



*Zenga of Yasuda Joshu Dainen daiosho
by Ven. Anzan Hoshin roshi*

eMirror Vol. 15, No. 50

**Friday, December 16th, 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

Whether you think a state is pleasurable or painful for you, the cause of both of them is self-image's recoil from reality. Regardless of the content of the state, it is the same fundamental activity of contraction. Following that tendency will only continue to propagate it and will continue to generate states of hope and fear and the suffering of conditioned experience, the dukkha of samsara.

The states that come and go, thoughts and feelings, even the subtlest sense of a self are not who and what you are. Release all of these into the colours and forms and sounds and all that comes and goes as the motion of the moment. But even the motion of the moment, this ceaseless activity of coming and going, is not who and what you are. Release all that is known and all modes of knowing into the fact of Knowing in itself, Experiencing in itself, Awareness in itself. This is beyond any kind of this and that, subject and object, any form of dualism whatsoever. This is the fruition and the practice of trusting Awareness.

This is the practice Transmitted by Shitou Xiqian to Yaoshan Weiyuan with the words, "If you say, 'this is it,' you've missed it. This and not-this are both way off. What about you?" At that time Yaoshan was not ready to receive it because he was not willing to release himself until much later. This is what Dogen zenji called the "practice of realization" or "realized-practice" or shōju-no-shū which he realized through "dropping through the bodymind" or "shinjin datsaraku."

The characters "shinjin" in "shinjin funi" are not the same "shinjin" in "shinjin datsaraku". The first is "trusting Awareness" the second means "bodymind". But Trusting Awareness is practised and realized through the bodymind. The bodymind is practised and realized through dropping through itself into and as Awareness through entrustment in each moment. The zazen of trusting Awareness is "traps and cages springing open."

- Ven. Anzan Hoshin roshi, continuing teisho 22 "Shinjin Funi, Shinjin Datsaraku," from the series "Without Difficulty: Commentaries on Jianzhi Sengcan's Xinxin Ming: Words on Trusting Awareness," Tuesday, October 3rd, 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 December 21st.

Dharma Talk

On Saturday, December 17th, 2011, Ven. Shikai Zuiko o-sensei will present "When Presenting the Teachings", Dharma Talk 121 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. "When Leaving a Place", the next talk in the series, is scheduled for Saturday, December 24th.

Joya (New Year's Celebration)

On Friday, December 31st at 10 p.m. until Saturday, January 1st at 12:00 a.m., we will celebrate Joya or New Year's. Join Zen Master Anzan Hoshin, Ven. Shikai sensei and Ven. Jinmyo osho and the monastics of the Northern Mountain Order in ringing in the New Year

with 108 recitations of the Mahaprajnaparamita Hridaya sutra mantra. Following the sitting there will be an array of shojin-ryori (Zen vegetarian cuisine) dishes for an informal feast. There is no better way to begin the year. Dana is \$25. Please register by sending an email to schedule at WWZC dot org, or telephone the Zen Centre office (613) 562-1568.

Recorded Teisho Schedule

Sunday, December 18th, 2011 formal sitting: SAKN "Forms of Intelligent Reality" by Zen Master Anzan Hoshin: "Moving in Ocean Seal: Reading of "Scattered Notes on the Daruma-kata" by Sogaku Hakukaze zenji (teisho 2 of 4)

Monday, December 19th, 2011 general sitting: Without Difficulty: Zen Master Anzan Hoshin's Commentaries on "Xinxin Ming: Words on Trusting Awareness" by Jianzhi Sengcan: "Ideas of Emptiness and Oneness" (teisho 5 of 25)

Thursday, December 22nd, 2011 associate sitting: "Don't Waste Time": Dharma Talk by Ven. Chunen ino.

Recent Dharma Talk:

On Saturday, December 10th, 2011, Ven. Shikai Zuiko o-sensei presented "When Finished Eating", Dharma Talk 120 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.

Missed Sitzings 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

Michael Lifshitz visiting from Montreal sat a retreat from 1:00 p.m. December 9th to 5:00 p.m. December 14th. Alexis Fisset sat a retreat on December 11th. Glenn Murphy sat a retreat on December 15th.

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:

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 cursive sho of Mu was brushed many years ago by Ven. Anzan Hoshin roshi and hangs in the Fuse-zo (treasurer's office) in the refinished attic 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 five: The Kamidan



Shikai sensei wrote about the kamidan in eMirror 14-51:

“A focal point in the kitchen is the kamidan, a miniature cherry wood shrine, which has evolved from the Shinto tradition. A small round mirror, the mirror of mind which no reflection can stain, sits in front of the kamidan, literally “spirit altar” from “kami” meaning “spirits, deities or essence, natural forces such as mountains, rivers, lightening, wind, waves, trees, rocks.” In Japanese folk tradition nearly every home would have a kamidan to which offerings were given to keep the hearth and home safe from “kami”, spirits who would disrupt the kitchen. In Soto Zen monasteries, the Dharmapala (Dharma-protector) Idaten-sonten is said to protect the monastery from fire. The Roshi says that, “We use Idaten as a Dharma-protector principle to remind us to be mindful of fire and knives while working in the kitchen.” The Northern Mountain Order uses the offerings of rice and water, the lighting of a candle and incense, and chanting by the Roshi, the tenzo and tenzo-anja before kitchen work as reminders that all natural forces, all beings, come together to grow the food that is about to be prepared. The chant recognizes and brings together the many facets of tradition the kamidan represents, and is a strong reminder of the basic practise of mindfulness.”

The kamidan was built by the previous shissui, Henry Daito Dawe from cherry. It sits on a thick antique pine shelf made from a part of a reclaimed ceiling joist which was removed

when the kuin renovations began. The shelf hangs from threaded rods which secure into the bulkhead above, matching the other shelves in the kuin. It is finished with a rubbed oil finish and has a simple moulding routed around its front edge.

Snow Shovelling assistance

During the next months any help you are able to give to assist with snow shovelling on the grounds of Dainen-ji would be appreciated. If you would like to help for example for a short time after a morning sittings or come early prior to a sitting this would be very helpful after snowfalls. Please speak to a monastic or send an email to info at wwzc dot org if you would like to do this. Thank you.



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

Monday yakuseki:

Dai gai chy (mustard greens) soup with whole small eryngi mushrooms and puffed aburage tofu in a broth with mustard, turmeric, and curry; bae-ah-mi rice (Korean rice with the bran removed but the germ remaining); salad of blanched bitter melon, Romaine lettuce, cucumber, tomatoes, celery and shaved onion with an Asian dressing (sesame oil, memmi, lime juice and wasabi).

Tuesday yakuseki:

Yukon gold mashed potatoes made with buttermilk; Oktoberfest pork sausages, smoked beef sausages with beer, Polish sausages ; buttered cooked cabbage and carrots; a mushroom gravy made with cremini and eryngi mushrooms, Dijon mustard, thyme, and celery seed.

Thursday yakuseki

Cavatappi pasta and baby green peas in a rose sauce (tomato, cream, garlic, oregano, basil, salt and black pepper); roasted cremini, oyster and eryngi mushrooms; a salad of Romaine lettuce, arugula, chopped tomatoes and cucumbers, chopped Asian pear and radishes; salad

dressing made from grape seed oil, white balsamic vinegar, paprika, onion and garlic powder and cayenne.

Baking by Shikai sensei:

beet cake; 2 loaves of white sandwich bread; honey, currant, macadamia nut, oat clusters; oat peanut chocolate flourless sugarless "Horsie" bites; one 24 hour white rustic loaf; traditional brown sugar 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 Chunen ino for arranging for an Android Samsung Nexus S phone, to the Tando for paperwork, and to Fushin for showing me all the things it does.

From Jinmyo osho:

Thank you to Mishin tando for coconut water and gingerbeer and to Senbo for a Kindle book entitled "Folks, This Ain't Normal: A Farmer's Advice for Happier Hens, Healthier People, and a Better World" by Joel Salatin.

From the Office of the Treasurer:

Thank you to the following for gifts of dana to support general expenses, monastery improvements, and the recent Samu Weekend: Mishin tando, Saigyō chiden, Fushin, Steven Karcz, Jack Deyirmendjian, Sophia Stevenson, George Donovan, Claude Schryer, Fernand Larouche, Natasha Royka, Glenn Murphy, John Mielke, and Ken Bachn.

From Saigyō chiden: Thank you to the Rōshi for a wonderful Rohatsu O-sesshin; to Shikai sensei and Jinmyo osho for leading the sittings whilst the Rōshi is in hermitage; to Shikai sensei for many delicious baked treats this week and to Jinmyo osho for creating all of the excellent meals for the participants of the O-sesshin; to Endai and Fushin for donations towards the new workshop workbench being built in the new year; to Hanna Graznya for samu

each week to clean the monastery public spaces; to Francois Fournier for samu and to Peter McRae for a donation of paint.

From Doug Somers:

Thank you to Roshi for his teisho series "Without Difficulty" and to Jinmyo osho for transcribing the series in the recent eMirror editions, and in particular the teisho quote in Vol. 15 No. 9 about recognizing the propagation of states both bad and good; to Chunen ino for several practice interviews that have been very helpful in clarifying many points about formal and informal practice; to Chiso anagarika for the new zafu and zabuton sets; to Francois Fournier for his striking photograph of the incense and bowl.

From Peter McRae:

Thank you to the Roshi and Shikai sensei for giving students the opportunity to participate in the memorial chant for Ven. Yasuda Joshu Dainen roshi at the December 12th evening sitting. The Sensei's explanation beforehand was very helpful in understanding the background and added meaning to the chant for those who were not familiar with its history.

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.