



Prairie Wind

Volume 9, Issue 2

A Publication of Nebraska Zen Center/Heartland Temple

Summer 2000

Deep Spring Temple

by *Nonin Chowaney*

I went to Pittsburgh last month to participate in a temple-opening ceremony with Kyoki Roberts and the sangha at Zen Center of Pittsburgh. Kyoki had been renting a place north of the city and sharing it with the group, but over the past few weeks, she had decided to purchase the property. The owner had named a price, and Kyoki had agreed to it. She was in the process of formulating a purchase agreement through the realtor handling the property and working things out with the zoning board so the sangha could eventually take the place over. We had hoped to have an agreement signed by the weekend I came to do the opening ceremony.

When I pulled into the driveway and got out of my car, however, Kyoki told me that the deal had not been closed. The day before, the realtor had informed her that another potential buyer had appeared and had made an offer higher than the one Kyoki and the owner had verbally agreed to. She had asked the realtor to set up a meeting with the owner the next day to discuss the matter and was confident that at the meeting, the owner would honor his agreement with her and finalize the purchase agreement.



Bodhidharmas

When I heard this, my spirits sank. Although true Zen practice involves cultivating awareness moment by moment -- wherever we are -- having a practice place, a temple, is very important. This is where the sangha gathers and where teacher and student interact.

continued on page 5

Heart of Great Perfect Wisdom Sutra

The Heart of Great Perfect Wisdom Sutra is probably the most important sutra in Zen Buddhism. It is chanted at least once a day in most temples, sometimes more. The following translation, from the Chinese, is the one we now use at Heartland Temple of Nebraska Zen Center. It is the work of the American Soto Zen Translation Committee, of which our head priest, Rev. Nonin Chowaney was a member.

The “Heart Sutra,” as it is commonly known, emphasizes shunyata, or, “emptiness,” a key component in the Buddhist understanding of how the universe and all beings in it are put together.

Avalokiteshvara Bodhisattva, when deeply practicing prajna paramita, clearly saw that all five aggregates are empty and thus relieved all suffering. Shariputra, form does not differ from emptiness; emptiness does not differ from form. Form itself is emptiness, emptiness itself form. Sensations, perceptions, formations, and consciousness are also like this. Shariputra, all dharmas are marked by emptiness; they neither arise nor cease, are neither defiled nor pure, neither increase nor decrease. Therefore, given emptiness, there are no forms, sensations, perceptions, formations, or consciousness; no eye, ear, nose, tongue, body, or mind; no sights, sounds, smells, tastes, touch, or objects of mind; no realm of sight, and so forth, down to no realm of mind consciousness. There is neither ignorance nor extinction of ignorance, and so forth, down to neither old age and death, nor extinction of old age and death; no suffering, no cause, no cessation, no path; no knowledge and no attainment. With nothing to attain, a Bodhisattva relies on prajna paramita, and thus the mind is without hindrance. Without hindrance, there is no fear. Far beyond all inverted views, one realizes nirvana. All Buddhas of past, present, and future rely on prajna paramita and thereby attain unsurpassed, complete, perfect enlightenment. Therefore, know the prajna paramita as the great miraculous mantra, the great bright mantra, the supreme mantra, the incomparable mantra, which removes all suffering and is true, not false. Therefore, we proclaim the prajna paramita mantra, the mantra that says: “Gate Gate Paragate Parasamgate Bodhi Svaha.”

Why Seek Liberation?

by Steve Hagen

There's a story of a fellow who went to see a Zen master and asked, "I heard there was a buddha in ancient times who sat in meditation for ten eons, but still did not achieve full liberation of mind. How could this be?"

The Zen master said, "You've answered your own question."

"But he was in meditation the whole time! Yet he never experienced ultimate realization. How can you explain this?"

The Zen master replied, "He wasn't a Buddha."

Like this fellow who wanted an explanation, we tend to come to Zen, or meditation, with some idea of what happens to people who practice hard – not just for a day, or even a year, but unendingly. We think that people who are really serious about meditation must achieve something spectacular. Yet here is this Buddha who practiced for ten eons and still didn't make it. How can this be?

Most of us have all kinds of expectations – about what a Buddha is, about what enlightenment is, about what liberation of mind is, about what happens to you if you meditate a lot. And then we get upset when our expectations don't match up with Reality. Yet most of us fail to see that it's our expectations that are the problem, not Reality.

We tend to think that if we work very hard at something – say, becoming an astronomer or an auto mechanic – we can become good at it, and perhaps master it. And sometimes that's true. The problem is that we come to meditation with this same kind of thinking. "If I work hard, I can learn to do all this well, and maybe I can master it." We even think of a Zen master as someone who has mastered the art of meditation.

If we approach Zen practice with that idea, however, then we don't understand it.

In this story, the questioner assumed that this hard-working and assiduous meditator must have experienced something special or come to some realization through his meditation. After all, it seems only fair that if we work very hard at something for a long time, we should master it. Either that or we're likely to give it up.

In fact, people often *do* give up this practice after working very hard at it for some time. When it seems like they're not getting anywhere, they quit. But why didn't they get anywhere? And why do we sometimes feel that way about our own spiritual practice?

They – and we – don't get anywhere because we think we're doing something called "getting somewhere."

Zen practice isn't about getting somewhere. It isn't about becoming a buddha. In fact, that's impossible. Nothing *becomes* a buddha.

A buddha is simply a human being who is awake, aware of Reality. If you *see* how things are, what Reality is, then you're a buddha.

Still, we cling to the notion that, "If I work very hard, maybe I can become enlightened – like a buddha." And then we begin practicing as if somehow we can acquire buddhahood.

But the fact of the matter is that you can't. You can't acquire it for a very simple reason: you are Buddha already. There's nothing for you to acquire.

Most of us approach Zen practice as if it offers something we need to get. But actually it's more like something to get rid of.

Nebraska Zen Center Officers

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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.

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You already have everything you need.
You come fully equipped. Everything you

SANGHA NOTES

Jeff Graef and **Keith Hale** were lay-ordained at NZC this past February. Jeff's dharma name is **Zengan** (Zen Rock) and Keith's is **Zenshin** (Zen Heart). **Congratulations** to both of you on passing this practice milestone!

Rev. Kyoki Roberts has begun preparation for dharma transmission with **Nonin** by starting to sew her robes. The dharma transmission process should be completed in about a year. She will be the first priest ordained by Nonin to complete this process. **Congratulations** to her!

Shindo Mike Gillespie will be once again returning from Washington state to teach the Fall semester at UNO. This year, he'll be living at the temple. We **welcome him back** and look forward to practicing with him again.



Keith and Jeff during Lay Ordination

SUTRA BOOKS FOR SALE — Our new sixty-one page sutra books are now in use and are also for sale at the temple. The price is fifteen dollars. They contain the new translations Nonin worked on with the Soto Zen Translation Committee and all other sutras we use here at NZC.

Please note our new e-mail address: heartland@prairiewindzen.org. Also note our new website address: www.prairiewindzen.org. Once again, many thanks to webmaster **Tessho Mike Delia** for his ongoing work on the website.

Rosen Julie Garside is moving to the Kansas City area with her family and has resigned from our **Board of Directors**. We thank her for her service and wish her well!

Many thanks also to **Zengan Jeff Graeff** for spearheading the downstairs bathroom remodeling and to him, **Joe Marshall**, and **Jisen Caryl Dumaine** for all their hard work. Thanks also to **Nonin** for his work on the taping and painting. The project should be finished sometime in June.

SESSHIN

There will be one sesshin at NZC this Summer, a **Two-day sesshin on June 10th and 11th**. Our regular fees will apply: \$40 per day for non-members and \$30 for members. Lower rates may be arranged for those with limited income. **Please call 551-9035 to register and for further information.**

ANNUAL SANGHA PICNIC

Our Annual Sangha Picnic will be held on **Sunday, June 25th**. All are welcome! Our regular morning schedule will be in effect that day, early sitting and service, 9 a.m. sitting and dharma talk. **The party will be from 11:00 a.m. to 3:00 p.m., with pot-luck lunch @ noon.**

NZC will provide beverages. Please join us, and bring the kids. We also invite people from the neighborhood, so this is a good time to meet them. **If the weather's bad, we'll do it inside.**

OTHER SUMMER EVENTS

Jun 4	World Peace Ceremony
	Group Discussion
every Wed	Ryaku Fusatsu
Jul 2	World Peace Ceremony
	Group Discussion
19	Ryaku Fusatsu
Aug 6	World Peace Ceremony
	Group Discussion
16	Ryaku Fusatsu



Deep Spring Temple

from page 1

Suitable places are hard to find, and Kyoki had looked for six months before she found an affordable place where she could live and the young, growing Pittsburgh sangha could gather. The thought of losing it was not pleasant. For some reason, I couldn't share Kyoki's confidence that the owner would do the right thing and honor the verbal agreement he had made.

That evening during zazen, I sat with worry churning in my stomach and that night, slept restlessly.

The next day, Kyoki and I drove into the city -- she confident, me worried -- to buy groceries and have lunch at the Food Co-op. After lunch, she called the realtor, who informed her that the owner refused to meet with her and that her only alternative was to make another offer. The realtor would then forward it to the owner, who would sell to the highest bidder.

Now, we were both far beyond worry. Kyoki was shocked, hurt, and angry. The owner was not someone she had met only once or twice and had sent a check to every month. This was a person who had talked to her about his problems over a cup of tea and shared with her his experiences living in the house for twenty years and raising his daughter there. She also had a similar relationship with the realtor, who even came to the special service we had a year ago when we began using the space as a temple. She felt betrayed by them both. As for me, the worried fluttering in my stomach was replaced by a fiery knot of anger in my chest. How dare they treat Kyoki this way?

We left the Co-op and drove downtown to the owner's place of business, where Kyoki hoped that she could speak with him directly. We couldn't find a parking place, so I took the wheel and drove around the block while Kyoki went into the building. When I got back, she hopped into the car and told me that the people in the front of the store said he wasn't there.

She suspected that this wasn't true, so we drove around and found a phone booth. She called and was told he was "not available."

We then drove back out of town to meet with the realtor. It was not pleasant. He tried to justify everything that had happened as legitimate business practices. Although the owner's behavior, and the realtor's, was highly unethical, there was nothing that could be done, because there was no signed agreement. Kyoki told the realtor how she felt about the whole matter and refused to participate in a bidding war. I said a few words about ethics, and we left. Later that afternoon, the owner sold the property to the other person.

Kyoki's rental lease stipulates that if the property were sold, she has to vacate within sixty days, so, as of July 3rd, she and the Pittsburgh sangha no longer have a place.

It's easy to see the dharma working here and look at it philosophically as one more lesson in impermanence, one more vivid notice that no matter what it is, a building, a relationship, a spouse, a pet, or your life, it can fade away in one afternoon, or disappear in an instant. Although Kyoki and I both intimately know this and try to live our lives accordingly as Buddhist priests, it was quite a time emotionally for us, and at such times, philosophy goes on the back burner, for those emotions need to be acknowledged and lived through. Clearly, the only thing to do is accept and fully grieve any loss, so it can then be let it go. Life, then, continues. But this can not always be accomplished in a short time, especially when you've been treated so badly and when you know that another suitable place will not be easily found.

The above events all happened on a Wednesday. For the next three days, Kyoki and I explored our options. We talked about how we were feeling and

LINCOLN ZEN GROUP

A group affiliated with NZC meets weekly on **Sunday evenings, 7:00 p.m.** at the **Lincoln Women's Club, 407 South 14th St.** Zazen instruction is available for newcomers. For further information, call **Kido Albert Lickei** at **(402) 466-7597** (e-mail: Albert.Lickei@alltel.com) or **Seishin Larry Pelter** at **(402) 483-1755** (e-mail: lpelter@alltel.net).

LAKE SUPERIOR ZENDO

Lake Superior Zendo is located at **407 E. Arch St. in Marquette, Michigan.** It is affiliated with NZC and offers daily sitting, special ceremonies, and retreats. Zazen Instruction is available for newcomers. Call **Rev. Tesshin Paul Lehmborg, OPW** at **(906) 226-6407** (e-mail: plehmbor@nmu.edu) for information.

ZEN CENTER OF PITTSBURGH

Zen Center of Pittsburgh's mailing address is: **Barberry Road, Sewickley, PA 15143.** It is affiliated with NZC and offers daily sitting, classes, special ceremonies, and retreats. Zazen Instruction is available. For information, contact **Rev. Kyoki Roberts, OPW** at **(412) 741-1262** (e-mail: kyoki@prairiewindzen.org).

about what kind of place she envisioned. We drove around the area looking at places for sale, visited realtors, and

Deep Spring Temple

from page 5

tromped through woody areas looking at parcels of land. Looking for a new place gradually eased the pain of losing the old, for we found many nice spots. We began to realize how many opportunities were out there, and although sadness kept coming up, and worry over how little time she had, they were mitigated by the fun of planning and by the adventure of exploration.

Throughout these days, I was once again struck by how important it is to acknowledge all the ups and downs of the mind and live them through -- but not get stuck in them. This is the one of the lessons we learn through zazen and one of the major points we stress when giving zazen instruction. We tell new students and remind older ones to allow thoughts to come without suppressing them and allow them to go without clinging to

As the world Honored One was walking with the congregation, he pointed to the ground with his finger and said, "This spot is good to build a sanctuary." Indra, Emperor of the gods, took a blade of grass, stuck it in the ground, and said, "The sanctuary is built."

them. Otherwise, we get stuck and cannot flow with life.

This can not only be counter-productive but sometimes dangerous. I remember an episode of a popular 1970's television show called *Emergency* that has stuck in my mind all these years. The show centered on a group of paramedics and their day-to-day adventures, and the episode concerned a young boy who was stuck on a cliff he'd been climbing. He couldn't move up or down, so a paramedic was lowered by helicopter to the ledge the boy was trapped on. As the paramedic was strapping the boy into the harness by which they'd both be lifted off

the cliff by the helicopter, the boy said, "I'm really scared." The paramedic replied, "I am too, son, but we can't let fear keep us from doing what we have to do."

On each of the days we drove around looking for places, we returned to the temple for evening zazen. When sangha members arrived, we told them what had happened, and each person offered support in many different ways. Kyoki will be in Omaha for the entire month of June to participate in our annual Prairie Wind retreat, so she has very little time to engineer a move. Sangha members offered to keep Sunday morning practice going while she's away, look for places for the group to meet during this transition period, and pack up the zendo while she's gone. One sangha member said, "We'll help you move when you get

back. We'll get ten people together, and it'll be no problem."

This kind of working together is what sangha is all about, and Kyoki and I were heartened by how the group was coming together. The word "religion" derives

from the Latin *religare*, which means to bind, or tie, together. The same verb is the root for the symbol of the Roman Legions, the bundle of sticks tied together by two cords wound around them. The meaning of this symbol is that alone, one stick is easily broken, but together, they can be very strong. This is what group religious practice accomplishes.

In the *Book of Serenity*, an ancient collection of teaching stories important to Soto Zen, this koan appears:

As the World Honored One [Buddha] was walking with the congregation, he pointed to the ground with his finger

and said, "This spot is good to build a sanctuary." Indra, Emperor of the gods, took a blade of grass, stuck it in the ground, and said, "The sanctuary is built."

As I mentioned earlier, the practice of Zen is not dependent on any place. Zen practice means being awake *here* and *now* and enlightenment means seeing into the reality of this moment *as it is*. The introduction to the above story asks: "Who is this person who can be master in any place and meet the source in everything?" My answer to that is, "you," or "me."

But one of the paradoxes involved in Zen practice is that although the above is true, the specific practice place, the temple, is very important. The underlying truth here is that the practice place is our practice home, where the sangha gathers, where we interact with a teacher and learn how to live an awakened life. But our *true* home is *our life*, which, of course, includes participation at the practice place but is not limited by it.

Building a practice place doesn't always go smoothly. As I went through the experiences in Pittsburgh with Kyoki, I remembered my early experiences in Omaha, and remembered the words of the old baseball player, Yogi Berra, who was reknowned for malapropisms. When confronted with a familiar situation, he said, "It's like déjà vu all over again." This is one of the feelings I had in Pittsburgh, for nine years ago, one of the reasons I decided to come to Omaha when the group here asked me to was that they had a place. One of the founders of the group, its most active member and *de facto* leader, built an addition onto his house with sangha help, which then served as a practice place. During the year I visited Omaha periodically before moving here, the sangha, with the owner's permission, decided to finish a room in the basement of this addition, in which I would live.

Deep Spring Temple

from page 6

As the months progressed, however, it became increasingly clear to me and to others in the sangha that the owner of the house didn't want me to live there. It also became clear that he would prefer to remain the leader of the group. But instead of saying so, he would continually put roadblocks in our path and refuse to go along with decisions made by the group, to which he was a party because he was a voting member. The situation continued to deteriorate until it totally came apart a month before I was supposed to move in. As I was driving down to Omaha for my last visit, he refused to accept and sign for a load of lumber we had ordered that we were going to use that weekend as framing for my living space in the basement.

So, we had a sangha meeting and decided that we had to leave the place. One of the members had a large house that he offered as a temporary solution. I would live on the third floor, which originally served as servants' quarters, and we would set up a zendo in the basement. We packed up the cushions and all other sangha property that weekend and moved them to a room in the basement of the new place.

Ironically, Kyoki was a member of the Omaha sangha at the time and was practicing as my student and living at the same monastery I was living at in Minnesota. She had driven down to Omaha with me for this last visit and participated in the decision to move out of the practice place there. We drove back to the monastery together feeling the same way we were to feel in Pittsburgh nine years later! We moved to Omaha the next month and established Heartland Temple in the new place. We were there for nine months, until we purchased the house on Lafayette Avenue, where we've been for the past eight years, and where I still live.

Kyoki and the Pittsburgh sangha will find another place. They may need to find temporary quarters until they find a permanent place, but when they do, it will be more suitable than the place they lost, and good things will happen. Kyoki is committed to living in the area and

physical space, but ultimately wherever the sangha gathers and individual members practice, was named Deep Spring Temple. This was Kyoki's choice.

My teacher, Dainin Katagiri, was fond of saying that Zen practice is like digging a well. If you continue to practice and dig into your life, sooner or later, the water of understanding will come gushing forth. This is our practice and is the ultimate meaning of Deep Spring.

I was fortunate to be in Pittsburgh during this difficult few days. I was able to offer Kyoki my support and re-learn some valuable lessons, most especially the importance of letting go and the dual nature of the temple. I was able to practice with the sangha there and experience their pulling together. I also got to see a major portion of typical Western Pennsylvania topography while driving from one end of the hills north of Pittsburgh to the other! There are some beautiful places there. I'm sure Kyoki and the sangha will find one suitable for building a temple.

***Looking for serenity
you have come
to the monastery***

***Looking for serenity
I am leaving
the monastery***

Kwatz!

Stop running about seeking!

***The dusty affairs of the world
fill the day
fill the night***

***Soen Nakagawa
from Endless Vow***

establishing Soto Zen practice there. Sangha members are committed to the practice and to Kyoki as their teacher. I'm confident that things will work out.

On the Sunday after the upheaval, we didn't do the temple opening ceremony as we had planned. We named the temple, which would have been part of that ceremony, and devoted our energy to evoking the mind of compassion for all involved in the difficulties during the week. The temple, which is not merely a



Why Seek Liberation?

from page 3

need to fully understand human life – to not be confused, to not be frightened, to not long for things, to not suffer – is already yours right now.

Yet we persist in thinking that we're lacking in some vital way, especially regarding enlightenment. And we get the idea that if we practice hard for a long time, then, maybe, we can become buddhas.

But Reality doesn't work that way. How can we gain something we already have, even if we practice meditation for eons? It's like wanting to be in America while you are living in Minneapolis.

We need to understand that the ancient meditator this fellow was asking about wasn't real. The questioner imagined him to be a person who was lacking in some way. But no such person actually exists.

The fact is, no one who lives and walks among us lacks the ability to be awake, to be fully human, to realize the nature of Reality.

We spend our time caught up in thought, dividing everything off, separating ourselves out from the rest of Reality – and then we think we lack something, and have to get it to fill that lack. We have to realize that this is what we do.

There's another Zen story about a different fellow who came to a Zen master seeking freedom of mind. The master asked him, "Who binds you?"

The man answered, "No one binds me."

"Then why seek liberation?"

We have the chronic habit of going through life looking for something. We even read articles like this one because we're trying to find something. But why seek something that's staring you in the face?

Zen teaching and meditation are not about finding or attaining anything. They're about noticing what our actual situation is. And your actual situation is that you're not lacking a thing.

All you have to do is just realize what is going on. *This* is what meditation is about – the practice of awareness, awareness of what you actually are – just *this* and nothing more.

All you have to do is just realize what is going on. *This* is what meditation is about — the practice of awareness, awareness of what you actually are — just *this* and nothing more.

The world isn't any way in particular, but it's always *thus*. Moment after moment, it is always vibrant, Real, and unpredictable. All we have to do is *see* how it is – that it's just *this*; whereas the life we're imagining is something dead.

No matter how long or hard you try, you cannot become a buddha, simply because that kind of buddha is just an idea. And while you're caught up in that idea, you ignore or deny what you're actually seeking – the clear and obvious Truth of this very moment.

A buddha is someone who is aware of their own delusion.

This is what they're enlightened about. We may think they have some special insight into this matter – but actually they merely *see* how we play the game. They *see* how we're duped into it. And they *see* how painful it is to play the game without realizing what we're doing.

Zen practice is about acquainting ourselves on a daily basis with how quickly we're tricked, how easily we're

sucked into our own ideas of reality, and how tightly we're bound up in our petty likes and dislikes, our fears and prejudices – in short, *dukkha*.

Nevertheless, we're *here*. We can't help but be *here*. In Reality, you are Buddha. Already. *This* is going on. We only miss it because we always make something of it. We make something of what is nothing in particular.

Look very carefully. Look beneath the layers of your conceptual mind. Whatever you think, it's delusion. Whatever you make of it, that's not what's happening. Eventually you'll notice.

What *is* actually happening? *Just see it.*

There's nothing to say, but you can *see* it. This is realizing Buddha.

Steve Hagen is a Zen priest, a long-time teacher of Buddhism, and the author of How the World Can Be the Way It Is and Buddhism Plain and Simple. For fifteen years he studied with Zen Master Dainin Katagiri, from whom he received Dharma Transmission (endorsement to teach) in 1989. Steve lives in Minneapolis and teaches at Dharma Field Meditation and Learning Center.



Calligraphy For Sale

Nonin's calligraphy is now for sale.

All are originals signed and stamped by him and are written on high quality paper, either watercolor or printmaking paper or archival matboard.

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

The calligraphy can be viewed and purchased through our website, at www.prairiewindzen.org.

If you are interested and do not have Internet access, write or call us at **Nebraska Zen Center, 3625 Lafayette Ave, Omaha, NE 68131-1363. Tel: (402) 551-9035.** We'll send you a brochure.

From the editor:

We **always** need material. Send us articles, drawings, poems, photos, cartoons, letters, etc. The deadline for publication in our Fall issue is August **15th**.

NZC's Website Address is:
www.prairiewindzen.org

Our E-mail address is:
heartland@prairiewindzen.org

ZEN MEDITATION WORKSHOP

A **two-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.

In the **Old Market**, at the **Center for Healing Arts**, 1216 Howard Street, Omaha, NE 68102

On **Saturday, July 22nd**, from **10:00 a. m. till noon**
Cost: \$15

For further information, or to register, contact either the **Center for Healing Arts** or **Nebraska Zen Center, 3625 Lafayette Ave, Omaha, NE 68131-1363, (402) 551-9035, heartland@prairiewindzen.org**

WEEKLY ZENDO SCHEDULE

Morning

Tuesday — Sunday

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

7:00 - 7:30 — Service

7:30 - 7:45 — Cleaning

Sunday Only

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

7:00 - 8:30 — Zazen Instruction
(by appointment; call 551-9035)

Friday

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

We are closed on Monday

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