



Dharma Inquiry Ceremony: (Back row, L to R) Eden Heffernan, Jakuko Ferrell, Kuden Boyle, Bunkai Tracy, Senmyo Sherman, Dokan Kojima, (Middle row, L to R) Teijo Munnich, Gengo Akiba, Josho Phelan, Shoken Winecoff, Chimyo Atkinson, Jinen Conway, (Front row, L to R) John Paredes, Zenki Batson, Choro Antonaccio

## Holiday Schedule

The Sunday morning program will be held on September 1, as usual, but **the zendo will be closed on Monday, September 2.**

## Children's Program

The Zen Center's Children's Program is looking for a helper (or two) interested in guiding children as they develop awareness and mindfulness. You would co-lead the program with the director, Maura High, and lead the program in her absence. Please contact Maura or Josho if you'd like to know more.

The Children's Program is designed for children four years and older. We aim to include them in the Zen Center sangha through a variety of activities—meditation, story, craft, song, and

movement—as well as participation in Zen Center events and celebrations throughout the year. In each meeting, the children have space and time to practice living mindfully and to learn about Buddhist teachings while giving their parents an opportunity to meditate in the concurrent adult program.

The program meets on the first Sunday of each month, drop-off time from 8:50 until about 9:30, and pick-up at 11:00 A.M. (parents are welcome to stay with the children if they like). The first meeting of the season will be **Sunday, September 8.** If you're interested in child care on the Sundays we don't have a scheduled meeting, please ask—we can usually arrange it. To sign up, or for more information, contact Maura High, [maurahigh@gmail.com](mailto:maurahigh@gmail.com).

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## Wednesday Morning Zazen

The Zen Center will continue offering a period of zazen on Wednesday mornings from 8:00-8:40, as well as the usual zazen at 6:00 and at 6:40 am.

## All-day Sittings

All-day sittings are scheduled for Sundays, September 22, and October 20, 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. ***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: <https://kannondo.org/getting-started/oryoki/>

The fees for All-day Sittings have been the same since 1993. We are now suggesting a donation of \$15 for members, and \$25 for others; however, if you are inclined to offer more, that would be very helpful in maintaining Zen Center. *Oryoki* sets are available for use by those who do not have their own, and a \$5 donation would be appreciated.

## Sunday Morning Dharma Talks

Josho Pat Phelan will give Dharma Talks on September 22, and October 20, at 10:30.

David Guy will give a Dharma Talk on October 13, at 10:30.

Chimyo Atkinson, a priest at Great Tree Zen Temple outside Asheville, NC, will give a Dharma Talk on November 10.

Jakuko Mo Ferrell will give a Dharma Talk on November 17, at 10:30.

Zenki Kathleen Batson will give a Dharma Talk on November 24, at 10:30.

## Board Members

Nell Kriesberg has resigned as Secretary of the Board, and Tripp Spivey, who was a Member-at-Large, was appointed by the Board to fill the position for the rest of this year. Chris Censullo has accepted the position of Member-at-Large for the rest of the year to replace Tripp. We offer our deep gratitude to Nell for serving as Secretary.

## Study Group

The Study Group meets from 6:45-8:00 on Thursday evenings and will resume on **September 12**. We will continue reading and discussing *The Mountains and Waters Sutra*, a text by Master Dogen, with commentary by Shohaku Okumura. We will return to the place in the book where we left off—page 104. Copies of the book are for sale in the entryway. Everyone is welcome and there is no charge.

## Beginning Zen Practice

### A Class with David Guy

September 23 to October 28  
Monday nights, 7:30-9:00

*Stop searching for phrases and chasing after words. Take the backward step and turn the light inward. Your body-mind of itself will drop off and your original face will appear.*

— Dogen

Zen Meditation, or *zazen*, is the simple practice of being present with our experience. We hear the instructions in a matter of minutes, but spend a lifetime learning the practice. This class will introduce participants to meditation and give them support as they develop a daily sitting practice. It will also introduce them to other aspects of practice at the Chapel Hill Zen Center.

The first night will begin with meditation instructions and a short period of sitting. Each week we will continue to sit for a period at the beginning of class, gradually increasing the time. Participants will have a chance to ask questions and raise concerns about their practice. As the weeks proceed we will study other aspects of Zen practice, including walking meditation, protocol around the *zendo*, and the service of bowing and chanting. But the focus will be on zazen, and

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participants' actual practice as it unfolds. The content of the class will emerge from participants' questions and concerns.

Cost is \$60, payable the first night, and will be contributed to the Zen Center. Partial scholarships are available. For more information, or to sign up, please contact David Guy at 919-641-9277 or [davidguy@mindspring.com](mailto:davidguy@mindspring.com).

David Guy has been practicing meditation since 1991, and regularly gives sitting instruction. He has co-authored two books with Larry Rosenberg of the Cambridge Insight Meditation Center – *Breath by Breath: The Liberating Practice of Insight Meditation* and *Living in the Light of Death: On the Art of Being Truly Alive*. In 2008 he published *Jake Fades: A Novel of Impermanence*. David's blog can be found at [www.davidguy.org](http://www.davidguy.org).

## Finding our Way with the Forms of Zen Practice

Saturday, October 12, 10:00 A.M. to Noon

A workshop led by Choro Carla Antonaccio for anyone who has had zazen instruction but would like to explore further and understand better the forms we use in our practice at the center. We will cover how to enter and exit the zendo, how to do kinhin; and how to prepare for service, when (and why) we bow, and the basics of chanting together as one voice and body. Questions are welcome.

Please contact Choro to sign up at: [subtlegate@gmail.com](mailto:subtlegate@gmail.com). Suggested donation is \$20, to benefit the Chapel Hill Zen Center.

## General Meeting

The General Meeting, our annual members' business meeting, will be held on Sunday morning, **November 3, at 11:00**, following zazen. The nominees for the next Board of Directors will be introduced and the budget for 2020 will be presented. Everyone is encouraged to attend, but only Participating Members are eligible to vote. If you have agenda items, please contact the Board President, Ken Wilson at [kenneth.wilson@duke.edu](mailto:kenneth.wilson@duke.edu).

## Sejiki Ceremony

The *Sejiki* Ceremony will be held on **Saturday evening October 26, at 7:00**, followed by pot-luck refreshments. Children are welcome, and welcome to wear costumes. And we invite you to help decorate the entry garden and deck with your Jack-o-Lanterns!

"*Sejiki*" is a Japanese word meaning "feeding the hungry ghosts." Hungry ghosts are depicted as beings with very large stomachs swollen from malnutrition, who have the tiniest of throats, and who are always hungry. They are symbolic of the state of mind which is never satisfied with who we are or what we have. In the ceremony we call forth hungry ghosts and beings who are stuck in intermediary states, as well the dark, unknown regions of our own psyches, bringing them into the light. We offer them the nourishment of Dharma with the hope of satisfying and releasing them.

The *Sejiki* Ceremony also has the feeling of a universal memorial service. In addition to releasing the spirits of the departed, the ceremony is intended to resolve our karmic relationships with the deceased. During the ceremony, the names of those for whom we have performed memorial services during the past year will be read. If you would like the name of a friend or relative, or other being, read during the service, please leave the name in an envelop on the zendo bulletin board, or send it to [info@chzc.org](mailto:info@chzc.org) no later than the day before the ceremony.

*In the spirit of Sejiki, we invite you to bring a food offering for the Interfaith Council pantry of non-perishable goods, which will be collected in the entryway.*

## Eco-Dharma Discussion Group

Sunday, September 8, at 11:15

This group informally explores Buddhist teachings on the natural world, caring for the natural world as an expression of bodhisattva vow, and our own responses to current environmental issues. If you are interested, please contact Zenki Kathleen Batson at [lulu@rubblebuss.com](mailto:lulu@rubblebuss.com).

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## Aging Gracefully, Befriending Death

Sunday, September 29, at 11:15

An informal discussion group that provides the opportunity to share readings, information, and explore conversations among ourselves on these topics. If you have questions or would like more information, please contact Carol Klein at [wmichael@nc.rr.com](mailto:wmichael@nc.rr.com), Kris Garvin at [krisgarvin@gmail.com](mailto:krisgarvin@gmail.com), or Jeff Sherman at [jeffsherman3333@gmail.com](mailto:jeffsherman3333@gmail.com). Everyone is welcome, regardless of age.

## People of Color Sitting Group

The POC Sitting Group meets on Wednesday nights from 6:00-7:30, and begins with zazen at 6:00, followed by 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 [poesittinggroup@gmail.com](mailto:poesittinggroup@gmail.com).

## 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).

## Sangha Network

The CHZC has a network of volunteers who 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 Sherman at [jeffsherman3333@gmail.com](mailto:jeffsherman3333@gmail.com).

## Richmond Zen Group

Josho Pat Phelan will visit the Richmond Zen Group Wednesday, September 18, for zazen at 7:00 PM followed by a Dharma Talk at 7:40. Everyone is welcome. For information, contact Stan at (804) 833-1009 or visit [www.richmondzen.org](http://www.richmondzen.org).

## Chinese Calligraphy and Brush Painting

Jinxu Zhao will teach Chinese Calligraphy and Brush Painting on Sunday afternoons from 2:30-4:30, on September 8 and 29, October 13 and 27, and November 3 and 17, and December 1 and 15. Fees are \$30 per class. Please contact Jinxu at (919) 484-7524 or [Jxzc@aol.com](mailto:Jxzc@aol.com) to register or for more information. Jinxu is also available to teach children's classes.

## Looking Ahead

Rohatsu Sesshin, December 6-13

Buddha's Enlightenment Ceremony is planned for Sunday morning, December 15.

Winter Holiday Closing - the Zen Center will be closed from Friday morning, Dec. 20, through Wednesday, January 2, on weekdays, and **open on Sunday mornings**, Dec. 23 and Dec. 30.

June Sesshin - June 13-18, 2020, led by Daitso Tom Wright

## Talk on Intimacy

by Choro Carla Antonaccio,

given at the Chapel Hill Zen Center

I want to talk about intimacy. The word crops up in Zen stories; and, like the word "love", has a lot of baggage in English.

Let me start with the baggage. Intimacy is something many of us both long for and fear. As a young person I myself longed, I yearned, for closeness with someone or something, a closeness that in my hopes and dreams included a meeting of the minds, of words and ideas, but also that transcended words. Understanding without words. As I felt that my real self was a secret self that I dared not fully disclose, to anyone, I

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thought that the intimacy I craved would be a kind of secret sharing – a knowing, in a way that needed no explanation. I carried all of this right into practice, of course. So, I was intrigued when I encountered the use of the term ‘intimacy’ in Zen, because it is a critical aspect of our practice. Indeed, it is our practice.

Now, the roots of our word intimacy are Latin, *intimatus*, as in “my intimate friend”, and the verb *intimare*, which means to make known, to announce, to impress. The prefix “-in” is in this case an intensifier. When I first said the word *intimacy* a moment ago, you might also have been thinking of its use as a kind of polite, oblique or even sweet way of talking about sex. We talk about sexual intimacy because of intimacy’s associations or synonyms: closeness, togetherness, affinity, rapport, attachment, familiarity, friendliness, friendship, amity, affection, warmth, confidence. Those are the things I wanted in my life – affinity, closeness, confidence. And I think these are the resonances that we may carry into our reception of the word in Zen.

So, just what is intimacy in Zen? My point of departure for the Zen of intimacy are stories from the koan collections. The first is Case 20 from the *Book of Serenity*: *Dizang asked Fayán, “Where have you come from?” Fayán said, “I am going around on pilgrimage.” “What is the purpose of your pilgrimage?” asked Dizang. “I don’t know,” said Fayán. “Not knowing is most intimate” said Dizang. Fayán was suddenly awakened.*

Hearing this phrase ‘not knowing’ reminds me of the story of Bodhidharma, the first Zen ancestor in China. This is in another koan, this time from the *Blue Cliff Record*, the first one in the collection. Bodhidharma, who brought Zen from India to China, has reached the imperial Chinese court on his travels.

Emperor Wu of Liang asked the great master Bodhidharma, “What is the first principle of the holy teaching?” Bodhidharma said, “Vast emptiness, nothing holy.” The Emperor asked, “Who is this before me?” Bodhidharma said, “I don’t know.” The Emperor did not understand.

Bodhidharma then crossed the Yangtze River and went on to the kingdom of Wei. Later, the Emperor took up this matter with Duke Chi. *Chi said, “Your Majesty, do you know who that was?” The Emperor said, “I don’t know.” Chi said, “That was the Great Guanyin, conveying the mind-seal of the Buddha.”*

*The Emperor felt regretful, and wanted to send an emissary to invite Bodhidharma to return. Chi said, “Your Majesty, don’t say you will send someone to bring him back. Even if everyone in the whole country were to go after him, he would not return.”*

It would seem from this story, that there is more than one kind of not knowing; Bodhidharma’s response to the question, ‘who are you?’ which feels like there is a place he is speaking from that is not the same as the Emperor’s *I don’t know*, when asked about Bodhidharma. Maybe you are familiar with the “I don’t know” that feels like something is lacking, a failure, a humiliation. I certainly do, and I didn’t think that this feeling could have anything to do with intimacy. But we have these stories which point in another direction. Hearing the emperor’s response to his courtier, we might say that the emperor does not know who he, himself is. While he has been a great champion of Buddhism in his country, he hasn’t had the essential realization of who he truly is.

Since we practice Suzuki Roshi’s way, we may also call up Suzuki Roshi’s Beginner’s Mind: the not knowing which is recommended for Zen practitioners. I found this a compelling but difficult idea when I first came across it, since I was directing my life to NOT being a beginner, to being an expert, and in school as you know, when you are called on, not knowing is NOT GOOD. It’s that kind of not knowing that can feel like a deficiency. Another story that became important to me, one quoted in a talk on Beginner’s Mind that Zenkei Blanche Hartman gave in 2001. She says:

“The forty-second ancestor Ryozan Enkan was the attendant to the forty-first, Doan Kanshi, and

as such he carried his robe for him. There was a moment in which his teacher needed to put on his robe, so Ryozan handed the robe to Doan. And Doan said to his disciple: ‘What is the business under the patched robe?’ [you know, what is this form, why put on this form? What are you, actually?] His student, Ryozan, had no answer. The teacher said, ‘To wear this robe and not understand the great matter is the greatest suffering. You ask me.’ So the student asked the teacher, ‘What is the business under the patched robe?’ The teacher said, ‘Intimacy. Intimacy.’ This was the moment when the forty-second ancestor broke through. He bowed to his teacher in great gratitude, and tears were flowing. The teacher asked, ‘What have you understood? Can you express it?’ He said, ‘What is the matter under this robe? Intimacy.’ His teacher said, ‘Intimacy and even greater intimacy.’”

I think we can take three points from these stories. First, intimacy in Zen is something that is closely tied to not knowing, to having no answer. Second, this not knowing provides an opportunity for awakening. And thirdly, this awakening opportunity depends on encounter. It comes up in meeting another person – but, it is not about finding an answer in that ‘other’ person.

Now these ancient stories are about our Chinese ancestors, as transmitted through our Japanese ancestors and teachers. What did our Japanese ancestors have to say, what was their expression? The Japanese word for intimacy is *mitsu*. It has the meaning of secret, hidden, and undisclosed, and also intimacy. Josho Roshi spoke about this in a talk on mindfulness, where she mentioned the compound word *menmitsu*. The addition of the character “men” to *mitsu*, is interesting, because that is also the word for cotton cloth. The close weave of cotton has the quality of *mitsu*. Josho said, “that has the meaning of attention to detail, continuous intimacy, soft and subtleness, and warm-hearted, thorough diligence.” As she noted, this is a word Suzuki Roshi defined as to be very careful in doing things; very considerate. Josho also quoted Jakusho Kwong who talked about Tatsugami Roshi, who came to Tassajara to help Suzuki Roshi. Tatsugami Roshi said the

same thing about *menmitsu* that Suzuki Roshi did: the word means very careful, considerate, aware. Tatsugami Roshi also used a phrase from Dogen: *menmitsu no kafu*, the careful consideration of everything, intimacy with everything, that is, literally, “the family style”.

What about this family? Are we being asked, then, to take on a foreign, Japanese, formal way of doing things that is not natural to Westerners? Is the family one that isn’t really ours? This is the trap many of us encounter in the forms and the rules of Soto Zen practice. A sense that we are being controlled, and in doing things in a Japanese way, we are being inauthentic, or – in our time – that we are appropriating another culture.

The philosopher and scholar of religion Thomas Kasulis speaks about intimacy, *menmitsu*, as critical to understanding Japanese society as a whole. Kasulis suggests that this intimacy is something embodied, and expressed between people as embodied persons. He writes, “We meet not minds but people – flesh-and-blood, thinking and feeling human beings. We meet an incarnate person, even if that person is only perceivable as a voice on the phone or as a style of writing.” And his point is this, “If we want to learn about Zen Buddhism or even Japanese management, we must realize that the knowledge they exemplify does not come through the application of dogmas or principles. They derive rather from the unself-conscious assimilation of a way of living and acting.”

So this family style is very Japanese, culturally. But the larger point isn’t that we have to be Japanese, or act Japanese, to practice. Practice is not Japanese, or Indian, or Chinese – it is the true human body.

Jiryu Mark Rutschman Byler, a teacher in our lineage, said: “*Menmitsu*, as an enactment of the immutable truth of the total connectedness of all things...isn’t about an inner state. It’s about taking care of things. It’s not about me; it’s about the fork, the dish, the person I’m looking at.” This is how *menmitsu* is not just mindfulness. Instead, it expresses the way things really are. This is what is encapsulated in the expression,

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*menmitsu no kafu*, “very considerate is the family way” – that is, the family way of practice. This is Dogen’s expression, and it is the same intimacy as we chant in the *Sandokai*, or *Merging of Difference and Unity*: the first line is, “The mind of the great sage of India is intimately communicated from East to West.” Seamlessly, from India to China to Japan to us.

Another word translated as intimacy in Japanese is *shingetsu*. Linda Ruth Cutts, former abbot of SFZC, said this after dharma transmission from her teacher: “...the word ‘intimate’ in Japanese, *shingetsu*, also means ‘realization,’ so intimacy and realization are used in Zen literature interchangeably. Intimacy also means, ‘apposite,’ or ‘strikingly appropriate.’ Strikingly appropriate is a way to describe this intimacy, which is realization. The inheritance and transmission of dharma through these twining vines includes an intimacy which is strikingly appropriate. This is the kind of intimacy that meets completely.” Actually, *shingetsu* means “moon mind”, the mind that is so intimate with everything that it reflects whatever it encounters. The luminous, moon-like mind is intimate and realization occurs in encountering and reflecting without adding anything.

Kwong Roshi says, “You don’t have to look outside yourself. Nothing is missing right here within you, but you don’t know it, so you are constantly looking outside...This is an understanding essential to Zen, and it is also at the very root of *menmitsu no kafu* and all the ways in which we express it, including placing your shoes together outside the zendo, folding your clothes in your room, working with utensils in the kitchen or tools in the garden, practicing zazen, and living your daily life with people in the world. These are some of the various ways of practicing zazen....not just a matter of being careful and polite.” So continuous zazen, meticulous attention and inclusion, are realization itself.

Kwong Roshi concludes, “Whether you throw something or lay it down, when you do it with the spirit that recognizes its liveliness, the inherent quality of virtue of the object, animate or inanimate, you simultaneously recognize this within yourself. Everything is complete in your

form...This is the basic Dharma, the basic teaching. Don’t forget.”

I think this is wonderful. It is waking up together with all things. Intimacy with yourself is enlightenment, it is revealing Big Self, Big Mind. Everything is this Mind. You can only realize this with everyone and everything in the intimacy like cotton cloth that is one dense thing but made of a tight weave of many individual things. No cloth apart from the threads, no threads apart from the cloth. Now, this intimacy is not always warm and fuzzy. That was a great liberation for me to see. I think we all have some experience of this in our lives, when we get into conflict, we become angry, we are the object of anger. It is still intimate. We ask and receive, call and respond, co-arise, with everyone and everything.

So, fundamentally, intimacy is of me with me. It is of you with you, and – there is no one other than you. There is nothing other than me, but it’s not this small me. That’s what I didn’t understand most of my life, and I still forget. Tenshin Reb Anderson says, “this intimacy is pure and radiant, and it can be transformed into limitless forms. If you observe a sentient being, and you see how he appears the way he does because of the beings who support him, then you see the *nirmanakaya* in that sentient being”. The *nirmanakaya* is the body of Buddha. It is seamless reality. Tenshin Roshi says, “We live in a mind that is generated in such a way that it appears to be knowing something other than itself. We are also given the gift of a mind that knows itself, a mind that is perceiving itself. If we can understand this, we understand suchness [or reality, nonduality]. We understand the way we really are.” This is the business under the patched robe, our individual form expressing the universal form.

Call and response, arising simultaneously. They meet in stillness, and all things are liberated. And as Aitken Roshi says, this is the open secret of Zen.

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# Chapel Hill Zen Center



P.O. Box 16302  
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## Schedule

### *Sunday Morning*      *Tuesday Evening*

9:00 zazen

9:40 kinhin

9:50 zazen

10:20 kinhin

10:30 service

7:00 zazen

7:40 kinhin

7:50 zazen

8:20 service

### *Monday to Friday*

### *Thursday Evening*

6:00 P.M. zazen

6:00 A.M. zazen

6:50 A.M. zazen

(New) *Wednesday Morning* 8:00 to 8:40

Meetings at 5322 NC Highway 86

2.5 miles North of I-40 exit 266

Joshō Patricia Phelan, Abbess

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*Let your life lightly dance  
on the edges of time  
like dew  
on the tip of a leaf.*

— Rabindranath Tagore

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.