

MOON ON THE WATER

Volume 3, Issue 6

Newsletter of the Great Lake Zen Center, Milwaukee, WI

December, 2001

Three Kinds of Zen Students

Zen Master Seung Sahn

Adapted from *Only Don't Know*

There are three kinds of people. At the lowest level are the people who cannot control themselves. For these people, together-action, living together, and practicing together is very important. They must only follow the sangha.

Sometimes, if their likes and dislikes are strong, their karma will appear. But if they continue to practice and do together-action, their strong like-and-dislike karma will weaken, and finally there will be no hindrance to together action. Keeping a clear mind, moment to moment, will be very easy.

For someone at this first level, the whole sangha is their teacher. Sometimes a student at this level is a good person, likes together-action, and understands what the correct way is. But occasionally his bad karma appears and since his head is very clever and his cleverness sometimes controls him, then he doesn't like together-action. At those times he says, "Practicing is not important. Everything is OK, so it doesn't matter what I do." This mind is very dangerous. A very clever person can have this kind of opinion. This kind of person has many problems inside, but outside he can justify anything he does. So it is very important for this person to do together-action, so he can clean his karma. Then it is possible for inside and outside to become one.

At the next level, there are people for whom together-action is no problem. But, if these people go outside alone and hear or see something, their minds still move. If they are by themselves in a quiet place or in the mountains, practicing alone is no problem. In a bad situation, however, their karma moves, and they cannot control their situation. With hard training, they can get Dharma energy and they will become high-class students.

High-class students' minds do not move in any situation, alone or with other people. In a bad situation, though they may appear to do bad action together with others, they only act together on the outside. Inside, they have great love and compassion. So, any place, any time, any situation, any condition is no hindrance. When the time is right, they can teach the correct way.

If you want to teach other people, you must become a high-class student. If you keep your opinion, if you become attached to it, you cannot help other people. If you follow the situation moment to moment, then you will find your correct opinion and condition. This is the source of wisdom and bodhisattva action. If you have this mind, The Temple Rules are not necessary for you. The Temple Rules are very important for first-level students; middle-class and high-class students *use* the Temple Rules to teach other people.

The Avatamsaka Sutra

*If you wish to thoroughly understand
All the buddhas of the past, present, and future,
Then you should view the nature of the whole universe
As being created by mind alone.*

***Comments by Zen Master Seung Sahn, adapted from
The Compass of Zen:***

This sutra represents Mahayana Buddhism's best-known teaching. According to this sutra, your mind makes everything. It is very simple. Your mind makes time and space. Your mind makes the same length of time either longer or shorter. Your thinking makes here and there, up and down, good and bad. Originally these things do not exist. They come from thinking. When mind appears, everything appears. When mind disappears, everything disappears. Our mind makes this whole universe. There is a famous story that explains this point.

A long time ago in Korea, there was a great Zen master named Won Hyo. When he was a young man, he had to fight in a terrible civil war. He saw many, many men killed. He watched helplessly while innocent women and children were ruthlessly slain. Lands were overrun and livestock slaughtered. This hit his mind. He decided that society was no good. In disgust, and yearning to find some answer to his deep question about the nature of existence, he shaved his head, became a monk, and headed for the mountains, vowing never to return until he had understood the absolute truth about the nature of existence. In a very short time, he fathomed the teachings of the great sutras. But this did not satisfy him. Seeing his condition, several of his friends told Won Hyo about a great Zen master in China who, it was reputed, had been completely enlightened as to the matter of life and death. Won Hyo packed away his sutras and headed across the mountains for China. Won Hyo traveled on foot for many months. Although he was very tired and weak, his determination to find a teacher was unbending. One day he ran out of water, and as night came, he collapsed on the ground, very exhausted. He awoke in the middle of the night, gripped with thirst. As he groped around for something to drink, his fingers felt the edge of a cup, filled to the brim with water. Taking it with both hands, he gratefully drank the water. The water felt cool and refreshing as it ran down his throat. Happy with his great fortune, Won Hyo settled back into sleep. In the morning, Won Hyo woke and found beside him what he had taken for a cup the night before. It was a human skullcap in which some rainwater had collected. There

Continued on page 3

Buddhist Ecumenical Celebration of Peace for the New Year

Tuesday, January 1, 2002
10 A.M. - Noon

Shambhala Meditation Center of
Milwaukee
2344 N. Oakland Avenue

Tentative Program:

Heart Sutra
Meditation Practice
Readings of Peace
Dedication of Merit

**Sponsored by the Greater Milwaukee
Chapter of the
Buddhist Peace Fellowship**

*For further information, call Dan Kaemmerer at
962-6376. Donations are welcomed and appreciated in
support of the BPF's 2001-2002 prison initiatives.*

Buddha's Enlightenment Day Ceremony Held December 3

A ceremony to commemorate the day Siddhartha Gautama attained the great enlightenment and became known as the Buddha was held on December 3. Sangha members gathered to chant, sit meditation, and listen to a poem and short Dharma talk. Following the ceremony cookies and tea were served. It was a very nice way to usher in the holiday season.

Buddha's Enlightenment Day Poem

December 3, 2001
Chong Kwan (Peter Neuwald)

The Buddha saw the morning star.
BAM! Great enlightenment.
What did the Buddha get?
Tonight we sit in our Zen Center on Locust
Street.
What do you get?
A car drives by.
What does this mean?
Careful!
It's very simple.

Heart Kyol Che Scheduled

*Opening Ceremony
Monday, January 7, 2002
7:30 PM*

On Monday, January 7, there will be a celebration at GLZC marking the beginning of Heart Kyol Che. Kyol Che, literally translated, means "tight dharma", and it is an extended period of intense practice. At GLZC we celebrate Heart Kyol Che during the same period of time that the Kyol Che 90-day retreat is occurring at the Kwan Um School of Zen's main temple in Providence, Rhode Island. Participants in Heart Kyol Che will make commitments to increase their practice during this period. Heart Kyol Che will continue until April 8, 2002. There will be an intensive week of practice half-way through the Heart Kyol Che period. During the week of February 18, 2002, we will hold nightly practices, Monday through Friday, from 7:00 PM through 9:00 PM, and on Saturday and Sunday, from 9:00 AM until 5:00 PM. Mark your calendars, and plan to join us for this great opportunity to turn up the flame on your practice!

Long-sleeve T-shirt Orders

We will be doing a GLZC long-sleeve T-shirt order over the Christmas holidays. The cost will be approximately \$15. In addition to having the new GLZC logo on the front of the shirt, it will have writing down a sleeve. The shirts run a little small, so if you want to order one, order a size larger than you normally would. E-mail Susi Childress at susichildr@aol.com or sign up at the GLZC as soon as possible if you want a shirt.

Practice Notes:

There will be **no practice** at GLZC from **December 24, 2001 through January 1, 2002** due to the holidays. Our regular practice schedule will resume on Wednesday, January 2.

Pick 'n Save We Care Program

GLZC is registered with Pick 'n Save grocery stores as a tax-exempt charitable organization in the We Care Program. Pick 'n Save will donate to our Zen Center a Portion of all sales that are scanned on a Pick 'n Save Saver's Club card keyed to the GLZC number. So the next time you go into a Pick 'n Save, apply for a new Saver's Club card at the service counter and identify GLZC as the beneficiary by giving them this number: **#279415**. This money should be very helpful in offsetting some of our operating expenses.

Some Frequently Asked Questions

Peter Neuwald, Co-director, GLZC

What is the stuff on the altar, and what does it represent?

Our altar is comprised of three levels. The highest tier is used for the Buddha or Bodhisattva statue. The middle tier is representative of the god realm. (It's important not to confuse the Buddhist god realm with the Judeo-Christian interpretation of a God or of pagan gods. Buddhist gods are not immortal – they die too.) The lowest tier is reserved for pictures and names of dead people during ceremonies. Thus, the three levels represent three of the six Buddhist realms of existence.

In addition to a statue of the Buddha or, as is the case at Great Lake Zen Center, a Bodhisattva, our altar has candles, rice, water and incense. These items are symbolic representations of the four elements. The incense represents air, the water represents water (actually it really is water!), the rice symbolizes earth and food, and the candles represent fire. The four elements are the stuff of the universe – so we have the whole universe on the altar!

Editor's Note: *This will be a regular column. If you have questions you would like answered, please forward them to our E-mail address or send them to GLZC.*

Avatamsaka Sutra (continued from page 1)

were maggots and larvae moving around the sides. Bits of flesh still clung to the skull. When he saw that, his stomach convulsed in nausea. Falling on all fours, Won Hyo's mouth opened wide, and as the vomit poured out, his mind suddenly opened and he attained enlightenment. In that moment he completely attained the true nature of his mind: Last night, since he hadn't seen or thought anything of the water, it was delicious. But now, seeing the skull and thinking about it, the water suddenly became very bad and made him sick to his stomach. He realized that everything is created by mind alone, and his thinking made the water good or bad, delicious or disgusting. Thinking makes things pleasant or unpleasant. Thinking makes the whole universe! Won Hyo attained this point and realized that finding a teacher in China was no longer necessary. He returned to Korea and eventually became the National Teacher and one

Buddha's Enlightenment Day at Fox Lake Correctional Institution

Peter Neuwald, Co-director, GLZC

The Buddhist group at Fox Lake Correctional Institution (FLCI) held its first Buddha's Enlightenment Day celebration on December 7th. The ceremony was enhanced with the addition of new altar items and the awaited arrival of cushions. Previously, the group used jackets and blankets for sitting. It took a little getting used to the inflatable cushions (it felt a bit like sitting on beach balls), but it was a huge improvement over the jackets!

The fourteen inmates enjoyed the ceremony and the sharing of fruit afterwards. The ceremony was essentially the same as the one held at the Great Lake Zen Center. The bell may have been smaller and the water bowl doesn't have a cover, but the energy was just as high. Towards the end of our allotted time, we all had a LOT of pictures taken by the prison photographer.

At the question and answer session after the ceremony, an inmate asked if Buddhists celebrate other holidays, like Christmas. I said, "Sure, we celebrate all holidays. That way, we get more!" My tongue-in-cheek answer was really saying, "Don't make special." When it's Buddha's Enlightenment Day, celebrate that. When it's Christmas, celebrate that with Christian families and friends. We had a good laugh over celebrating ALL of the holidays.

of the greatest Zen masters in the history of Korean Buddhism.

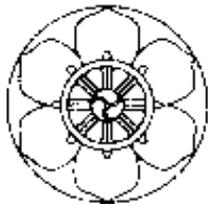
So everything in this universe comes from your mind. But where does this mind come from? This is a very important question. Simply talking about mind cannot answer this. Reading books and hearing Dharma talks will not truly solve it. If you have this kind of question, only understanding sutras cannot help you. This is why meditation practice is so important. The most important point is how you use the teachings to attain your own mind.

When you do something, just do it, one hundred percent. If you want to get enlightenment, then what you need most of all are a Great Question and try-mind. Complete determination. Only try. Only try. Only *do* it. That is the best way to practice.

GLZC Board Elections to Be Held

The election for the annual Board of Directors will be held in January, 2002. Nominations for positions on the Board will be taken at the Heart Kyol Che ceremony on January 7th, and voting will occur at the Sangha meeting on January 21st. Anyone who would like to nominate someone or themselves for a position on the board should plan on attending January 7th or let Peter or Laura know so that the name will be included on the ballots. If you are unable to attend the Sangha meeting on the 21st and would like to vote in the elections, ask Peter or Laura for a ballot in advance. Elected board positions include Secretary, Treasurer, and At Large member.

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ADDRESS CORRECTION REQUESTED

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is published by the

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The Great Lake Zen Center is affiliated with the Kwan Um School of Zen.

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Regular Practice Schedule of the Great Lake Zen Center

Monday and Wednesday at 7:30pm;
Saturday at 8:00am

Other special events as described elsewhere in the newsletter. Unless otherwise noted, all events are held at the Great Lake Zen Center.

Beginners Always Welcome!

Unless noted otherwise, *Introductions to Zen* are offered on the first Monday of each month. Dharma Talks are offered on the last Wednesday of each month. Both are at 7:30PM.

