

Prairie Wind



*Published by the Order of the Prairie Wind for Nebraska Zen Center /
Heartland Temple and Zen Center of Pittsburgh / Deep Spring Temple*

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Nebraska Zen Center / Heartland Temple 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, OPW, is NZC's Head Priest. 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 authorized to teach by him and by the Soto Zen Church in Japan. Rev. Chowaney is the founder of the Order of the Prairie Wind.

Zen Center of Pittsburgh / Deep Spring Temple is NZC's sister temple. ZCP also follows the Soto Zen Buddhist tradition established by Zen Master Dogen..

Rev. Kyoki Roberts, OPW, is ZCP's Head Priest and a founding member of the Order of the Prairie Wind. She is the senior ordained student of Rev. Nonin Chowaney and has trained at Hokyoji Monastery in Minnesota, San Francisco Zen Center and Green Gulch Farm in California, and Zuioji and Shogoji monasteries in Japan. Rev. Roberts received Dharma Transmission from Rev. Chowaney and was authorized to teach by him and by the Soto Zen Church in Japan. She was appointed to serve as ZCP's Head Priest in 2001

Prairie Wind (© 2009 Nebraska Zen Center) is the newsletter for both **Nebraska Zen Center / Heartland Temple** and **Zen Center of Pittsburgh / Deep Spring Temple**.

Cover Photo — Dharma Wheel (Thailand)

We **always** need material for **Prairie Wind**. Send us articles, drawings, poems, photos, cartoons, etc. The deadline for publication in our Spring issue is **Feb. 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

IS SATISFACTION ENOUGH?

by *Tonen O'Connor*

Tonen O'Connor is Head Priest of the Milwaukee Zen Center. The following article originally appeared in the Milwaukee Zen Center Newsletter and is printed here by permission. Tonen thanks Satyaki Saikia, who asks the hard questions, for inspiration for the article

The Buddha's earliest teachings speak of *dukkha* as the pervasive state of human existence. Often translated as "suffering," *dukkha* is broader in meaning than the English word implies. According to the Oxford Dictionary of Buddhism it takes three basic forms:

Ordinary *dukkha* – the sufferings of life such as illness, death, separation from loved ones, or not getting what one desires.

***Dukkha* produced by change** – resulting from the impermanent nature of all things.

***Dukkha* as conditioned states** – the most important aspect, which teaches that what we call an 'individual' is a combination of ever-changing physical and mental forces known as the 'five aggregates.'

Our individual ego, like everything else, originates dependent upon and conditioned by other things, yet we cling to the illusion of an independently originated self and crave the validation of this self. Still, nothing we can feed this illusion of self can ever completely

satisfy it, for all things are impermanent, do not last, and can only temporarily boost our sense of fulfillment.

We attempt to deny that our self is the product of a constantly changing set of causes and conditions by struggling to choose causes and conditions that we believe will satisfy us and make us happy. Perhaps a new haircut, a new car, a new lover, a new job, or a new house will do the trick. Perhaps a rigid schedule will organize our life as we wish. But the haircut, the car, the lover, the job, or the house are mere temporary fixes, and the schedule collides with the reality of the demands of the moment.

And so our denial of the true state of things continues until we begin to understand the Buddha's Second Noble Truth: the cause of *dukkha*. *Dukkha* arises due to our cravings to possess, to stop, to hold, to control, to deny the conditioned nature of our self. And so, we struggle, and we suffer.

The Buddha suggested that relief from *dukkha* lies not in denying, but rather in understanding and accommodating ourselves to the reality of our impermanent and conditioned nature. If we can radically reduce our thirst (Sanskrit *trsnā*; Pal *tanha*), we will reduce

continued on page 4

Is Satisfaction Enough?

from page 3

our suffering. This makes perfect sense – if we don't want so much, we will be more easily satisfied. So our practice as Buddhist is to realize the impermanence and illusory nature of things, emotions, and events. We become less needy, less controlling, more easily satisfied.

We resist the blandishments of our consumer society that whispers that the acquisition of "just one more _____" will bring us satisfaction, for we know that satisfaction is not born of what we have, but of who we are.

To be satisfied runs counter to the innate grasping after self-fulfillment that is the call of our ego. We resist the blandishments of our consumer society that whispers that the acquisition of "just one more _____" will bring us satisfaction, for we know that satisfaction is not born of what we have, but of who we are.

In 1253, the last year of his life, Zen Master Dogen wrote an essay called *Eight Great Awakenings of Great Beings*. The bulk of this essay consists of quotations from the *Yuikyo-gyo*, or *The Sutra of Bequeathed Teachings*, reputed to be the Buddha's last

teaching before his death. Here is the first awakening of great beings:

1. The first awakening is to have few desires. To refrain from widely coveting the object of the five sense desires is called 'few desires.' The buddha said, 'Monks, know that people who have many desires intensely seek for fame and gain; therefore they suffer a great deal. Those who have few desires do not seek for fame and gain and are free from them, so they are without such troubles.'

Here is the second awakening of great beings:

2. The second awakening is to know how much is enough. Even if you already have something, you set a limit for yourself for using it. So you should know how much is enough. The Buddha said, 'Monks, if you want to be free from suffering, you should contemplate knowing how much is enough. By knowing it you are in the place of enjoyment and peacefulness. If you know how much is enough, you are contented even when you sleep on the

continued on page 5

Is Satisfaction Enough?

from page 4

ground. If you don't know it, you are discontented even when you are in heaven.'

Mystified by Dawn

*This high up —
winter sets in early,
leaves late.*

I have no complaint.

*A small fire
of twigs with dried grass —*

*Sutra scroll long ago
bestowed its kindling grace,
igniting a flame that burns
true in my chest —*

*So many frosted moonlit nights
cascading behind me, sitting here
now, amidst chill mists,
mystified by dawn*

Mazie Lane

The Buddha taught that release from 'ordinary *duhkha*' comes from clarity of vision, acceptance of the realities of the moment and freedom from illusory desires. Reducing our grasping desires and knowing contentment lead to

peace in our hearts. But is this the end point of the Buddha's teaching? If we stop here, are we avoiding coming to grips with the "*duhkha* of change" and "*duhkha* as conditioned states?"

Is our freedom from the shackles of our illusory "needs" to be merely contentment with things as they are? Buddhists have historically been criticized for their passive acceptance of the status quo, and if we look closely at human suffering, it has usually been reduced because someone did not accept it. Discoveries in science and medicine have been spurred by dissatisfaction, and our efforts to affirm the dignity of all members of the human race and our opposition to hunger and abuse come about because we are not satisfied with things as they are. How does this relate to the Buddha's teaching on *duhka*?

As the shackles of craving are loosened and the bars of the cage of self-absorption weaken, we leave behind our small individual self, and a new definition of Self begins to emerge. We see that our true nature is the magnificent, all-encompassing and unimaginable intricate play of impermanence and interdependence within which each action has meaning. To say "I am the

continued on page 11

NEBRASKA ZEN CENTER SANGHA NOTES

At our **Annual Sangha Meeting** on February 7th, all Board Members whose terms had expired were re-elected, so the Board remains the same. The Officers have changed somewhat, however: **Zenryu Vicki Grunwald** remains as **President**; **Sozen George Patenode** takes over as **Vice-President** from **Kanho Doug Dittman**; **Greg McLawsen** remains as **Secretary**; **Shuji Valdene Mintzmyer** takes over as **Treasurer** from **Chuko Jean Bailey**. Many thanks to **Kanho Doug** for taking a turn as **VP**, and special thanks to **Chuko Jean** for doing **Treasurer and Bookkeeper duties** for a number of years.

Sangha Members **Steve Kehler**, **Greg McLawsen**, and **Tom DiNaro** sewing **rakus** in preparation for a **Precept Ceremony** signifying **Lay Initiation** on **March 15th**. **All are invited to attend the ceremony.**

You can now donate easily to Nebraska Zen Center / Heartland Temple through **PayPal**. Go to our website: <http://www.prairiewindzen.org>, click on Nebraska Zen Center / Heartland temple, and then click on **Donate** at the left of the screen. **All donations are tax-deductible.**

We have quite a few maintenance projects to do around the temple:

- Replace rotten wood on the garage door and repaint it**
- Replace the broken storm window on the small guest room**
- Replace or repaint the front steps and re-paint the front porch floor**
- Trim trees and shrubs**
- Re-paint the lower half of the west side of the building**
- Work on the flower gardens and plant annuals**
- Repair and re-paint the base of the kitchen bay window**
- Replace the garage back door**
- Re-paint the exterior of the kitchen**
- Remove dead elm tree in the back yard**
- Re-varnish the back door**

We'll be raising money to complete these projects in the near future. **If you can do any of this work**, please contact either **Nonin** or **Kanho Doug Dittman**.

NEBRASKA ZEN CENTER SPRING EVENTS

SESSHIN

There will be sesshins at NZC this Spring., a **One-day sesshin** on **March 21st** and a **Two-day sesshin** on **April 25th & 26th**. Fees; \$40 per day for members; \$50 for non-members. Lower rates are available for those with limited income. call **402-551-9035** or e-mail us at heartland@prairiewindzen.org to register.

BUDDHA'S BIRTHDAY

We'll celebrate **Buddha's Birthday** with a special service on **Sunday, April 5th, 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 10th** 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).

Heartland Temple will be closed over Memorial Day Weekend. There'll be no sitting on Thursday, May 21st. The temple will open in the evening on Tuesday, May 26th.

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.

If you are new to the temple, you must have zazen instruction before joining us. Please arrive by 8:30 on Sunday morning for instruction.

ZEN CENTER OF PITTSBURGH SANGHA NOTES

If you want to receive monthly schedule updates and last-minute changes to events, join our e-mail list by going to <http://www.prairiewindzen.org/zcp/list.htm> and registering, or send an e-mail to Zen Center of Pittsburgh at: kyoki@prairiewindzen.org.

If you have signed up at www.prairiewindzen.org/zcp, you should have received our first two electronic sangha newsletters. **Dan Kendgia**, **Manzen Jay Volk**, **Rich Lohmeyer**, and **Keisei Tony Roscoe** have worked hard on them. Being on the list will also ensure that you receive **up-to-the-minute schedule changes**. Please let us know how we can make our e-newsletter better.

While Kyoki was off to Italy for much needed R& R, **Liaoran Mimi Jong**, **Dustin Misosky**, **Jisen Coghlan**, and **Dan** stayed at the temple and spent many hours painting and cleaning. Also **Hoetsu Leslie Hospodar** and other sangha members sewed Kyoki a new rakusu while she was away. **Kaethejean Bleicher** contributed new rakusu covers.

Jisen is serving as **Shuso** (Head Monk Trainee) at Shasta Abbey until May 1st. On April 28th, she will have her Shuso Ceremony. You may send greetings to her at **Shasta Abbey, 3724 Summit Drive, Mount Shasta, CA 96067-9012**.

Special thanks to **Do'on Eden McNutt** for opening up for zazen at the Mattress Factory Museum all these years. Eden is moving to Arizona. We'll miss you! Also thanks to **Jigen Cressida Magaro** and **Shogen Gary Crouth** for managing our Wednesday evening sittings at the Friends Meeting House.

On May 8-10, **Rev. Kosho McCall**, of San Francisco Zen Center, will lead sesshin at Deep Spring. Kosho was **senior teacher** at Tassajara Monastery for many years.

From **June 5 –28**, we'll be holding a three + week **Intensive Practice Period** at Deep Spring. **Please contact Kyoki** if you wish to attend all or part.

Zen Center of Pittsburgh / Deep Spring Temple, 124 Willow Ridge Road,
Sewickley, PA 15143 tel: (412) 741-1262 e-mail: kyoki@prairiewindzen.org
website: www.prairiewindzen.org

ZCP SPRING EVENTS

MARCH

1—Dainin Katagiri's Memorial
World Peace Ceremony, 10 am
5—Intro to Zen, 6 pm**
8—Annual Sangha Meeting, 11 am
10—Precept Renewal, 6 pm
26—Intro to Zen, 6 pm**
27-29—Sesshin**

APRIL

5—World Peace Ceremony, 10 am
7—Precept Renewal, 6 pm
9—Intro to Zen, 6 pm**
12—ZCP Board Meeting, 1 pm
17-19—Buddhist Studies Workshop**
30—Intro to Zen, 6 pm**

MAY

3—World Peace Ceremony, 10 am
8-10—Sesshin w/Rev. Kosho
McCall**
12—Precept Renewal, 6pm
21—Intro to Zen, 6 pm**
26-29—ZCP Closed

JUNE

5-28— June Intensive Practice
Period**

Unless otherwise indicated, events are at DST
*Special morning service
**Please register for this event

ZCP DAILY SCHEDULE

Closed Mondays

Tuesday — 7-7:40 a.m. MFM
6-7:15 p.m. DST
Wednesday — 5:30-7:15 a.m. DST
6:00-7:15 p.m. FMH
Thursday — 5:30-7:15 a.m. DST
6:00-7:15 p.m. DST
Friday — 5:30-7:15 a.m. DST
6:00-7:15 p.m. DST
Saturday — 5:30-7:15 a.m. DST
Sunday — 10:00 a.m.-1:00 p.m. DST

MFM — Mattress Factory Museum, Northside
FMH — Friends Meeting House, Oakland
DST — Deep Spring Temple, Bell Acres

WHITE LOTUS SANGHA NOTES

White Lotus Sangha member John Paul Loeffler has been able to attend services weekly at NZC on passes from OCC. Here are some of his impressions.

I recently transferred from NSP to OCC, and have been attending services at Nebraska Zen Center. I was asked to write about the differences I found at NZC, and I would have to say that the biggest difference is “more,” more of what we did in our services at NSP.

There are also more people at NZC, but if anyone from any of the White Lotus Sanghas came to the temple, they would easily fit right in. It’s the same zazen, the same kinhin, and the inkin rings the same!

The “more” I speak of are expanded dharma talks and more ritual objects, but White Lotus members would recognize all the sutras chanted at NZC, for they chant them in the prisons. They use the same incense at NZC but real flowers instead of the silken ones used at NSP.

A major difference has been the many different speakers at NZC. I’ve heard dharma talks by Kanho Doug Dittman and Eisai Elizabeth Muia and got to hear and meet Rev. Kyoki Roberts when she was visiting. I’ve also met Jisen Coghlan and others. Hearing other teachers as well as Rev. Nonin has

WHITE LOTUS SANGHA

The White Lotus Sangha, a group affiliated with NZC, meets on Friday evenings in four Nebraska prisons, **Nebraska State Penitentiary** and **Lincoln Correctional Center** in Lincoln, **Tecumseh State Correctional Institute** in Tecumseh, and **Omaha Correctional Center** in Omaha. For further information, see **the Religious Coordinator** at either of the above institutions, e-mail **heartland@prairiewindzen.org**, call **(402) 551-9035**, or write **Nebraska Zen Center, 3625 Lafayette Ave., Omaha, NE, 68131-1363**.

been a pleasure and a joy.

I’ve also heard the dharma from other points of view and have been able to attend Precept Ceremonies and take the Sixteen Bodhisattva Precepts. To see the Rocky Mountains is very good, but anyone who builds a house in the Rockies would definitely put in more than one window for a variety of views. The more to hear is the more to understand the dharma.

I’ve also had a chance to meet many new and wonderful people during the coffee and treats time after dharma talks.

I’d like to thank Rev. Nonin, Doug Valdene, Joe, Greg, and Milo for volunteering at the prisons, and especially thank Vicki Grunwald for picking me up and taking me to NZC and back at least once and sometimes twice a week.

Is Satisfaction Enough?


from page 5

Universe” is not arrogance; it is the simple truth.

We move from being satisfied with our individual lives toward satisfaction with how our lives function within the great Self. Understanding interdependence, we arouse *bodhicitta*, the aspiration for the wisdom and compassion of a Buddha. We see impermanence as the possibility for change in the direction of harmony and the welfare of all beings. Likewise, we understand that we may be active elements in the coming together of conditioned states for the benefit of all beings. To be free is *dukkha* is to forget the cravings of the small self in exchange for the actions of the bodhisattva within the great Self.

To be free of our personal *dukkha* is to be free to alleviate the *dukkha* of the world. No longer the prisoner of our ego, we find satisfaction in the great vow of the Bodhisattva as expressed by Shantideva in the 8th century:

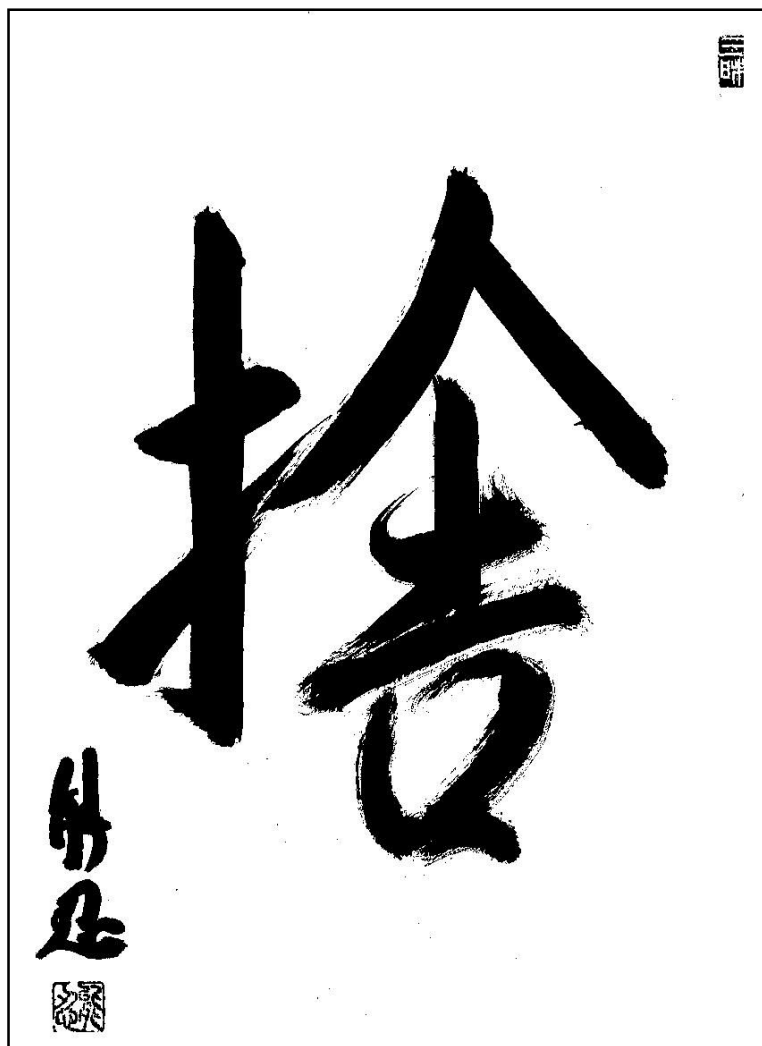
As long as space
abides long as
long as the
abides, may I
abide,



destroying the sufferings of
the world.

Practicing the Six Perfections

1. **Generosity: giving of oneself with open-hearted attentiveness.**
2. **Ethics: understanding and actualizing the deep meaning of the Precepts.**
3. **Patience: steadfast perseverance and cheerful willingness no matter what the circumstances.**
4. **Energy: practicing with vigor, diligence, and assiduity.**
5. **Meditation: with one-pointed attentiveness, opening to the vastness of being.**
6. **Wisdom: lucid insight into the fundamental**



Equanimity — calligraphy by Nonin Chowaney

**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 deductible.

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 **Kanho Doug Dittman** at **dougdittman@earthlink.net** (402-783-2124). Zazen Instruction is available for newcomers if arranged in advance.

from *The Three hundred Missing
Poems of Han Shan*

by Bob O'Hearn and Mazie Lane

Han Shan (@ 700?) said that he wrote six hundred poems. Only three hundred survive. Bob and Mazie have written these "missing three hundred poems" in the spirit of Han Shan. The following are a few of them.

Mazie writes: These "are not translations of existing documents nor are they intended to fall into any chronological order of Han Shan's life. Rather, they are more an exploration, a feeling into that luminous space of consciousness that is accessed by those who, like Han Shan, whole-heartedly immerse their lives in the revelation of the Mystery of Being, and who are moved poetically to let what wants to be sung sing forth without obstruction."

287.

*For thirty years I've sung these
songs of moon and water, mist and snow,
yet every single song I've sung has sprung from
that which can't be known, but only lived,
and thus shall be my knowing.*

And if you ask me

"What's the truth?"

I'll laugh and walk away —

*the moon is rising full tonight,
that's all I have to say.*



286.

*When Shih Teh visits Cold Mountain,
he always shows up with a smile
teetering on the verge of
some outrageous
laughter!*

*Later, after tea, we'll
sit face to face around the fire,
and even that old devil of poetry
will know enough to be still.*

*In such silence, what
wants to be heard is said,
what wants to be said is heard*

*Shih Teh just
smiles and smiles —*

that's the way to treat a friend!

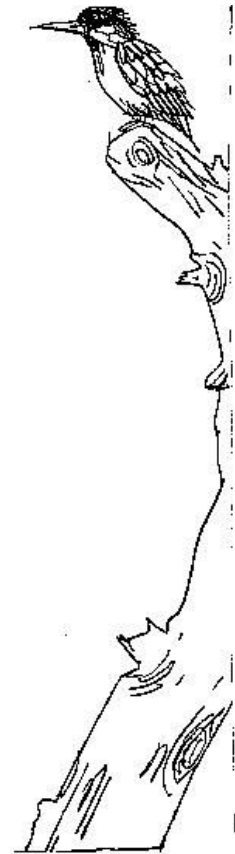
257.

*A wintry moon tonight,
shivering cold,
yearning —*

*one with
yearning's end.*

*Questions and answers
forsaken, no fire to make tea,
all that's left —*

*Cold mountain and
me, vanishing into
Cold Mountain.*



continued on page 17

CALLIGRAPHY FOR SALE ON OUR WEBSITE



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 water-color paper, Rives BFK, or archival matboard.

Nonin also accepts **commissions** to write temple names, individual dharma names, and specific characters or Zen phrases. **For further information**, contact him directly at the following e-mail address: heartland@prairiewindzen.org.

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

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

from page 15

274.

*Some seem drawn to the Lightning Way,
that sudden sliver striking bare rock
at the heart of a hard-walled cliff,
cleaving attachment cleanly —*

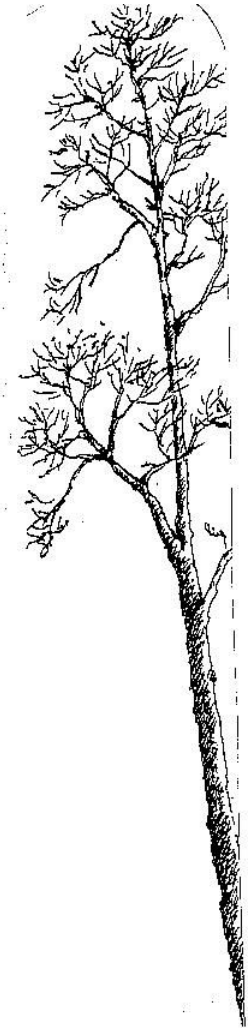
*impediments of ignorance
swiftly sheared by the shining
sword of awareness.*

*Others tread the Cloud Way,
the gentle way of gray mists gradually
lifting, effortlessly dissolving in the
sun's brightening warmth —*

*delusions of doer-ship undermined by
the naturalness of what remains,
doing what it does, naturally.*

*Either way, all provisional paths become
humble offerings when submitted
at the altar of Cold Mountain.*

*Only then can one proceed,
heart clear and both hands free.*



TANKA

*five line poems by
Antonio Laravie*

*shadows long and dark
on the yard below the guard-tower
red and orange sky
a solitary buzzard
flying home before twilight*

*sliver of a moon
trees beckoning shadows
stars silently witness
the comings and goings of prisoners
cool morning air, my breath mist.*

*full moon
luminous in the black sky
reflected in my cup
floating in black tea
bitter-sweet, I swallow every drop.*

*cold autumn wind
no moon, darkening sky
the field is empty
little sparrow
we are in the palms of Buddha.*

*there are no angels
except for the one
that comes to visit me
and like us
she is earthbound too.*

*thunder beings waltz
bellowing across the dark sky
north wind bends the rain
black prison boots from China
no comfort to cold wet feet.*

*prison guard stands watch
the hustle-and-bustle ends
sitting on stage
on the edge of the zafu
returning to breath, to silence.*

*on the hillside
uncultivated flowers
blossom in moonlight
past barred windows
razor wire and guard-towers*

FIVE RANKS

This theoretical exploration of the interplay between absolute and relative is attributed to Dongshan Liangjie (807-869). In Japanese, the characters for the name Dongshan are read as *Tozan*, who is the *To* of Soto Zen.

In traditional Buddhist ways of seeing, there are two truths: absolute and relative. The teaching of the five ranks is a philosophical examination of the interplay between these two truths.

"absolute and relative" is also presented as "real and illusory," "noumenal and phenomenal," "true and partial," "upright and inclined," "straight and bent," "equal and diverse," and "empty and formed." — ed.

Dongshan's Five Ranks:

1. the relative in the absolute (Coming from within the absolute)
2. the absolute in the relative (Arriving within the Relative)
3. coming from within the absolute (The Relative within the absolute)
4. going within both absolute and relative (The absolute within the relative)
5. arriving within both together (Arrival in Both at Once)

Taigen Leighton's assessment -- The five ranks are, first, "the relative in the absolute," seeing phenomena against the backdrop of ultimate void; second, "the absolute in the relative," seeing the ultimate universal in each or any one phenomenal event; third, "coming from within the absolute," emerging silent and shining from the experiential state of union with the ultimate; fourth, "going within both absolute and relative," using both particulars and the sense of the universal with familiarity; and fifth, "arriving within both together," freely using either the phenomenal or the ineffable reality without attaching to either and without seeing them as separate. These five ranks represent ontological aspects of awakened mind more than stages of spiritual development.

Caoshan's (Jap. *Sozan*, the *So* of Soto Zen) assessment:

COMING FROM WITHIN THE ABSOLUTE:

The whole body revealed, unique, the root source of all things, in it there is neither praise nor blame.

ARRIVING WITHIN THE RELATIVE:

Going along with things and beings without hindrance, a wood boat empty inside, getting through freely by being empty

THE RELATIVE WITHIN THE ABSOLUTE:

A piece of emptiness pervading everywhere, all senses silent.

THE ABSOLUTE WITHIN THE RELATIVE:

The moon in the water, the image in the mirror -- fundamentally without origin or extinction, how could any traces remain.

ARRIVAL IN BOTH AT ONCE

The absolute is not necessarily void, the relative is not necessarily actual; there is neither turning away nor turning to.

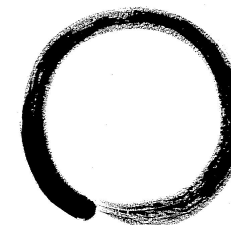
When mental activity sinks away and both the material world and emptiness are forgotten, there is no more concealment -- the whole thing is revealed; this is the relative within the absolute.

Mountains are mountains, rivers are rivers -- no one establishes the names, nothing can be compared; this is the absolute within the relative.

Clean and naked, bare and free, the visage is in full majesty -- throughout all heaven and earth, the sole honored one, without any other; this is coming from the absolute.

Just as the emperor in his realm does not rely upon the ordinances of wise kings and emperors of the past, the eye sees and the ear hears without using any other power.

As the ear does not enter sound, and sound does not block up the ear, the moment you turn therein, there have never been any names fixed in the world. This is called arrival within both at once. This is not mind or objects, not phenomena or principle; it has always been beyond name or description. Naturally real, forgetting essence and appearance, this is called simultaneous realization of both relative and absolute.



勿
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心
Don't Worry

勿
言
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平
Don't Grumble

勿
弁
解
Don't Explain

*Meditation Workshop at
Nebraska Zen Center*

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**, 3625 Lafayette Ave, Omaha, NE 68131 on **Saturday, March 28th**, from **10:00 a.m. till 1:00 p.m.**

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