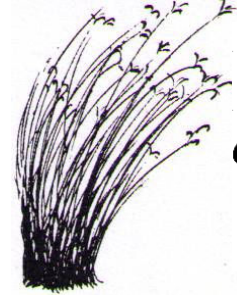


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Nonprofit Organization
U.S. POSTAGE
PAID
Omaha, Nebraska
PERMIT NO. 1370



Prairie Wind



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

Volume 21, Issue 1

Spring/Summer 2011

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 (© 2011 Nebraska Zen Center) is the newsletter for both **Nebraska Zen Center / Heartland Temple** and **Zen Center of Pittsburgh / Deep Spring Temple**.

Cover: Buddha from India

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

BREAKING THE PRECEPTS

by *Nonin Chowaney*

Zen Buddhist ethical principles are set forth in the Sixteen Bodhisattva Precepts, which are intended to guide our actions throughout daily life. Here at Heartland Temple, the precepts are listed in our Ethics Statement, which is readily available to all, along with our temple brochures, under the bulletin board opposite our main entrance. Also, a Precept Ceremony (Jap. *ryaku fusatsu*) is held once a month, in which we re-affirm our intention to live according to the precepts. This is an integral part of Zen Buddhist practice.

Here are the Sixteen Bodhisattva Precepts:

The Three Refuges:

We take refuge in Buddha
We take refuge in Dharma
We take refuge in Sangha

The Three Pure Precepts:

To do no harm
To do good
To live to benefit all beings

The Ten Prohibitory Precepts:

A follower of the Way does not kill but rather cultivates and encourages life.

A follower of the Way does not take what is not given but rather cultivates and encourages generosity.

A follower of the Way does not misuse sexuality but rather cultivates and encourages open, honest, and acceptable relationships.

A follower of the Way does not lie but rather cultivates and encourages truthful communication.

A follower of the Way does not intoxicate self or others but rather cultivates and encourages clarity.

A follower of the Way does not slander but rather cultivates and encourages respectful speech.

A follower of the Way neither extols self nor demeans others but rather cultivates awareness of the interdependent nature of self.

A follower of the Way does not attach to anything, even the teaching, but rather cultivates mutual support and shares the dharma with all beings.

A follower of the Way does not harbor ill will but rather cultivates loving-kindness, understanding, and forgiveness.

A follower of the Way does not turn away from the Three Treasures but rather cultivates and encourages taking refuge in them.

As Zen Buddhist practitioners, it is

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Breaking the Precepts

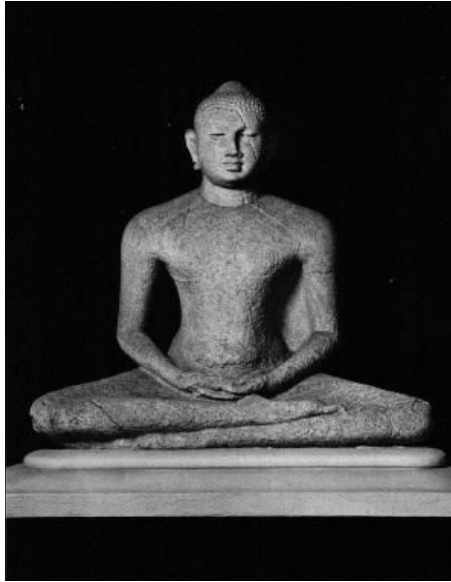
from page 3

our intention to realign our lives continually in accord with these precepts. However, because we are human beings, we sometimes break the precepts and act negatively. Also, because we stress practicing zazen and experiencing emptiness, no-self, and inter-connectedness, some practitioners neglect ethical conduct and stray from the path. This is a big mistake, for it leads to suffering, not only for the person who transgresses but also for the sangha as a whole. This is especially true when the transgressor is a Zen Buddhist teacher, for when the teacher transgresses, the fallout can be devastating, not only for the immediate sangha but also for the mahasangha, which is made up of all Zen Buddhist practitioners throughout the world.

In the past few months, there have been a couple of well-publicized scandals involving sexual misconduct by Zen Buddhist teachers. People are asking, "How can some Zen teachers, many of whom have been practicing and teaching for years, engage in unethical practices when most people, practitioners or non-practitioners (and most Zen teachers), would not engage in them?"

The simple answers in regard to sexual misconduct by Zen teachers are: loneliness (especially for single teachers), unhappiness, bad marriages, unfulfil-

ling personal relationships, and thinking, "I can get away with it." The list could go on and on. All of the above are manifestations of the three poisons: greed, hatred, and delusion.



Buddha from Sri Lanka

Overcome by desire, the person forgets or ignores the precept on sexual misconduct, disregards it, and is not concerned with how his or her behavior might harm the other person or him(or her)self. Dissatisfaction with one's present situation (hatred or aversion) leads the person to try to escape it in self-destructive ways, both to self and other. Mired in delusion, the person thinks that the enlightened being

Breaking the Precepts

from page 4

(him or herself) is above the karmic consequences of their behavior.

The complex answers to why some practitioners and teachers break precepts lie in an issue that has been a part of Zen Buddhism since its beginnings. The best modern exploration of this issue occurs in Robert Aiken's book, *The Mind of Clover; Essays in Zen Buddhist Ethics*. In the first essay, "The Nature of the Precepts," Aitken discusses a famous interchange between the Samurai warrior Musashi Miyamoto and the Zen Master Takuan. This interchange concerns the precept against killing, but the same principle can be applied to any precept. Miyamoto asks Takuan how to conduct himself in battle. Takuan replies:

The uplifted sword has no will of its own, it is all of emptiness. It is like a flash of lightning. The man who is about to be struck down is also of emptiness, as is the one who wields the sword. . . .

Do not get your mind stopped with the sword you raise; forget about what you are doing, and strike the enemy. Do not keep your mind on the person before you. They are all of emptiness, but beware of your mind being caught in emptiness.

Well, even though Takuan says don't be "caught in emptiness," he recommends that Miyamoto do so, dwell in

the absolute (no self; no other), forget about the relative (him and me), and then you are blameless. But what about the first Pure Precept: "A follower of the Way does no harm." And what about the Prohibitory Precept on killing: "A follower of the Way does not kill but rather cultivates and encourages life." Takuan has gone a little off by ignoring these.

Robert Aitken comments on Takuan's statement thusly:

The Devil quotes scripture, and Mara, the incarnation of ignorance, can quote the Abhidharma. The fallacy of the Way of the Samurai is similar to the fallacy of the Code of the Crusader. Both distort what should be a universal view into an argument for partisan warfare. The catholic charity of the Holy See did not include people it called pagans. The vow of Takuan Zenji to save all beings did not encompass the one he calls the enemy.

Later on in his book, in the chapter on the precept against killing, Aitken re-examines Takuan's statement:

The Buddha-nature view is summed up in the Heart Sutra. 'There is no old age and death, and also no ending of old age and death.' It is important to see into this passage clearly. The first point is that in the world of nirvana, the

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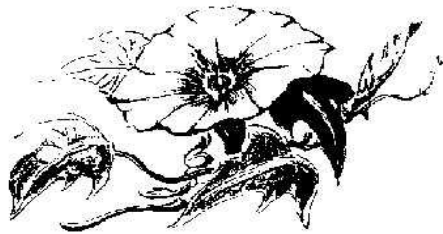
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NEBRASKA ZEN CENTER SANGHA NOTES

Sangha members **John Paul Loeffler**, **Ron Semerena**, and **Chris Rathburn** are sewing rakusus in preparation for a Precept Ceremony signifying **Lay Initiation** on Sunday, March 20th.

Winter Practice Period will end with a **Two-day Sesshin** on **April 23rd and 24th**. This sesshin will be led by two teachers from the **Korean Kwan Um Zen school**, **Judy Roitman** and **Stan Lombardo**, co-teachers at the Kansas Zen Center in Lawrence, KS. See details on page 23.

We finally **replaced our 30-year old furnace**, and also added a heat pump that will provide **central air-conditioning**. Many thanks to sangha member **Mike Zagozda**, a licensed electrician, for donating his services in wiring the whole project.



On **Saturday, May 21st**, we'll be having a **Vegetarian Barbecue** at the temple at **5:00 p.m.** All are invited to attend.

ZEN CENTER OF PITTSBURGH / DEEP SPRING TEMPLE IS HOLDING A 4-WEEK INTENSIVE PRACTICE PERIOD, FROM JUNE 1ST—26TH, LED BY REV. KYOKI ROBERTS. YOU MAY REGISTER BY CONTACTING kyoki@prairiewindzen.org.

We're moving ahead with **scaled-down plans** to add an **addition to our zendo** and to provide **ADA-approved handicapped access and bathrooms**. Our architect has submitted plans to the Omaha Planning Board, and we'll be meeting with the board in April to finalize things. Hopefully, we'll begin the building project, which has been years in the making, in **late Spring or early Summer!**

Shuji Valdene Mintzmyer will be priest-ordained on **Sunday, July 10th** at 10:00 a.m.. All are welcome to attend the ceremony.

NEBRASKA ZEN CENTER WINTER EVENTS

SESSHIN

There will be two sesshins at NZC this Spring and Summer, **Two-day sesshins** on **April 23rd & 24th** and on June **25th and 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 10th**, at **10:00 a.m.**, after regular 9:00 zazen. Afterwards, there'll be a **dharma talk** and a **pot-luck lunch** with **birthday cake** and **ice-cream**. Everyone is invited to attend.

Please Note: the temple will be closed over **Memorial Day Weekend** from **Thursday evening, the 26th**, through **Tuesday the 31st**. We will re-open with morning sitting and service on **June 1st**.

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. Go to <http://www.prairiewindzen.org/zcp/list.htm> and register. Or, e-mail ZCP at kyoki@prairiewindzen.org.

SIGN UP NOW FOR OUR 4-WEEK JUNE INTENSIVE, FROM THE 1ST TO THE 26TH. REV. MYOZAN KEEGAN WILL LEAD SESSHIN.

In January, Sangha members **Jyoshin Bryan Ritti, Jiun Dennis Moran, Taikan Doug Gouge, Jokai Dustin Misosky, Elizabeth Engleman, Kathryn Wiedman, Hoetsu Leslie Hospodar, Choan Ryan Minster, Steven Coraor, and Keisei Tony Roscoe** joined **Tokuen Barbara Gray** from Mt. Equity Zendo, **Katie Egart** from Yellow Springs Dharma Center, **Lisa "Z" Zeller** of ZCLA, and **Shuji Valdene Mintzmyer** of Nebraska Zen Center / Heartland Temple at a six-day **mediation and facilitation training** at Deep Spring Temple. The trainees learned the skills needed to intervene in conflicts within non-profit organizations. Our trainers were **Deborah Brownyard, JD**, of the Nebraska Office of Dispute Resolution, **Judy Dye**, a retired United Methodist pastor, and **Dr. Kathryn Wiedman** of Joliet, IL.

In March, we officially launched **An Olive Branch**, an organization that mediates disputes, facilitates decision-making, promotes healing in fractured communities, and guides leaders to be more effective problem-solvers. See our website at www.an-olive-branch.org or call **Kyoki** at **412-996-5493**. If you know of any non-profits or religious organizations having difficulties, have them give us a call. **We travel nationwide.**

On January 30, 2011, **Dennis Moran** completed **Lay Initiation** at Deep Spring Temple. His dharma name is **Jiun (Compassion Cloud)**.

Jisen spent five days in February at Mt. Equity Zendo training with **Revs. Dai-En Bennage, Daishin McCabe** and **Wakoh Hickey**. She is now in her second semester of Chaplaincy Training at UPMC.

Many thanks to **Rev. Doshō Port** of Wild Fox Zendo in Minnesota for leading our March sesshin.

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 WINTER EVENTS

MARCH

22 — Precept Renewal Ceremony

APRIL

8-10 — Two-day Sesshin*

10 — Buddha's Birthday Celebrated

19 — Precept Renewal Ceremony

26 — Temple Clean-up Day

MAY

1 — Remembrance Day Ceremony

17 — Precept Renewal Ceremony

19 — Guest Teacher, Rev Tokuha

Fukyoshi

23-28 — ZCP closed

31 — No morning zazen

JUNE

1-26 — June Intensive*

2-5 — Sesshin*

11 — Precept Renewal Ceremony

18 — An Olive Branch Training
Day*

25-26 — Sesshin*

27-July 4- ZCP Closed

JULY

1-4 — Closed

10 — Board Meeting

12 — Precept Renewal Ceremony

*Please register for this event

ZCP DAILY SCHEDULE

Closed Mondays

Tuesday — 7-7:40 a.m. DST

6-7:15 p.m. DST

Wednesday — 5:30-7:15 a.m. DST

6:00-7:15 p.m. DST & 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 — 9:00 a.m.-1:00 p.m. DST

DST — Deep Spring Temple, Bell Acres

FMH — Friends Meeting House, Oakland

WHITE LOTUS SANGHA NOTES

At the temple in Omaha, Nebraska Zen Center maintains a list of people who are ill or suffering called the “Health and Well-being List.” During morning service, the doan chants the following:

We honor the boundless virtue of buddhas and bodhisattvas;

May their compassion embrace us and penetrate deeply to all beings of the triple world and the six realms of existence;

May it extend to all members of the sanghas of Heartland Temple, Deep Spring Temple, and White Lotus Sangha;

May it extend to our families, and to our communities;

We especially hold the well-being of _____ in our hearts. [all the names on the list are read]

Anybody can put someone’s name on the Health and Well-being List. The person may be ill, dying, or having a particularly hard time.

White Lotus Sangha members are currently on the list as are their family members and friends. Occasionally, sangha members in prison end up in segregation, called “the hole,” sometimes for long periods of time. When this happens, we add the per-

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**.

son’s name to the Health and Well-being List. One prison inmate was attacked in the prison yard in April 2009. Last August, he received a medical parole due to his health condition We still chant for him, and we’ll chant for all others on our list until their issues are resolved.

Vicki Grunwald

Zenryu Vicki Grunwald is a senior member of Nebraska Zen Center / Heartland Temple. She serves the White Lotus Sangha as a Lay Clergy person.



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Dance — Calligraphy by Nonin Chowaney

ENLIGHTENMENT

by *Kosho Uchiyama*

People have a misconception about attaining enlightenment. They think that someone who has been deluded becomes enlightened through some kind of sudden experience, and they will never be deluded again. This is not true. When you sit and let go of thoughts right now, you can certainly do it. At that moment, all restraints which bind you hand and foot disappear at once. This is attaining enlightenment.

However, on the next day, the woman's [or man's -ed.] face appears again. It will appear again and again not on the next day, but today or even the next moment. So it is not true that if you attain enlightenment once you finish the great matter and you need not practice any more. As long as there is life, a kind of ready made enlightenment does not work. Dried, frozen, or preserved enlightenment is not good. The enlightenment you attained yesterday has already passed away today. Consequently, when you practice continuously right here, right now, moment by moment, you actualize enlightenment. To practice this attaining enlightenment until the end of the world is vital . . .

Zen Master Dogen said that to sit in such a way is the true way of enlightenment; such zazen [upright sitting -ed.] itself is enlightenment. Zazen is not a means to gradually attain enlightenment. We sit zazen which is dropping off body and mind right now, right here.

Practice and enlightenment are not something different. We should not separate practice and enlightenment into two. Since zazen is itself enlightenment, there is no way to think that I become enlightened as a result of zazen practice. To sit zazen is to be in the profound sleep of enlightenment. Therefore, to think that I am enlightened is the same as to think that I sleep well within sound sleep. This is sham sleep. When we sleep really well, we cannot think that we sleep well. In the same way, within zazen, we cannot see if we are enlightened or not. Sometimes we feel clear in zazen, sometimes not; certainly we don't feel clear more often than not. In either condition, zazen is zazen. We sit right in that place where we can look at both conditions; zazen is zazen. We sit right in that place where we can look at both enlightenment and delusion equally.

Kosho Uchiyama-roshi was the former abbot of Antai-ji monastery. The above appears in Opening the Hand of Thought.



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 weekly on **Thursday evenings at 7:00 pm at Branched Oak Farm, 17015 NW 70th St, Raymond, NE 68428-4041.** For further information, e-mail or call **Kanho Doug Dittman** at doug@windstream.net (402-783-2124). Zazen Instruction is available for newcomers if arranged in advance.

Breaking the Precepts

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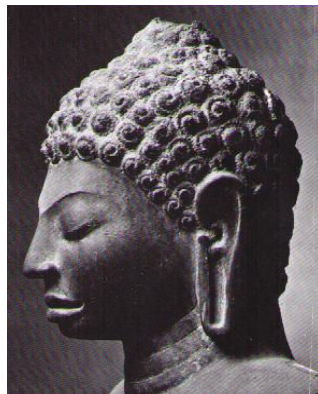
real world of empty infinity, there is nothing to be called death. From this point of view, Takuan Zenji is right: there is no one killing, no killing, and no one to be killed. The peace of infinite emptiness pervades the universe.

... If there is no sword, no swing of the sword, no decapitation, then what about all the blood? What about the wails of the widow and children? The absolute position, when isolated, omits human details completely. Doctrines, including Buddhism, are meant to be used. Beware of them taking life of their own, for then they use us. Nirvana, the purity and clarity of the void, is the name we give to the total peace one experiences in deepest realization. But that is the same sea that we experience rising and falling in samsara, the relative world of coming and going. We cannot abstract depth from surface, nor surface from depth. Killing, even in an exalted state of mind, cannot be separated from suffering.

Nor can stealing, lying, cheating, sexual misconduct, or any of the other unethical behaviors covered by the Sixteen Bodhisattva Precepts.

One of the earliest examples of how we can go off if we only dwell in the absolute and neglect the relative and the precepts occurs in a Zen Buddhist text called *The Dialogue of the Contemplation Extinguished*. The text is

continued on next page



Buddha from Thailand



Buddha from Japan



Buddha from America

Breaking the Precepts

from previous page

sometimes attributed to Bodhidharma, but there is no historical evidence of this. The dialogue is between a master called "Attainment" and his disciple called "Gateway" and is a brilliant exploration of the absolute side of existence. However, the following passage was pointed out to us and examined by my master, Dainin Katagiri, when his disciples studied the text (trans. by Gi-shin Tokiwa) with him many years ago:

1. Gateway asks, 'Does the Way lie only in the spiritual body? Or does it also lie in grass and trees?'

Attainment says, 'The Way has no place where it does not pervade.'

2. Asked, 'If the Way is so pervasive, why is it that to kill a man is criminal whereas to kill grass and trees is not criminal?'

Answered, 'to speak of crime and non-crime follows the discriminative mind, and is based on particularity; neither is the right Way. Only because men [and women] of the world, not having attained the Way, falsely set up their own [and other] selves, is killing intentional. The intention bears fruit of karma. Hence the speaking of crimes.

Grass and trees, having no discriminative mind, originally accord with the Way. Since they are free from ego-centeredness, their killer engages in no calculation. Hence no arguing about crime or non-crime.

Now the one who is free from ego-centeredness, who thus accords with the Way, looks at his body as at grass or a tree, and suffers the cutting of his body with a sword as trees in a forest do. Therefore, Manjusri's grasping a sword against Gautama [Buddha] and Angulimala's holding a dagger against Sakyamuni are all in accord with the Way. Both attain the No-origination, and completely realize the mirage-like transformation of what are hollow and vacant in their identity. That is why there is no arguing about either a crime or a non-crime.

However, as Robert Aitken has said, "What about the blood? What about the wails of the widow and children?"

Whenever we try to justify our behavior by citing the absolute and deluding ourselves by thinking that we can abide there and ignore the relative, we go off, as Zen Teachers do when they ignore the precepts, which are meant to guide us as we make our way in the relative world, and engage in unethical practices. This "going off" is like throwing a stone into a pool of water. The ripples go out and out and eventually disturb the surface of the whole pool. This is karma; our actions have results. The closer we are to the action, the greater the effect, but even those farther away in some way are affected by the action.

The law of cause and effect governs all our actions. No one can escape it, even the Zen teacher who foolishly

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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 watercolor 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.

Breaking the Precepts

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thinks that he or she is beyond it. In more recent Zen Buddhist literature, the Wild Fox koan speaks to this issue:

Every day when Zen master Baizhang spoke in the hall, there was an old man who would attend along with the assembly. One day when the congregation had departed, the old man remained.

Baizhang asked him, 'Who are you?'

The old man said, 'I'm not a person. Formerly, during the age of Kasyapa Buddha, I was the abbot of a monastery on this mountain. At that time a student asked me, 'Does a great adept fall into cause and effect or not?' I answered, saying, 'A great adept does not fall into cause and effect.' Thereafter, for five hundred lifetimes I've been reborn in the body of a fox. Now I ask that the master say a turning phrase in my behalf, so that I can shed the fox's body.'

Baizhang said, 'Ask the question.'

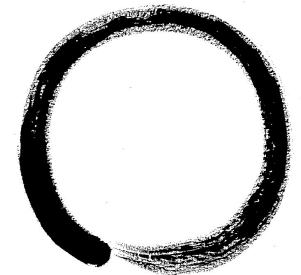
The old man said, 'Does a great adept fall into cause and effect or not?'

Baizhang said, 'A great adept is not blind to cause and effect.'

Upon hearing these words, the old man experienced unsurpassed enlightenment. He then said, 'Now I have shed the body of a fox. I lived

behind the mountain. Please provide funeral services for a monk who has died.'

When Zen teachers ignore the law of cause and effect and fail to live ethically according to the precepts, their training, practice, and attainment is incomplete, and they create suffering not only for themselves but also for others. This is also true for all of us. Our intention as Zen Buddhist practitioners is to awaken to our true nature and our true relationship with all beings in the universe. Once we awaken to our true nature, our intention is to live in peace and harmony with all beings. When we break a precept, we fail to fulfill this intention, and have created suffering in our own lives and in the lives of others. We have fallen off the path, and when we have, we need to get back on as soon as possible.



DHARMA LINEAGE

By Nonin Chowaney

Dharma lineage is very important to those of us who practice Zen Buddhism, for lineage is not merely a list of names but a living reality to those of us who are part of one.

All Zen Buddhist lineages trace their ancestry to Shakayamuni Buddha, of course, and also to seven mythical buddhas before him, but the lineages that have come down to us today all stem from Bodhidharma. There was one lineage that survived from Bodhidharma to Huineng, the 6th ancestor in China. After Huineng, there were two lineages, each started by one of his transmitted heirs. In subsequent generations, due to the proliferation of Zen Buddhism in China, the two lineages after Huineng split and then split again, and today, Zen lineages are still splitting, for each dharma heir of each master establishes a lineage that is different from his or her transmitted dharma brothers or sisters.

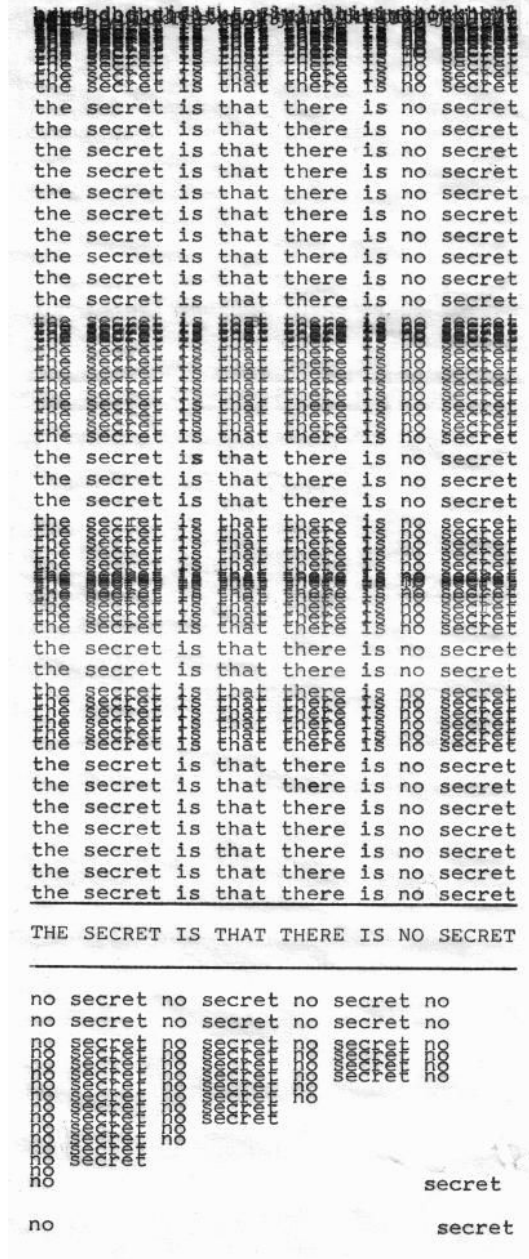
In ancient China after Huineng, the lineages that survived were begun by particularly potent teachers, such as Dongshan (Jap. Tozan) and Linji (Jap. Rinzai). The lineages stemming from these teachers have survived down to the present day; my personal lineage goes back to Dongshan. There were three other main lineages in post-Huineng China that existed for some time but then died out. The only two that made it to Japan, Korea, and Vietnam were Rinzai and Soto (The root

teachers in Soto were Dongshan (Tozan) and Shushan (Sozan). Put their two Japanese names together and you get Soto.

Dongchan, Linji, and the other teachers that began lineages in China were potent teachers, and their different teaching styles mark the practices of the lineages that stemmed from them. I'm not going to get into those differences here, except to say that the differences between ancient lineages and also between modern versions of their lineages are a matter of style, not of substance. That is still true today. Zen Buddhist teachers of different lineage traditions, whether Japanese or otherwise, find that when they interact with each other, they have more similarities than differences in their core practices. The styles may be different, but the substance is the same.

Potent teachers have arisen in all lineages over time, such as Chinul in Korea and Dogen and Hakuin in Japan, and they are still arising. Hsu Yun was a particularly potent teacher in 20th century China; Thich Nhat Hanh is a potent teacher in Vietnamese Zen, as were Soeng Sahn (Soen Sunim) in Korean Zen, and Shunryu Suzuki in Japanese Soto Zen. There were and are, of course, many others.

My master was Dainin Katagiri. He transmitted to twelve disciples. In Japan, it would be said that we all



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no secret — by Nonin Chowaney

Dharma Lineage

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practiced in Katagiri-roshi's "family style." However, some of us, not all, have transmitted our own disciples, and we have established our own styles in which we and our disciples practice. Again, this is a matter of style rather than substance. Some of our lineages will continue for some time, some will for a while, some will die out quickly, depending on the potency of the teachers that began them and the students that continue them.

If a person says that they either practice in or are a lineage holder in the Suzuki-roshi lineage, the Katagiri-roshi lineage, the Kwan Um school started by Seong Sahn, the Korean Chogyo Order, Sanbo Kyodan, or any other, it means something to those who practice Zen Buddhism. There are also deep bonds between those who practice in a particular school or lineage.

At our temple, we chant our lineage every day during morning service, and I've found it to be the most important, moving, and meaningful part of the service and an important part of my practice. Our lineage begins with Shakyamuni Buddha, goes through Indian teachers such as Nagarjuna, Vasubandhu, and Bodhidharma, the first Zen Buddhist ancestor. The lineage continues with Chinese masters, such as Huineng, and our particular lineage begins with (Japanese pronunciations) Seigen Gyoshi, and continues through Tendo Nyajo, Dogen's Chinese

teacher. Eihei Dogen begins the Japanese part of our lineage, and it continues through 28 teachers to mine, Jikai Dainin (Katagiri).

When I chant the lineage, I feel a part of something very old, something very powerful and complete. I also feel the human presence of those in our lineage. I've read biographies of Nagarjuna and have studied his *Mulamadhyanikakarika*; I'm familiar with the life of Vasubandhu and have studied his *Abhidharmakosa*. I've read a biography of Huineng, and have studied his writings, and also Donghan's, Dogen's, and many others. I'm also familiar with their life stories. When I chant the name of Gesshu Soko, sometimes a picture arises in my mind of his calligraphy of the character for "moon," a very famous piece. I'm very intimate with our tradition when I chant the lineage, and I'm so grateful for these people who have passed the teaching down to us over 2500 years.

Lineage is not only important to me but to most people who practice Zen Buddhism. We are part of a family that stretches back all the way back to Shakyamuni Buddha. It's a family that I've lived in and with for 32 years now, and I'll die as a member of it.



I think of my father

*We buried last fall
On All Souls Day.
The bugler blew that morning,
Surprised me as if
I had never heard Taps before.*

*I think of my father
And ten thousand things
But I do not see him.*

Bill Carey

Untitled

*Cold autumn rain taps the window pane.
How can one measure a life?
"No one" there means no one goes out
To no destination.
No one arrives in no place named.
Winds whip fallen leaves across the yard.
Soon a blanket of snow will cover it over.*

Mareth Darragh

Random Thoughts On Putting It All Together

*there is what is
and to this i add shoulds
and oughts and musts
and pressures and guilts
and fears and paranoias
and anxieties and attitudes
and beliefs and creeds and
i complicate what is simple*

on the other hand . . .

*how i do anything reflects how i do everything
and what counts is what i do
and how i do it
and what i think
and how i think it
and what i feel
and how i feel it
there is no fine print or exclusion clause*

*"hey! has anyone seen an instruction manual
any place around here?"*

Doc, 2010

*This world of ours,
To what shall I compare it!
To the white wake of a boat
That rows away in the early dawn.*

*Shami Mansei
Trans. Kenneth Rexroth*

*As I watch the moon
Shining on pain's myriad paths
I know I am not
Alone involved in Autumn.*

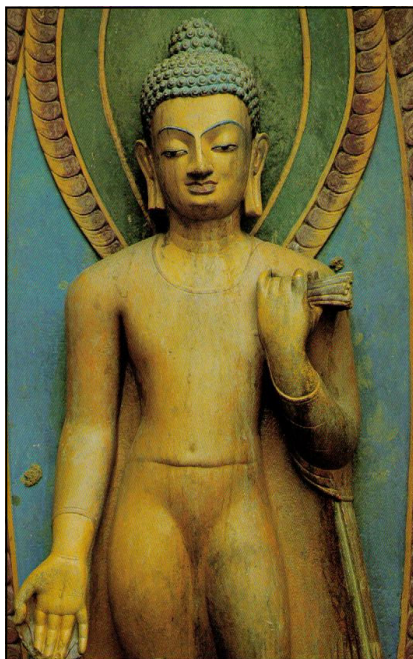
*Oe No Chisato
Trans. Kenneth Rexroth*

*I go out of the darkness
Onto a road of darkness
Lit only by the far off
Moon on the edge of the mountains*

*Izumi
Trans. Robert Hass*

*How admirable!
to see lightning and not think
life is fleeting*

*Bassho
trans. Robert Hass*



Buddha from Nepal

*In the real world
the pure world
no separation exists
why wait
for another time
and another meeting
the teaching
on Vulture Peak
is here today
who else
are you looking for
to preserve the way?*

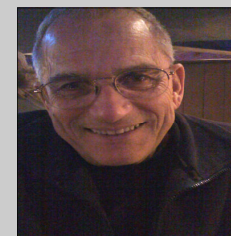
*Muso Soseki
trans. W.S. Merwin &
Soiku Shigematsu*

April Sesshin at Nebraska Zen Center with two Kwan Um Zen teachers

Our **Two-day Sesshin** on **April 23rd and 24th** will be led by guest teachers from the kwan Um Korean tradition, **Judy Roitman** and **Stan Lombardo**



Judy Roitman



Stan Lombardo

Judy Roitman began practicing Zen with Zen Master Seung Sahn in 1976. She was one of the founders of the Kansas Zen Center in 1978, and received inka (full authorization to teach) from Zen Master Seung Sahn in 1998. She has the title Ji Do Poep Sa Nim (Dharma Master), and is currently the guiding teacher of the Kansas Zen Center, as well as Red Earth Zen Center (Oklahoma City) and Big River Zen Group (Minneapolis MN).

Stan Lombardo (Zen Master Hae Kwang) began practicing Zen with Zen Master Seung Sahn in 1978. He was one of the founders of the Kansas Zen Center in 1978, received inka (full authorization to teach) from Zen Master Seung Sahn in 1992, and transmission from Zen Master Seung Sahn in 1998. He is the guiding teacher of the Morning Star Zen Center (Fayetteville AR).

Judy and Stan will incorporate their style and some of their Kwan Um forms into the sesshin. Our usual sesshin fees will apply: \$40 per day for members and \$50 per day for non-members. Lower rates are available for those with limited income. **E-mail** us at heartland@prairiewindzen.org or **call 402-551-9035** to register.