



Prairie Wind

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PATIENCE

by Nonin Chowaney

Decision-making can be difficult. Life is so full of options these days that frequently *any* direction is a possibility, and we don't know which way to move. We weigh the options, seek advice, and mull things over yet are still unable to decide which direction to take.

Sometimes we try to rush the decision-making process because staying in it is too unsettling, or too painful. We want to bring things to a conclusion and make a move as soon as possible. But, things take time, something we're not willing to take in our culture, which moves so quickly and attempts to provide instant solutions to complex problems.

When this happens to me, I don't move in any direction but try to let go of all the considering and weighing and just let things be. I sit with the question until the direction in which to move becomes clear. This does not mean that I try to keep the question in the forefront of consciousness while sitting zazen. It means putting the question on the back burner and not consciously thinking about it. In this way, things can percolate on a deeper level.

There's an old Taoist metaphor that applies here: if you want a glass of muddy water to clear, leave it alone and let it settle out by itself. If you try to stir it clear, it will only get cloudier. In the *Tao Teh Ching*, Lao Tzu



Patience — Calligraphy by Nonin Chowaney

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AROUND THE TEMPLE

photos by Doug Gouge



Temple resident Elizabeth Muia at the doan seat



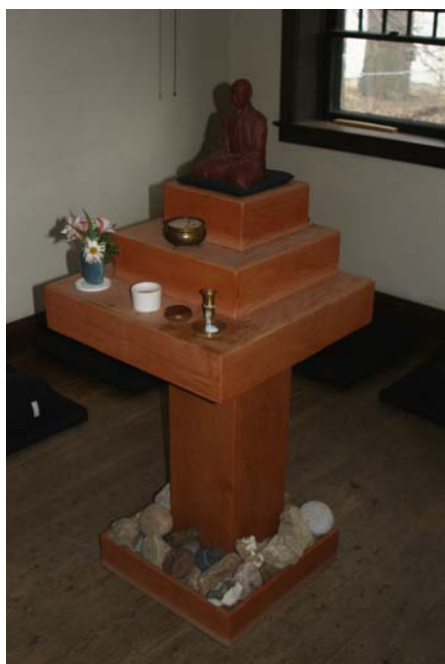
Nonin in the office



Manjushri on the zendo altar



Elizabeth and Rosie



Zendo altar



Buddy inside the back door, Sammy outside

JELLY JAR LABELS

by Zuiko Redding

It's raining this afternoon, a light, soft, early spring rain that I can hear through the open window. I'm glad it's not snow, glad there are tulips in the back yard. I think of Dogen's words, "A moment in which flowers open . . . is spring having arrived."

"Spring" is what we say when snow melts, flowers bloom, leaves unfurl. Spring isn't something with independent existence that makes things happen. It is nothing other than days growing longer, earth warming, and flowers and leaves showing themselves.

Indeed, words are simply labels we use to make reality more manageable. They are valuable in pointing to reality, and they are essential in making sense of things and communicating with one another. They should not be thrown out, but they should not pull us about, either. They're only labels, like the label on a jelly jar. Using the label, we can select "apricot" or "peach" for breakfast. On the other hand, what is inside the jar is totally beyond words. It is fruit, sugar, and pectin. It is color, texture, smell, and taste. No two jars of the same jam are alike; one is a little more tart, another, a little less firm. To live only in the word is to miss the rest of life

This is also true with such things as "justice," "wisdom," "good," or "bad." These terms are useful at times, but their reality is beyond anything we can say or think about them. "Wisdom," for instance, is what happens in this moment when we put away our egos and act in harmony with the reality of this moment. We can only know wisdom in living it, not in talking about it.

Words obscure reality when we give them too much solidity. If we call something "evil" or "good," we hide its complexity under the word. Rather than saying "evil," it's more fruitful to look at just what the problem is here. What is it that makes me uneasy and fearful? What can be done about that? Too often, we paste labels that come from ego – our personal judgments

and preferences – onto things, and then mistake the labels for the real thing. Then we act on ideas that come from our limited knowledge and our personal likes and dislikes, not from any intimacy with the reality of the situation. This often gets us into big trouble.

Another source of trouble is that we begin to think that words represent something separate, independent of our thoughts. For instance, when we use the word "evil," we may think that it has some existence beyond this moment, that there is something out there somewhere that we can call "evil." From time to time we try to solidify things even more. We assign "compassion" to a being such as Kannon, then make figures, like the one who presides over me on the altar as I type this. I look over my shoulder at Kannon, her hands in gassho, watching over cards for sick sangha members and friends, and I'm reminded of compassion's location. There is no "evil act" or "compassionate act" waiting out there for us to do them. There is only this moment and this activity. Later, we say, "It was compassionate" or "It was evil."

An old friend and mentor of mine died recently. He was perhaps the most gracious person I've ever known, but actually there was no "gracious" and no "Peter." There was just graciousness happening in his smile, his humor and all the ways, large and small, in which he made his views known without conveying disrespect or disparagement. He didn't see himself as gracious or attempt to be so; had he done that, it would have been immediately apparent. We feel defiled and trivialized by inauthentic graciousness.

I have tried to imitate his graciousness and have failed because my graciousness follows my idea of

Nebraska Zen Center Officers

Ryoshin Joe Marshall	President
Koshin Bob Schenck	Vice-President
Noshin Marcia Prideaux	Secretary
Chuko Jean Bailey	Treasurer
Milo Alexander	Board Member
Kanho Doug Dittman	Board Member
Zenryu Vicki Grunwald	Board Member
Hal Holoun	Board Member
Valdene Mintzmyer	Board Member

Rev. Nonin Chowaney, OPW Abbot



Nebraska Zen Center is a Soto Zen Buddhist Temple established for Zen practice. The center follows the tradition established in Japan by Zen Master Eihei Dogen in the 13th century and transmitted in this century by two Masters, Rev. Shunryu Suzuki, founder of San Francisco Zen Center and author of *Zen Mind, Beginner's Mind* and Rev. Dainin Katagiri, who assisted Rev. Suzuki in San Francisco and later founded Minnesota Zen Meditation Center in Minneapolis. Rev. Katagiri was instrumental in establishing Nebraska Zen Center in 1975.

Rev. Nonin Chowaney, an American Zen Master, is NZC's Head Priest and Teacher. He trained with Rev. Katagiri and was ordained by him. Rev. Chowaney also trained at Tassajara Zen Monastery in California and in Japan at Zuio-ji and Shogo-ji monasteries. He received formal Dharma Transmission from Rev. Katagiri and has been certified to teach by him and by the Soto Zen Church in Japan.

graciousness. Dogen says in *Fukanzazengi*, "If practice and enlightenment were separate, as people commonly believe, it would be possible for them to perceive each other. But that which is associated with perceptions cannot be the standard of enlightenment be-

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NEBRASKA ZEN CENTER — SANGHA NOTES

Our **Annual Sangha Meeting** on February 4th brought some changes to our **Board of Directors**. **Chuko Jean Bailey's** and **Noshin Marcia Prideaux's** terms had expired, and they were both re-elected to another term. Also, three new members were elected: **Milo Alexander**, **Zenryu Vicki Grunwald**, and **Valdene Mintzmyer**. Our officers for 2006 are: **President — Ryoshin Joe Marshall**; **Vice-President — Koshin Bob Schenck**; **Secretary — Noshin Marcia Prideaux**; **Treasurer — Chuko Jean Bailey**. **Many thanks** to new and continuing Board Members for serving the sangha in this way!

Three members of the **White Lotus Sangha** at Tecumseh State Correctional Institute — **Owen Thornton**, **Doc**, and **Anthony Scharper** — completed **Lay Initiation** last December. Owen's dharma name is **Zengan** (Zen Rock, or Crag), Doc's is **Daiki** (Great Container), and Anthony's is **Jishin** (Compassion Heart) Congratulations too you all!



Rohatsu Sesshin

Sangha members **Valdene Mintzmyer** and **Elizabeth Muia** are sewing **rakus** in preparation for a **Precept Ceremony** signifying **Lay Initiation** on **March 12th**. **All are invited** to attend the ceremony.

A **special welcome** to the newest monk at the temple. His name is **Buddy**, and he's a year-old Yellow Lab / German Shepherd mix. Buddy joined us last November and has spent the last three months adjusting to Sammy's discipline and driving Rosie the cat batty! **Buddy's picture** is on **page two**.

Zenryu Vicki Grunwald and **Elizabeth Muia** have completed **prison volunteer training** and are visiting the White Lotus Sangha. **Many thanks** to them, **Seishin Larry Pelter**, **Noshin Marcia Prideaux**, and **Nonin** for volunteering at the prisons.

Many thanks to the **Zen Center of Pittsburgh / Deep Spring Temple** sangha members who sat **Rohatsu Sesshin** with us at Heartland Temple: **Kyoki Roberts**, **Jisen Coghlan**, **Ryushin John Ott**, **Zenshin Keith Hale**, and **Myoho Wiltrud Fassbinder**. **It was great having you all here!**

Heartland Temple will be closed over **Memorial Day Weekend**. There'll be no sitting on **Thursday, May 25th**. The temple will re-open with morning sitting on **Tuesday, May 30th**.

SESSHIN

There will be **two sesshins** at NZC this Spring, a **One-day Sesshin** on **March 18th** and a **Two-day Sesshin** on **April 15th & 16th**. Fees are: \$30 per day for members, \$40 for non-members. Lower rates are available for those with limited income. Call (402) 551-9035 or **e-mail** heartland@prairiewindzen.org to

BUDDHA'S BIRTHDAY

We'll celebrate **Buddha's Birthday** with a special service on **Sunday, April 9th** at **10:00**. Afterwards, there'll be a **dharma talk** and a **pot-luck lunch** with **birthday cake** and **ice-cream**. **Everyone is invited to attend**.

REMEMBRANCE CEREMONY

A **special service** dedicated to deceased sangha members, relatives, teachers, and friends will be held on **Sunday, May 14th** before dharma talk. Either **bring photographs** of those you would like to remember or **write their names** on small cards to place on the Buddha hall altar (we'll have cards at the temple).

OTHER SPRING EVENTS

Mar 5	World Peace Ceremony
	Group Discussion
12	Lay Initiation
15	Precept Ceremony
Apr 2	World Peace Ceremony
	Group Discussion
12	Precept Ceremony
May 7	World Peace Ceremony
	Group Discussion
17	Precept Ceremony

ZEN CENTER OF PITTSBURGH – SANGHA NOTES

ZCP SPRING EVENTS

MARCH

- 5 —World Peace Ceremony
- 7 —Buddhist Studies Class
- 14 —Buddhist Studies Class
- Ryaku Fusatsu
- 16 —Sitting at Mt. Alvernia**
- 18 —Rakusu Sewing begins***
- 19 —Beginners' 1-day Sitting(8-4)***
- 21 —Buddhist Studies Class
- 30 —Intro to Zen***

APRIL

- 2 —World Peace Ceremony
- 9 —Buddha's Birthday celebrated
- 11 —Ryaku Fusatsu*
- 20 —Sitting at Mt. Alvernia**
- 20-23 —Lay Initiation

MAY

- 7 —World Peace Ceremony
- 14 —Remembrance Day
- 16 —Ryaku Fusatsu*
- 26-29 —ZCP closed

*After evening zazen

**There is no evening sitting a ZCP on the nights we sit at Mt. Alvernia Monastery

***Please register for this event

Our sangha **Visioning Retreat** on January 20-22 was a big success. Over **twenty-five people attended** as we discussed our future together here at Deep Spring Temple. We looked at a wide variety of issues, including our **building and grounds, practice at home, temple, and work, the student teacher relationship, sangha relations, and relations with the larger community**. One of the highlights of the weekend was Saturday night pizza and music provided by an **impromptu band** that included fiddle, guitar, spoons, lampshade, and other strange instruments.

Meghan O'Donnell and **Jay Cohen** have both finished January residences at the temple. Many thanks to **Jay** and **Dan Kendgia, Jisen Coghlan, and Zenshin Keith Hale** for removing wallpaper and painting the kitchen. **Dan** has also installed a storm door, added gutters to the garage, and has been finishing the barrier-free bathroom. **Special thanks to Dan** for all his work!



Winter at Deep Spring Temple

Our thanks also go to **Rob Moore** for donating and installing a new furnace in the children's room, and to **Ryushin John Ott** for preparing for spring garden planting.

Zenshin Keith Hale has ended an eight-month residency at Deep Spring and has returned to Lincoln, Nebraska. We **thank him** for all he did while he was here and **wish him the best**.

ZCP DAILY SCHEDULE

AM

Tuesday

7:00 a.m. - Zazen at the Mattress Factory

Wednesday - Saturday

5:30 a.m. - Zazen

6:45 a.m. - Morning Service

PM

Tuesday - Friday

6:00 - 7:15 p.m. - Zazen

Sunday

10:00 a.m. - Zazen

10:40 a.m. - Work Practice

11:15 a.m. - Service/Dharma Talk

12:30 p.m. - Lunch

Closed Mondays

Patience

from page 1

writes:

*Do you have the patience to wait till
your mud settles and the water is clear?*

*Can you remain unmoving till the right
action arises by itself?*

*The Master doesn't seek fulfillment,
but not seeking, not expecting, is
present, and can welcome all things.*

This is hard for us because we've been taught to let the cognitive process take care of decision-making. We are taught to weigh the pros and cons and then choose a direction that is most beneficial to us. We are a nation of stirrers! Instead of sitting still and letting things come to us, we are told to "Go for it!"

I have found, however, that instead of trying to direct or control life, it makes more sense and is more conducive to contentment to just let it unfold.

When I first came to Omaha many years ago, we had no place of our own, and there was little participation. Almost every day I thought: "Should I go somewhere else? Maybe I'll give it another year. But where would I go?" I was having difficulty, and when that happens, my first inclination is to leave. Then, the second inclination is to try to "fix things," to do something to change the situation so it's more in line with what I want. Finally, I said to myself: "You don't know what to do or where to go. Things are too muddy; sit down, shut up, and don't move."

By sitting down, calming the mind, and letting things settle out, we allow the situation to be. We live with our question and let answers come by themselves without forcing the issue. Then, when we move, it's from a settled, calm place, and our movements will be steady and true. If we move from a scattered, unstable place, our movements will be unsteady and erratic.

We can see this in concrete examples from daily life. I was watching a video tape of a friend's martial arts competition

a while back and noticed that before beginning their routines, each competitor stopped, bowed to the judges, and then stood up straight, took a deep breath, and remained motionless for a moment before beginning their movements. This is a centering, gathering process that fosters true movement. Other athletes also do this. When basketball players shoot foul shots, the good ones take a deep breath and settle in before they let it go. Those who clang the ball off the rim shoot hurriedly and stiffly, without cultivating a calm, stable place to shoot from.

The principle here is clear, but in the midst of our own confusion, we ask: "How do we know when to move?" The answer is, "If we don't know, if it's not clear, we're not ready." If not moving means an opportunity slips by or a path closes, we've made our choice by not doing. If we're not ready, we're just not ready, and the decision has made itself.

Sometimes, our confusion is great. Life is difficult, and at times, it can be hellish. The deeper the difficulty or the more complicated the problem, the more important it is to be quiet and allow enough time for things to settle out.

This sitting down and not moving in the middle of confusion, indecision, or pain is called "patience" or "endurance." This quality is one of the Six *Paramitas* (Perfections) of the Bodhisattva, the enlightened being. It is one of the areas of life in which Bodhisattvas try to perfect themselves [the other *Paramitas* are giving, living the precepts, effort, wisdom, and meditation].

To better understand patience, let's look at the Chinese character, which is "nin." [see pg. 1 — ed.] Like many characters, it is made out of two separate ones. The upper means, "sword blade." The lower, "heart." The meaning is: to bear something painful in the heart. The sword blade is poised, ready to slice. Backed into this corner, we cannot move. Therefore, "patience," or "endurance." When we don't know

LINCOLN ZEN GROUP

A group affiliated with NZC meets in Lincoln weekly on **Thursday evenings at 7:00 pm** at the **Unitarian Universalist Church, 6300 A St.** For further information, e-mail or call **Seishin Larry Pelter** at **lpelter@alltel.net** (402-483-1755) or **Kanho Doug Dittman** at **dougdittman@earthlink.net** (402-783-2124). Zazen Instruction is available for newcomers if arranged in

WHITE LOTUS SANGHA

The **White Lotus Sangha**, a group affiliated with NZC, meets in three Nebraska prisons, **Nebraska State Penitentiary** and **Lincoln Correctional Center** in Lincoln and **Tecumseh State Correctional Institute** in Tecumseh. For further information, call **(402) 551-9035**, e-mail **heartland@prairiewindzen.org**, or write **Nebraska Zen Center, 3625 Lafayette Ave., Omaha, NE, 68131-1363**.

which way to turn, or where to go, *any* movement at all can not only further muddy the water but can also bring disaster: the sword blade severs the heart and all is lost. Thus, the value of patience.

My master, Dainin Katagiri, called this, "not being able to move an inch." When life backs us into a corner, sometimes all we can do is sit there and endure it; there is nothing else to do. We find ourselves working a job that has become unfulfilling and boring but cannot leave because of family considerations. We lose a loved one to drugs. A family member commits suicide. We want to do something, make a move, end the pain, but there is nothing to do.

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Patience

from page 6

When we experience extreme pain, it is natural to want to end it, escape it, or at least make it better. We have a beer, turn on the TV, look for someone to hug, smoke a joint, or get some chocolate. But when the bottle is empty, the lover leaves, or the program is over, the pain comes again, and it is endless.

True patience, or endurance, is sitting in and through every moment of our lives, whether we like it or not. Zen Master Dogen puts it this way: "No matter how bad a state of mind you get into, if you hold out over the long run, the clouds will disappear and the autumn winds will cease. That is a fact."

The important thing is to hold out, to endure, and to realize that it takes time for things to settle out. But eventually, everything changes, the pain ends, and the direction to move in becomes clear.



Jelly Jar Labels

from page 3

cause deluded human sentiment cannot reach the standard of enlightenment." The moment we think, "Oh, I am being so gracious" is exactly the moment when we are not gracious. When we just act in generosity, with no thought of self or other, we are gracious.

We see certain actions and we paste our jelly jar labels on them: "compassion," "evil," or "graciousness." Words can guide us like the ones on the label of a jelly jar; they are really useful in that situation. However, like the jelly in the jar, reality itself is beyond words. It is just this moment arising no matter what we think of it or what we call it. We have a tendency, though, to get caught up in the labels and miss the reality of our lives. The moment in which I just say, "How are you?" with true curiosity is the moment in which graciousness arises.

Zuiko Redding is Head Priest and Teacher at Cedar Rapids Zen Center in Cedar Rapids, Iowa. The above article originally appeared in the newsletter of that group and is reprinted here by permission.

ZEN MEDITATION WORKSHOP

A **three-hour workshop** in Zen Meditation for the beginner, **including instruction in sitting and walking meditation** that harmonizes body, mind and breath.

Taught by **Rev. Nonin Chowaney**, abbot of Nebraska Zen Center / Heartland Temple

at **Nebraska Zen Center**

on **Saturday, April 1st**, from **10:00 a.m. till 1:00 p.m.**

Cost: **\$20**

For further information or to register, either e-mail NZC at **heartland@prairiewindzen.org** or call **402-551-9035**.

SANGHA MEMBERSHIP AND FINANCIAL SUPPORT

NEBRASKA ZEN CENTER ZEN CENTER OF PITTSBURGH

Membership

While no one needs to formally join either temple to share in our practices, we invite you to become a member of either Nebraska Zen Center or Zen Center of Pittsburgh. Members are people who feel that Zen Buddhism is an important part of their lives and who wish to express that feeling by joining a community of practitioners.

If you are interested in becoming a member, please speak with the appropriate person at either temple after Sunday services.

Financial Support

Buddhist communities have always relied on the generosity of their supporters. For income, we depend on those who believe in the good of what we do and wish to nourish it.

No one is refused temple membership due to an inability to pay. We do, however, encourage members to commit to our financial support through monthly pledges. We also encourage members to exhibit this support through participation in work projects.

The amount of your pledge is your personal decision. We ask you to support the temple at a level appropriate to your means. For those who participate regularly, we suggest a monthly pledge that reflects one hour of your earnings per week, or four hours per month. Because we are non-profit religious corporations, all donations are tax

GIVING BACK

by Zenryu Vicki Grunwald

It's difficult to live life as a human being. I look at all the human beings who have ever lived through inquisitions, war, starvation, human brutality, despotic regimes, and poverty, and I ask myself, "How does my life compare?" Instead of my current circumstances, I could be a Palestinian losing her home, an angry immigrant in France, an Iraqi civilian dodging bombs, or a person living in fear of the Janjaweed militia in the Sudan. Looking back in time, I could have been burned at the stake for witchcraft, tortured for not following the same religion as my rulers, starved in a potato famine, or kidnapped and sold into slavery. Instead, I am a member of the upwardly-mobile, white middle-class. I have an above average IQ and a good job in business in a prosperous country where it's not a bad time to be a woman. To quote a popular rock song, "Life's Been Good to Me So Far."

Because life has been good, I feel as though my debt to society is extremely high. I'm not exactly feeling guilty for all my prosperity, but I feel a tremendous need to give something back. However, I have a question: "Give what, and how?"

I keep getting caught up in the American ideal of more is better. I have a lot, so I need to give a lot. You gave \$20 last time, give \$25 or \$30 this time. You gave to three organizations last year, see if you can contribute to four this year. You don't like something? Try to change it. No, boycott it. No, write your congressional representative. Get involved. Volunteering at the literacy center sounds good. No, it's not enough to teach a student, I need to be a trainer to teach the tutors how to be a good tutor. No, that's not enough. I also need to identify and train good tutors to become trainers like me. Hey, maybe I could run the entire thing! No. I want to do work with the Unitarians. Sure, I'll join the Social Justice Committee. No, I need to be the chair and then be this district's liaison to the United Nations. Bigger is better.

I finally realized to my dismay that I was severely tainted by one of the three poisons, greed. I want to do this; I want to do that, and more, more, more. But I have so much; doesn't that mean that I should give more back, I reasoned? But then I listened to myself and thought: "Giving is not supposed to be about me."

Our teacher at Heartland Temple, Nonin Chowaney, once said: "Why not just be a calm and peaceful presence in your sphere of influence?" My first reaction to that was, "How pansy!" Be calm and compassionate to the people around me? That's important sure, but I have more than most humans that have ever lived.

I make sure to drag myself out of bed in the morning to sit zazen, even if I don't feel like it.

Simply being calm and peaceful to those around me can't be enough for someone with a debt as large as mine. Besides, it sounds so mundane, almost clichéd, like something that you might read on a bumper sticker.

Since I have such extraordinarily good life circumstances, how can I give back something ordinary and think that it's enough? My gift to the world has to be more than simply sitting on a cushion. So I continued with my tainted giving, knowing in the back of my mind that there was another piece to my resistance. It was: How can I be a peaceful presence to those around me with a temper like mine? It's much easier to write a check than dealing with some of the annoying crap I encounter from other people and what comes up for me when I have to. Sending a donation, buying earth-friendly products, supporting socially just causes, fostering understanding of other religions, and volunteering in a prison are all good things to do. They're also much easier for me to accomplish than dealing with road rage or standing in a line without cultivating ill-will for

the checker who's going slowly or for the others in line before me for their mere presence, not to mention peacefully coexisting with someone advocating political views that are diametrically opposed to my own. All these are *really* hard. No wonder I would rather write a check! That's a lot easier than spending the time necessary to sit zazen regularly and cultivating a calm and peaceful presence.

Okay, so cultivating this is not so pansy after all. At least that's what I've come to realize intellectually. Even though spiritual growth is more than just intellectual understanding, it's a good starting point, a back door of sorts into the deeper parts of myself.

Using that understanding as a catalyst, I started a while back to focus my energy on becoming more peaceful. I watch how I eat and how I deal with impatience when standing in line. I make sure that I sit daily. Of course,

I'm still writing checks. They do help.

Nonin's point was driven home at a lay initiation ceremony we did for three inmates last December at Tecumseh State Correctional Institute, a maximum-security prison Southwest of Omaha. During the ceremony, Nonin talked about how the prison is a better place because of these inmates' presence. I almost cried, because I truly understood the value of being a calm and peaceful presence in the world; there is nothing pansy about it. Those men are cultivating compassion in one of the least compassionate places in this country and having a positive impact on those around them. I found this very inspiring.

Greediness to make a big impact by giving back still comes up for me, but that's okay. I can let it come and let it go. Well, some of the time anyway. In the meantime, I make sure to drag myself out of bed in the morning to sit zazen, even if I don't feel like it.

Zenryu Vicki Grunwald practices at Nebraska Zen Center / Heartland Temple in Omaha.

ZEN BRUSH CALLIGRAPHY WORKSHOP

Practicing with brush and ink, we bring quiet attention into each moment, expressing our innermost creative spirit. In this workshop, you'll learn traditional brush skills and enter the creative process by working with selected ideograms. Instruction will include everything from ink preparation to creating a finished piece. *No prior experience is necessary.*



Led by: Rev. Nonin Chowaney, Abbot of Nebraska Zen Center / Heartland Temple. Nonin learned brush calligraphy while training in Japanese Zen Buddhist monasteries and has been practicing the art for many years. His work hangs in homes and temples throughout the world.

At: Nebraska Zen Center / Heartland Temple **On:** Saturday, April 22nd
From: 10:00 a.m. to 4:00 p.m. **Fee:** \$50 (Includes supplies and a vegetarian lunch)

Prior registration is necessary, for space is limited. **To register**, or for further information, e-mail heartland@prairiewindzen.org or call 402-551-9035

Calligraphy For Sale



Mu (nothing)

Nonin's calligraphy can be purchased through our website, at www.prairiewindzen.org. Click on Nebraska Zen Center and go to Nonin's calligraphy pages.

There are **over fifty items for sale**, one and two-character pieces, longer phrases, and specialty items. All are **signed and stamped originals** and are written on high-quality paper, either Canson watercolor paper, Rives BFK, or archival matboard.

We sell and ship the calligraphy unframed. **Each piece can be mounted and framed using traditional methods** by any good framer.

All profits from website calligraphy sales go directly to Nebraska Zen Center / Heartland Temple.

From the editor:

We **always** need material. Send us articles, drawings, poems, photos, cartoons, letters, etc. The deadline for publication in our **Summer** issue is **May 1st**.

Websites for **Nebraska Zen Center** and **Zen Center of Pittsburgh** are at: www.prairiewindzen.org

Nebraska Zen Center's e-mail address is: heartland@prairiewindzen.org

Zen Center of Pittsburgh's e-mail address is: kyoki@prairiewindzen.org



Impermanence (mujo) — Calligraphy by Nonin Chowaney

ALWAYS
THE FIVE FINGERS OF ZEN

Always
trust yourself.
There is no truth outside yourself.

Always
start from where you are right now.

Always
believe in the infinity of your life
and the world.

Always
direct your thoughts and feelings
towards what is good, what is noble,
and what is true.

Always
meditate and pray for the peace of the
world and the happiness of all beings.



**PRAIRIE WIND
PRACTICE PERIOD**

The annual **Prairie Wind Practice Period** will be held at **Zen Center of Pittsburgh / Deep Spring Temple** for the entire **month of June**.

Rev. Nonin Chowaney, Abbot of Nebraska Zen Center / Heartland Temple and **Rev. Kyoki Roberts**, Head Priest at Zen Center of Pittsburgh / Deep Spring Temple, will **co-lead practice**.

We will follow a daily schedule of **zazen, services, formal and informal meals, work, dharma talks, and classes** based on Soto Zen Buddhist practices in the tradition of **Zen Master Dogen** that were transmitted to America by 20th century masters **Shunryu Suzuki** and **Dainin Katagiri**.

We invite you to join us, for either all or part of this practice period.

For further information, cost inquiries, or to register, please contact **Zen Center of Pittsburgh** at either **124 Willow Ridge Road, Sewickley, PA 15143**, **kyoki@prairiewindzen.org**, or **412-741-1262**

WEEKLY ZENDO SCHEDULE — NEBRASKA ZEN CENTER

Morning

Tuesday — Sunday

6:00 - 7:00 — Sitting Meditation
(Walking as Needed)

7:00 - 7:30 — Service

7:30 - 7:45 — Cleaning

Sunday Only

8:30 — Zazen Instruction

9:00 - 9:25 — Sitting Meditation

9:25 - 9:35 — Walking Meditation

9:35 - 10:00 — Sitting Meditation

10:00 - 10:10 — Service

10:10 - 11:00 — Dharma Talk

Evening

Tuesday — Wednesday

7:00 - 8:30 — Sitting Meditation
(Walking as needed)

Thursday

6:00 - 8:30 — Classes as scheduled

Friday

7:00 - 8:30 — Sitting Meditation
(Walking as needed)

We are closed on Monday

Nebraska Zen Center
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