



Prairie Wind

Volume 13, Issue 2

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Zen Center of Pittsburgh/Deep Spring Temple

Summer 2004

SPIRITUAL SECURITY

by Nonin Chowaney

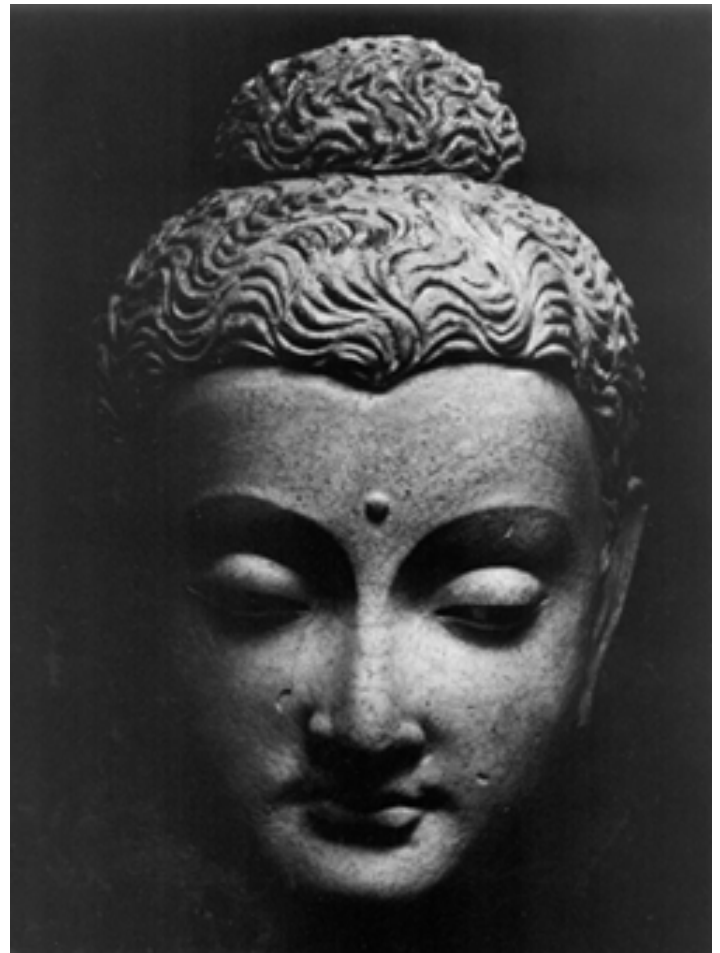
The German poet Rainer Maria Rilke is a favorite of mine. One poem of his that I especially like is the following:

Moving Forward

*The deep parts of my life pour onward,
as if the river shores were opening out.
It seems that things are more like me now,
That I can see farther into paintings.
I feel closer to what language can't reach.
With my senses, as with birds, I climb
into the windy heaven, out of the oak.
And in the ponds broken off from the sky
my feeling sinks, as if standing on fishes.*

trans. Robert Bly

I like this poem because Rilke captures a depth of experience that is striking and rarely felt. Human life is very deep, but usually, we are not grounded in that depth. We live on the surface, in the never-ending ups and downs of life, like a cork bobbing on the water's surface, buffeted by the waves of daily events.



Buddha — Afghanistan

And then, we suffer. Without some realized connection with the deep boundlessness of our lives, we are unrooted, fragmented, and insecurity reigns. We have no peace.

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SUTRA ON LOVING KINDNESS

This is what should be done by one who is skilled in goodness and who knows the path of peace:

*Let them be able and upright,
Straightforward and gentle in speech,
Humble and not conceited,
Contented and easily satisfied,
Unburdened with duties and frugal in their ways,
Peaceful and calm, and wise and skillful,
Not proud and demanding in nature.*

*Let them not do the slightest thing
That the wise would later reprove,
And let them wish: In gladness and in safety
May all beings be at ease.
Whatever living beings there may be,
Whether they are weak or strong, omitting none,
The great or the mighty, medium, short, or small,
The seen and the unseen,
Those living near and far away,
Those born and to-be-born,
May all beings be at ease.*

*Let none deceive another,
Or despise any being in any state.
Let none through anger or ill-will
wish harm upon another.*

*Even as a mother protects with her life
Her child, her only child,
So with a boundless heart
Should one cherish all beings,
Radiating kindness over the entire world,
Spreading upwards to the skies,
And downwards to the depths,
Outwards and unbounded,
Freed from hatred and ill-will.*

*Whether standing or walking, seated or lying down,
Free and clear,
One should sustain this recollection.*



COMPLETE

by Judy Roitman, JDPSN

As I write this, it is a month before the day we celebrate Buddha's enlightenment. Also, my mother-in-law is dying.

Many of us have sat with dying friends and family. At times, it can seem unbearable, for they are suffering so much. Their minds might be gone; their bodies might be bloated or emaciated; they might be comatose; their movements might be uncontrollable. They are often in pain.

It is difficult to witness this, especially in someone we love. But if you sit with them long enough, you begin to accept what is happening for what it is. You accept their suffering for what it is. You accept your grief for what it is. You don't pretend to be happy. You don't pretend they are at peace if they're not. You just sit there with the person, attentive to what is possible – maybe a chip of ice might help, maybe a cool cloth on the forehead, maybe holding a hand or stroking and arm, maybe a few words, even if they are unconscious.

Buddha was driven to hard practice because he wanted to understand life and death; he wanted to understand the causes of suffering. After many years of very strict practice – so strict he almost died – he vowed to sit under the bodhi tree until he completely understood this world. He sat for a long time. Then, one morning, he glanced up and saw the morning star. He woke up. In that moment, he understood. He became truly free.

In that moment of freedom, he spontaneously said, "How wonderful! Each thing in itself is already perfectly complete." He didn't say it was good or bad or beautiful or ugly. He just said that it was complete.

Each thing in itself – sickness, health, like, dislike, time, space, grief, joy, what you were doing five minutes ago, and what you are doing now – is already perfectly complete.

A long time ago, I sat in Berkeley when the Kwan Um sangha there was just being born. There was a wonderful woman named Jo, an old woman with very bad arthritis who would come up from Carmel, or maybe it was Monterey, to sit retreats with us. As those of us who have sat retreats know, they are physically very grueling. Sitting still is surprisingly hard and painful work, even for young people whose bodies are healthy. For an old woman with bad arthritis it is very difficult indeed. Jo's pain was nearly constant, and at times, she was so overwhelmed that she had to leave the dharma room. But, she'd be back at the next sitting, trying hard.

One day she asked Zen Master Seung Sahn, who was leading the retreat, about her pain. She asked if he had any suggestions for alleviating both her physical suffering and the mental suffering that came with it. He leaned forward and with great kindness, said, "Pain is pain."

I was young at the time, and I thought: "Aha! Pain is pain; we don't have to suffer just because we are in pain. I wanted, like so many people – maybe even like the young Gautama Siddhartha – to lead a life whose only emotions were happiness and joy, to lead a life without pain and suffering.

But now I am older, and I think that Zen Master Seung Sahn meant just what Buddha said when he woke up, that each thing is exactly what it is. Grief is just grief; pain is just pain; happiness is just happiness; serenity is just serenity. Each thing rises and falls. Each moment transforms into the next. The universe, along with each thing in it, is already perfectly complete.

Judy Roitman is Guiding Teacher at Kansas Zen Center in Lawrence, Kansas.

Nebraska Zen Center Officers

Ryoshin Joe Marshall	President
Hal Holoun	Vice-President
Noshin Marcia Prideaux	Secretary
Chuko Jean Bailey	Treasurer
Zenshin Keith Hale	Board Member
Koken Greg Petitto	Board Member
Randy Putnam	Board Member
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Rev. Nonin Chowaney, OPW Abbot



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

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

KZC is affiliated with the Kwan Um School of Zen founded by the Korean Master Seung Sahn. The following article first appeared in *South Wind*, the newsletter of KZC. It is reprinted here by permission.

NEBRASKA ZEN CENTER — SANGHA NOTES

We have **begun the process** by which we will **raise money** to build a new addition to Heartland Temple by forming a **Fundraising Committee** that currently consists of **Nonin, Zenshin Keith Hale, and Randy Putnam**. We plan on adding one or two more people soon. The committee is currently discussing fundraising options. An **architect's rendering** of the addition appears on **page 10** of this issue of *Prairie Wind*, along with a floor plan.

Doug Dittman and **Bob Schenck** completed **Lay Initiation** at Nebraska Zen Center / Heartland Temple in March. Doug's dharma name is **Kanho** (Complete Letting Go) and Bob's is **Koshin** (Expansive Mind). **Congratulations to you both!**

The annual **Prairie Wind Retreat** in June will be held at **Deep Spring Temple** near Pittsburgh again this year, so **Nonin** will be gone for the entire month. We will, however, be maintaining our regular schedule (printed on **page 12**) with two exceptions: there will be **no early (6:00 am) sitting on Saturdays and Sundays**. Sunday dharma talks will be given by students on the dates specified in the box on the



Doug, Nonin, and Bob after the Lay Initiation Ceremony

Long-term board member and NZC Treasurer **Kido Albert Lickei** has moved to Arizona and has resigned from the board. Our **deepest thanks** go to him for all he's done for the sangha over the years. Albert completed re-vamped and updated our financial software many years ago, and our finances and record-keeping have been in good shape ever since. **We wish him the best.**

Many thanks to **Rev. Kyoki Roberts** for coming from Pittsburgh and leading a **Communication Workshop** at the temple, to **Dallas Marshall** for **Lay Initiation photos**, to **Joe Marshall** for organizing the **sangha trip** to the Nelson -Atkins museum in Kansas City, and to the **too-numerous to mention sangha members** who participated in the **Spring lawn and garden cleanup** and the **basement clean-up**.

SESSHIN

There will be no sesshins at NZC this Summer. Our usual Two-day Sesshin in June will be held at Deep Spring Temple, near Pittsburgh on June 5th and 6th, as part of our annual month-long *Prairie Wind* Retreat. Contact Deep Spring Temple for details. Their addresses and phone number are at the **bottom of page 5**.

JUNE STUDENT TALKS

On **June 6th**, we'll have **World Peace Ceremony** and monthly **Group Discussion**. During the **rest of June**, Sunday morning **dharma talks** will be given by **students** on the **13th, 20th, and 27th**. Students will focus on what brought them to Zen practice, what their joys and difficulties have been, and what has kept them at it over time.

SANGHA PICNIC

Our **Annual Sangha Picnic**, in the form of a **Pot-luck Vegetarian Barbecue**, will be held on **Saturday, July 17th at 6:00 pm**. **All are welcome**. The temple will provide veggie burgers and brats, rolls, and beverages. Side dishes, such as salads, beans, etc., are most welcome.

Please join us, and bring the kids. If the weather's bad, we'll do it inside.

OTHER SUMMER EVENTS

Jun 2	Ryaku Fusatsu
6	World Peace Ceremony Group Discussion
Jul 4	World Peace Ceremony Group Discussion
7	Ryaku Fusatsu
Aug 1	World Peace Ceremony Group Discussion
4	Ryaku Fusatsu

ZEN CENTER OF PITTSBURGH – SANGHA NOTES

ZCP SPRING EVENTS

JUNE

- 1 — June Practice Period Begins.***
Tues. am at the Mattress Factory will continue; dharma classes will be on Tues (w/Nonin) and Fri (w/Kyoki) after pm zazen; Ryaku Fusatsu every Wed pm.

4-6 — Sesshin***

11 — Intro to Zen (6 pm)

JULY

Modified Schedule except for Sunday
(During the week, please call ahead)

2 — Intro to Zen (6 pm)

4 — World Peace Ceremony

20 — Ikko Narasaki's Memorial Day

30 — Intro to Zen (6 pm)

AUGUST

1 — World Peace Ceremony

6-8 — Sesshin ***

20 — Intro to Zen (6 pm)

*after evening zazen

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

***Please Register for this event

Our biggest event of the year was the **Lay Ordination** of six of our members. **Gary Crouth, John DiGilio, Mimi Jong, Doug Gouge, Eden McNutt,** and **John Ott** received the Sixteen Bodhisattva Precepts, a Buddhist name, and a rakusu (small Buddhist robe) on April 18th in front of family and friends. Gary's new name is **Shogen** (Illuminate Source); John D's is **Seijin** (Vow Benevolence); Mimi's is **Liaoran** (Understand Correct); Doug's is **Taikan** (Truth Insight); Eden's is **Do'on** (Way Voice), and John O's is **Ryushin** (Dragon Heart). All six wish to **express their gratitude** for all the help they received with sewing and food and with the ceremony. **We wish them all well with their practice!**

On May 8th, we had a **garage sale** with donations filling two garages. **Many thanks** to all the supporters, donors, and workers, and **special thanks** to event coordinator **Ryushin John Ott**.



Mimi, Eden, John O, Kyoki, Doug, Gary, and John D after the Ceremony

We are preparing for practitioners to arrive for the annual **June Prairie Wind Practice Period**. If you would like more information or would to join us for all of the retreat or for just a few days, **call Kyoki or e-mail her**.

ZCP DAILY SCHEDULE

AM

Tuesday

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

Wednesday - Saturday

5:30 a.m. - Zazen

6:45 a.m. - Morning Service

PM

Tuesday - Friday

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

Sunday

10:00 a.m. - Zazen

10:40 a.m. - Work Practice

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

12:30 p.m. - Lunch

Closed Mondays



Spiritual Security

from page 1

So, we strive for security, but we mistakenly seek it in fame, money, status, love, sense pleasure, family, and career. All of these are fleeting, however; everything is impermanent, so this doesn't work, and we are eventually left empty and unfulfilled.

True security can only be found by living deeply connected with things as they are, by grounding ourselves in the transience of life as-it-is and living the day-to-day ups and downs connected with the deeper parts of our life. When we do, we find ourselves supported by all beings, by the whole universe; we find ourselves an integral part of the endless ebb and flow of life and are at home there. This is called "spiritual security," and it is the only real security possible.

How do we find spiritual security? It is possible to find stability and security in a constantly changing universe but only if we give ourselves fully to the process. In our practice, this process is zazen. In zazen, we sit right in the middle of constant change and at the same time root ourselves in the deeper parts of our life.

In "verses on the faith mind," Zen master Seng Ts'an says:

The utmost way is not difficult
for those who have no preferences.
When love and hate are both absent
Everything becomes clear and undis-
guised.

Make the smallest distinction, however,
and heaven and earth are set infinitely
apart.

If you wish to see the truth,
then hold no opinions for or against
anything.

To set up what you like against what you
dislike
is a disease of the mind.

The word "disease" means negation of ease (dis-ease). When ease of mind is negated, insecurity reigns. To cultivate security, cultivate ease. According to Seng Ts'an, ease is cultivated by having no preferences, by accepting life as it is, by

holding no opinions for or against anything.

This doesn't mean not forming opinions or preferences but learning to let them go, not *holding* them. We do this by allowing them to come up without suppressing them and then letting them go after acknowledging them. This is non-attachment, the third of the four noble truths, which is Buddha's core teaching on how to eliminate suffering, or "dis-ease." If we can end dis-ease, Buddha found, we can live our lives securely, at peace with ourselves as human beings.

There are many examples in ancient Zen literature of people who have liberated themselves from dis-ease and who exhibit incredible levels of "spiritual security." One is the Zen master whose village was in the path of a conquering army led by a particularly fierce general. This general was so feared that to escape his wrath, all the villagers left as soon as they heard he was coming, all except the Zen master, who calmly went about his business and was sweeping the walk in front of the temple when the general and his army rode into town.

Seeing an empty town, with no one paying obeisance and showering him with gifts, the general became quite angry, and when he spied the Zen master sweeping the walk with his back turned, he lost control of himself. He jumped down from his horse, drew his sword, spun the master around, and shouted: "Don't you know that I am one who can run you through without batting an eye!"

The master calmly looked at him and replied, "Don't you know that I am one who can be *run through* without batting an eye?" The general was completely taken aback. He had never been responded to like this before. He realized he was beaten, so he sheathed his sword, bowed, and left.

Now this is true security. It stems from the ultimate letting go: letting go of the body itself. Of course, not many of us

LINCOLN ZEN GROUP

A group affiliated with NZC meets in Lincoln weekly on **Thursday evenings at 7:00 pm** at the **Unitarian Universalist Church, 6300 A St.** For further information, e-mail or call **Seishin Larry Pelter** at **lpelter@alltel.net** (402-483-1755) or **Koken Greg Petitto** at **gppetitto@hotmail.com** (402-477-0558). Zazen Instruction is available for newcomers if arranged in advance.

WHITE LOTUS SANGHA

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

are able to exhibit this depth of spiritual security, but an example like this shows us what is possible for a person to accomplish through spiritual training. If it is possible for one person to be this secure, then it is possible for all of us.

This was Buddha's teaching, which was given by example. He was not a supernatural being, or a god. He was a person like you and me, a remarkable person, to be sure, like the master in the story above, but a person nonetheless. Such people exemplify what is possible spiritually through great effort. Buddha's example is that a person can become Buddha, actually already *is* Buddha, and

Spiritual Security

from page 6

through proper effort, can realize their Buddhahood. Realization means awakening to your true nature, which is also the nature of the universe, and living secure and content with this understanding.

Another example of great accomplishment resulting in deep spiritual security is the fourth Zen ancestor in China, Tao Hsin. He was the first Chinese Zen master to become famous and attract a large following. Tao Hsin lived high in the mountains, but his fame spread until it reached the emperor, who wanted him to come to the capital, accept an appointment as national teacher, and live and teach there. The emperor sent a message to Tao Hsin inviting him to do so, but Tao Hsin respectfully refused, saying that he preferred to live and teach quietly in the mountains.

The emperor was not pleased with Tao Hsin's reply. He was not used to having a summons refused. He told the messenger to return to Tao Hsin and bring him to the capitol. If he refused, the messenger was told to bring his head!

When Tao Hsin refused the emperor's request a second time, the messenger told him what the emperor had said. Tao Hsin then calmly lowered his head and said, "Take it."

The messenger was so taken aback by this that he couldn't do it. He went back to the emperor, who, after hearing what had happened, realized that he was dealing with someone he had better treat differently, so he spared his life and allowed him to continue teaching where he was.

Tao Hsin is an example of a person of great attainment, one whose mind is huge. Zen master Dogen speaks of this mind in the *Hokyo-ki*, where he says: "cultivate the mind that abides nowhere." The mind that abides nowhere functions everywhere and is open to all possibilities. It is vast; it excludes nothing; it reflects the ultimate reality of totally interpenetrated and interconnected life.

If we attach to anything -- that is, abide anywhere -- we cultivate insecurity and instability because nothing is permanent. Non-attachment is the lesson of zazen: when thoughts arise, we are taught to let them come and let them go. When consciousness arises that the present moment is not being attended to, that breath is not being followed, the instruction is: drop everything and return to breath. In this way, we practice non-attachment. If we can do this, we constantly unstick ourselves, and by unsticking ourselves we accord with things-as-they-are -- fluid, constantly changing -- and make ourselves ready for anything, like Tao Hsin.

If we are not ready for anything, the results can be devastating. When I was young, there was a beautiful carousel in a park by a lake near my hometown. There were about forty gaily-painted horses on it; some moved up and down; some were stationary. On the inside wall of the building that housed the carousel, a long metal arm projected outward. It held metal rings that were fed out one at a time. The more adventurous of us would ride the outermost horses and try to grab the rings as we rode by.

Most of the rings were gray, made out of iron. But a few were brass, and these we treasured, because if we turned in a brass ring, we were entitled to a free ride. If we grabbed enough, we could ride all night. Occasionally, the feeding arm would jam, however, and the ring wouldn't disengage. If this happened and you didn't let go right away, you could get jerked off your horse. This happened to a friend of mine once. He fell, cracked his head on the floor, and ended up in the hospital!

This is the way life is. It spins and spins. Things appear one after another; thoughts, feelings, situations arise. We meet someone we like; we grab for them. They leave. If we can let go, we continue; if we can't let go, we get jerked off the horse, and life continues spinning as we hang there stuck or fall

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.

BUILDING THE PRACTICE

by *Zuiko Redding*

It's winter again, and it's snowy and cold in these rolling hills around Cedar Rapids. I hurry from one warm place to another bundled beyond recognition in coat, boots, scarf, hat, and gloves. In this season, I feel the remoteness of our center out here in the middle of America. As Zen practitioners, we are alone on this prairie like Native Americans and early European settlers, so if we want Zen practice, we must provide it ourselves, as those early people did with almost all their needs. We can't pick it up at the mall along with anew DVD player and some bananas from Brazil. We have to just build the practice ourselves with the same effort and wholeheartedness that we put into acquiring our building and creating our center.

We build the practice by coming to morning and evening sitting and to Sunday activities. We make sure our shoes are in order, take care of zazen, chant morning service, and clean the zendo. As we arrange the zafus and shovel the snow, we share our practice together, warm in the place we've built for ourselves and all beings.

We may not think we're doing anything special when we do this, but we are. We're building our own individual practice, and we are providing a strong foundation for the sangha's growth. We also become dharma friends for new people who come. Encouraged by our strong practice, they return to sit with us, become part of the sangha, and learn from us and with us. We may think that practicing to encourage others isn't important, but it is. We sit for many weeks with the other regulars, and our practice may become a little sloppy. Then, one day a new face is here. "Hello." We have a new friend, and we need to remember how to help them feel comfortable in the zendo.

To build our practice we have to become participants rather than consumers. "Becoming a participant" means knowing that this is our sangha and taking

ownership of it. It means not waiting to be told what to do but looking around, finding something that needs doing, and doing it. It means putting our ideas out there, making suggestions, taking charge. It means not thinking we don't have the skills or knowledge and standing on the sidelines but plunging in wholeheartedly.

Many people come to religious practice with the same attitude they bring to the local Wal-Mart. They expect everything to be arranged for their comfort and convenience, and they want to come, take what they want, pay as little as possible, and then leave. Religious life is not this way. It's like returning to your home and your family. It is built by our practice together, by our work both on ourselves and on our sangha. Together, we build a peaceful refuge for everyone.

Just as we're not always comfortable with family, we're not always comfortable at Zen Center. We may not relate well to everyone, or some of the zendo rituals may be inconvenient for us. However, just like with family, we can only build something together by actively working together. When we are able to set aside egoistic preferences and just work together with others, our own wisdom and compassion bloom.

When we have this attitude, we see the importance of even small things. We pay attention to our movements, to how we walk and sit, so others can follow us and feel at home, too. We get some flowers, come a few minutes early so we can put them in a vase, and then arrange them on the altar. These small acts build a strong and healthy practice for everyone.

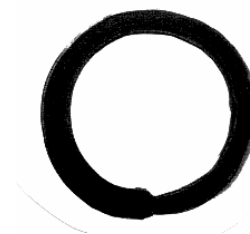
We are participating in building a new and vital practice out here on the prairie, and full participation is essential. We're not plugging into some huge, ongoing thing. We are building it ourselves for all beings, including ourselves. We have nothing to rely on but each other as we establish the Buddha's practice among

the corn and soybeans. This is a good place to start, though. The Buddha taught us to rely on nothing outside ourselves, and our work here gives a good deal of experience at that.

By relying on nothing, we settle into our own practice, the practice of putting aside our ideas and our desires for rewards and meeting reality with nothing in between. When we meet reality in this way, we work together naturally to provide a practice for everyone who comes. Taking care of the sangha is strengthening our own practice. The strength of our own practice in turn makes the sangha strong and firm.

We've done a fine job together so far in Cedar Rapids. Let's continue this effort together through the coming year and into the years to come.

Zuiko Redding is Resident Teacher at Cedar Rapids Zen Center in Cedar Rapids, Iowa. The above article first appeared in the CRZC newsletter and is reprinted here by permission.





Mindfulness

Calligraphy Pages Re-done!

Nonin's calligraphy pages on our website have been **completely re-done**. There are now **over fifty items for sale**, one and two-character pieces, longer phrases, and specialty items. All are **signed and stamped originals** and are written on high-quality paper, either Canson watercolor paper, Rives BFK, or archival matboard.

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

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

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

ZEN MEDITATION WORKSHOP

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

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

at **Nebraska Zen Center**

On **Saturday, July 24th**, from **10:00 am till 1:00 pm**

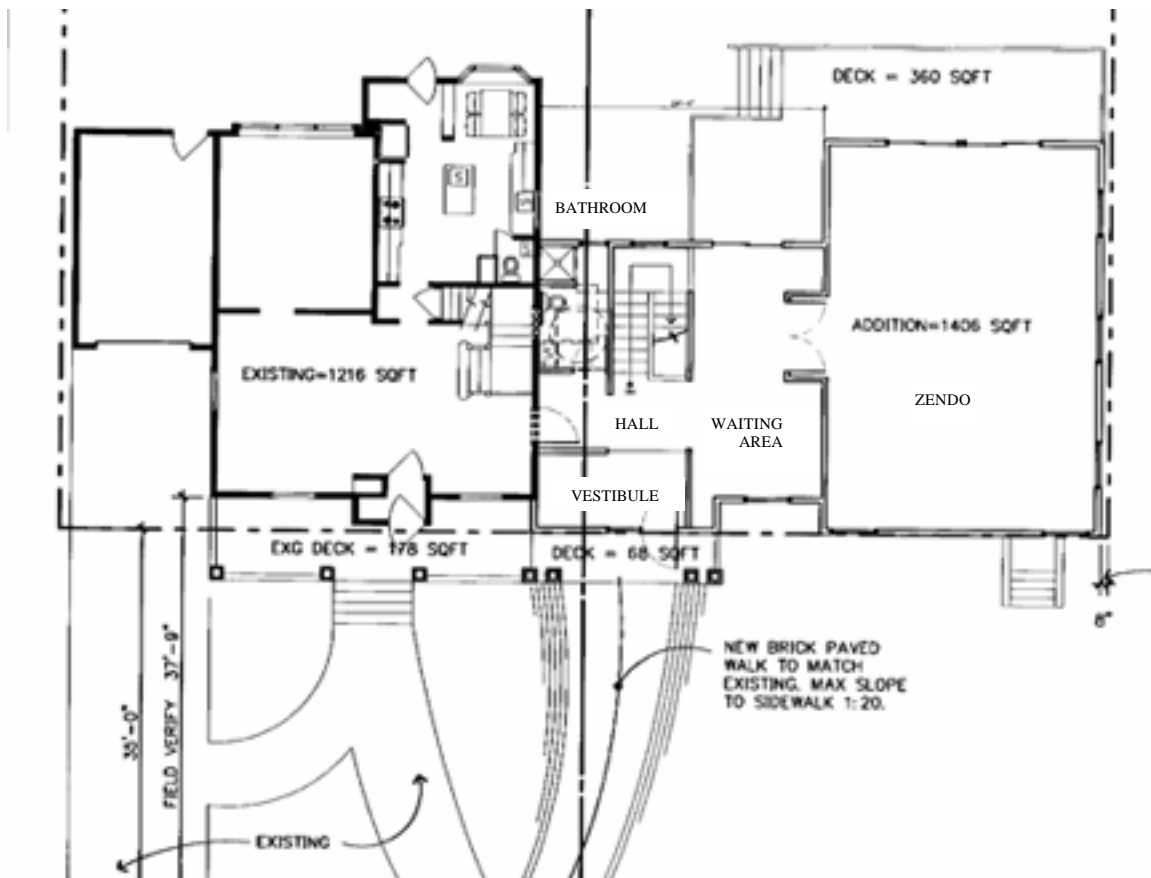
Cost: \$20

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



Architectural Rendering of the Proposed Addition to Heartland Temple

Computerized new addition rendering by John Knapp
 Current building digital photo and composite final photo by Randy Putnam



Floor Plan — Architect's Drawing by John Albers

SHY ABOUT COMING TO ZEN CENTER?

Maybe you came to Zazen Instruction once, but it's been a while and you've forgotten what you learned. Maybe you haven't come back because it would be too embarrassing to make mistakes in front of everyone, or maybe it was so different from what you're used to that you felt uncomfortable and awkward. Perhaps you don't feel you could sit for the length of time that we do. Maybe you came a few times a while ago but haven't been back since and would feel awkward. Maybe you felt uncomfortable during bowing and chanting services. All of the above reasons for not coming have been expressed by newcomers. They have also been felt by most of us when we first started coming!

If you'd like to sit with us, come on Sunday morning. We sit for twenty-five minutes, walk for ten, then sit for twenty-five minutes more. Then, we have a short chanting and bowing service. After that, there's either a dharma talk or group discussion, depending on the date. If you're absolutely new, come no later than 8:30 and someone will greet you and take you upstairs for zazen (sitting meditation) instruction. That takes about forty-five minutes. Then, you can come down and join us for the second zazen session, service, and either dharma talk or group discussion.

If you've been here before but it's been a while, you could either come at 8:30 and go through instruction again, or, if you feel you don't need it but would like just a little re-orientation, come a few minutes early and ask.

We are not a closed and insular group. We welcome you to come practice Zen Buddhism with us, no matter what your experience or lack of it.

Spiritual Security

from page 7

to the floor.

Underneath all of our ups and downs, our likes and dislikes, life is flowing, and sometimes, especially when we are involved in spiritual practice, we get a taste of this deeper life. We leave the zendo, get in the car, and are totally present and fully content in that presence, deeply connected. In the midst of all of this, we don't understand intellectually what is going on, and can never fully communicate the experience. All we know is immense peace, and profound rightness. This is spiritual security, and it is based on deep understanding.

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 1st**.

Websites for **Nebraska Zen Center** and **Zen Center of Pittsburgh** may be accessed 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

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