



Frost on Hojo window, 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 for over 25 years.

Quotes from teisho are run sequentially in the eMirror

Although it was later considered to be a spiritual text, the Daodejing was originally intended as advice to the emperor and the ruling class on statesmanship through laissez-faire policies. When it concerned itself with the common people it did so only in terms of how to

keep the moral order by controlling people's wants and needs, giving them a full belly but empty heads, keeping them restricted to their villages so that they have no knowledge of what goes on all around them, and making government imperceptible to avoid rebellion.

Later, the Zhuangzi concerned itself with the private individual and how they might live in accord with circumstances but without being dominated by social roles and customs through understanding the relativity of perspectives and being balanced. The Zhuangzi, named after a sage who is said to have lived from 369-286 BCE, is a wonderful collection of essays that contains many humorous parables. One that concerns wuwei is in chapter three in which Cook Ding demonstrates his alignment with the Dao and wuwei.

Cook Ding was butchering a cow for Duke Wenhui. With a touch of his hand, a lunge of his shoulder, a stamp of his foot, a bend of his knee, slash, his knife slithered through without missing a beat as though he were performing "the dance of the mulberry forest," or the "Jingshou Suite".

Lord Wenhui exclaimed, "How amazing that your skill has reached such heights!

"

Cook Ding put down his knife and said, "What I love is the Way, which goes beyond skill. When I first butchered cows, I saw nothing but cows. After three years, I never saw a cow as a whole. Now, I deal with it through my spirit rather than looking at it with my eyes. My perception stops and my spirit courses. I rely on the natural patterning, striking at the big openings leading into the main cavities. By following what is inherently so I never cut into a ligament or tendon, not to mention a bone. A good cook changes his knife once a year, because he cuts. An ordinary cook changes his knife every month, because he hacks. This knife of mine is nineteen years old. It has carved several thousand cows, yet its blade still looks like it has just come from the grindstone. There are spaces in the joints, and the blade has no thickness. When something with no thickness enters something with space it has plenty of room to move in. This is why after nineteen years it seems fresh from the grindstone.

"However when I come to something complicated I inspect it closely to prepare myself and keep my eyes on what I am doing and proceed deliberately, moving my knife indiscernibly. Then with a stroke it all comes apart like a clump of earth crumbling. I stand there, my knife in my hand and look all around, enjoying my success. Then I clean the knife and put it away."

Lord Wenhui said, "Superb! In listening to Cook Ding I have learned how to nurture life."

Both of these texts and the concept of wuwei were tremendously important in Chinese culture and influenced at least in some way all subsequent philosophies, including Buddhist.

- Ven. Anzan Hoshin roshi, concluding teisho 11: "Wuwei," from the series "Without Difficulty: Commentaries on Jianzhi Sengcan's Xinxin Ming: Words on Trusting Awareness," Sunday, May 14, 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 March 2nd and 16th

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 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. We shall be installing extra lighting in the Zendo prior to the weekend and so work will be needed to repair damage to the north wall in the first floor library. We need to make holes in this wall to run the new wires for this project. In the pantry new permanent shelving will be built in the food storage area to replace the temporary shelves. This will increase capacity and improve use considerably.

Work will continue in the attic to create the new archiving room and more work will be ongoing in the kitchen to continue building the shelving and storage required.

In the new Caretaking Council office work will continue to complete the walls and ceiling.

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

Hermitage

The Roshi will begin a period of hermitage on Wednesday, March 2nd, which will end on Sunday, March 6th at 10:00 a.m., when he leads monastics in Acalanatha Sadhana.

Introduction to Zen Workshop

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

March Two-day Sesshin

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

On Saturday, March 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.

Oryoki for General Students

On Saturday, March 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 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.

Keizan-ki

March 21st is the memorial for Keizan Jokin zenji.

Dharma Assembly

On Saturday, March 26th, 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.

Hermitage

The Roshi will begin a period of hermitage on Wednesday, March 30th, which will end on Sunday, April 3rd, when he leads monastics in Acalanatha Sadhana.

Chuu-jo

On Monday, January 10th, Janet Neufeld, aunt of Amy Woods, died. On Wednesday, January 12th, Herbert Leonard Peacock, father-in-law of Denise Beaudot, died. On the same day, Darlene Surei Kenpo Cohen, a Teacher associated with San Francisco Zen Center, died.

Ven. Anzan Hoshin roshi has been requested to do Chuu-jo for them and the monastics of the Northern Mountain Order will join in this process by daily chanting of the Komyo Shingyo until Sunday, February 27th and Tuesday, March 1st.

Recorded Teisho Schedule

Sunday, February 20, 2011 formal sitting: "Five Spheres of SAKN" by Zen Master Anzan Hoshin: "Guest Meets Host" (teisho 5 of 7)

Monday, February 21, 2011 general sitting: Round and Bright: Zen Master Anzan Hoshin's Commentaries on Koun Ejo zenji's "Komyozo Zanmai: "The Practice Which Practises All Beings" (teisho 5 of 22)

Thursday, February 24, 2011 associate sitting: Eight Awarenesses: Zen Master Anzan Hoshin's Commentaries on Eihei Dogen zenji's Hachi Dainin-gaku: "Avoiding Idle Talk" (teisho 8 of 8)

Upcoming Dharma Talk

On Saturday, February 19, 2011, Ven. Shikai Zuiko osho will present "Seeing a High Minister", Dharma Talk 99 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".

Current Teisho

During the February Nehan O-sesshin, Zen Master Anzan Hoshin concluded the series "Birth and Death: The Works: Zen Master Anzan Hoshin's Commentaries on Eihei Dogen zenji's "Zenki: Complete Activity" and "Shoji: Birth and Death":

Teisho 5: Jinzu and Komyo (February 12, 2011)

Teisho 6: "Thus This Thought Displays Itself" (February 13, 2011)

Teisho 7: Not Over or After or Under or Inner (February 14, 2011)

Teisho 8: Simply Be Awake (February 15, 2011)

The Roshi began presentation of a new series, "The Lineage of Luminosity: Anzan Hoshin roshi's Commentaries on Keizan Jokin zenji's 'Denkoroku: Record of the Transmission of Luminosity': Part One: The Lineage in India:

Teisho 1: Introduction: It Tastes Like Water (February 16, 2011)

Teisho 2: Introduction: Author and Text (February 17, 2011)

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>



Desshin-ji bonsho, photograph by Ven. Shikai Zuiko osho

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://wwzc.org/book/schedule-retreat>

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

by Shikai sensei



photograph by Nathan Comeau

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This bright gold painted metal rupa of Padmasambhava has been sitting on a shelf in the Shuryo since 1997. Fake wood wallpaper, a photo diorama of a forest scene, and a nasty carpet had been removed, walls and ceiling were painted white, the floor blue, existing bookcases were utilized, more were built over the years, and what had been a school room for the Grey Nuns, a later a lounge area for the Brothers of the Sacred Heart was and is the Shuryo, the library and study hall of Dainen-ji. Sitting on a book shelf to the left of the doorway as one faces into the room this 10 ½ inches tall by 7 inches wide and 4 inches deep rupa (statue) of Padmasambhava acquired by the Roshi can be, to the curious, an “entry way” into the history and mythologies of Tibetan Buddhism. Legend has it that Padmasambhava, “The Lotus Born”, was eight years old when he was born out of a red lotus flower according to some or a multi-coloured lotus according to others, in the middle of Lake Danakosha near the Pakistan-Afghanistan border and spent the next 3600 years (according to some, half that to others) acquiring the vast amount of knowledge and skill required to transmit Vajryana Buddhism to Bhutan, Tibet and neighbouring countries in the 8th century. In another legend he was born holding a vajra and a lotus and immediately began teaching to the gods and dakinis in the area. He is also known as Guru Rinpoche, Lupon Rinpoche, or Padum, in Tibet and is said to have taught the Dharma in general and in particular secret mantra and Dzogchen, transforming the entire nation. Jamgon Kongtrul the first, recognized as a preeminent scholar in 19th century Tibet, and the first lama in the Karma Kagyu lineage,

recounts in his life story of Guru Rinpoche, "Precious Garland of Lapis Lazuli", that to fulfil a prophecy in the Sutra on Magical Perception Guru Rinpoche transformed himself into the monk Wangpo Dey and overnight converted King Asoka and erected one million stupas containing relics of the Tathgata. Not bad for a night's work. A Japanese hand drum to the right of the rupa is similar to Tibetan drums called "damaru" used in ceremonies celebrating, amongst other occasions, such feats. The drum has two heads which are beaten on by stringed beads as one hand rotates the drum chanting the Daimoku. In the Tibetan tradition larger damaru come in different materials including those made from human skulls. The damaru was held and played in the male or right hand. To the left is a hand held gong and striker. The gong, "Dangzi" or "dangdang", its onomatopoeic name in Chinese, is a small, round, metal gong suspended in a round metal frame and mounted on a thin wooden handle. The striker is of wood.

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. Students contributing through CanadaHelps.org are reminded that tax receipts for those donations are issued directly by CanadaHelps. Thank you to all who have offered dana over the past year to support the costs of maintaining, repairing, and improving the practice environment.



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 during the week of O-sesshin by Ven. Jinmyo Renge osho:

Saturday:

Breakfast: Cantonese noodles, cubanelle and red bell pepper strips, onion, ginger, garlic, shoyu, roasted red chili paste, mirin and ponzu; scrambled eggs.

Lunch: Calrose short-grain white rice garnished with gomasio; miso shiru with fresh shitake mushrooms, baby bok choy and silken tofu; gari and takuan.

Supper: Roasted root vegetables (Yukon gold potatoes, carrots, parsnips and turnips); tomato soup with puffed tofu;

Sunday:

Breakfast: Scallion congee with silken tofu and peanuts.

Lunch: Cantonese noodles with furikake; wakame seaweed soup with silken tofu; baechu kimchi

Supper: Cavatappi pasta with a garlic butter sauce and baby green peas; mushroom soup (porcini, cremini, eryngi, oyster mushrooms; cut tomato, fruillano cheese, black olives and artichoke hearts)

Monday:

Breakfast: Cantonese noodles with sauteed onion, red bell pepper strips, ginger, shoyu, and roasted chili paste; scrambled eggs.

Lunch: Calrose short-grain white rice with furikake; miso shiru with baby bok choy, silken tofu and shitake mushrooms; takuan and ginger.

Supper: Cheese perogies; sauteed green cabbage and onion with water chestnuts; braised tofu.

Tuesday:

Breakfast: Green cabbage congee with silken tofu

Lunch: Thai rice; wakame seaweed soup with silken tofu; daikon kimchi

Supper: Basmati rice cooked with coconut milk and curry powder; Tandoori vegetables and tofu (cut gai lan, onion, red bell peppers, cubanelle peppers, cremini mushrooms, baby carrots, Nappa cabbage and deep fried tofu triangles); Asian pear with yogurt, salt, pepper and sunflower seeds.

Wednesday:

Breakfast: Fried rice made from the previous evening's rice and tandoori dish; scrambled eggs.

Lunch: Calrose short-grain white rice garnished with gomasio; miso shiru with fresh shitake mushrooms, baby bok choy and silken tofu; gari and takuan.

Supper: Lundberg Farms short-grain brown rice seasoned with sesame oil; Dai gai choy, celery and onion soup with puffed deep-fried tofu; pickled mustard greens.

Thursday:

Breakfast: Fried rice made with diced onion, red bell peppers, cubanelles, scallions, and deep-fried tofu.

Lunch: Thai rice; wakame seaweed soup with silken tofu; daikon kimchi

Supper: Pasta in a mushroom sauce (cremini, porcini, eryngi and oyster mushrooms); sauteed greens and beans (Shanghai bokchoy, water spinach, baby Nappa cabbage, onion, red bell peppers and white kidney beans) seasoned with white balsamic vinegar; roasted tomatoes dusted with basil.

Baked goods by Shikai osho:

O-sesshin refreshments: oatcakes with brie, cream and old cheddar cheese, and cherry raisins; caramel apple upside down cake with creme anglais; herbed cheddar soda bread with pear

apple walnut date Waldorf salad; mini sesame biscotti; apple crisp with bourbon whipped cream; feta biscuits.



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 Nehan O-sesshin and the new series "The Lineage of Luminosity: Anzan Hoshin roshi's Commentaries on Keizan Jokin zenji's "Denkoroku: Record of the Transmission of Luminosity": Part One: The Lineage in India"; to Shikai osho for elegant and enjoyable refreshment; to Jinmyo osho for the excellent O-sesshin meals, nourishing many practitioners for so many meals over the week; to Senbo for creating FLAC, MP3, and OGG versions of the current teisho for the WWZC Digital Archives; to Graham Mayeda for picking up an order of Lundberg rice during the O-sesshin; to Nathan Comeau for looking after labeling and copying the master, hermit master, and performance copy CDs of current teisho.

From Saigyo chiden:

Thank you to the Roshi for a wonderful Nehan O-sesshin and for the concluding teisho in the series "Birth and Death: The Works" which he presented this week. To Shikai osho for excellent refreshments for participants of the O-sesshin and for a "Signs of a Healthy Fish" poster for the third floor aquarium. Thank you to Jinmyo osho for always exemplary efforts as Tenzo (head cook) and for designing and creating the meals during this Sesshin, even whilst ill with the flu. Thank you Chunen ino for auditing the teisho each evening after it is presented so that copies can be made the next morning and to Mishin tando for taking care of so many details of the practice environment.

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.