



## Receiving the Precepts

Receiving the Precepts – Sheldon Clark, *Tetsugen Kakuo* - Clear Eyes Awakening Response; Andrea Ashdown, *Daigyō Yosei* - Great Activity Nurturing Life; Bruce Miller, *Kodo Joshin* - Ancient Way Forgiving Heart; Craig Adamski, *Daishi Myoho* - Great Aspiration Bright Peak. Sheldon, Andrea, and Craig, received the Sixteen Bodhisattva Precepts on Sunday, March 5, and Bruce received the Sixteen Bodhisattva Precepts on Friday, March 17.

## Dharma Talks

On Sunday mornings, May 7, and June 11, and July 16, at 10:30, Josho Pat Phelan will give a public Dharma Talk.

## All-day Sittings

An All-day sitting will be on Sunday, June 11, and on July 16, from 6:00 A.M. until 5:00 P.M. The sitting will begin with orientation on Saturday night at 7:30, and will include instruction on the meal form and one period of zazen. The regular Sunday schedule, with zazen at 9:00 and 9:50 and Dharma Talk at 10:30, will be open to everyone. The day will include zazen, a lecture, *dokusan* and a work period, as well as breakfast and lunch. The fee is \$10 for members and \$20 for others. ***It is alright to sit half of the day, but please sign up in advance, and please speak to Josho Sensei if this is your first all-day sitting.*** For more information on the oryoki meal form see: <http://www.kannondo.org/oryoki>

## Practice Intensive - June 4-30.

See pages 6 & 7 for more details.

## Study Group

*The Ten Grave Precepts were brought by Bodhidharma from India to China. Before they became ten, there were hundreds of rules of order for Buddhist life. These ten are like ten beads of light, coming from the center and taking different textures and colors, and if they become very radiant, they appear as one white light. Bodhidharma called it One-Mind...“One mind, Precepts body.” He did not mean just this one mind, but entire mind, entire life. These are the Ten Precepts. Zazen is to actualize that Buddha mind immediately. It doesn’t matter whether you realize it or not. Bodily participation in zazen, itself, is the proof. Zazen is the concrete form of the utter belief in who you are, and there is no thinking about it, or about anything. Humankind and every single thing lives and exists fully in their best way. ... Every moment is the completion of practice.*

— Kobun Chino

The June Study Group will meet on Thursday evenings, from 6:45-8:00, on June 4, 15, 22, and 29, to read and discuss the teachings of Kobun Chino in the book *Embracing Mind*. We will begin with his talks on the Precepts, p. 185-213. Everyone is welcome and there is no charge. Copies of the book are for sale in the entryway.

## Way-seeking Mind Talks

As part of the June Practice Intensive, we will have Way-seeking Mind talks on Tuesday nights, June 6, 13, and 20, at 7:40, following one period of zazen at 7:00 PM. The talks will be given by Robert Haake, Bruce Miller, and Jeff Sherman. Robert began practicing zazen in Minneapolis with Doshō Mike Port in 1994, and at the CHZC in 1999. Bruce Miller began sitting with the CHZC in 2011. Jeff Sherman began practicing at the San Francisco Zen Center, and was there when Tassajara was first acquired in 1967, when Suzuki Roshi led the first practice period. Jeff moved to NC in 2014 and has been practicing with the CHZC ever since. We are not sure who will be giving a talk on which night, so keep posted.

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## Children's Program

The Zen Center's Children's program offers a variety of activities, including meditation, stories, crafts, songs, and movement, as well as participation in Zen Center events and celebrations throughout the year. In each meeting, the children have the space to practice living mindfully and learn about Buddhist teachings while giving their parents an opportunity to meditate in the adult program. The Children's Program meets twice a month, on Sundays, from 8:50 until 11:00. Meetings will be held May 21, and on June 4, an end-of-year picnic is planned. To sign up, please contact Maura, at [maurahigh@gmail.com](mailto:maurahigh@gmail.com).

## People of Color Sitting Group

Wednesday nights from 6:00-7:30

The POC Sitting Group begins with zazen at 6:00, followed by kinhin (walking meditation), with the option to stay for group discussion and community building. Both those new to meditation, or experienced, are warmly welcome to join us or drop in as you like. For more information, contact Conal or Kriti at [pocsittinggroup@gmail.com](mailto:pocsittinggroup@gmail.com). As usual, instruction in zazen and an orientation are offered to the public on Sunday morning at 9:00, and on Tuesday night at 7:00.

## Recovery Meeting

The Recovery Meeting meets on Tuesday nights at 7:30. This is a recovery group with a Buddhist perspective on the 12-Step Program which meets at the Chapel Hill Zen Center. The meetings begin with twenty minutes of silent meditation. For more information, contact: 919-265-7600 or [ZenandRecovery@gmail.com](mailto:ZenandRecovery@gmail.com).

## Wilmington Zen Group

Joshua Pat Phelan will visit the Wilmington Zen Group for a half-day sitting on May 20. For more information contact Elizabeth at 910-762-7465 or [elizdarrow@gmail.com](mailto:elizdarrow@gmail.com).

## Sangha Network

The CHZC has a Sangha Network of volunteers to offer short-term assistance to those in the sangha

who need help with simple tasks such as shopping, arranging for meals, or transportation, due to transitions in one's life including illness, disability, or death of a loved one. If you would like to volunteer or if you need assistance, please contact Kris at [krisgarvin@gmail.com](mailto:krisgarvin@gmail.com) or Jeff at [jeffsherman3333@gmail.com](mailto:jeffsherman3333@gmail.com).

## Chinese Brush Painting & Calligraphy

Jinxu Zhao will teach Chinese Calligraphy on Sunday afternoons from 2:15-3:45, on May 14 and 28, on June 4 and 18, and July 9 and 23. Chinese Brush Painting is from 2:15-4:15. Fees are \$20 for calligraphy and \$25 for brush painting. Please contact Jinxu at (919) 484-7524 or [Jxznc@aol.com](mailto:Jxznc@aol.com) to register or for more information. Jinxu is also available to teach children's classes.

## Study Hall

During the month of June, there will be a Study Hall on Monday mornings, after zazen, from 7:45 until 8:00 or 8:30. Everyone is welcome to come and read Buddhist materials – tea will be available.

## Library

These books have been recently added to the Members' Library. *Wild Ivy: The Spiritual Autobiography of Zen Master Hakuin*, transl. by Norman Waddell; *The Laughing Buddha of Tofukuji: The Life of Zen Master Keiko Fukushima*, by Ishwar C. Harris; *Commentary on the Song of Awakening by Kodo Sawaki*, transl. Tonon O'Connor; and *The Grass Flute Zen Master: Sodo Yokoyama* by Arthur Braverman. Additionally CD's were added of talks by Dainin Katagiri Roshi on "The Significance of Lay Ordination," "Three Aspects of Repentance," "The Triple Treasure."

## Looking Ahead

On Sunday, August 27, from 12:00-2:00, Triangle Showing Up for Racial Justice (TSURJ) will offer a discussion/workshop to the Zen Center community about the ways in which racism operates in our society today and how we can work against it. We'll discuss how people in power have historically, and at the present, used racism to divide and conquer us, the power of multi-racial coalitions who have worked and are working

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together in spite of these efforts, and the role each of us can play in the current movement against racism.

On Saturday evening, October 28, we are planning to hold the *Sejiki* Ceremony.

December 1-8, we are planning to have Rohatsu, our 7-day December Sesshin.

## Talk on Vow

Joshō Pat Phelan, March 5, 2017

This afternoon, Andrea Ashdown, Craig Adamski and Sheldon Clark, will receive the precepts in the ceremony *Zaike Tokudo*, or Staying Home and Accomplishing the Way. You are all invited – in fact, your presence is requested because it supports the ordainees. Many of us who have already received the precepts find that attending precepts ceremonies awakens and calls forth our own desire to live an upright, transparent life, creating a kind of reverberation in us, so the precepts ceremony also has the quality of a renewal ceremony. I, personally, feel this way, but others have told me how strong the ceremony was for them the second or third or fourth time they experienced it. So, the precepts ceremony has a power that extends beyond those who are directly receiving the precepts. And the thing about this practice is that it is endless – we never reach the end of it; we can always become more aware and more mature.

In Katagiri Roshi's book, *You Have to Say Something*, he wrote that our effort to practice is supported by the whole universe, and that if our effort weren't supported by the universe as a whole, we couldn't make real effort. I have always found these words both moving and supportive. In Katagiri Roshi's teachings on the precepts in his book *Returning to Silence*, I was surprised to find how much he referred to the nature of the universe in benevolent terms. He didn't use the word "benevolence," that's how I characterize it. I've always thought that in Zen, the universe was treated in a neutral way, as not as bad or good, but simply as it is. Before receiving the precepts, there is repentance in which we acknowledge our endless actions arising out of ignorance. Katagiri

Roshi said, "Repentance is to realize exactly the oneness of ... all sentient beings and buddha, [of] delusion and enlightenment. All sentient beings are allowed to live and are, from the beginning, forgiven for living their lives in this world." "...the self must readily accept the compassion of Buddha's world." "Buddha's world" means the Truth, or the same and one ground, or that which is beyond good and bad." He said that to readily accept Buddha's compassion means "we must actualize Buddha's compassion in our everyday lives. We have to live our lives in the complete realization that we are already forgiven, that we are already allowed to live..." He said, "We are already embraced, so we have to live our life in the realization that we are forgiven....our bodies and minds are embraced by the universe"

This seems like such a warm, caring, inclusive way of experiencing being in the world. I think this view is dependent – you know, completely dependent on self acceptance which includes self forgiveness and deep trust. In Buddhism we tend to talk about trust or faith as the confidence that we have Buddha nature, that everything is ultimately Buddha or fundamentally awakened; and because of this, we already have everything we need, nothing is lacking. We, ourselves, have the ability to practice and awaken. So, our trust or faith isn't in something outside ourselves.

Once I read an article that talked about the difference between liberty and freedom. Liberty was defined as the liberties or rights that a government guarantees an individual, which makes liberty an external condition. Whereas freedom was defined as an individual's ability to feel unrestricted. So, this definition of freedom is a mental state which sounds a lot like non-attachment. When we are not carrying around the burden of our own views, of our defenses and attachments, there is freedom – the freedom of an unhindered, boundless mind.

In the book, *Dead Man Walking*, Sister Helen Prejean, wrote about her experience as a spiritual advisor to Death Row Inmates. She said that in her counsel to the inmates she tried to get the point across that in their last minutes of life, when there were so many restrictions – they were

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cuffed hand and foot and under twenty-four hour surveillance— that they had a choice; they could choose hate or they could choose love. This freedom is available to each of us, every moment. We have the freedom to choose the kind of attention that allows a boundless heart. We can choose not to get stuck in greed, hate and delusion—in our self-referential views. But, in order to recognize and be able to act on this choice, we have to be awake.

Our deep intention—the intention to practice, our intention to awaken, to be free, to relieve suffering, or whatever form your fundamental intention takes—is a kind of vow. Suzuki Roshi referred to it as our inmost request or innermost desire. Nurturing our vow, keeping our vow alive and fresh, is a powerful tool for practice. In practice we try to change the direction of our lives from actions that are more or less unconsciously based on or driven by karma to more conscious actions informed by our vow. Our intention or vow is one way we bring practice into everyday activity. Jakusho Kwong, who was a disciple of Suzuki Roshi, said that “Vow is awareness that comes from our zazen to not repeat samsara.” “... vow is the place where the precepts, zazen, and the whole philosophy [of Buddhism] intersect.”

In his book, *No Beginning, No End*, Kwong wrote that “Suzuki Roshi liked to say that we should know everything, including our lives, *through and through*.” And Kwong said that this is the Bodhisattva vow. “When we live by it, with a commitment to living life... *through and through*, we are actually making the vow to include all parts of life – all parts of our lives, *as it is*...” He said, “when you give yourself to practice through and through, which means through and beyond feelings and thoughts, little by little, you begin to allow something great to surface, something without beginning or end...And if you stick to your vow and stay with it, to your surprise something in you will naturally open.”

Renewing our intention to wake up as we go about our activity is another way to bring practice into our daily life. We can begin with whatever we’re doing by fostering our intention to wake up

for the benefit of all beings, or by trying to loosen the tangle of our conditioned, habitual reactions. This, again, is a form of the Bodhisattva Vow which is the aspiration to end suffering, all suffering, our own as well as everyone else’s. Jakusho Kwong said that “in practice we make an unconditional vow not to give up on ourselves... the physical practice is the means by which we manifest this vow.”

In Buddhism the meaning of compassion is the wish to relieve the suffering of others. The basic cause of suffering is duality, the wrong view that we exist separate from others or from anything—including the feeling that there is some thing or some quality that we don’t have that we need. I think one way to develop compassion is to not turn away from suffering—to be willing to open our hearts to suffering. Kwong Roshi said that if you feel afraid to let suffering come in, you can practice imagining yourself doing it. This is important—awareness and compassion grow and strengthen over time, but we have to begin. And one way to begin is by imagining ourselves doing it—meeting suffering, opening to suffering. Because when we try to protect ourselves from pain, our own or someone else’s, we build barriers which further reinforce our feelings of separation, thereby reinforcing duality. Being open to the difficulties of others can also help us open up to the difficult or disregarded parts of ourselves—so, it goes in both directions. We might say that ending suffering is ending duality; therefore, ending suffering is liberation.

The Bodhisattva Vow is the vow not to enter nirvana until all beings have entered nirvana and it is often said as, “Being are numberless, I vow to free them all.” The Buddhist teacher, Sangharakshita talks about the [Bodhisattva] Vow as a starting point. He said, “... it isn’t something the Bodhisattva leaves behind in the way that a literal starting point is left behind. It’s a thread that runs through the whole of the Bodhisattva’s career.” He said, “Thinking consciously and deliberately about taking the Vow... is just preparing the ground for the actual taking of the Vow which happens quite spontaneously.” Although we need to foster and cultivate our

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intention or vow, at some point we need to let go of our conscious striving, or the vow itself can become another goal to attain. The first step is to consciously take the vow, and this then prepares us for embodying the vow, which is beyond our conscious control. This reminds me of Kwong Roshi using the phrase, “our whole vow-like body.” It’s like our *zazen* practice. At first it is very intentional with many details for what to do with each part of our body. We consciously straighten up and try to align our spine. Then sometime later, we may find an effortless balance that comes forth from this conscious effort.

Our actions create momentum, like a ripple in the water with far-reaching effects, affecting people we don’t even know. Sometimes we can see the effects of an action or decision made years earlier. When we take a vow, an intention is created, the seed of an effort to follow through. The nature of a vow is vast, beyond our ability to conceptualize. We continually define and re-define our vow as we renew our intention to fulfill it. If you have a well defined task with a beginning, middle, and end, like mowing the lawn, you can estimate or measure the effort needed. But a vow like the Bodhisattva Vow is immeasurable. The intention we arouse, the effort we cultivate when we call forth this vow, extends beyond the boundaries of this life.

Two ways to work with vow are to investigate and to dedicate. To investigate, take a question such as, “How do I manifest my vow, right now while driving my car, while taking a shower, while cooking dinner” or whatever you are doing? Or, “How can I awaken with all beings while taking this coffee break?” “How can I see through delusion while buying groceries?” We investigate the vow by bringing it up over and over, by keeping it present, by learning how to be aligned with our vow in the midst of our activity. Another way to practice with a vow is to dedicate a particular activity to the liberation of all beings. As I drink this coffee, as I smoke this cigarette, as I chop these carrots, as I wash my face, may I awaken for the benefit of all beings, may I have clarity of mind with everyone. Whether you investigate “saving all beings” or dedicate your

activity to waking up, both bring attention to your intention. Jakusho Kwong said “... make a vow to try not to uphold the karmic life.” “Everyone longs to get off the wheel of samsara.” And when you can assert, “I can let go of this burden in my mind...the power of vow is activated.”

Katagiri Roshi said that Dogen used the phrase, “our whole faith-like body,” which I assume is a different translation of the phrase that Kwong referred as our “whole vow-like body.” Katagiri said that this “means your whole body and mind are exactly faith.” Or we could say our whole body and mind are exactly vow. Katagiri Roshi said, “You cannot discriminate between you and faith, you and *zazen*. We don’t know who is sitting or what is going on or what should be known by whom. It is just like a fish swimming in the water. The water is exactly one with the fish; so fish is water, water is fish....It is dynamic motion between the water and the fish. The same applies to faith or the ‘whole faith-like body.’” He said, “According to Dogen Zenji’s understanding of faith, there is nothing that persuades us or pushes us or forces us to create faith. Faith means tranquility, and complete tranquility is the source of our nature and our existence. Faith in Buddhism is to trust perfect tranquility, which is to trust something greater than just our conceptualization.” “...this tranquility comes up just like spring water from the earth because we already have it underground, regardless of whether we are conscious of it or not.”

The precepts ceremony begins, “In faith that we are Buddha, we enter Buddha’s Way,” we enter life based on vow, reconnecting with this deep spring – without seeing it or hearing it, still we can reconnect with it.

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## Listserv

You are invited to join an e-mail listserv now available via Yahoo for announcements about upcoming activities at the CHZC. If you wish to become a member of this listserv, please type "Subscribe" in the subject line and send an email to [CHZCannounce-subscribe@yahoo.com](mailto:CHZCannounce-subscribe@yahoo.com). You can also go to: <http://groups.yahoo.com/group/CHZCannounce/> and click the box "Join Now." You may be requested to supply some information or to create a Yahoo "identity." Please note the options for making your e-mail address public or for receiving marketing or other messages not directly from the listserv. It is your choice whether or not to receive other messages. Joining this list will not increase the amount of spam you receive. If you have any questions, please contact the list moderator, Lance at [lashdown@yahoo.com](mailto:lashdown@yahoo.com).

*The wind in the pines  
Morning and evening  
Carries the sound of the  
temple bell*

Santoka Taneda

## June Practice Intensive: June 4-30

You are invited to join the four-week Practice Intensive beginning on Sunday, June 4, and going through Friday, June 30. This is an opportunity to rededicate ourselves to daily zazen during a focused period of time, much as one would do at a residential practice center. You may want to experiment with the limits of your time and energy, throwing yourself into the zazen schedule, joining the efforts of others. In so doing, we mutually benefit by enjoying sitting together, while supporting each other.

During the month of June, we will have our usual early morning zazen, Monday through Friday at 6:00 and 6:50, followed by service, and our regular Tuesday night zazen at 7:00. There will also be one period of zazen on Monday, Wednesday, and Thursday evenings at 6:00, with a Study Group meeting after zazen on Thursday evenings from 6:40 to 8:00 P.M. There will be an all-day sitting on Sunday, June 11. **Please sign up at the zendo for the all-day sitting.**

Practice Intensive Teas are held after the usual Sunday morning program, on Sundays, June 4, 18, and 25. (There will be no Tea during the all-day sitting on Sunday, June 11.) ***Those participating in the Practice Intensive are expected to attend at least two of the three Sunday morning Teas.*** For teas this year the participants will be asked to speak for about 5-10 minutes about how they came to practice and why they want to participate in the Practice Intensive. Participating in the annual intensive is also a good way to get to know other sangha members, especially coming to the teas and Way-seeking Mind Talks. Because of our individual circumstances, ***there is no minimum participation other than the Practice Period Tea on Sunday mornings.***

Please draw up a realistic schedule, perhaps one that will stretch you a little, and then try to commit yourself to your schedule. Joining others for zazen gives us a clear taste of our mutual interdependence. Our practice supports the practice of others and the practice of others benefits us all.

—Joshō

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Please return the form below with a \$10 registration fee by Friday, June 2. Print your name on this form and check the practice period events you would like to attend during June.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>June 4</b>	<b>June 5</b>	<b>June 6</b>	<b>June 7</b>	<b>June 8</b>	<b>June 9</b>	<b>June 10</b>
<b>Morning</b>						
9:00 zazen	6:00 zazen					
Tea	6:50 zazen					
<b>Evening</b>						
	6:00 zazen	7:00 zazen	6:00 zazen	6:00 zazen		7:30
		7:45 talk		6:40 study grp		Orientation
<b>June 11</b>	<b>June 12</b>	<b>June 13</b>	<b>June 14</b>	<b>June 15</b>	<b>June 16</b>	<b>June 17</b>
<b>Morning</b>						
All-day	6:00 zazen					
Sitting	6:50 zazen					
<b>Evening</b>						
	6:00 zazen	7:00 zazen	6:00 zazen	6:00 zazen		
		7:45 talk		6:40 study grp		
<b>June 18</b>	<b>June 19</b>	<b>June 20</b>	<b>June 21</b>	<b>June 22</b>	<b>June 23</b>	<b>June 24</b>
<b>Morning</b>						
9:00 zazen	6:00 zazen					
Tea	6:50 zazen					
<b>Evening</b>						
	6:00 zazen	7:00 zazen	6:00 zazen	6:00 zazen		
		7:45 talk		6:40 study grp		
<b>June 25</b>	<b>June 26</b>	<b>June 27</b>	<b>June 28</b>	<b>June 29</b>	<b>June 30</b>	<b>July 1</b>
<b>Morning</b>						
9:00 zazen	6:00 zazen					
Tea	6:50 zazen					
<b>Evening</b>						
	6:00 zazen	7:00 zazen	6:00 zazen	6:00 zazen		
		7:50 zazen		6:40 study grp		

# Chapel Hill Zen Center



P.O. Box 16302  
Chapel Hill, NC 27516  
(919) 967-0861

## Schedule

### *Sunday Morning      Tuesday Evening*

9:00 zazen	7:00 zazen
9:40 kinhin	7:40 kinhin
9:50 zazen	7:50 zazen
10:30 service	8:20 service

### *Monday to Friday*

<i>Thursday Evening</i>	6:00 A.M. zazen
6:00 P.M. zazen	6:50 A.M. zazen

Meetings at 5322 NC Highway 86  
2.5 miles North of I-40 exit 266

Joshō Pat Phelan, Abbess

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*Spring wind, autumn rain;  
Flowers bloom, grass withers.  
Self-nature is self-foolishness.  
Walking on and on in the Buddha Land*

— Santoka Taneda (1882-1940)

Embracing diversity, the Chapel Hill Zen Center expresses the fundamental connection of all beings by welcoming everyone to the practice of zazen. May all beings realize their true nature.