

Membership

Blue Dragon: \$100/mo and up
Red Bird: \$50/mo and up
White Tiger: \$30/mo and up
Black Tortoise: \$10/mo and up

We encourage members to make their monthly gifts automatically, via the PayPal button on our website or online bill pay programs at their own banks.

- Please change my mailing address.
 Please remove me from your mailing list.

Eiheiji incense for sale

Or buy online from our gift shop at www.milwaukeezencenter.org!

Item	Qty.	Price	Tax*	Total
Short (5.5")		\$10.00	.55	
Long (10")		\$10.00	.55	

Shipping:
 \$4.00 for first two boxes of incense,
 plus .50 per box thereafter.

* Only Wisconsin residents need include applicable sales tax.

Donation _____
Total funds enclosed _____
 Please make checks payable to Milwaukee Zen Center.
 Name _____
 Address _____
 City/State/Zip+4 _____
 E-mail _____

milwaukee zen center

2825 N. Stowell Ave. Milwaukee WI 53211-3775

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Weekly practice schedule

MONDAY THROUGH FRIDAY MORNINGS

6:15 zazen
 6:55 kinhin
 7:05 zazen
 7:30 service

SATURDAY MORNING

7:30 zazen
 8:10 kinhin
 8:20 zazen
 9:00 service
 9:10 work period
 10:00 book discussion

WEDNESDAY EVENING

6:30 Introduction to zazen (in library)
 6:30 zazen
 7:10 kinhin
 7:20 Dharma talk and discussion

SUNDAY MORNING

8:20 Introduction to zazen
 9:30 zazen
 10:10 kinhin
 10:20 dharma talk
 11:00 informal tea

Stay in touch with MZC

Online:

- See our complete schedule of practice and activities at www.milwaukeezencenter.org
- For the latest news and events, visit us on Facebook
- E-mail us at kokyo-an@att.net

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The Mirror

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FULL MOON AWARENESS

Editor's note: A full moon on Sept. 27 was the occasion of a new ceremony that Zen Center will hold every month under the leadership of its new resident priest, Reirin Gumbel. The first ceremony coincided with a rare full eclipse of a "supermoon" – a full moon that appears larger because it is closer to the earth than usual. Here is an excerpt from Reirin's Dharma talk that morning, explaining these monthly Full Moon Bodhisattva Ceremonies.

By Reirin Gumbel, resident priest

The Full Moon Ceremony is an ancient one that dates back to the Buddha's time and even before. In it, at each full moon, monks acknowledge their karma and recite the precepts together. But people do not have to be monks to make Buddhist vows; lay persons can receive the precepts when they feel ready, and the Full Moon Ceremony can give them a taste of what they would commit themselves to.

The ceremony is formally done alternately standing and kneeling, and there are many prostrations. The *kokyo* (chant leader) intones every line, and the assembly responds. It all lasts about a half-hour.

Participants start by chanting the repentances (*All my ancient twisted karma from beginningless greed, hate and delusion, borne through body, speech and mind, I now fully avow*) and then invoke the Buddhist ancestors and recite the four Bodhisattva vows.

This gets us ready to recite the Bodhisattva precepts, which are the heart of Zen practice. As an ordaine, you receive the precepts from your teacher in a special public ceremony. The Precept Lineage is what makes you a Buddhist.

What are the precepts, and why are they so important?

Three subsets make up the 16 precepts: the three refuges (taking refuge in the Buddha, the Dharma and the Sangha), the three pure precepts, and the ten grave precepts.

Taking refuge in the three jewels means that you give up your selfish concerns, you supplicate yourself to that which is greater than yourself, and you ask for support in your practice, which is your life.



The pure precepts are:

*I vow to embrace and sustain right conduct
 I vow to embrace and sustain all good
 I vow to embrace and sustain all beings.*

"Right conduct" means, watch what you are doing with body, speech and mind, and abandon unwholesome thoughts, speech or action.

Embracing and sustaining all good means practicing what is skillful, wholesome and beneficial for a life based on freedom from the illusion of an independent self.

Embracing and sustaining all beings means you understand that there are no independent beings, that all beings are one reality. This is a tall order for us. It takes lifelong practice to transcend our conditioned thinking. Knowing that we cannot act from our own personal power, we become humble and ask for help in dealing with these pure precepts.

The 10 Grave or Prohibitive Precepts are pretty straightforward on the surface. They are about actions of body, speech and mind that we need to avoid. We know what it means not to kill, not to steal, not to lie, not to sexualize, to slander, etc. But do we really? When we look deeply and watch ourselves carefully, we find that we are trespassing in subtle ways all day.

What happens when we transgress against these precepts? In other religions, there would be

retributions or sanctions. A Buddhist understands that as humans we **will** make mistakes. Important is the **intention**. When we have vowed to live for the benefit of all beings, the precepts act as a reminder. Whenever you find yourself violating a precept, you are aware of it. You will repent and try to do better next time.

When you are truly a disciple of the awakened mind, the duality of doing right or wrong does not apply anymore. But only by practicing wholeheartedly according to the literal meaning of the precepts can we fully experience the limitations of the conventional approach. We will never feel that we can actually keep these precepts.

The reason for this is that we think we are separate from all other beings. When we awaken to the ultimate truth -- that there is no separation between me and you -- we understand that the **liberating significance** of the precepts lies in the fact that there are no individual beings that can be saved!

That does not mean we have to wait on practicing the precepts until we are enlightened. We need to practice right now, diligently, knowing we need the support of all beings. We realize the ultimate meaning by being upright and aware of our interdependence with all beings.

Practically speaking, it means we need to meditate, to come to a still place inside, where we are not worried or anxious anymore, where we can trust our relationship with the world, with the universe. The precepts will take care of themselves when we are fully ourselves...

After the 10 grave precepts, the officiating priest recites a dedication by him- or herself. The Full Moon Ceremony ends with three bows of everyone together.

You may participate in this ceremony at any level that you feel comfortable. You can do standing bows instead of prostrations. If you are curious, but don't want to do all the bowing and chanting, you are invited to stay at the back and just watch.

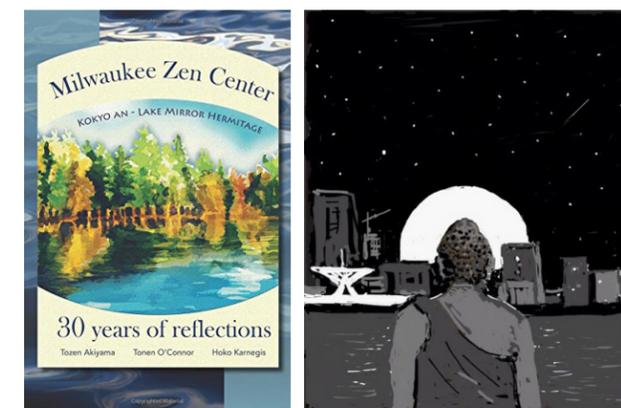
10 GRAVE OR PROHIBITIVE PRECEPTS:

1. A disciple of Buddha does not kill.
2. A disciple of Buddha does not steal.
3. A disciple of Buddha does not misuse sexuality.
4. A disciple of Buddha does not lie.
5. A disciple of Buddha does not intoxicate self or others.
6. A disciple of Buddha does not slander others.
7. A disciple of Buddha does not praise self at the expense of others.
8. A disciple of Buddha is not possessive of anything.
9. A disciple of Buddha does not harbor ill will.
10. A disciple of Buddha does not abuse the Three Treasures.

Also available from the Milwaukee Zen Center is a commemorative T-shirt, designed by MZC past president Peter Johnson and produced by sangha member Bob Balderson.

The front of the shirt says "Milwaukee Zen Center/Celebrating 30 Years." The back depicts the Buddha watching the moon as it sets behind the Milwaukee skyline.

The black T-shirts are available from the Zen Center for \$22, tax included.



30th anniversary book cover, T-shirt design

ZEN CENTER CELEBRATES 30 YEARS

Some 35 people – including all four of the Milwaukee Zen Center's resident priests – attended a brunch Sept. 20 to celebrate 30 years of resident teaching at the Center.

The priests were Tozen Akiyama, who arrived in Milwaukee in 1985 and served as teacher until 2001; Tonen O'Connor, Tozen's student, who served from 2001 to 2011 and then as acting priest from 2013 to 2015; Hoko Karnegis, who served from 2011 to 2013; and Reirin Gumbel, who arrived in September to take over as resident priest Oct. 1.

Speakers included those four priests, along with the Rev. Shoho Michael Newhall, an early member of the MZC and now abbot of Jikoji Zen Center in Los Gatos, Calif., and Fuyu Schroeder, Reirin's teacher and the abbot of Green Gulch Farm Zen Center in Muir Beach, Calif. Also speaking were Lorraine McNamara-McGraw and Tom Tolan, MZC Board vice president and president, respectively. The speakers recounted the history of the Center – and in Fuyu Schroeder's case, its future with her student Reirin.



Photo by William McGraw

All four of the Milwaukee Zen Center's resident priests were at the 30th anniversary celebration: Hoko Karnegis (from left), Tozen Akiyama, Tonen O'Connor and Reirin Gumbel.

The luncheon, a vegetarian meal catered by Beans & Barley restaurant, was held at the McKinley Marina Overlook, a glassed-in meeting hall with beautiful views of Milwaukee's yacht harbor. Combined with sales of the anniversary book and T-shirt, and related donations, the event raised about \$2,000 for Zen Center.

Earlier that Sunday, about 25 people gathered for zazen at the Zen Center, heard a Dharma talk from Reirin and attended a reception afterwards.

MORNING PRACTICE ADDED

Morning zazen is now available at Zen Center Monday through Friday. Previously, it was available only on Friday mornings during the week.

We will sit for two periods – a 40-minute period starting at 6:15 a.m., and a 25-minute period starting at 7:05. There will be a service at 7:30; on Mondays it will include a Wellbeing Service for those who are sick. We'll also schedule memorial services for those who have passed away, on request. You can submit the names of people you wish to be honored in these two services.

In addition, the schedule has changed for Wednesday night zazen. There will be just one period of zazen, starting at 6:30, and 10 minutes of zazen instruction will be given to beginners during the beginning of that period. After zazen, there will be kinhin, and then a short talk and conversation about Dharma practice.

The practice calendar in this issue of the newsletter has been modified to reflect those changes.

ZEN CENTER RECEIVES \$6,000 CHALLENGE GRANT

Two donors have pledged a challenge grant of \$6,000 to the Milwaukee Zen Center.

The grant, pledged at MZC's board meeting in August, is aimed at supporting the Center as it welcomes its new resident priest, Reirin Alheidis Gumbel.

The anonymous donors say they'll match up to \$6,000 raised by MZC. We'll announce plans to raise the funds to match this grant in the coming months.

The grant, and the additional funds it will help generate, will go a long way toward helping establish Reirin in Milwaukee -- and it's much appreciated.

MZC OFFERS ANNIVERSARY BOOK AND T-SHIRT

For 30 years, the Milwaukee Zen Center Newsletter has disseminated articles by its resident teachers to both a national and international audience. Now many of those articles are available together in one volume.

Tonen O'Connor, resident priest emerita, compiled the articles in anticipation of the 30th anniversary this year of the arrival of Tozen Akiyama in Milwaukee. Tozen was the Center's first resident priest. Hoko Karnegis, who served as resident priest for two years, produced the book. Titled **30 Years of Reflections**, it's made up of newsletter articles written over the years by the three priests.

The book can be purchased at Amazon.com for \$16.95; part of the purchase price goes to MZC.

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Listen to dharma talks on our website
www.milwaukeezencenter.org