



Prairie Wind

Volume 10, Issue 4

Published by the Order of the Prairie Wind at Nebraska Zen Center/Heartland Temple

Winter 2001

THE STRUGGLE FOR PEACE

by Nonin Chowaney

September 11th was a day of deep emotional turmoil for most Americans, and I was no exception. The shock and horror I felt when I turned on the television after hearing about the attacks gave way to anger when I saw the video clips of people dancing in the streets of a village in Palestine. Then, anger gave way to deep sorrow when the reports of the suffering endured by the victims of the attacks and those close to them started coming in.

For me, the heavy turmoil continued for about a week. Whenever viewing the events on television got to be too much, I either went to the zendo to sit or to the Buddha Hall to offer incense and do some chanting. We did special memorial services for the victims every evening at the temple, along with health and well-being services for those wounded physically, spiritually, and emotionally on that horrible day. It soon became clear that we were also doing these services for ourselves.

The fallout from the September 11th events has now thrown the world into turmoil, and there is no end in sight. We are at war in Afghanistan; there is a constant armed military presence at our airports; we have become victims of biological terrorism and the threat of more of it.

The shock, anger, and sorrow I felt on September 11th have continued to resurface as the weeks go on. I get especially angry when I hear of how government and public health officials are worried that terrorist organizations may be planning to spread smallpox throughout the world. Health professionals have worked tirelessly for decades to eradicate smallpox, a particularly ugly and deadly disease. They have been so successful that it's no longer necessary to vaccinate for smallpox in most countries. Now there are people who want to undo Herculean public health efforts



Ancient Buddha Mind
Calligraphy by Nonin Chowaney



Not One Thing
Calligraphy by Nonin Chowaney

ON THE ACTIONS OF 9/11

by Alan Senauke, for the Buddhist Peace Fellowship

Our hearts are broken open by last week's terrible acts of violence in the United States. We offer our deepest condolences to families and friends of the thousands of innocent victims of the September 11 attacks. We can only condemn such acts that defy any sense of the sacredness of all human life. There is no justification for wanton killing. In our grief, fiery images of destruction are etched upon our minds. It seems to many of us that things will never be quite the same in this country. But here in the U.S. and around the world, things never really were as they seemed. The illusion of peace and the comforts of privilege are like a thin curtain, so easily torn. Now our leaders, elected or not, loudly beat the drums of war. It scares us. Our hope at Buddhist Peace Fellowship is that the leaders and people of our nation will pause to look deeply and think clearly before they step in time to this drumbeat.

In the tense moment between violent action and violent reaction we invoke several simple teachings of the Buddha. The first is that all beings are our family. Twenty-five hundred years ago the Buddha said "Hatred is never appeased by hatred in this world; by love alone is hatred appeased. This is an Eternal Law." (*The Dhammapada*, Verse 5). This same sentiment can be found in every great spiritual tradition. In the middle of the twentieth century Gandhi put it even more concisely, "An eye for eye only ends up making the whole world blind." The most painful thing about this teaching is that we need to hear it at all. If we are one family—victims, perpetrators, innocent, guilty—then each of us is potentially capable of terrible and noble action. We must first taste our fear and anger, without rashly retaliating and escalating the violence. This is very hard work and we need each other's help. Then let us seek what is noble and just in even the most damaged of us.

The second principle is that each effect has its web of causes and conditions. This

is the law of karma. Nations deny mutual causality by ascribing blame to others—terrorists, rogue nations, and so on. Singling out a particular enemy, we short-circuit the introspection necessary to see our own karmic responsibility for the terrible acts that have befallen us. We recreate ourselves as mirror images of those we think of as the enemy. I am not justifying their horrific acts in any way. But in the Middle East we have demonized peoples and an entire faith, Islam, for many generations. At the same time we have curried favor with corrupt regimes so we might suck the oil we desperately crave from their lands. In Israel and Palestine, the legacy of colonialism and our national guilt for inaction against the holocaust has till now only fed the flames of violence between peoples. Until we acknowledge the causes we bear responsibility for, in this case in the Middle East, last week's violence will make no more sense than an earthquake or cyclone, except that in its human origin it turns us toward rage and revenge. *The Holy Teaching of Vimalakirti* offers this teaching about the lives of Bodhisattvas, enlightening beings:

*In order to help the living beings,
They voluntarily descend into
The hells which are attached
To all the inconceivable buddha
fields.*

We are now in hell, and it seems we must go deeper. The events of September 11, their prelude and aftermath, are a rare and terrible gift in our hands, a broken heart. When our hearts are broken open we may find a moment of real opportunity. Only out of suffering comes understanding. Great suffering can turn to great compassion and beneficial action.

Nebraska Zen Center Officers

| | |
|----------------------|----------------|
| Ryoshin Joe Marshall | President |
| Taido Jon Kayne | Vice-President |
| Zengan Jeff Graef | Secretary |
| Kido Albert Lickei | Treasurer |
| Chuko Jean Bailey | Board Member |
| Jisen Caryl Dumaine | Board Member |
| Carolyn Hadsell | Board Member |
| Hoshu Jay Pashalek | Board Member |
| Heishin Ken McClure | Board Member |

Rev. Nonin Chowaney, OPW Abbot



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

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

© 2001 Nebraska Zen Center

We pray for the healing and turning of the perpetrators of these crimes whose

continued on page 9

NEBRASKA ZEN CENTER — SANGHA NOTES

ANNUAL FUNDRAISING BEGINS. By now, each of you should have received our **annual fundraising appeal.** We do a lot at NZC, and we do it with limited funds (Our 2000 budget was under \$35,000). **Please consider helping us with a donation.** We will be grateful for any support you can give. All donations to NZC are tax deductible.

Rohatsu sesshin, held between Dec. 28th and Jan 1st, commemorates Shakyamuni Buddha's enlightenment. All are encouraged to sit at least part of this sesshin if you can't do all of it. Please discuss with **Nonin** how you would like to participate.

NZC WILL BE CLOSED FROM TUESDAY, JANUARY 1ST THROUGH MONDAY, JANUARY 14TH. WE WILL OPEN TUESDAY, JANUARY 15TH WITH MORNING ZAZEN.

Our **Annual Sangha Meeting** will be held **Saturday, February 2nd at 10:00 a.m.** We will be replacing Board Members whose terms have expired and electing Officers for 2002. We will also be reviewing and finishing business from 2001. **All are invited and encouraged to attend.**



Sangha Members in the Kitchen

Shindo Mike Gillespie, who has been living at the temple while teaching the Fall Semester at University of Nebraska - Omaha, will be returning to Seattle in mid-December. Mike is retiring from the University, so this will be his last Fall with us. **We wish him well!**

Jisen Caryl Dumaine has resigned as **Board President**, and **Ryoshin Joe Marshall** will replace her. Caryl will remain on the Board, and **Taido Jon Kayne** will replace Joe as Vice-president. **Thanks to all for your service.** Thanks also to **Shindo Mike Gillespie, Marcia Prideaux, Mark Prideaux, and Greg Petitto** for Fall yard work. Also, **thanks to those who have been keeping up with their temple jobs** since last July: **Marcia Prideaux** for office work, **Jisen Caryl Dumaine** for flowers, **Doug Campbell** for zendo cleaning, **Mark Prideaux and Heishin Ken McClure** for yard work, **Adam Vavra** for audio taping, **Chuko Jean Bailey and Ryoshin Joe Marshall** for Ino work, **Kido Albert Lickei** for bookkeeping and other Treasurer work, and to **Greg Petitto** for cleaning and other temple work.

Special thanks go to **Ryoshin Joe Marshall** for his donation of a new memory chip for our computer and for the many other things he has quietly purchased for the temple over the past few months. **We appreciate his generosity.**

SESSHIN

There will be three sesshins at NZC this Winter, a **One-day sitting on Saturday, December 8th, Rohatsu sesshin from December 26th to 31st** and a **Two-day sesshin on February 16th and 17th.** Fees: \$30 per day for members; \$40 for non-members. Lower rates may be arranged for those with limited income. Please call (402) 551-9035 or e-mail heartland@prairiewindzen.org

RECEIVING THE PRECEPTS (LAY ORDINATION)

A **Precept Ceremony** signifying **Lay Ordination** will be offered at NZC next March. Anyone interested in participating should talk to **Nonin**. He suggests the following guidelines for considering this step: **a commitment to the sangha, a commitment to dharma study, and a commitment to study with a teacher.** Rakusu sewing begins **Sunday, January 27th.**

SPECIAL WINTER EVENTS

We are offering two classes this winter: an **Introductory Meditation Workshop** (details are in the enclosed flyer) beginning on **Thursday, January 31st** and a **Dharma Study Class** beginning **Saturday morning, February 23rd.** The Dharma Study class will run for four weeks and is free to NZC members. Others may attend for \$40.

OTHER WINTER EVENTS

| | |
|--------|------------------------------------------|
| Dec 2 | World Peace Ceremony Group Discussion |
| 5 | Ryaku Fusatsu |
| Jan 30 | Ryaku Fusatsu |
| Feb 3 | World Peace Ceremony Group Discussion |
| 27 | Ryaku Fusatsu |

ZEN CENTER OF PITTSBURGH – SANGHA NOTES

ZCP WINTER EVENTS

DECEMBER

24-26 — Closed

31 — New Year's Eve Celebration

JANUARY

1-5 — Closed

6 — World Peace Ceremony

12 — Sangha Meeting (future planning)

17, 24, 31, 2/7 — Intro to Zen (Special four-week course)

19 — Dainin Katagiri's Birthday*

26 — Zen Master Dogen's Birthday*

29 — Ryaku Fusatsu

FEBRUARY

2 — One-day Sitting

3 — World Peace Ceremony

15 — Buddha's Parinirvana*

26 — Ryaku Fusatsu

MARCH

1 — Dainin Katagiri's Memorial Day

3 — World Peace Ceremony

22-24 — Sesshin led by Nonin Chowaney

26 — Ryaku Fusatsu

*special morning service

It's been a busy Fall, and our first **Family Day** was our biggest event. Sangha members, family, and friends gathered at **Deep Spring Temple** for food, music, softball, and all day fun! **Religion Classes** from **Pitt, Indiana U,** and **Grove City** came to do retreats at the temple, and **Kyoki, Myoen Margaret Coghlan, Patricia Carpenter,** and **Dustin Misosky** continued to visit the Zen group at **Loretto Prison** monthly. **Kyoki** also spoke at the **Andy Warhol Museum, the ACLU, La Roche College,** and the **Theosophical Society.** **Rev. Nonin Chowaney Roshi** returned to lead a **Study Retreat** on the **Diamond Sutra,** and **Rev. Eido Espe** visited to attend the retreat and participate in our **Fall Sangha Meeting.**

All are welcome to join us for our **New Year's Eve Celebration.** We'll gather at **6 p.m.** for music and a pot-luck supper, and events will continue throughout the evening till past midnight. A schedule will be posted. **Join us at any time, and leave when you need to.**



Jizo Bodhisattva in the Front Garden

ZCP DAILY SCHEDULE

Monday - Zen Center Closed

Tuesday - Saturday Mornings

5:30 a.m. - Zazen

6:45 a.m. - Morning Service

Tuesday - Friday evenings

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

*Note: We no longer sit Saturday evenings.

Sunday

9:00 a.m. - Zazen Instruction

10:00 a.m. - Zazen

10:40 a.m. - Work Practice

11:30 a.m. - Service/Lecture

12:30 p.m. - Tea

LAY ORDINATION (Receiving the Precepts) — Lay Ordination will be offered at ZCP next June. Anyone practicing regularly for a least one year may participate. Those interested should speak with Kyoki. She suggests the following guidelines for considering this step: commitments to zazen, to dharma study, to the sangha, and to study with a teacher. Rakusu sewing will begin on April 6th.

Thanks to **Melodie Stewart** and **Jane Harter** for finishing the **new drapes** in the community area, a project started last year by **Cressida Magaro.** Cressida and her husband, **David Magaro,** have moved to Baltimore, MD. **We wish them well!** Thanks also to **Mark Shefsiek, Wiltrud Fassbinder, Scott Leonard,** and **Jane Harter** for gutter cleaning and other outside maintenance. **Jane** is also our **Children's Program** coordinator and is looking for ideas and help. Many thanks go to **Myoen Margaret Coghlan** for her immeasurable office work!

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

The Struggle for Peace

from page 1

spanning decades and re-inflict this disease on all of us. I am angered and sickened by this.

It's especially hard during times like these not to give in to anger and want to strike back in some way. It's also hard not to give in to the war fever rampant in America. It's clear to me that those responsible for the acts of terrorism that have victimized all of us should be rooted out and brought to justice. *How* to do this is not so clear. I'm a priest, not a politician or a policeman. I have no expertise in apprehending criminals or in creating foreign policy.

I do know, however, that meeting hatred with hatred only creates more hatred in an unending cycle. I also know that bombing innocent civilians only creates more terrorists that we will have to deal with in the future. I find myself praying for the innocent people of Afghanistan who are caught up in all the violence merely because they happen to be where they are in the same way I prayed for the innocent victims of the September 11th attacks and the anthrax attacks.

Mostly, however, I yearn for peace, and I know more than ever that the struggle for peace is an internal struggle. It begins and ends in our own hearts. It all comes down to how we act when we are thrown into emotional turmoil, what we do when we are attacked and fear and anger overwhelm us, and how we respond when we are overcome with sadness and grief. During times such as these, I look not only to the practice of zazen for the spiritual stability to deal with emotional turmoil but also to Buddhist scripture for solace and help.

There is an ancient story about Shakyamuni Buddha that has been a help to me in the past and that I've returned to recently. Dainin Katagiri tells this story in *Returning to Silence*:

There was once a time in India, long ago, when diplomatic relations were going well between the neighboring

countries of Magadha and Kapilavatthu, where Shakyamuni Buddha and his people, the Shakya clan, lived. In those days it was the custom for nobility to marry only nobility, so the king of Magadha asked the king of Kapilavatthu to send a princess to marry his son. The king of Kapilavatthu sent a woman to Magadha as he had promised, but rather than a woman of noble birth, he sent a housemaid. Not knowing this, the king of Magadha went ahead and celebrated the wedding. Later, when the prince took over his father's position and became king, someone told him of this scandal and he became very angry. He wanted to attack Kapilavatthu at any cost.

When the Shakya people realized that the king of Magadha was planning to attack them, they asked Shakyamuni Buddha to stop him and he accepted the task. Even though the Buddha was an expert in using weapons and was well trained in the arts of war, he didn't fight. Instead he tried to negotiate with the king in many ways. However, there was one person near the king who persistently encouraged him to fight and to destroy the Shakya clan. So the king couldn't hear the Buddha; the inside of his mind wouldn't stop burning and finally he decided to attack.

Shakyamuni Buddha knew the king and his army were coming, so he sat in zazen under a dead tree on the side of the road leading to Kapilavatthu. As the king traveled along this road with his army he saw Shakyamuni Buddha sitting under the dead tree. Since it was very hot, he couldn't understand why the Buddha was sitting under a dead tree; usually people sit under beautiful green trees. So the king asked, 'Why do you sit under the dead tree?' The Buddha calmly said to the king, 'I feel cool, even under this dead tree, because it is growing near my native country.' This really pierced the king's heart and he was so greatly impressed by the

WHITE LOTUS SANGHA

A group affiliated with NZC meets bi-weekly at the **Nebraska State Penitentiary** in Lincoln, NE. For further information, call **(402) 551-9035**, e-mail heartland@prairiewindzen.org, or write **Nebraska Zen Center, 3625 Lafayette Ave., Omaha, NE, 68131-1363**.

LCC ZEN GROUP

A group affiliated with NZC meets weekly at **Lincoln Correctional Center** in Lincoln, NE. For further information, call **(402) 551-9035**, e-mail heartland@prairiewindzen.org, or write **Nebraska Zen Center, 3625 Lafayette Ave., Omaha, NE, 68131-1363**.

message of the Buddha's action that he could go no further. Instead of attacking, he returned to his country. But the king's attendant still continued to encourage him to attack and finally he did so. This time, unfortunately, Shakyamuni Buddha didn't have time to do anything. Without saying a word, he just stood and watched his country and his people being destroyed.

This must have been incredibly hard for Shakyamuni Buddha to do. Everything in us, especially in men, says to fight back when you are attacked. Not to give in to these impulses takes incredible self-discipline. It's extremely hard to say "no," especially when nearly everyone around you is saying "yes." It's especially hard today, when 95% of our fellow Americans, according to the latest polls, are saying "yes" to the war in Afghanistan.

The Struggle for Peace

from page 6

When I was a young man, I used to think that it took the utmost courage to fight, especially when your life was on the line, and that is probably what most people think. As I grew older, however, I began to realize that it takes more courage and self-discipline not to fight, to go against the negative impulses of anger and hatred arising in us and say “No, I’m not giving in.” It’s especially difficult when most of those around you would call you a coward for not fighting.

Shakyamuni Buddha knew, however, that peace is lost person by person whenever we give into the impulse for war. He also knew that the only person’s behavior that we can be responsible for and control is our own. When his diplomatic efforts failed, and there was no time to do anything else, he just stood there, and although the story doesn’t say so, probably wept.

Would I respond this way if my city or neighborhood were being attacked? I don’t know. Should you? I don’t know that either. I’m not presenting this story as a blueprint for behavior, but as the story of one deeply awakened person’s refusal to create war in his heart. He refused to return hatred with hatred and resolved to *be* peace rather than just talk about it. The story is an example to me of what is possible in human life under the most extreme circumstances.

As human beings, all we can do is act from where we are right now, so it is very important for us to take care of where we are right now. If we hold onto fear and anger and act from those places, we only create more disharmony and suffering in the world. When these negative mental states arise, I watch them very carefully and try to let them go as quickly as possible so they don’t escalate into speech and action. Zazen helps this process as does prayer. By “prayer,” I don’t mean seeking help from entities outside of ourselves, but reciting or repeating phrases either inwardly or outwardly that

create positive mental energy and send that energy out into the universe.

One prayer I’ve been using lately is this one:

*We pray for peace in all the world
We pray that evil may be overcome by
good
We pray for the peace of this temple
And for the cessation of all disaster*

Shakyamuni Buddha knew, however, that peace is lost person by person whenever we give into the impulse for war. He also knew that the only person’s behavior that we can be responsible for is our own.

Sometimes when my heart is in turmoil, I sit before the Buddha Hall altar or before the altar in my room and chant this verse out loud over and over again until I am once more at peace. During these troubling times, I also pray for the well-being of our leaders and all leaders throughout the world in the hope that they will act out of compassion and with restraint.

In his commentary on the story of Shakyamuni Buddha sitting under the tree, Dainin Katagiri says:

Human beings are very ignorant. The nature of ignorance is to lack deep communication with nature or with the universe. It is to separate, to isolate, to create discrimination and differences, so that finally we cannot communicate as a harmonious whole. These differences we create appear as fighting, anger, hatred, and war. . . .

To approach real peace requires a very strong, stable, spiritual commitment, a vow. Just take a vow. Make a commitment toward real peace, just like Buddha sitting under the dead tree. But remember, even though we do make a

commitment toward real peace, there will be many individuals who don’t accept our way. So finally, where can real peace be found? With us. We ourselves must remain with peace. This is pretty hard, but we cannot stop. . . .

When we make a spiritual commitment toward real peace, day by day, we have to go beyond whether people accept peace or not. This is not a political matter.

It is a spiritual commitment toward peace. We have to taste it and digest it, constantly. Next we have to live it. This is pretty hard, because the more we taste and chew real peace, the more we realize human ignorance. But the

more we realize human ignorance the more we cannot stop teaching real peace, living real peace.

Living real peace is a constant struggle moment by moment, as we all well know given the events of September 11th and the weeks after. However, this is our biggest challenge during these difficult times, for if peace is not manifested concretely in our thoughts, speech, and actions moment by moment, we become part of the biggest problem facing the world today, the cycle of hatred and violence that brings constant pain and suffering to us all.



NOBLE TRUTH

By Mary Rapaport

I lay next to her in the bed as the day softly faded, holding her in my arms, and inhaling her pure, clean scent. Killeen, my four-year-old daughter, my treasure.

Curling up next to me at bedtime, she smelled faintly of grass and popsicles and of her own, fresh sweetness that I had remembered from the day she was born. We lay in contentment, heads sharing the same pillow. Her little, nimble form, spooned close to my body.

“Mommy, I just don’t know why Jocelyn doesn’t like me.”

I sighed, and kissed her lightly on the forehead. My heart ached with wanting to protect her and take away her hurt.

“She’s mean to me all the time. Maybe she doesn’t know I like her.”

Over the past year, I’d come to know much about my daughter’s unrequited love for Jocelyn. A nemesis, not quite an enemy, to Killeen, Jocelyn was a consistently unattainable friend. A “pre-kindergartner” and thus an upperclassman, my daughter had admired Jocelyn since her first day of pre-school.

An expert in playground rules and an authority on school yard alliances, Jocelyn was special to Killeen and achieving her friendship and acceptance was my daughter’s Holy Grail.

Perhaps unconscious of the power she had over my daughter, for over a year Jocelyn had seemed to dangle the carrot of friendship and acceptance in front of Killeen. Sometimes the prize was within reach, and Jocelyn invited Killeen to play with her clique. More frequently, though, Jocelyn seemed prone to slip just out of her grasp, not playing with, and often ridiculing members of the pre-school “freshman” class.

Each day, the drive home from pre-school was seasoned with accounts of what Jocelyn had done or said, and how she

had treated Killeen.

From all reports Jocelyn was as changeable as the weather. On days when Jocelyn would play with Killeen, music was in the air, the sun was shining, and the world was a better place. Today, however, the Jocelyn forecast had definitely been at least partly cloudy.

“I don’t know why she is so mean to me. I tell her I like her, but she just keeps being mean.”

Although I’ve heard this many times, I’ve really never known quite what to say. How can I explain about wanting something or someone who just doesn’t want you back?

Do I tell Killeen that no matter how special Jocelyn is to her, she isn’t, and may never be, very special to Jocelyn?

How do you explain that sometimes you can’t work harder, you can’t be nicer, and no matter how good you are, you can’t do anything to change the way someone has decided to feel about you?

In memories, I could see myself on the playground, looking wistfully at a group of “popular” girls, admiring them, wanting to be like them, wishing they would play with me, wanting them to accept me. I knew I’d never belong to their clique, but knowing it didn’t make me want it any less. Was it starting for her already?

What’s the Buddhist lesson? Anything I could use?

“Suffering is wanting things to be different from what they are.” Say, this seems to apply here. But how do I pasteurize and process it for the consumption of a four-year old?

“Well,” I begin, “I don’t think you can make Jocelyn like you, but I have an idea about how to make it stop hurting when Jocelyn is mean to you or doesn’t play with you.”

“What is it?”

There is a tiny bit of tension in her body. I know she’s anticipating the ANSWER. She believes that Mommy has THE SECRET. The magic words. Am I up to this pressure?

“Maybe you can try to stop wanting Jocelyn to like you.”

There is silence.

We are both contemplating this amazing concept that is also the Buddha’s fundamental teaching.

Can it actually work? Will the idea of dropping attachments make sense to a 4-year-old, who I’ve seen cling to absolutely everything she can’t have — whining for that second lollipop she isn’t supposed to eat or hanging onto my arm every time I drop her off at pre-school?

Tell her to *stop wanting*? Will she buy this?

To my surprise, Killeen doesn’t try to argue the logic of the idea. Breaking the silence, she wants to know just one thing.

“How?”

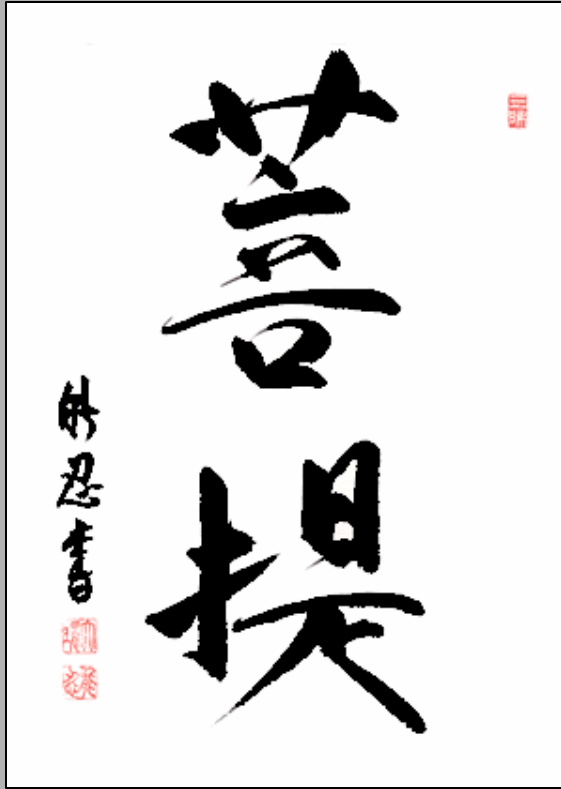
Now I’m speechless. And though I should have seen this coming, I have absolutely no idea what to tell her.

If I knew *HOW*, I wouldn’t have half the conflict in my daily life. I wouldn’t have to make visits to the temple or meet with my teacher. In fact, my teacher would probably come to *me*.

“How” is a damn good question. And Killeen, surprisingly patient, is quiet, still and waiting for me to answer.

“Well,” I begin, “Maybe rather than thinking all the time about how Jocelyn doesn’t like you, you could remember how much your friends, Mary Elizabeth

continued on page 10



Enlightenment (Bodhi)

Calligraphy For Sale

Nonin's calligraphy is for sale over the Internet.

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. Click on the **Nebraska Zen Center** website and go to Nonin's **calligraphy pages**.

On the Actions of 9/11

from page 3

wounded hearts and clouded minds have created vast suffering in the present and into the future. We count on the wisdom, patience, and lovingkindness of the world's leaders, that they may be just and exercise restraint and care in all their actions. From this day on, let us re-dedicate ourselves to peacefulness and nonviolence so that the power of human goodness will overcome the folly and delusion of violence.

How can we become a real friend to all the world's people? Instead of brandishing and trading expensive weapons, can we share our wealth to feed the hungry, house the homeless, provide medicine for the sick, heal the wounds of war and hatred? Can we end our theft of the world's resources? Can we see that every human life is precious, and stop the political and

economic manipulation of others? Such bold steps, acts of wholesome letting go might at last bring us real security and help us find our true family, all humankind. Let us stop and breathe and step forward toward life in the midst of unimagined grief.

Alan Senauke is a Zen Buddhist priest. He lives in Berkeley, California with his family and serves as President of the Buddhist Peace Fellowship.

If you find that the doctrines of your faith contain something that is intolerant of other groups, or in contradiction with the promotion of world peace, then you should make new interpretations of these relevant doctrines. Why? Because every wholesome religion should get along peacefully with other groups so that it can, step by step, influence humankind to stay far away from the causes of war.

Master Sheng-yen

Noble Truth

from page 8

and Isabella *do* like you.”

I pause in my explanation. I’m not at all sure how this is going to play out, and I’m trying desperately to think of another way to put it.

To my surprise, she decides to run with the ball.

She yawns and rolls over. We snuggle close. She presses her little self even closer to her Mommy.

As I lay next to her, relaxing in the sleepy music of her soft breathing, I am overwhelmed to see the Noble Truth that is right in front of me. In letting go of what she didn’t have, her conflict and

forgotten all about how good it felt to stop wanting to be Jocelyn’s friend,

And what will I say to her tomorrow? And what will I tell her as she grows and the questions become more complex? Being her teacher – being “Mommy” — is such an awesome responsibility.

Eventually, smiling, I close my eyes, relax, and snuggle next to her little slumbering sweetness. I drift off, watching her peaceful form, breath rising and falling, marveling again that it was *she*, not I, who had just let it go.

Mary Rapaport lives and works in Pittsburgh, Pennsylvania. She practices at Zen Center of Pittsburgh/Deep Spring Temple.

***Grass, trees, and lands are mind; thus they are sentient beings.
Because they are sentient beings, they are Buddha-nature.***

***Sun, moon, and stars are mind; thus they are sentient beings;
thus they are Buddha-nature.***

***The real aspect is all things; all things are this aspect,
this character, this body, this mind, this world,
this wind and this rain, this sequence of daily going,
living, sitting, and lying down, this series of melancholy,
joy, action, and inaction, this stick and wand,
this Buddha’s smile, this transmission and receiving
of the doctrine, this evergreen pine and
ever-unbreakable bamboo.***

Zen Master Dogen



“Mary Elizabeth and Isabella really DO like me.” She smiles.

“Yes, they are probably your best friends, aren’t they? They’re really nice to you, they play with you, and they like you so much.”

I can feel her body relax. She is actually beaming.

“Yes, they are good friends. We had such a good time together today.”

And just like that, she has let it go. Her suffering ends. She is joyous.

pain just disappeared.

With her Mommy close and her *real* friends wanting to play, she is able to sleep in freedom and contentment, knowing that right now, her life is perfect exactly as it is.

But I know I’ll hear more stories about Jocelyn tomorrow, and this realization is another kind of truth.

By tomorrow morning, my daughter will again start to wonder what it will take to get Jocelyn to like her. Because by tomorrow morning, she will have

E-MAIL ADDRESSES

We are updating our **e-mail address list** to help us communicate better within the immediate Sangha. If you live in the Omaha — Eastern Nebraska — Western Iowa area and either come to the temple regularly or semi-regularly or would just like to be on the list to be kept better informed of temple events, **send your address to: heartland@prairiewindzen.org.**

2002 PRACTICE CALENDAR

| | | |
|-----|--------|-------------------------------------------------------|
| Jan | 19 | *Dainin Katagiri's Birthday |
| | 26 | *Zen Master Dogen's Birthday |
| | 27 | Ryaku Fusatsu |
| | 30 | Ryaku Fusatsu |
| Feb | 3 | World Peace Ceremony Winter Practice Period Begins |
| | 15 | *Buddha's Parinirvana |
| | 16-17 | Two-day Sesshin |
| | 23-3/3 | Lay Ordination Week |
| | 27 | Ryaku Fusatsu |
| Mar | 1 | *Dainin Katagiri's Memorial Day |
| | 3 | Lay Ordination |
| | 16 | One-day Sitting |
| | 27 | Ryaku Fusatsu |
| Apr | 8 | *Buddha's Birthday |
| | 13-14 | Two-day Sesshin Winter Practice Period Ends |
| | 24 | Ryaku Fusatsu |
| May | 5 | World Peace Ceremony |
| | 12 | Remembrance Day |
| | 18 | One-day Sitting |
| | 29 | Ryaku Fusatsu |
| Jun | 1 | OPW Practice Period Begins |
| | 2 | World Peace Ceremony |
| | 26 | Ryaku Fusatsu |
| Jul | 7 | World Peace Ceremony |
| | 20 | *Ikko Narasaki's Memorial Day |
| | 24 | Ryaku Fusatsu |
| Aug | 4 | World Peace Ceremony |
| | 21 | Ryaku Fusatsu |
| Sep | 1 | World Peace Ceremony |
| | 14-15 | Two-day Sesshin Fall Practice Period Begins |
| | 18 | Ryaku Fusatsu |
| | 29 | *Zen Master Dogen's Parinirvana |
| Oct | 6 | World Peace Ceremony |
| | 19 | One-day Sitting |
| | 21 | *Bodhidharma Day |
| | 23 | Ryaku Fusatsu |
| Nov | 3 | World Peace Ceremony |
| | 20 | Ryaku Fusatsu |
| Dec | 1 | World Peace Ceremony |
| | 7 | One-day Sitting |
| | 8 | *Buddha's Enlightenment Day |
| | 18 | Ryaku Fusatsu |
| | 26-31 | Rohatsu Sesshin |

*On these days, a ceremony follows morning service.
Note: Ryaku fusatsu follows shortened evening zazen.

NEW YEAR'S EVE

All are welcome to join us for our **New Year's Eve Celebration**. We'll begin at **6:30 p.m.** with a **Pot-luck Supper**. There'll be a **Candlelight and Fire Ceremony at 8:00 p.m.** We'll begin **sitting at 9:30** and will sit (and walk) till midnight. During sitting, we'll ring the **temple bell 108 times** to mark the turning of the year. **Refreshments will follow.**

Please join us at the temple to welcome the New Year. **Come at any time during the evening and leave whenever you need to.**

WINTER PRACTICE PERIOD

Winter Practice Period will begin on **Sunday, February 3rd** and end with **April Sesshin** on the **13th and 14th**.

Practice Period is designed to provide structure for those who wish to intensify their practice and their Sangha connections for a specific period of time. Committing to practice period provides a clear time period when Zen practice and involvement at the temple take a higher priority in your life.

Practice Period Students commit to intensifying practice in three areas: **daily practice at home** (sitting and devotional services), **regular involvement at the temple** (e.g., on Sunday mornings and for work practice), and **special events** (e.g., sesshins, study groups, and ryaku fusatsu). Students also commit to keeping a **daily practice journal** and to periodic **Sunday meetings** with the practice period group.

Interested students should write up their Practice Period commitments and turn them in to **Nonin** before February 3rd. If you haven't done Practice Period before, make an appointment with Nonin to discuss your commitments before turning them in.

From the editor:

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

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

Our E-mail address is:
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

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

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

Friday

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

We are closed on Monday

Nebraska Zen Center
3625 Lafayette Avenue
Omaha, NE 68131-1363

(402) 551-9035
heartland@prairiewindzen.org

Address Service Requested

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