



### Holiday Schedule Change

Our usual weekday morning Zoom zazen *will continue* during the Holidays, Monday-Friday, December 21 through January 1, 6:00 -7:20 am, as well as on Sunday morning, December 27, at 9:00 am. However, **Zoom zazen on Monday and Friday afternoons, and the Study Groups will not meet during this time.** They will resume on January 4.

### 2021 Board of Directors

We are happy to announce that each of the 2020 Board of Directors has been confirmed to serve another year. The Board is: Ken Wilson-President, John Paredes-Vice President, Tripp Spivey-Treasurer, Chris Censullo-Secretary, Maura High and Alex Fine-Members-at-Large, Josho Pat Phelan-*ex officio*.

### Winter Practice Intensive

Please see page six for more information.

### Organizing Against Racism

The local organization Organizing Against Racism is holding virtual workshops with REI, Racial Equity Institute, instructors. Over several years, some of us have taken this two-day workshop and have found it very informative and beneficial.

The Chapel Hill Zen Center has a scholarship fund to help those who would like to take this workshop and other workshops on race who can't afford the full fee. For more information or to request a partial scholarship, please contact Ken Wilson at wilso003@duke.edu. Donations to this fund are also welcome!

### 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>

### New Year's Eve

Two periods of zazen will be offered on the evening of December 31, at 7:30 and 8:20. Please use the Zoom zazen link on the Event Calendar.

### Question & Answer Session

On Sunday morning, January 10, following Zoom zazen at 10:30, Josho Pat Phelan will be available for a Question & Answer session. Just stay on the same Zoom zazen link and the Q&A session will begin by 10:30. Questions about zazen practice, Buddhist teaching, and practicing in your daily life are welcome

### Dharma Talks

Sunday morning Zoom Dharma Talks will be given by Jakuko Mo Ferrell on January 17, by Josho Pat Phelan on February 7, and by Zenki Kathleen Batson on February 21, at 10:30, following Zoom zazen – just stay on Zoom zazen link. There are also private YouTube videos of Dharma Talks by Josho, Zenki and Jakuko available on the Event Calendar and on the Talks on Zen Practice sections of the CHZC website.

### Half-day Sitting

Sunday morning, February 7, there will be a Zoom sitting from 6:00 A.M. - 12:15 P.M. The schedule will be similar to that used for the morning of in-person All-day Sittings. For information and to sign up write [info@chzc.org](mailto:info@chzc.org).

### Study Groups

**Monday evenings**, 5:30 P.M.–6:30 P.M.. We read and discuss Thich Nhat Hanh's book, *Transformation at the Base* which has been reprinted as *Understanding Our Mind*.

**Tuesday Evenings**, 6:45 P.M.–8 P.M. A *Lankavatara Sutra* study group, reading 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. January 7 and 28. This Study Group is reading and discussing, *White Fragility: Why It's So Hard for White People to Talk About Racism*, from a Buddhist point of view.

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If you would like to join this study group, please contact Zenki at [chzc.zenki@gmail.com](mailto:chzc.zenki@gmail.com).

On the four Thursday evenings in February, we will begin reading Norman Fischer's *Training in Compassion*, as part of the Practice Intensive. Please read the Introduction before class begins. We plan to read the first three chapters during these four weeks.

*All the Study Groups are open to everyone, and there is no charge. Please log on 5–10 minutes before the study group begins* so we can start on time. There is one Zoom link to access all the Study Groups, which is on the Event Calendar section of the CHZC website.

## Sangha News

Nell Kriesberg has stepped down after several years as Librarian for the ZC Members' Library – Thank you very much, Nell. Laura Schnitzlein has stepped up into the Librarian position.

This past year, during the pandemic, Senmyo Jeff Sherman has painted the wooden part of the Zen Center exterior, and pressure cleaned and painted the back deck, with the help of Jill Kuhlberg and Kris Sherman. When we return to meeting at the zendo, it will have a fresh look!

## A Moment of Eco-Dharma

*With no-mind, the flower invites a butterfly  
With no-mind, the butterfly visits the flower  
When the flower opens, the butterfly comes  
When the butterfly comes, the flower opens.*

—Ryokan

Over the last several months, some of the CHZC Eco-Dharma Group participants have been participating in the Ecosattva Training offered by One Earth Sangha (<https://oneearthsangha.org/programs/ecosattva-training-v3/>). In these conversations, we examined how the climate crisis affects our hearts and minds and how to see ourselves in relationship to the natural world through the prism of Dharma. We have engaged in exercises such as eco-biography, to express the ways our relationship with special places and experiences in the natural world have shaped us.

Please visit (<https://ecobiography.com/about/>) for more information.

How do we deepen our consciousness and build resilience in the face of an ecological crisis? What actions can we take to oppose ecological disaster that are consistent with the bodhisattva vows? The CHZC Eco-Dharma Discussion Group takes on these and other topics, such as: composting, recycling, waste management, fuel efficiency, eco-friendly and sustainable products.

The Eco-Dharma Discussion Group will hold the next gathering in March. For all those interested in delving into these environmental concerns, please contact Chris at [ccensullo@yahoo.com](mailto:ccensullo@yahoo.com) or Zenki at [chzc.zenki@gmail.com](mailto:chzc.zenki@gmail.com). All are welcome to join!

## Sangha Net

At this time when our lives are being impacted 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 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

## Children's Program

At the end of the year, the Zen Center's Children's Program invites kids to create their own version

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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 moku gyos 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. — Maura

## Living with Impermanence

This informal discussion group meets 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.

## The Interfaith Council for Social Service

IFC greatly appreciates the financial, material, and volunteer support it receives from Zen Center and its members, including an annual contribution from the ZC to IFC, members volunteering in the IFC kitchen and food pantry. There is a need for additional volunteers: receptionists, kitchen assistants, pantry stockers and client helpers, etc. For more information, see <https://www.ifweb.org/volunteer>.

At this difficult time, IFC clients/members can use a variety of non-perishable food and other items, including toiletries; canned fruits, vegetables, and meats; PB and jelly; paper bags; and clean blankets. Contributions may be left on the ZC front deck, in the bins provided, which will be collected each Thursday. Visit [www.ifweb.org/](http://www.ifweb.org/)

for information about IFC and other ways to give, or contact Tim West at [tmwst01@gmail.com](mailto:tmwst01@gmail.com).

## Other news

\* 350 families received turkeys for Thanksgiving from IFC, and a similar number will receive Christmas meals.

\* The new IFC building (to be called FoodFirst) will open in January. It is located at 110 W. Main St. in Carrboro.

\* IFC also works to diminish causes of poverty and injustice – with a current priority to infuse racial equity into all operations.

## Genjokoan Talks – Part 2

by Sojun Roshi, Mel Weitsman, Reprinted by permission from the Berkeley ZC Newsletter, November and December, 2005

*To study the Buddha way is to study the self. To study the self is to forget the self. To forget the self is to be enlightened by the ten thousand dharmas. To be enlightened by the ten thousand dharmas is to free one's body and mind and those of others. No trace of enlightenment remains, and this traceless enlightenment is continued forever.*

Next we come to this part, which is really the heart of the *Genjokoan*. It's where Dogen expresses or delineates the path of practice: "*To study the Buddha Way is to study the self.*" But this word "study" is not quite the right translation. I don't know what the right translation is, exactly. Maezumi Roshi said, when he translated this word as study, that it means more like "practice." It means when you do something over and over, day in and day out it saturates our body and mind. It's not like studying a book. It may be like playing the piano over and over, or like sitting *zazen*, day after day. It's the self becoming the self.

Then, "*To study the self is to forget the self.*" This is what Dogen calls, "To drop body and mind." According to Buddha Dharma there is no inherent or substantial, independent self. So how can you study something that's not there? Of course, there is a self but it's a self that is not a self. So, we practice dropping small self, allowing big self to emerge.

Then, *“To forget the self is to be enlightened by the ten thousand dharmas.”* This is to merge with things; to see the universe as our own true self. He then says, *“To be enlightened by the ten thousand dharmas is to free one’s body and mind and those of others.”* As Shakyamuni said when he was enlightened, *“All beings in the universe have the same nature as myself.”* To free one’s body and mind and those of others; no trace of enlightenment remains, and this traceless enlightenment is continued forever. He doesn’t say that enlightenment doesn’t remain, but that we should be careful not to get stuck there.

These five sentences reflect Master Tozan’s Five Ranks. You may be familiar with Master Tozan’s five positions depicting the relationship of oneness and diversity. Tozan also presented the Five Ranks as stages of practice. Dogen discouraged using the Five Ranks as a system, but absorbed and presented them in his own way. These five sentences are what we believe is Dogen’s presentation of Tozan’s five ranks, presented as a kind of progression for practice.

*“To study the Buddha Way is to study the self”* corresponds to what Tozan called the “shift” which is the first rank. If you have noticed, we have this little diagram made out of bricks in front of my (Sojun’s) office which represents Tozan’s five ranks using hexagrams and trigrams from the I-Ching. The first one, “Shift,” means to turn from our ordinary way of living a life blindly creating karma, to a life of vow; turning or “shifting” toward way-seeking mind; awakening our aspiration for practice. We go along with our life until we one day wake up to “What is really going on here?” We want to go deeper than our usual view of things. This is the “shift,” the turning from our ordinary behavior and our way of seeing things, to investigating the Dharma.

The second rank, “Willing Submission,” corresponds to Dogen’s, *“To study the self is to forget the self.”* In other words, submitting yourself to practice, letting go of our resistances, letting go of our opinions, our fears, our securities, and allowing oneself to practice. That’s renunciation. Letting go of self-centeredness. Instead of being centered on self, to be centered on Buddha. I like

to say, “Buddha-centric” instead of “self-centric” or eccentric. It’s also putting our self into the service of Buddha Dharma making an effort to express our Buddha nature, studying the Dharma, and joining the sangha.

The third rank is called “Achievement.” It corresponds to Dogen’s, *“To forget the self is to be enlightened by the Ten Thousand Dharmas.”* Once we really let go of clinging, dropping body and mind, the “Ten Thousand Dharmas,” the Ten Thousand things, verify our enlightenment. The universe will verify our enlightenment. Although The Ten Thousand things are one with you, they are the 10,000 things. Although you are one with the 10,000 things, you are you. This is called the rank of the “Fruition of Virtue.” Here it is called, *“The Ten Thousand Dharmas advance and realize the self.”*

The fourth sentence of Dogen is, *“To be enlightened by the Ten Thousand Dharmas is to free ones body and mind and those of others.”* So our work is actually to benefit not only ourself but others as well. This is what Tozen calls, “Combined Virtue” or “Collective Achievement.” It is characterized by the samadhi of receiving, and the samadhi of giving. *Jijuyu samadhi* is self-joyous, or ‘self-fulfilling’ samadhi. *Tajuyu samadhi* is ‘others fulfillment’ samadhi. *Jijuyu* means that you receive and enjoy the light of your own true nature, your essence of mind. *Tajuyu* means that you use what you receive to help bring others to realization. If we don’t use our realization to help bring forth the light in others it will not sustain itself. So one is turning the light inward to receive, and turning to illuminate the light in others.

Dogen’s fifth sentence is, *“No trace of enlightenment remains, and this traceless enlightenment is continued forever.”* The final rank of Tozan that corresponds is called “Integration of achievement.” This is where one is no longer concerned about enlightenment or delusion. It is when one embodies enlightenment and realization totally, without the need to do anything special, but is ceaselessly working for the benefit of all beings without any special effort or even self-consciousness. There is no clinging to enlightenment or delusion. One has perfect freedom in all aspects



of life. It is the culmination of “body and mind dropped.”

*When one first seeks the truth one separates oneself far from its environs. When one has already correctly transmitted the truth to oneself, one is one's original self at that moment.*

“When one first seeks the truth one separates oneself.” You could say it's like, enlightenment, which is the object, and seeking, the subject, move together at the same pace, like a shadow-play. When you move, it moves. You cannot really catch it because it stays the same distance from you. So you're chasing this thing which you are actually pushing away. At Dwight Way we had a cat named Shujo who liked to go upstairs to the zendo. One time someone wanted to take the cat out of the zendo. So, he naively started chasing and grabbing for the cat, and the far more agile cat kept a little bit ahead, enjoying the game. The cat was leading him round and round, stumbling over the cushions while the cat stayed the same distance ahead of him. It was quite a scene.

Then Dogen says, “*When one has already correctly transmitted the truth to oneself, one is one's original self at that moment.*” What I believe Dogen is saying is, when we sit down and let it come to us, we may receive it. This is *zazen*, we can sit down in the midst of it, because it's always right where we are. But we must let go and be totally open. Dogen says “Let go and it fills your hands.” I believe this is “dropping body and mind.”

Then he says, “*When riding on a boat if one watches the shore one may assume that the shore is moving. But watching the boat directly, one knows that it is the boat that moves.*” “*Riding on a boat:*” A boat is like the self, and the shore is like things outside the self. It looks to us like things are moving around outside of us and we are standing still. We always assume this. We are the center and the world is moving around us. “*But watching the boat directly, one knows that it is the boat that moves.*” Actually it's the boat and the shore that are moving, everything is moving together. There is nothing that is an absolutely fixed point. So where is the center? Is it the shore that's moving or is it the boat that's moving?

The Sixth Patriarch came upon two monks who were arguing about the flag in the wind. Is it the flag that's moving or the wind that's moving? The ancestor approached and said, “It's neither the flag nor the wind—it's your mind that's moving.” There is the well-known story of the fisherman who put a mark on the side of the boat so he would know where to come back to the next day. “*If one examines the ten thousand dharmas with a deluded body and mind one will suppose that one's mind and nature are permanent [fixed]. But, if one practices intimately and returns to the true self, it will be clear that the ten thousand dharmas are without [a fixed] self.*”

There is a self, but this self is not a fixed self. As the Tibetan put it, there is no inherent self among the five skandhas. What we call a self is not the same from moment to moment. It's the same and not the same. Suzuki Roshi expressed it as, “Yes, but.” The secret of Soto Zen is “yes, but.” It seems like a self, but it's a self that's not a self. A thing is not a thing, therefore we call it a thing. When we name things they become real to us. There is a momentary, conditioned reality, but the fundamental reality is that things are not substantial. This is a real book, but it's real because it's impermanent, not because it's substantial. We tend to see things upside-down. It has a certain reality but it has no inherent existence and is empty as are all forms.

Dogen then says, “*But if one practices intimately*” – intimately most likely means intimate with reality – *and returns to the true self, it would be clear that the Ten Thousand dharmas are without a substantial [fixed] self.*” Suzuki Roshi might say to not stray from Big Mind. To posit the idea that there is a fixed self or a solo individuality, or soul, is a heretical idea in Buddhism. Dogen used the example of the Srenika heresy. Srenika was a monk in Shakyamuni's time who misinterpreted Buddhism, insisting that there is something permanent, like a soul that transmigrates from life to life. That body and mind fall away, and the soul continues to transmigrate from life to life, is not a Buddhist understanding, but sometimes gets mixed up with Buddhism. This gives us the impression of a permanent self. This leads

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to some big questions. If there is no self, what is it that transmigrates? And if there is no soul, and no deity, where do we find our final security?

There are the three marks of existence: 1. Impermanence, 2. No self, and, 3. (some say) "Suffering" and (some say) "Nirvana." These are the three marks of existence according to Buddhism. Impermanence, no self, and suffering/nirvana. But suffering and Nirvana go hand-in-hand. Nirvana looks more optimistic than suffering. "Oh, nirvana, good, but what is that?" When we let go of self, when self drops away, and when we realize the entire universe as our true self, that's nirvana. Is nirvana an escape from suffering or the freedom we find within suffering? Can we find our security in the midst of insecurity? How do we find our security in a world that is in continuous flux?

We naturally want to find security in something fixed, something we can hang onto. We want to hang onto this body and mind (until it gets to be too much). But, we can't do that. So we have to find our security in letting go. That is the only way. We can create stories about where we go after we die. People do. Buddhists do. I don't blame us. I always honor those stories because people need something. It's hard to just let go without any thoughts of where we will land. I neither affirm nor deny any story as right or wrong. But, if we can let go before we die, then we don't have so much of a problem. If we can feel grateful that we're already both born and dead we can live our life and be lived by life with some understanding, and enjoy it without worrying too much. Someone once said, "There is no self in the sage. Because there is no self, there is nothing which is not the self of the sage." Because we identify with the body and mind only, we limit our life but if we identify with life itself, there is less of a problem. Wherever we are, in whatever form, it's okay. "The deluded person sees herself as other, the sage sees others as herself." It is said that if you do not make mental struggle, the darkness itself becomes the self illumination of the light."

*To Be Continued*

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## Winter Practice Intensive by Zoom

Sunday, January 31 – Sunday, February 28, 2021

*... even if just one person sits zazen for a short time, this zazen is imperceptibly one with each and all myriad things, and completely permeates all time, so that within the limitless universe, throughout past, present and future, it performs the eternal and ceaseless work of guiding beings to enlightenment. Zazen is equally the same practice and same realization, for both the person sitting and for all dharmas. ...Not only that, but each and every thing, in its original aspect, is endowed with original practice which cannot be measured or comprehended.*

From *Bendōwa*, by Eihei Dogen

I warmly invite you to join this four-week Zoom Practice Intensive, a time of more practice opportunities and sangha exchange. The ongoing Zoom zazen schedule will continue, Monday-Friday mornings 6:00–7:20, Monday and Friday at 1:00, Sunday mornings at 9:00. During the Practice Intensive there will be a period of zazen on Tuesday nights from 7:00–7:30. On Wednesday there will be zazen at 7:00pm, using the Zoom link posted on the Richmond Zen website: <https://www.richmondzen.org/online-zendo>. This will be a joint Practice Intensive for the Richmond Zen and Chapel Hill Zen Center sanghas, and everyone is welcome.

Participants are asked to **commit to the three Sunday morning "Teas"** held on Jan. 31, Feb. 14, and 28, at 10:30 am after zazen. There will be Dharma Talks on the other Sunday mornings at 10:30, following zazen. Way-seeking Mind talks will be on Tuesday nights, February 2, 9, 16, and 23, at 7:40, following a period of zazen at 7:00 pm. There will be a Half-day Sitting on Sunday morning, Feb. 7, from 6:00am-12:15pm.

Please fill out the form, saying what periods of zazen and Talks you will be able to attend. These can be sent by e-mail to [info@chzc.org](mailto:info@chzc.org), or mailed to P.O. Box 16302, Chapel Hill, NC 27516.

With a bow,

*Joshō*

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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Jan 31</b>	<b>Feb 1</b>	<b>Feb 2</b>	<b>Feb 3</b>	<b>Feb 4</b>	<b>Feb 5</b>	<b>Feb 6</b>
<b>Morning</b>						
9:00 zazen	6:00 zazen	6:00 zazen	6:00 zazen	6:00 zazen	6:00 zazen	
Tea	6:50 zazen	6:50 zazen	6:50 zazen	6:50 zazen	6:50 zazen	
<b>Evening</b>						
	5:30 study grp	7:00 zazen	7:00 zazen	6:45 study grp		
		7:40 talk	Richmond			
<b>Feb 7</b>	<b>Feb 8</b>	<b>Feb 9</b>	<b>Feb 10</b>	<b>Feb 11</b>	<b>Feb 12</b>	<b>Feb 13</b>
<b>Morning</b>						
Half-day	6:00 zazen	6:00 zazen	6:00 zazen	6:00 zazen	6:00 zazen	
Sitting & Talk	6:50 zazen	6:50 zazen	6:50 zazen	6:50 zazen	6:50 zazen	
<b>Evening</b>						
	5:30 study grp	7:00 zazen	7:00 zazen	6:45 study grp		
		7:40 talk	Richmond			
<b>Feb 14</b>	<b>Feb 15</b>	<b>Feb 16</b>	<b>Feb 17</b>	<b>Feb 18</b>	<b>Feb 19</b>	<b>Feb 20</b>
<b>Morning</b>						
9:00 zazen	6:00 zazen	6:00 zazen	6:00 zazen	6:00 zazen	6:00 zazen	
Tea	6:50 zazen	6:50 zazen	6:50 zazen	6:50 zazen	6:50 zazen	
<b>Evening</b>						
	5:30 study grp	7:00 zazen	7:00 zazen	6:45 study grp		
		7:40 zazen	Richmond			
<b>Feb 21</b>	<b>Feb 22</b>	<b>Feb 23</b>	<b>Feb 24</b>	<b>Feb 25</b>	<b>Feb 26</b>	<b>Feb 27</b>
<b>Morning</b>						
9:00 zazen	6:00 zazen	6:00 zazen	6:00 zazen	6:00 zazen	6:00 zazen	
Talk	6:50 zazen	6:50 zazen	6:50 zazen	6:50 zazen	6:50 zazen	
<b>Evening</b>						
	5:30 study grp	7:00 zazen	7:00 zazen	6:45 study grp		
		7:40 talk	Richmond			
<b>Feb 28</b>						
<b>Morning</b>						
9:00 zazen						
Tea						

E-mail

Name

# 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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*“Realization, neither general nor particular, is effort without desire.”*

Eihei Dogen Zenji, from “The Point of Zazen, After Zen Master Hongzhi,”

trans. by Kaz Tanahashi, *Moon in a Dewdrop*

*“Pray tell me, Blessed One, about the attainment of self-realisation by noble wisdom...which, because of the original vows unattended by any striving, will perform its works in infinite worlds...”*

From the *Lankavatara Sutra*, trans. by D.T. Suzuki

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.