several places due to electrical wiring and pipes being run through it and had large cracks in several places as well as few holes.

It was discovered that above this ceiling was a large space, about 2 feet to the floor joists of the Shuryo. We decided to remove the plaster and lathe fully so as to provide the best opportunity to get a flat ceiling. This job was extraordinarily dirty and dusty. But what was revealed was well worth the effort. The large joists from which the ceiling hung were found to have no other purpose than holding up the old plaster and lathe ceiling. Three of the seven beams were actually only end nailed through cladding on the inside wall and it was something of a surprise that these three had held out so long fixed like this. So with no purpose other than holding up the already removed ceiling we decided to take these joists out, giving us an extra high kitchen ceiling...all the way to the huge floor joists of the Shuryo, twelve feet up. Removing these 17 foot long 2x12's was tricky but they were all taken down successfully. They were removed by means of a dual pulley system. Two ropes were slung around a joist and secured to the two ends of the joist to be removed. One end of each rope was tied to the very heavy stove, while the other ends were manipulated by workers on the ground. The joists were slowly lowered to the ground, carried out through the dining hall, and removed from the building via the north-east window of that room. These lovely pieces of wood were reclaimed and used for the shelving in the kitchen.



Jinmyo osho and Muryo working to remove the old kitchen ceiling

It was suggested that we leave the floor joists of the Shuryo exposed but after examining them fully it was clear that this would not look good. They were too close together and not in good condition so we opted for a flat white ceiling to extenuate the height of the space.



Saigo chiden removing an old ceiling joist

The Shuryo floor joists were fully insulated, as was the exterior wall in the space between the previous ceiling and the floor above. There were so many leaks from the outside that needed insulating that it was obvious now why the kitchen had always been so cold in the winter. Cold air was constantly pouring in, through these leaks onto and through the damaged plaster and lathe ceiling and falling through the acoustic ceiling into the kitchen.

Next a bulkhead was constructed around the perimeter of the ceiling. This would enable the exterior wall to be very well insulated and also provide a useful run for pipework and wiring to be installed or re-routed.



Bulkhead built around perimeter of ceiling and drywall installed

At this time the lighting scheme was worked out and installed and will consist of pot lights plus pendent lights over the main work areas in the kitchen.

Finally the ceiling was covered in vapour barrier and then drywall panels were installed using a tall scaffold and a drywall lift.



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 (Thai long grain rice, chopped onion, mushrooms, scallions, ginger, thinly sliced belly of pork, diced lean pork, shoyu, mirin, roasted red chili paste, and garlic); stir-fried dai gai choy and gai lan; cremini and eryngi mushrooms, red and orange red bell peppers, mung bean sprouts, and water chestnuts braised in a spicy soy sauce with Sichuan peppercorns.

Tuesday yakuseki:

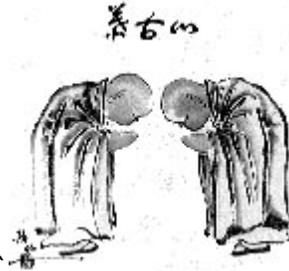
Wild Pacific salmon steaks roasted with butter and extra virgin olive oil; chopped Cecile Idaho red potatoes and Little Gem potatoes and petit pois served in a cream sauce with Dijon mustard, oregano, thyme, chopped parsley; salad of plum tomatoes, radishes, celery, pickled red bell peppers, green olives, romaine lettuce, with olive oil packed tuna and haloomi cheese and white balsamic vinegar.

Thursday yakuseki:

Aburage puffed tofu, sliced eryngi mushrooms, dai gai choy (mustard greens), in a tamarind broth with soy sauce, mirin, ngoc mam, and Xiaoxing wine; mixed grain: Lundberg Farms short-grain brown rice, arborio rice, Thai Jasmine rice, pearled barley, white quinoa, wild rice and white basmati rice; salad of romaine lettuce, radishes, plum tomatoes, cucumber, celery, slivered ginger dressed with sesame oil, memmi, lime juice, wasabi.

Baking by Shikai sensei:

24 hour no-knead bread: two loaves whole wheat with basil garlic pesto; loaf of oatmeal, 12 grain and chia seeds; plain white loaf; whole wheat loaf; loaf of rye with caraway seeds and caramelized onions; Jacques Torres special chocolate chip cookies

**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 Saigyō chiden for removable shelf additions that double the shelf space in the baking area. Thank you to Margaret McGarry for successfully searching out very hard to find treacle toffee in London

From Mishin tando:

Thank you to the Rōshi and Jinmyō osho for a wonderful salad with the Tuesday evening meal, an array of colours, tastes and textures, and it made an excellent lunch the next day; thank you to Margaret McGarry for archiving samu.

From Saigyō chiden:

Thank you to the Rōshi for assisting with the design for a sitting bench I am making. Thank you to Shikai sensei for fabulous "salty" chocolate chip cookies and to Ryōshin for assisting in making them. Thank you to Jinmyō osho for helping with project planning and budgeting for Caretaking Council projects in 2012. To Chunen ino for maintaining student attendance lists so that scheduling daisan and practice interviews is possible. To Mishin tando for the extra workload of administration associated with end of year book-keeping and for Sunday evening suppers prepared for residents.

From Tettsu - Harrow Zazenkai:

Thank you to Margaret McGarry for so kindly sitting with us here at Harrow Zazenkai and for her simplicity and straightforward practice. Thank you to all the Old Buddhas from Sakyamuni and before - who through the generations of Zen practice are still backing us up - still bothering us - still breathing with us.

From Ryoshin:

Thank you to the Sensei for a steady stream of delicious, fresh bread and cookies, for instruction on how to make "no knead 24-hour" bread, and for lunch while out shopping.

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 exterior 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.