



### General Meeting

The General Meeting, the annual members' business meeting, will be held on Sunday morning, **November 15, at 11:00**, by Zoom, following Zoom zazen. The nominees for the next Board of Directors will be introduced and the budget for 2021 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 [wilso003@duke.edu](mailto:wilso003@duke.edu). For the link to this meeting, please check the Event Calendar section of the CHZC website: <http://chzc.org/events.htm>

### Holiday Schedule

There will be no Zoom zazen on Thanksgiving, Thursday, November 26, or on Friday, November 27. **The regular Sunday morning program on November 29, will be held as usual.**

There will be no Zoom zazen offered from Wednesday, December 23, through Friday, January 1, except on **Sunday morning, December 27, when the usual zazen will be held at 9:00 A.M.** The ongoing schedule will resume on Sunday, January 3. Also, the Study Groups will not meet during this time.

### Zen Center Remains Closed

Please check the Event Calendar section of the CHZC website for updates at: <http://chzc.org/events.htm>.

If you haven't already, you are encouraged to sign up for the CHZC Announcement listerv where opportunities, including Zoom Study Groups and Dharma Talks on YouTube are posted.

To sign up, please type "Subscribe" in the subject line of a message **from your email account** and send to [CHZCannounce-subscribe@yahoogroups.com](mailto:CHZCannounce-subscribe@yahoogroups.com).

### Half-day Sitting

On Saturday morning, December 5, there will be a Zoom sitting from 6:00AM until 12:15PM. The schedule will be similar to that used for the morning of in-person All-day Sittings. Please sign up in advance at [info@chzc.org](mailto:info@chzc.org) for the link or if you have questions.

### Buddha's Enlightenment Service

On Sunday morning, December 6, we will have a special service to commemorate Buddha's Enlightenment, following Zoom zazen at 10:20A.M.

### Sojun Roshi, Mel Weitsman



On October 24, my teacher, Sojun Roshi, stepped down as Abbot of the Berkeley Zen Center and stepped into the position of Founder of Shogakuji, the Berkeley Zen Center. This past year, his health has deteriorated due to biliary cancer.

With sadness, gratitude, and many bows,

*Joshu*

### Zoom Zazen

The CHZC is offering zazen via Zoom on Monday and Friday afternoons from 1:00-1:40; Monday-Friday mornings from 6:00-7:20; and Sunday morning from 9:00-10:20. This can also be found on the Event Calendar section of the CHZC website at <http://chzc.org/events.htm>

Via computer: [www.zoom.us](http://www.zoom.us)

Via phone: (646) 558-8656

Meeting ID: 856 598 045 26#

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## Children's Program

At the end of the year, the Zen Center's Children's Program invites kids to create their own version of the year-end Fire Ceremony. If you would like to do something similar in your own family this New Year's Eve, since we can't yet meet in person, here's what we have done in past years. We consider the things we want to leave behind, to say goodbye to—things that made us sad or uncomfortable or angry, for example. We write or draw them on pieces of paper, and then tear the paper into many little pieces and lay them in a basket (the papers could be buried, or burned later). We chant a short version of the *Lovingkindness Metta Sutta*, sounding out the beats with one or two or more mokugyos or wooden blocks or clappers. We talk about new intentions and wishes while we eat our snack. If you would like a copy of the sutta, or a year-end story or craft activity, please email Maura at [maurahigh@gmail.com](mailto:maurahigh@gmail.com). Wishing you and your families a very happy 2021.

Thank you, Maura

## Dharma Talks

There are now several private YouTube videos of Dharma Talks by Josho, Zenki and Jakuko. They are available at the top of the Event Calendar and on the Talks on Zen Practice sections of the CHZC website: <http://chzc.org>. New talks continue to be posted.

## Study Groups

**Monday evenings**, 5:30 P.M. – 6:30 P.M., **please log on by 5:25**, so we can begin on time. We have been reading and discussing Thich Nhat Hanh's book, *Transformation at the Base* which has been reprinted in paperback with the title, *Understanding Our Mind*, about consciousness and how it works.

**Tuesday Evenings**, 6:45 P.M. – 8 P.M. A Study Group on the *Lankavatara Sutra*, two translations by Red Pine and D. T. Suzuki. Please contact [info@chzc.org](mailto:info@chzc.org) for handouts.

**Thursday Evenings**, 6:45 P.M. – 8 P.M. This Study Group is reading and discussing, the book, *White Fragility: Why It's So Hard for White People to Talk About Racism*, from a Buddhist point of view. If you would like to join this study group, please contact Zenki at [chzc.zenki@gmail.com](mailto:chzc.zenki@gmail.com).

*All the Study Groups are open to everyone, and there is no charge.*

## Zoom Instructions for the Study Groups

Via computer: [www.zoom.us](http://www.zoom.us)

Via phone: (646) 558-8656

Meeting ID: 821 378 615#

## Dokusan and Practice Instruction

If you would like to have Dokusan, or talk about your practice, Jakuko Mo Ferrell, Zenki Kathleen Batson and Josho Pat Phelan are available to meet by phone or by Zoom. You can contact us at [info@chzc.org](mailto:info@chzc.org).

## EcoDharma

The Eco-Dharma Discussion Group explores Buddhist teachings of the natural world, caring for the Earth as an expression of the Bodhisattva Vow, and our responses to current environmental issues. The next Eco-Dharma Discussion Group general meeting will be scheduled once it is deemed safe to return to the Zen Center in some capacity. May the Sangha take this opportunity to develop new thought patterns and behaviors to live more sustainably and harmoniously with all life on the planet. For more information, please contact Zenki: [chzc.zenki@gmail.com](mailto:chzc.zenki@gmail.com) or Chris: [ccensullo@yahoo.com](mailto:ccensullo@yahoo.com).

## Living with Impermanence

This informal discussion group is now meeting on Zoom about once a month, providing the opportunity to explore conversations on aging, death and dying, as well as impermanence in general. Please contact Carol Klein at [carollyklein53@gmail.com](mailto:carollyklein53@gmail.com), Kris Garvin at [krisgarvin@gmail.com](mailto:krisgarvin@gmail.com), or Senmyo Sherman at [jeffsherman3333@gmail.com](mailto:jeffsherman3333@gmail.com), if you would like more information. Everyone is welcome.

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## Sangha Net

During this time when our lives are being impacted in so many ways by the Coronavirus, the Sangha Net wants to remind you that we are here! Since the Sangha Net was formed, it has functioned to offer short-term help to members of the Zen Center community who are experiencing transitions due to illness or disability, with simple tasks such as shopping, transportation and meals. Now as the pandemic presents new challenges, we need to be concerned about the risk of infection for both the provider and receiver of assistance. We will continually assess what tasks can be safely done, and Health professionals in the sangha will advise us as needed.

If you **need help**, please email us at [sangha.network.chzc@gmail.com](mailto:sangha.network.chzc@gmail.com), or you may call any of us: Alex 336-302-3251; Carol 919-967-9391; Kris 831-359-3894; Senmyo: 831-325-4220. Please include your phone number.

If you would like to **volunteer**, please let us know at [sangha.network.chzc@gmail.com](mailto:sangha.network.chzc@gmail.com)

May we be able to support each other,

Alex, Carol, Kris and Senmyo

## Ways to contribute to the Inter-Faith Council

First, thanks to everyone who has donated food and paper bags over the last several weeks. I continue to pick up donations from the Zen Center front deck each week. Items especially needed right now are pasta, dry milk, rice, dried beans, and toiletries (especially toothpaste, toothbrushes, and shampoo). For a longer, standard list, see:

<https://nmc.dn.io/e186d21f8e7946a19faed23c3da2f0da/d668d6e29321433abf6814c2e23c0b91/files/about/IFC-Grocery-List-081820.pdf>

There are two other opportunities to contribute financially to IFC efforts: a challenge grant and holiday meals.

Thanks very much!

Tim West

CHZC Liaison with IFC

## CHZC Member's Library Acquisitions

*Fundamentals of Vipassana Meditation*, Mahasi Sayadaw; *The Way of Mindfulness: the Satipatthana Sutta Commentary*, Trans. by Soma Thera; *Don't Worry Be Grumpy*, Ajahn Brahm; *The Dragon Who Never Sleeps: Verses for Zen Practice*, Robert Aitken; *How to Meditate: a Practical Guide*, Kathleen McDonald; *The Search for the Buddha; the men who discovered India's lost religion*, Charles Allen; *Looking Like the Enemy: My Story of Imprisonment in Japanese-American Internment Camps*, Mary Matsuda Gruenwald; *Everything is the Way*, Elihu Genmyo Smith; *Love and Fear*; *Stories from a Hospice Chaplain*, Renshin Bunce; *The Discourse Summaries of S.N. Goenka*; *Vipassana Meditation*, S.N. Goenka; *Good Medicine*, Pema Chodron (DVD); *Getting the Buddha Mind*, Sheng-Yen; *Women in Japanese Religions*, Barbara R. Ambros; *Perfect Wisdom*, Edward Conze; *Tranquility: Seikan, The Open Gate Zaenkaei Scribblings*, Doyu Takamine; *In This Very Life*, Sayadaw Pandita; *Being Dharma: the Essence of the Buddha's Teachings*, Ajahn Chan; *The Essential Rumi*, Trans. by Coleman Barks.

The library catalogue is online at [www.tinyurl.com/chzclibrary](http://www.tinyurl.com/chzclibrary).

If you would like to support the Chapel Hill Zen Center through a monetary donation, please mail checks to P.O. Box 16302, Chapel Hill, NC 27516; or make a donation through MoonClerk: <https://app.moonclerk.com/pay/4yi5tx1i14xf>

## Genjokoan Talks

by Sojun Roshi, Mel Weitsman, Reprinted by permission from the Berkeley ZC Newsletter, August, and September, 2005

I think it's important for everyone to have some understanding of "Genjokoan" since our practice comes from Dogen as well as our understanding. When you study his *Shobogenzo* you can see how each fascicle relates in some way to this one fascicle. Since "Genjokoan" is the touchstone for the whole *Shobogenzo*, Dogen's most well-known collection of writings, it's important to have some feeling for it.

First, I'll talk about the title "Genjokoan." *Genjo* means something like "manifesting in the present" or "the immediacy of the present." There are various ways that we can look at the term, *koan*, but I think that in the case of "Genjokoan" what follows is the best explanation. *Ko* means "equality" and *an* is "difference," or "momentary." *Ko* is like "even" or "still": that with which everything can identify. *An* is particular, vertical, active, something individual. Where the vertical and horizontal meet is *genjo*—this, right now, all inclusive moment.

Translators have different interpretations for the title. Kim says, "The Realization Koan." Cleary says, "The Issue at Hand." Maezumi says, "The Issue of Life." Kaz Tanahashi uses, "Actualizing the Fundamental Point." So there are these various ways people translate the title, all of which have validity.

Where the vertical and the horizontal meet is called the Dhama Position for each thing. Everything has its Dharma Position on each moment, and the Dharma Position of each individual existence is absolute as well as relative. *An* is an expression of *ko*, and *ko* is the essence of *an*. *An* is *ko* and *ko* is *an* and *ko* is *ko* and *an* is *an*.

Dogen's first paragraph presents four propositions. These four propositions form the cornerstone of the whole fascicle. The rest is elucidation. Although there are several ways to look at these four propositions, I will present the one most people agree is Dogen's.

He begins by saying, "*When all dharmas are buddha-dharma there are enlightenment and delusion, practice, birth and death, Buddhas, and creatures.*" Then, the second one, "*When the ten thousand dharmas are without self, there are no delusion, no enlightenment, no Buddhas, no creatures, no birth and no death.*" The third one, "*The Buddha Way transcends being and non-being; therefore there are birth and death, delusion and enlightenment, creatures and Buddhas.*" The fourth one is, "*Nevertheless, flowers fall with our attachment and weeds spring up with our aversion.*" These are four ways of looking at reality from the point of view of enlightenment.

The first one, "*When all dharmas are buddha-dharma, there are enlightenment and delusion, practice, birth and death, Buddhas and creatures,*" is looking at existence from the conditioned side. This is our usual way of seeing things. We see what's in front of us, and we feel, we touch, and we hear in the realm of the senses, the realm of tangibility. "*When all dharmas...*" All dharmas means all things, in the wide sense of the word. *When* means, when we realize all dharmas as they really are. "*When all dharmas are seen as buddha-nature there are enlightenment and delusion, practice, birth and death, Buddhas and creatures.*" He presents these polarities. The only term he presents that is not a dualism is practice. Practice is the non-dual catalyst for realization.

He then says, "*When the ten thousand dharmas are without self, there is no delusion, no enlightenment, no Buddhas, no creatures, no birth, and no death.*" This is looking at life from the point of view of non-being. The first sentence is looking at life from the point of view of *an*. This sentence is from the point of view of *ko*—the horizontal. Here there is no comparison, no division; before the arising of discrimination. There is nothing coming up. This is the matrix of life, where there is no special form or color.

Then he says, "*The Buddha Way transcends being and non-being,*"—or leaps beyond—goes beyond being and non-being; leaping clear of the many and the one. "*Therefore there are birth and*

*death, delusion and enlightenment, creatures and Buddhas.*” “Therefore” may seem a little strange here because therefore means because or it follows. “*The Buddha Way leaps clear of the many and the one, being and non-being, therefore there are birth and death, delusion and enlightenment, creatures and Buddhas.*” This is like “form is emptiness and emptiness is form” in the *Heart Sutra*.

The first proposition is looking at everything from the point of view of existence. The second is looking at it from the point of view of non-existence. And the third is looking from the point of view of beyond existence and non-existence—beyond affirmation and negation. We consider it from the point of view of ocean and waves. The first proposition is waves; the second is ocean. Waves are the expression of the ocean.

Ocean is the fundamental essence of waves. Ocean has no special shape or form, but the waves express the activity—or practice—of the ocean. Then he says, “*The Buddha Way transcends being and non-being.*” This is the water and the waves’ total dynamic functioning—beyond being and non-being, beyond water and waves. Water and the waves are practicing together inextricably intertwined, going beyond water and waves.

Lastly he says, “*Nevertheless, flowers fall with our attachment and weeds spring up with our aversion.*” “Flowers” is like enlightenment, or something that we want—something wonderful. “Weeds” are something that we don’t want or don’t like. Nevertheless, flowers fall with our wanting or clinging, and weeds spring up with our aversion. Every moment we have to make a choice. We either accept something or push something away. Attachment and aversion are what we are always dealing with. In zazen we go beyond grasping and aversion and sit with just this. This is enlightenment within delusion, delusion within enlightenment, which is what Dogen talks about next.

These are four views, or ways of looking at the non-duality of duality and the duality of non-duality. It’s not that one is right or one is wrong, or we go from one to another, but looking at

something from all sides. Even though we have good understanding, flowers fall with our grasping and weeds sprout up with our aversion. We are always dealing with this fact of life. Even though we say “No I,” or “No Self,” it feels like a self. It definitely feels like a self. Even though we talk about going beyond suffering, it still feels like suffering. Even though we love certain things, at some point they are out of reach, and even though we dislike certain things, at some point they’re right in our face.

Following the first four propositions, Dogen gives us four other propositions; four couplets; four ways of looking at enlightenment and delusion. Dogen doesn’t ask us to get rid of delusion in order to have enlightenment but realize that enlightenment and delusion go hand in hand. One of the most fundamental propositions of Soto Zen is that ordinary people and Buddhas are not two. We are Buddhas and at the same time ordinary human beings.

Dogen continues: “*To carry the self forward in order to realize the ten thousand Dharmas is delusion*” “*That the ten thousand Dharmas advance and realize the self is enlightenment.*” That’s the first couplet. “To carry the self forward in order to realize the ten thousand Dharmas,” is egocentricity or self-centeredness. The delusion is to separate subject and object, to see our self only as a separate subject surrounded by an objective world we experience as other, oblivious of the basic oneness which is shared by all.

Dogen then says, “*That the ten thousand Dharmas advance and realize the self is enlightenment.*” To realize that there is no fundamental separation between myself as a subject and the ten thousand interdependent Dharmas is enlightenment. The whole universe is responsible for my existence. To see our self in whatever it is that we meet is enlightenment. When we allow the ten thousand Dharmas to advance, the ten thousand Dharmas verify the self as the self. It is said that a fool sees himself self as other, while the sage sees others as her self. But there is another way of looking at these two sentences. It’s that the self does advance, and the dharmas advance as

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well. When the self advances, the self turns the dharmas. And when the dharmas advance, the dharmas turn the self. This is also Dogen's understanding.

We don't live in a vacuum. We live in relationship. When we engage things, when we turn the dharmas, we are in the assertive position and the dharmas are in the submissive position. When the dharmas turn us, the dharmas are in the strong position and we are in the submissive position. And we have to know how to engage in each moment. It is selfless Dharma play, turning with things and allowing ourselves to be turned by things, to drive the wave and ride the wave at the same time. Dancing with life, life creates me, and I bring life to life. It's not a matter of which is delusion and which is enlightenment. This is how we practice as Zen students. When a teacher observes a student's behavior, the teacher is always looking at how the student creates harmony in this way. Is the student being too pushy, throwing their weight around, coming on too strong? That person needs to make an effort to allow herself to be moved by things more. And when someone is only moved around by things and doesn't assert himself, then you want to encourage him to take more initiative.

There are those who have assertive personalities and those who hold back. So we would like those who hold back to come out more and the assertive ones to restrain themselves. This often comes from fear of asserting ourselves due to lack of confidence, or overly asserting due to fear

of being restrained. How to find that balance is an aspect of practice. When we have that balance everything falls into place and we are less apt to be submissive to our self-centeredness.

Then Dogen goes on to say, "*It is Buddhas who enlighten delusion. It is creatures who are deluded in enlightenment.*" When we realize what is delusion, that's enlightenment. People ask, "What is enlightenment?" It is important at this point to understand that although there is no way to definitively explain what enlightenment is, there are limitless ways to express it. One expression of enlightenment is realizing what

delusion is. But Dogen says, "*It is creatures that are deluded in enlightenment,*" and yes, within enlightenment, within our enlightened life there is delusion.

So what is delusion and what is enlightenment? Delusion is actually a term for this ephemeral, dualistic realm of activity. It is partiality driven by greed and ill will—the inability to perceive the underlying reality. Just the very fact of life, this dream we live in, is delusive because we believe in it too much. An enlightened person is able to see clearly through the facade of the samsaric play, and at the same time, to play out their part in the drama free of attachment. As a Buddhist, we have to somehow enter into this play out of compassion for others as well as our self without being engulfed by it. This is a form of enlightened practice. The enlightened person enters into delusion with all beings, not holding aloof, and becomes thoroughly drenched in delusion, thoroughly one with this deluded life. At that time delusion is enlightenment. We can't escape our life by pulling away. We can only find our freedom by entering, and then it's not an escape. When we enter, willingly opening ourselves to the pain, it no longer has to be suffering.

When we find our true home in *zazen*, we will not be lost regardless of the circumstances. We have an opportunity to help people in a fundamental way. Dogen continues, "*Further, there are those who attain enlightenment beyond enlightenment and there are those who are deluded within delusion.*" Attaining "enlightenment beyond enlightenment" is beyond the duality of enlightenment and delusion. There is enlightenment and there is delusion, and this is a duality. There is something beyond that duality. It is enlightenment beyond enlightenment. At that point one is no longer concerned about delusion or enlightenment. It is not indifference, but rather Unity attained, as in Master Dongshan's "Fifth rank of the seeming and the real." Those who are "Deluded within delusion" refers to when totally deluded, which is the same as when "Enlightened beyond enlightenment."

Dogen says, "*When Buddhas are truly Buddhas, one need not be aware of being Buddha. How-*

*ever, one is the realized Buddha and further advances in realizing Buddha.*” Both delusion and enlightenment are aspects of Buddha Nature. Rather than eliminating delusion in order to have enlightenment, we must establish our practice within our delusion. If we wait until there is no delusion before we begin to practice, no one will be practicing. Delusion is the environment in which enlightenment flourishes. As it is said, “We live in muddy water with purity like a lotus.” The lotus grows in muddy water, but the mud does not stick. Suzuki Roshi said that our delusions are like compost. We put them around the base of the plant for nourishment.

Dogen continues, “*When Buddhas are truly Buddhas, one need not be aware of being Buddha, however, one is the realized Buddha, and further advances in realizing Buddha.*” It is Buddha who is sitting zazen. As my old teacher said, “We are half Buddha and half ordinary being.” Because we are Buddha, we can actualize Buddha. Because we are ordinary, we can actualize ordinary. Buddha is one with me and I am one with Buddha. During zazen I am totally absorbed in Buddha. In daily activity Buddha is totally absorbed in me—one person sometimes called Buddha and sometimes called ordinary being. Our practice is to be Buddha-centered instead of self-centered. We just sit without thinking about it as something special.

Then Dogen says, “*Seeing forms with the whole body and mind, hearing sounds with the whole body and mind, one understands them intimately, yet it is not like a mirror with reflections, or like water under the moon. When one side is realized, the other is dark.*” There is no gap. Seeing sees, hearing hears, directly, without the reflex of comparative thinking. Whole body and mind is the important point here. The understanding of non-duality revolves around this point of not separating body and mind. Seeing forms with the whole body and mind means to engage totally. Dogen uses the term, *gūjin*, which means thoroughness. Specifically, he’s talking about zazen, but he’s also talking about all of our activity—to do one thing thoroughly. He is asking us to engage in a seemingly insignifi-

cant task with the same attention, focus, and thoroughness as we would a seemingly vital and important one—this is not to be confused with becoming overly fussy and meticulous. Suzuki Roshi said, “You people have a saying, ‘To kill two birds with one stone.’ Our practice is to kill one bird with one stone.”

Then Dogen says, “*It is not like a mirror with reflections, nor like water under the moon. When one side is realized, the other side is dark.*” Here he seems to be talking about birth and death. The mirror and its reflection are two things. But, he says, it’s not like two things. It’s like, at the time of birth there is just birth, and death is concealed. At the time of death there is just death, and birth is concealed. But they’re not two things. There are two things from one point of view, but from another they are not. One does not turn into the other. It’s like looking at the moon. When we see the light side of the moon, we don’t see the dark side. When the moon is dark, we don’t see the light side. But the light side is there and the dark side is there at the same time. Suzuki Roshi says that there is one thing. Sometimes we call it birth and sometimes we call it death. Because there is only one thing there is nothing to be reflected, like the moon on the water. He uses that analogy later to make a different point, saying that it is like the moon reflected in the water, but that’s not a contradiction, it’s a different simile.

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## Board of Directors

The Chapel Hill Zen Center Board of Directors are Kenneth Wilson, President; John Paredes, Vice President; Tripp Spivey, Treasurer; Chris Censullo, Secretary; Maura High and Alex Fine, Members-at-Large; and Josho Pat Phelan, *ex officio*.

# 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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*Light of the moon  
reflected in the depth of the pond  
is bright in the sky;  
Water reaching to the sky  
is thoroughly clear and pure.*

*Though you scoop it up,  
over and over,  
and try to know it,  
Boundless and clear,  
it remains unknown*

Keizan Jokin's comment on Prajnatarā,  
from *Transmission of the Light*

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.