



# Prairie Wind

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Winter 2002

## EMBODYING THE WAY

by Nonin Chowaney

Each day during morning service, we take refuge in Buddha, Dharma, and Sangha by chanting the Three Refuge Verse. When taking refuge in Buddha, we say:

I take refuge in Buddha.  
May all beings  
embody the great way,  
resolving to awaken.

The key phrase here is, "embody the great way." What does it mean?

One of my teachers, Ikko Narasaki (late abbot of Zuioji Monastery in Japan), said that "the world of practice is to embody, take in deep with the body, what is written in the scriptures. Another way of putting it is that through practice, we manifest, or realize (make real), the Buddha Way. Since this is done through the body, we vow to "embody the way" when we take refuge in buddha; we vow to become buddha through what we do moment by moment in our lives.



Lotus in Muddy Water — Photo by Orlando Hidalgo

To understand this deeply, we must understand the relationship between mind and body. The traditional Western view is that mind and body are different. Mind is brain function and body is muscles, bone, fluids, and skin. Mind is in the head; body is everywhere else. But Buddha's teaching is that body and mind are not two, not separate. Mind does not exist in one particular spot in the body, and physical form does not exist apart from mind. The two are inextricably linked.

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# POEMS

## **Ways to World Peace**

*Have a garden  
share its corners  
with the wild rabbit*

*Thank the crow  
for eating roadkill*

*Share a peace pipe  
even if you fear the germs left  
in speckles of spit*

*Venerate teachers  
who know they do  
not know everything  
suspect the teacher  
who knows all*

*Beware the leader  
who counts subjects  
like a money lender  
counts coins*

*Befriend your nightmares  
they are your teachers*

*“Let honesty be  
your divine power  
and absence of self  
your sword” \**

*Honor the snake  
the giver of the apple  
it transmutes poison  
to medicine, superstition  
to wisdom, then  
swallows its tail*

*\*from “Warrior’s Creed” by Anonymous  
Samurai, 14th Century*

**Miriam Ben-Yaacov**

## **Three Easy Lessons on Buddhist Practice**

### **Blanche Hartman Fills the Fountain**

*(Practicing the Buddha Dharma moment by moment)*

*The Abbess, a very busy woman,  
places the hose in the fountain  
and turns on the water.  
She watches the fountain fill.  
She turns off the water when the  
fountain is full and coils up the hose.*

### **A Lesson at the Slop Sink**

*(Manifesting the Buddha Dharma in the kitchen)*

*The Tenzo leads me to the slop sink —  
my task is obvious.  
The dishrag loads up with cooked food.  
My eyes rise up and I see a scouring pad.  
Then the scouring pad load up with food.  
My eyes rise to the right and I see a scraper.  
The cleaned pot loads up with scraped food.  
The Tenzo appears from nowhere and  
points to the colander in the sink.  
I filter the scrubwater and rinse the pot.*

### **Who Bows to Buddha?**

*(Transmitting the Buddha Dharma through practice)*

*The monk walks briskly towards me  
down the long monastery hall and  
suddenly stops just ahead of me.  
With a sudden brisk flourish of robes  
the monk bows deeply.  
Facing the round top of a shaved head —  
I bow too.  
Only later do I realize the Buddha bowed to  
is me.*

**Zengan Jeff Graef**

# GREAT PEACE AND JOY IN THE MIDST OF SUFFERING

by Tozen Akiyama

*Tozen Akiyama is the founder of Milwaukee Zen Center. He currently lives and teaches Zen in Anchorage, Alaska. The following article originally appeared in the newsletter of the Milwaukee Zen Center. It is re-printed by permission.*

Several years have passed since I last had time to write for the Milwaukee Zen Center newsletter. I would like to express my heartfelt appreciation to my disciples and all the others who have helped keep our newsletter published during this time. I am so clumsy at organizing my time that I am still busy every day, but I think it is time for me to start writing again, to reduce my disciples' suffering about what they should write in the next issue. However, I should not deprive them of all suffering, because suffering gives them very precious teachings, so I will take turns with them.

My daughter called me recently and said, "My good luck seems to have come to and end." I asked her, "What happened?" "I had an accident," she answered. Several years ago, when good things kept happening to her, I told her, "Life shouldn't be so easy. When you go up, next you will go down. When you go down, then you will go up. Your good time will come to an end someday. Be careful." She probably remembered my words when her favorite, expensive, and brand-new car was hit by another car, culminating a series of unlucky events.

During the years I was away from writing for our newsletter, I saw on every side – close at hand and on TV, by letter, and phone, in newspapers and magazines – people meeting happiness and unhappiness, joy and sadness, good fortune and bad fortune. Needless to say, I have been no exception. While I was seeing and hearing about people's ups and downs, as well as experiencing them myself, I thought to myself that life is really suffering, just as Shakyamuni Buddha said. As I used to say in our newsletter, the Buddhist meaning of

suffering includes not only unhappiness, sadness, and bad fortune. What we call "happiness," "joy," and "good fortune" are also considered suffering.

We are usually pleased when our life is on an upswing, and we like to think that this condition will continue forever. But nothing in the world is permanent. That condition will cease sooner or later, and we will be disappointed. When we are down, we are also inclined to think that this condition will last forever, and we are disappointed, or even depressed. When we are in the cellar, we completely forget that there is no other way to go but up. This cycle – or endless repetition of happiness and unhappiness, joy and sadness, and good fortune and bad fortune – is suffering.

Buddhism may be said to be a body of teachings about how to be free from suffering. Some Buddhists may think that "to be free from suffering" is "to cease suffering." They believe that this is the meaning of the third of the Fourfold Noble Truths: "Nirvana is the state where all sufferings are extinguished." When I think of myself, people around me, and those suffering worldwide, I cannot help thinking that human beings can never extinguish all suffering. Human beings will die out before the arrival of the time when all suffering is extinguished from the world. In fact, hoping or waiting for that time to come is itself suffering.

Buddhists must be peaceful without being disturbed by conditions and environments around them, but we are not vegetables. Human peace must be dynamic, not static. To live as a Buddhist is not to live by suppressing hu

## 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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## 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 2001 budget was under \$40,000). **Please consider helping us with a donation**. We will be grateful for any support you can give. All donations to NZC are tax deductible.

**HEARTLAND TEMPLE WILL BE CLOSED FROM WEDNESDAY, JANUARY 1ST THROUGH TUESDAY JANUARY 14TH. WE WILL OPEN WEDNESDAY, JANUARY 15TH WITH MORNING ZAZEN.**

Our **Annual Sangha Meeting** will be held **Saturday, February 1st at 10:00 a.m.** We will be replacing Board Members whose terms have expired and electing Officers for 2003. Will will also be reviewing and finishing business from 2002. **All are invited and encouraged to attend.**



We began **painting this exterior of the temple** this Fall and got over half-done before cold weather shut us down. We'll finish the project next Spring. Many thanks to **Nonin**, who organized the project and supervised the crew, which consisted of **Ryoshin Joe Marshall, Marcia and Yuki Mark Prideaux, Hal Holoun, Doug Campbell, Chuko Jean Bailey, Valdene Mintzmyer, and Koken Greg Petitto**. Thanks to you all!

Also, **many thanks** to **Doug Dittman**, for yard work and tree-trimming, **Seishin Larry Pelter**, for on-going work with the prison sanghas, and **Tessho Mike D'Elia**, for maintaining our website.

**Very special thanks** go to architect **John Albers**, of St. Paul, Minnesota, who was a member of the sangha in Omaha years ago. John has volunteered his services and has met with Nonin in St. Paul and with our Board here in Omaha to help us **plan the proposed addition to our temple** on the lot we are purchasing from the church next door. He has **made preliminary drawings** and will **consult with us throughout the process**.

**Thanks also** to those who have kept up with their **temple jobs** since last July: **Jisen Caryl Dumaine** for office work, **Marcia Prideaux** for flowers, **Gary Carlson** for altar cleaning, **Chuko Jean Bailey** and **Bob Schenck** for zendo cleaning, **Koken Greg Petitto** for yard work, **Ryoshin Joe Marshall** and **Yuki Mark Prideaux** for Ino work, and **Kido Albert Lickei** for bookkeeping and other Treasurer work.

### SESSHIN

There will be two sesshins at NZC this Winter, **Rohatsu Sesshin** from **December 1st to 8th**, and a **Two-day sesshin** on **February 15th and 16th**. Fees: \$30 per day for members; \$40 for non-members. Lower rates may be arranged for those with limited income. **Call (402) 551-9035 or e-mail heartand@prairiewindzen.org to register.**

### RECEIVING THE PRECEPTS (LAY ORDINATION)

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

### 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, March 1st**. The Dharma Study class will run for four weeks and is free to NZC members. Others may attend for \$40.

### OTHER WINTER EVENTS

Dec 18	Ryaku Fusatsu
Jan 22	Ryaku Fusatsu
Feb 2	World Peace Ceremony Group Discussion
19	Ryaku Fusatsu

# ZEN CENTER OF PITTSBURGH – SANGHA NOTES

## ZCP FALL EVENTS

### JANUARY

- 1-2 — Closed
- 5 — World Peace Ceremony
- 16 — Sitting for Peace at Mt. Alvernia
- 19 — Katagiri-roshi's birthday\*\*\*
- 26 — Dogen's birthday\*\*\*

### FEBRUARY

- 2 — World Peace Ceremony
- 15 — Buddha's Parinirvana\*\*\*
- 18 — Ryaku Fusatsu (Precept Service)\*
- 20 — Sitting for Peace at Mt. Alvernia
- 21-23 — Two-day Precept Sesshin

### MARCH

- 1 — Katagiri-roshi's Memorial\*\*\*
- 2 — World Peace Ceremony
- 18 — Ryaku Fusatsu (Precept Service)\*
- 20 — Sitting at Mt. Alvernia
- 22 — Rakusu Sewing
- 29 — Rakusu Sewing

\*after evening zazen

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

\*\*\*special morning service

Sangha member **Myoen Margaret Coghlan** has been sitting the **Fall Practice Period** at San Francisco Zen Center. We look forward to her return in December. In August, **Dustin Misosky** became a resident at **Deep Spring Temple** and is now practicing full-time with **Head Priest Kyoki Roberts**.

**Congratulations** to **Mark Shefsiek** and **Kim Lauver**, who were married at Deep Spring Temple on September 21st.

Kyoki's parents, **Helen and Joe Roberts**, have moved out of their house in Sewickley Heights and into a nearby apartment until their space in a retirement complex is finished. They have donated a **considerable amount** of tools, clothing, and lawn and garden equipment to Deep Spring Temple. **We are deeply grateful for their generosity**, and we wish them the best in their new home.

Thanks to **Patricia Carpenter** and **Shauna Hines** for participating in practice with the Zen group at **Loretto Federal Correctional Institute**. We encourage **all sangha members** to participate in the program there; speak to **Kyoki** for details.

November's **Sangha Work Day** was a huge success. **Many thanks** to **Patricia Carpenter, Jane Harter, Shauna Hines, Mimi Jong, George MacDonald, Dustin Misosky, and Gigoriy Shevehenbe**. **Thanks also** to **Tom Persinger** for work on the windows, to **Eden McNutt** for cookbook artwork, and to **Nonin Chowaney** for cookbook calligraphy.

**Kyoki** has been quite active visiting community groups and working with them here at the temple. Some of them are: **East Liberty Presbyterian Church, Theosophical Society of Pittsburgh, United Religions Initiative**, and students from **Indiana University of Pennsylvania**. She's also active in a local clergy group, the **Ministerium**, whose monthly meeting was most recently held at Deep Spring Temple. **We thank her for her good work** in bringing the dharma to the larger community in Western Pennsylvania.

## 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

\*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

1:00 p.m. - Closed till Tuesday a.m.



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

## Embodying the Way

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This is why posture is so important during zazen (sitting meditation). For mind to be calm, body must be calm, because they cannot be separated. They interpenetrate and affect one another. When we sit, therefore, it's important to sit upright and still. If body is not upright and still, mind cannot be. To stabilize mind, stabilize body. To cultivate a soft and flexible mind, which is our aim in Zen practice, we cultivate a soft and flexible body, but not *too* soft and flexible, because a slumping, slouching body not only mirrors but also fosters a sloppy, lax mind. Then, concentration and awareness are not possible. It is important when sitting, therefore, to cultivate the middle way between rigidity and laxness.

Another way of looking at it is that what we think manifests as what we do, and what we do shapes mental activity. So, what we do and think is what we are. If we want to realize buddha in our daily lives, we do what buddhas do and thereby realize our inherent buddha-nature through our activity. An old Zen saying puts it this way: "Five minutes of sitting is five minutes of buddha."

In Soto Zen, "practice" is not limited to zazen. Precise physical forms (ritual and liturgy) are manifested in all formal activities, and every action during these activities is, or should be, executed according to these forms. If we practice the proper form, we gradually begin to adopt the proper condition of mind. The forms, then, shape our whole being.

When I was learning how to lead service at Tassajara monastery, my instructor told me that the proper way to approach the altar was with the chin tucked in slightly. "Otherwise," he said, "it's too arrogant." A light went on for me when he said this. Arrogance is a state of mind. Because body and mind are not two, arrogance manifests in posture. I remembered that a couple of years earlier, in Minneapolis, my master, Dainin Katagiri, would tell us not to sit with our arms crossed in front of our chests during his lectures because it was too arrogant. If we want to be less

arrogant, we can accomplish this through the body.

Another example of this process is bowing practice, which we do a lot in Soto Zen. The instruction is: don't think about bowing; just bow. Lowering the body and touching the head to the ground in and of itself cultivates humility and egolessness, which are mental states. It doesn't matter what we think about it; all that matters is that we do it.

In some forms of Buddhism, teachers will assign special practices to students whom they feel need to work on specific aspects of the teaching. I've heard that in some Korean Buddhist monasteries, for example, masters are well-versed in meditation, chanting, esoteric ritual, and body practices -- such as bowing. I once met a Korean woman who had spent time in these monasteries. She said that upon entry, students would be interviewed and assigned areas of practice that suited their needs. She usually was assigned a lot of bowing. She added, "That was probably because I was a college student. Students and professors usually got assigned to bowing." I had to laugh at that because I was a college professor once! Teachers at that monastery probably thought, "Oh, another college professor who needs to get out of the head and cultivate humility; send him to bowing."

We usually don't split people up in this way in our monasteries and centers, but we do have a variety of practices, including zazen, chanting, ceremonies, work, cooking, and art. In all of them, the way is embodied through the practice of specific forms that have been handed down through the centuries.

In Soto Zen practice places, meals are highly ritualized forms of practice. During the most formal meals, we use a set of three bowls, called *oryoki* in Japanese. Setting out the bowls, serving and receiving food, eating, cleaning the bowls, and re-wrapping them for use at the next meal are highly prescribed,

## 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](mailto:heartland@prairiewindzen.org), or write **Nebraska Zen Center, 3625 Lafayette Ave., Omaha, NE, 68131-1363**.

elaborate procedures. We bow to our bowls before opening the cloth wrapping that holds them together when not in use. We bow to the servers who bring us food, and they bow to us in return. We are careful to take only as much food as we can eat, so there is absolutely no waste. We handle our bowls quietly and eat in silence. Food is treated with respect. We use a special utensil so that we can remove and eat every speck of food from our bowls. We wash the bowls carefully and drink most of the water brought for this purpose. We give the rest to offer to various beings in the garden, so every bit of it is used. At various times, we chant sutras written specifically for use during meals. One of them is:

Innumerable labors have brought us this food.  
We should know how it comes to us.  
Receiving this offering, we should consider  
Whether our virtue and practice deserve it.  
Desiring the natural condition of mind,  
To be free from clinging,  
We must be free from greed.  
To support our life we take this food.  
To attain the Buddha Way we take this food.  
This food is for the Three Treasures;  
For our teachers, family, and all people,  
And for all beings in the six worlds.  
Thus we eat this food with everyone.  
We eat to end all evil

## *Embodying the Way*

from page 6

To practice good  
To save all Beings  
And to embody the Buddha Way.

When eating, we embody the Buddha Way by showing respect and reverence for the food and for those who have prepared and served it.

Proper forms, or modes of behavior, can be practiced not only during formal activities in a practice place but also during informal activities both in and out of the practice place. When I eat in a restaurant, I try to follow some of our eating practices. I treat the waiters and waitresses politely, with respect, and try to be friendly. I put my hands together, bow, and recite a short sutra before I eat. If I'm with others, I carry on conversations before the food is brought and after we're finished eating. I try to not talk so much when actually eating, so I can devote full attention and respect to the food and the effort made in preparing it. If I can't eat it all, I bring it home in a container, so nothing gets wasted.

During an informal meal one day at Zuioji, a guest lay person and the monk guiding him through our activities sat across from me. The lay person sat with his head drooping down. I'd observed him earlier in the day and had sensed that he was having problems. He seemed very withdrawn and showed little confidence in himself. During the meal, the monk sitting next to him would reach over, put his hand under the man's chin, and gently lift his head until it was upright. This occurred quite times during the meal, and I was very moved by it. The monk was helping the man sit upright, like a buddha, by not letting his head droop. He was working on the man's low self-worth through the body.

Here at Heartland Temple in Omaha, we follow many of the practice forms I learned when I trained in monasteries in California and Japan. We sit up straight

not only when sitting but also when chanting sutras during service and eating formal meals during retreats. I also try to sit up straight when working at the computer and when studying. We stand straight when doing walking meditation. Posture not only has an effect on who you are but also is an expression of what you are. When Katagiri-roshi visited us at the monastery in Japan, one of the monks there said to me that "He teaches with his straight back." I was reminded of these words by the great Christian monk, St. Francis of Assisi: "Preach the gospel at all times. If necessary, use words."

in all of us whom we wish to bring forth in all our everyday activities. We bow to Avalokiteshvara, the personification of compassion and to Manjushri, the personification of wisdom, to express our reverence for these two human qualities and our vow to cultivate them in ourselves.

When people take off their shoes before they enter our temple, they put them side by side and either place them in the shoe rack or on the floor – neatly, not haphazardly, with respect. When we take off our coats, we hang them in the closet near the front door. We don't throw them over the arm of the couch or let them drop on the floor. When practicing at Zuioji, I once found

***What we think manifests as what we do, and what we do shapes mental activity. So, what we do and think is what we are. If we want to realize buddha in our daily lives, we do what buddhas do and thereby realize our inherent buddha-nature through our activity.***

When we greet each other at the temple, we put our hands together and bow, not only as a welcoming gesture but also as a means to express our respect for one another as fellow human beings and fellow practitioners of the way. We bow not only to our friends but also to people we've been quarreling with. We bow to everyone we meet. Long-term practitioners bow to newcomers and newcomers bow to long-term practitioners. Student bows to student, teacher bows to teacher, student bows to teacher, and teacher bows to student – all bowing to each other in recognition that we are all buddha. We bow to the main altar to show our respect and gratitude to Shakyamuni Buddha, the person who began this practice by which we free ourselves from suffering, and to the buddha within, the awakened person

myself rushing into the bath, trying to get in before the others so I could take a bath and get back to my room to finish a translation I'd been working on. I tore off my clothes, stuffed them haphazardly into one of the cubicles in the changing room, hurriedly made three bows to the bath altar, and was the first one into the bath room. I was stretched out in the water when I heard the Ino (practice leader) growling in the changing room. Then, I heard the growl turn into, "Nonin, come out here!" I sheepishly walked out to a lecture on why it was improper for a Buddhist monk to be treating his clothes like I had. I apologized, folded my clothes, and placed them neatly in the cubicle before returning to the bath.

Monasteries, temples, and practice centers are artificial environments set up for training. When we visit or live in them, we

## ***Embodying the Way***

from page 7

are training ourselves to live the Buddha Way by embodying it through the forms we practice. When we leave the training place, we aspire to live the Buddha Way throughout our daily lives.

Earlier, I quoted Narasaki-roshi, who said that, "The world of practice is to embody, take in deep with the body, what is written in the scriptures." He goes on to say, "We must practice and train ourselves to the very limit of our capacity. Then, as in hitting a ball, we must meet on each occasion whatever ball we encounter."

"Each occasion" is every moment of our life and "whatever ball" is each situation we encounter. In every moment, we must embody the Buddha Way in whatever we do.

man thought, feelings, and emotions. Zen Master Dogen says: "Since the buddha way by nature goes beyond [the dichotomy of] abundance and deficiency, there are arising and perishing, delusion and realization, living beings and buddhas. Therefore flowers fall even though we love them, weeds grow even though we dislike them" [trans. Shohaku Okumura] It is quite natural for human beings to be pleased when their life is up and to be disappointed when their life is down. The point is not to be compelled by these states and their changes. Otherwise, our lives will be a disaster. If we are just enraptured because our lives are up, we will get in a panic when we go down. The higher we are, the bigger our confusion will be when things change. We should enjoy a good time, but at the same time, we should not forget that

## ***Suffering***

from page 3

up may go down someday. While appreciating from the bottom of our heart how it feels to be up, we can prepare mentally and physically for the time of going down. When we go down, we can

if there were no ups and downs. View ups and downs as the scenery of life and appreciate any situation you are in, whether it is up or down. This is not to cease suffering but to live in great peace and joy in the midst of suffering.

"Great peace and joy" is a phrase in Zen Master Dogen's *Shobogenzo Zazengi*. He says: "Zazen is not learning step-by-step meditation. Rather zazen itself is the dharma-gate of great peace and joy (nirvana). It is undefiled practice-enlightenment."

Our practice is not to gradually decrease delusion and to finally attain enlightenment and enter nirvana. Enlightenment is practice; practice is enlightenment, great peace and joy. "Great peace and joy" are not obtained only after we attain enlightenment or cease suffering. In Buddhism "great" means "unconditionally great," that is, it has nothing to do with "before" or "after;" it is not "great" in comparison to "small." We do not suffer in order to cease suffering; we live in great peace and joy in the midst of suffering. This is "to be free from suffering." Let us appreciate suffering.

### ***The Open Skies of Kohata***

***In late spring  
along the banks of the Uji River  
there is always a certain gauze-like haze  
hanging low, covering the mounds of tea  
trees  
stretching along those banks  
under the open sky near the village of  
Kohata***

***When the skies are clear  
free of any thick haze to penetrate  
or even when the blackest rain clouds  
loom overhead, there is never any sense of  
alarm***

***Some day, under such a sky as this  
the day will come when I will pass on***

***And, the day after I'm gone  
for sure the sun will rise again  
in this all so common, moving yet clear  
tranquil sky  
just as it always has,  
with little sensation or fanfare***

***and in the same way it has risen  
after the life and death of all those  
who have lived in this village.***

***Kosho Uchiyama-roshi  
trans. Daito Tom Wright***

think about why we are down. These are precious teachings: we can learn much more from unfavorable conditions than from favorable ones. That way, we will naturally appreciate being down even though we may also be disappointed.

Impermanence is one of the most basic Buddhist teachings. Life would be boring





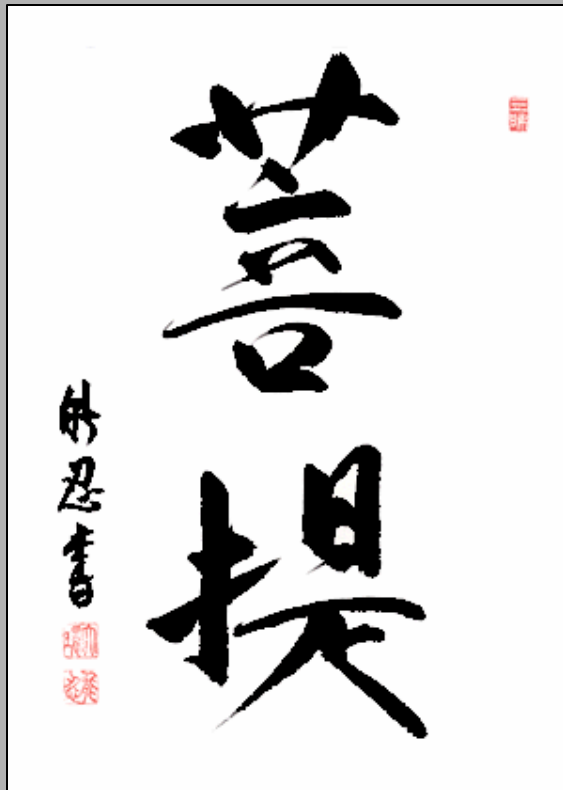
## Stone Soup Cookbook from Zen Center of Pittsburgh

Price: \$15.00 Shipping: \$4.00  
TOTAL: \$19.00

This is a 130 page book with recipes, musings on Zen practice, original artwork by Eden McNutt, calligraphy by Nonin Chowaney, and a famous peach pie recipe from Helen Roberts that is worth the price of the book alone!

Order from: Zen Center of Pittsburgh, 124 Willow Ridge Rd, Sewickley, PA 15143

Or, order direct from ZCP's website: [www.prairiewindzen.org](http://www.prairiewindzen.org)



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 Canson watercolor paper or Rives BFK printmaking paper.

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](http://www.prairiewindzen.org). Click on the **Nebraska Zen Center** website and go to Nonin's **calligraphy pages**.



菩提本無樹  
 明鏡亦非臺  
 本自無一  
 物何處惹塵埃

大鑑慧能

解忍書



## 2003 PRACTICE SCHEDULE

Jan	19	Dainin Katagiri's Birthday*
	22	Ryaku Fusatsu
	26	Zen Master Dogen's Birthday*
		Rakusu Sewing Begins
Feb	2	World Peace Ceremony
	9	Winter Practice Period Begins
	15	Buddha's Parinirvana*
	15-16	<b>Two-day Sesshin</b>
Mar	1	Dainin Katagiri's Memorial Day*
	2	World Peace Ceremony
	4-9	Lay Ordination Week
	9	Lay Ordination
	19	Ryaku Fusatsu
	22	<b>One-day Sesshin</b>
Apr	8	Buddha's Birthday*
	12-13	<b>Two-day Sesshin</b>
	16	Ryaku Fusatsu
May	4	World Peace Ceremony
	11	Remembrance Day
	14	Ryaku Fusatsu
	17	<b>One-day Sitting</b>
Jun	1	OPW Practice Period Begins
		World Peace Ceremony
	11	Ryaku Fusatsu
Jul	6	World Peace Ceremony
	16	Ryaku Fusatsu
	20	Ikko Narasaki's Memorial Day*
Aug	3	World Peace Ceremony
	13	Ryaku Fusatsu
Sep	7	World Peace Ceremony
	10	Ryaku Fusatsu
	13-14	<b>Two-day Sesshin</b>
	29	Zen Master Dogen's Parinirvana*
Oct	5	World Peace Ceremony
	8	Ryaku Fusatsu
	18	<b>One-day Sitting</b>
	21	Bodhidharma Day*
Nov	2	World Peace Ceremony
	5	Ryaku Fusatsu
Dec	1-8	<b>Rohatsu Sesshin</b>
	8	Buddha's Enlightenment Day*
	10	Ryaku Fusatsu

\*Services commemorating these days, unless they fall on a Sunday, will be held before dharma talk on the Sunday nearest the date indicated.

Note: Ryaku Fusatsu follows shortened evening zazen.

World Peace Ceremony precedes Sunday Group Discussion.

## 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 9th** and end with **April Sesshin** on the **12th and 13th**.

**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 practice period group **Sunday meetings**.

**Interested students** should **write up** their Practice Period commitments and turn them in to **Nonin** before **February 9th**. If you haven't done Practice Period before, speak with Nonin before turning them in.

### *Sixth Ancestor's poem*

*Enlightenment is basically  
not a tree  
And the clear mirror not a  
stand  
Fundamentally, there is  
not a single thing —  
Where can the dust  
collect?*

*Huineng*

### 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](http://www.prairiewindzen.org)

Our E-mail address is:  
[heartland@prairiewindzen.org](mailto: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**