



(Left to right) Jakuko Mo Ferrell, Senmyo Jeffrey Sherman, Eden Kevin Heffernan, Josho Pat Phelan

Priest Ordination

We are happy to announce that on September 29, 2018, *Korin Eden, Revering Forests - Wisdom Way*, Kevin Heffernan and *Neido Senmyo, Peaceful Way - Declaring Brightness*, Jeffrey Sherman received the precepts as priests in the ceremony *Shukke Tokudo*.

Rohatsu Sesshin

November 30-December 7. For more information, see pages 3 and 4.

Holiday Schedule

The zendo will be closed for the Thanksgiving Holiday on Thursday and Friday, November 22 and 23. **The regular Sunday morning program on November 25 will be held as usual.**

The zendo will be closed from Thursday, December 20 through Tuesday, January 1, except on **Sunday mornings, December 23 and 30, the regular program will be held at 9:00 A.M.** Also, on **Monday night, December 31, there will be a New Year's Program beginning at 8:00.** The on-going schedule will resume on Wednesday, January 2.

Buddha's Enlightenment Ceremony

On Sunday morning, December 16, we will commemorate Buddha's Enlightenment at 10:30 with a short talk directed to children followed by a candle lighting and special service in the zendo. At the end of service, the children will be given a gift of incense and a candle. ***The morning will end with pot-luck refreshments, with beverages provided.*** Two periods of zazen, beginning at 9:00 A.M. will be held as usual.

New Year's Eve

On Monday night, December 31, we will welcome the New Year with two periods of zazen at 8:00 and 8:50 followed by the Bodhisattva Ceremony at 9:20, and a Fire Ceremony at 9:50 followed by refreshments. For the Fire Ceremony, we write down the habits and tendencies, difficult states of mind, tangled aspects of relationships, and so on, that we would like to release. We will have an outdoor fire to burn our papers along with the name cards from Memorial Services held during the past year and incense stubs that have accumulated throughout year. Everyone is welcome for the whole program or to any part of it. ***The program will end with pot-luck refreshments.***

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Dharma Talks

On Sunday morning, November 25, Daigaku Rumme will give a public Dharma Talk at 10:30. Daigaku Sensei is the founder of and teacher at the Confluence Zen Center in St. Louis, MO. He was ordained in Japan in 1978, by Sekkei Harada Roshi of Hosshin-ji Monastery, where he practiced for more than twenty-seven years. Daigaku also translated Harada Roshi's books, *The Essence of Zen* and *Unfathomable Depths*.

Children's Program

The Zen Center's Children's program offers children four years and older a place in the Zen Center sangha through a variety of activities, including 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 the space and time to practice living mindfully and to learn about Buddhist teachings and contexts while giving their parents an opportunity to meditate in the concurrent adult program. The Children's Program meets twice a month, on Sunday mornings, from 8:50 until 11:00; the program will be held on November 9 and 23, and December 7 and 21. For more information, please contact Maura High, the program coordinator, at maurahigh@gmail.com.

Members' Library

New acquisitions for the Member's Library include Louis De LaVallee Poussin, *Abhidharma Kosa Bhasyam* in three volumes; Hakuin, *The Sound of One Hand: Paintings and Calligraphy by Zen Master Hakuin*; Robert Aitken, *Zen Vows for Daily Life*.

Eco-Dharma Discussion Group

November 18, 11:15

In this group we informally explore 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@rumblebuss.com.

Aging Gracefully, Befriending Death

This is an informal discussion group that provides the opportunity to share readings, information, and explore conversations among ourselves on these topics. Please contact Kris Garvin at krisgarvin@gmail.com, or Jeff Sherman at jeffsherman3333@gmail.com, if you have questions or would like more information. 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 pocsittinggroup@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.

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 or Jeff Sherman at jeffsherman3333@gmail.com.

Chinese Calligraphy and Brush Painting

Jinxu Zhao will teach Chinese Calligraphy on Sunday afternoons from **2:15-3:45**, on November 4 and 18, and December 9 and 16, and Brush Painting from **2:15-4:15**. Fees are \$30 per class, or \$110 for 4 classes. Please contact Jinxu at (919) 484-7524 or Jxznc@aol.com to register or for more information. Jinxu is also available to teach children's classes.

Looking Ahead

Spring Sesshin – March 1-6, a *Genzo-e* sesshin led by Shohaku Okumura. He will teach from Dogen's fascicle, *Menju* or *Face-to-Face Transmission*.

Rohatsu Sesshin

Josho Sensei will lead the Rohatsu sesshin from Friday night, November 30, through Friday afternoon, December 7. Sesshin is an intimate way to practice with ourselves and others. We begin sesshin together, we sit together, walk together, eat together, and work together. Our practice is supported by the entire universe and each of us is supporting everyone else. In order to help all of us settle into the schedule and our zazen practice, **please arrive on time**. It is possible to sit part of the sesshin, but please come to orientation on Friday night, and plan to sit for at least two days, and, when registering, clearly explain what part of sesshin you would like to attend.

Sesshin will begin at 7:00 on Friday evening with orientation and job assignments. Following orientation, silence will be observed.

The zendo will be open by 4:00 P.M. on Friday; so please plan to arrive in time to settle in before 7:00 p.m. The sesshin day will include zazen, beginning at 6:00 A.M., kinhin, a Dharma talk, work period, formal meals served in the zendo. Dokusan, an individual meeting with Josho Sensei, will be available. The day will end around 9:30 P.M. This year, we are planning for one day of sesshin to be a silent day, with no chanting or Dharma talk, probably the 5th or 6th day.

The fees are \$40 per day for Participating Members and \$50 per day for others. There will also

be an opportunity to make a donation to the teacher. *It is our intention that no one be turned away for financial reasons. Scholarships are available.* If you would like to request a scholarship, please contact **Maura High at maurahigh@gmail.com**. In the past, contributions received for scholarships were very helpful in allowing people to attend sesshin here and at the San Francisco Zen Center.

Please return your registration form by November 23, with a \$30 deposit.

You are welcome to sleep in the zendo, and there may be some space available in members' homes nearby. Please bring a pad for the floor, a sleeping bag, pillow, a towel and wash cloth, slip-on shoes, and layered clothing. Opportunities for bathing are limited. Please bring work clothes. For more information, please contact Josho at (919) 967-0861 or info@chzc.org. The Zen Center emergency phone is 919-933-0776.

Sesshin Guidelines

Follow the schedule completely. If you are unable to do so, please speak to Josho before signing up. If you become sick, or if a difficulty arises during sesshin, please speak with Josho, the Director, or the *Ino* at that time.

No reading or writing, including Buddhist studies. Of course, you may read the sesshin schedule, but any reading that is not essential to the sesshin should not be done.

No talking. Please maintain silence on breaks and during work time.

Meal Practice. Please take some of each food being served unless you have a bad allergy to a particular food. Our meal practice is to accept what is offered. Tea, coffee and water will be available during breaks and before zazen in the morning. If you have a problem with, or allergy to, any food, please indicate that on the registration form.

Please do not use deodorants, aftershave lotion, or other cosmetics that are perfumed.

No smoking in the building or on the decks.

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Rohatsu Sesshin Registration Form Nov. 30 to December 7 —Applications Due November 23

Name _____ Phone _____

Address _____ E-mail _____

Emergency contact person: Name _____ Phone _____

Liability waiver: *prior to sesshin, you will be required to sign a waiver whereby you release the Zen Center from any liability for accident or injury, and agree not to sue. You may request a copy of the form in advance.* Do you have a **medical condition** (e.g., diabetes, heart condition, pregnancy), allergies or **dietary restrictions**? If so, please attach an explanation.

I have an oryoki I can bring Yes No

I plan to arrive at _____ on _____ I plan to leave at _____ on _____

I can help set up (4:00 P.M.—6:00 P.M.) I can help clean up

I have enclosed my deposit/sitting fees \$ _____

Checks payable to
Chapel Hill Zen Center
P.O. Box 16302
Chapel Hill, NC 27516

I would like to donate toward a scholarship fund \$ _____

If this is your first sesshin with the Chapel Hill Zen Center, please attach a short statement about your zazen practice and history: How long have you been sitting zazen? How often are you currently sitting? Have you sat a one-day sitting or longer sesshin before? If so, when and with whom?

Where do you plan to sleep?

The zendo emergency number is (919) 933-0776. Please read sesshin guidelines on previous page.

A Talk by Nyugen Liz Moore: (1943-2018)

Given in 2007 at the Chapel Hill Zen Center

Though the circumstances leading to this occasion are unclear, one night an extremely wealthy man and a very poor one found themselves sharing a room in a small village inn. In exchanging stories of their lives, the rich man was filled with compassion for this destitute fellow. In the middle of the night, the rich man decided to give this poor fellow a gift, one of great value. He took the man's jacket, ripped a small tear in the lining, and dropped a breathtakingly beautiful pearl into the dark space. After carefully sewing the lining back into place, he stretched out on his pallet. Then, thinking about the coming dawn and the joyful surprise his new acquaintance would feel when told about the gift, the wealthy man fell soundly asleep.

Waking with the sun in his eyes, he quickly realized he was alone. His fellow traveler had vanished. Neither the innkeeper, nor anyone in the street could help. No one had witnessed his departure. Eventually giving up the search, the rich man continued on his way. Over time, the poor man found himself in even more dire straits, often going to sleep hungry and cold, often wishing for stale bread to eat, always wishing for something more.

Many years later, the two men met again. The rich man was filled with joy at finding his lost friend and told him what he had done that long ago night. Aghast, the poor man tore off his tattered coat, shook it inside out, ripped open the lining and there it was – the precious pearl, his during all those years of poverty and despair.

This is, in many ways, a very sad story, a being somehow managing to exist, but barely so, and all the while, practically next to his skin, lay great wealth. Even as my heart goes out to him, my mind begins to churn. Could he not remember the weight of his jacket, the way it hung on his shoulders? Why in all that time had he not sensed the presence of this jewel, a jewel whose creation could be traced to a small bit of grit that over years of being covered with layer upon layer of still hidden luminosity, had grown incredibly large by

the time it was harvested? This magnificent jewel must have rolled under his fingers. Must have announced its presence every time it came into contact with the nerve in his elbow, or pained his bony skull as the thin material hiding the pearl served as his pillow. Couldn't he sense that there was something between the lining and the coat itself?

I have always been interested in the dark space, in what goes on between layers, in that which lies between conventionally recognized time and space, in that which would appear to be empty. What about empty spaces? Blank spaces? We talk about "drawing a blank," "Blanking something out." The implication being that there is something that can be erased, can be wiped out. That something once occupied a space devoted to remembrance, does not anymore. Sometimes there is an immediately efficient retrieval mechanism at work, and sometimes there is no retrieval. In between and surrounding immediate recall and no recall, lies an incredibly complex, awe-inspiring field of possibilities. Much has been discovered about the mind and its workings. While our understanding appears to be great, it would seem that we might only have begun to scratch the surface. Identification of types of memory, the ways they might function and interact, and are stored, has been of interest for century upon century. Access to memories, of which we know and have known, is very uncertain. I suspect for most of us, even thinking about the complexities of remembrance; the neurochemical, neurobiological, neuropsychological aspects of memory, and understanding the complex interplay of all that goes into our ability to formulate, organize, retain or store thought, is overwhelming. Any idea of developing more than a cursory understanding seems daunting, but it is fascinating.

What has to happen, or does happen, when memory of an incident from childhood arises; when the color blue, the notes of a particular base line, the scent of Lilly-of-the-Valley, the taste of blackberry ice-cream, or the lightest touch triggers something in the mind? Something surfaces that we find familiar, that we

recognize or remember. To think about memory though, is on some level, to assume the existence of an ongoing entity, of continuity, accumulation, of history. Selfhood is implied in memory as it contributes to the belief that I am the same person from moment to moment, the same person from that time to this time, whatever the increment of measure.

How does memory with its implied characteristics fit with the Buddhist doctrine of *anatman*, or no self? After all, if there is no fixed, abiding self, what or who is doing the remembering? There are different ways of talking about self. Sometimes we refer to “little self” and “big self,” “little” referring to the self-conscious, self absorbed, self-identity-bound being. The realm of “big self” refers to that which is beyond duality, both unobstructed and undifferentiated. Sometimes the designations conventional and ultimate are used, although I prefer the term “mere self” – nothing more or less than this bag of bones. This collection of *skandhas*: form, feelings, perceptions, thoughts, consciousness, is without a lasting, independent identity of its own, and is only the result of cause and effect. The term “mere self” is appealing because it points to the insubstantiality of the self. The “big self/little self” terminology fails to repudiate the notion of a self.

Another take, with perhaps a touch of whimsy, might be that Buddhists want to find a way to live in this world – respond to it emotionally, and take it seriously intellectually, but not be bound by any of it. This requires a delicate balance between the two intellectual poles of the Middle Path.

The particular manifestations of memory having to do with body, mind, and repetition interest me.

Our bodies appear to carry memories. Our bodies and minds also appear to work together in creating not just memories, but the very conditions that are being remembered. In October of 1987, I came upon the Sunday Science Section of the *New York Times*. The entire front page was devoted to the concept of the brain being able to recreate the exact neurochemical conditions that had previously existed. Fascinating as this

was, this concept was not new to me. In the early 70's I worked with a physician in a substance abuse program who maintained that long before a person relapsed by using alcohol, chemical changes mimicking alcohol and its effects on the body and mind had taken place. He firmly believed that there was nothing “dry” about what, in AA parlance, was known as a “dry drunk.” He believed that the person so afflicted was experiencing the same effects as he would from actually drinking alcohol. On one hand this is very scary. On the other what might this imply about the human ability to recreate wellness?

The Buddha apparently declined to speak about certain things, things about which he had no direct experience. As an example, questions concerning dying, or what happens after death were adroitly deflected. Remembering that Buddhism is sometimes seen as a study of paradox, it should come as no surprise to remember that the Buddha's enlightenment is steeped in remembrance. From the scant reading I have done, it seems that there is relatively little about memory in the Buddhist Cannon. I have heard it suggested that in maintaining a level of non-attachment, in remaining grounded on the Middle Path, and in allowing for a kind of not-knowing or suspended belief, Buddhism has avoided the potential difficulties inherent in religious squabbles over what is so and not so.

A particular type of memory that interests me has to do with the body, mind and repetition. There is a sort of counter-intuitive phenomena having to do with memory that is enhanced or built upon in the absence of conscious effort or conscious practice. Appropriately, accurately or not, I think of this as body memory and as something that is only seen retrospectively.

An example that comes to mind is that sometimes just mentioning *oryoki* (the Zen monastic eating form) is enough to terrify people. They seem to think that it's impossible to learn or do correctly. They try and try, but only become more and more convinced of utter failure. Something happens and they don't attend an All-day Sitting, perhaps miss a second one. While signing up at the next opportunity, there is momentary dread,

“I will never be able to properly fold a lap cloth or drying cloth. Never.” It is while bowing just after tying the wrapping cloth knot, a flash of awareness occurs. No panic. No struggle. The body/brain would appear to have been at work, learning as it were, how to successfully engage in the practice of *oryoki*. I think that much of what we do here in the zendo is subject to this sort of learning. The repetitive nature of practice encourages the deepening of neural pathways. Our bodies and minds, our very cells, both as individuals and as a collective body, seem to benefit from this kind of “habit energy” at its best.

There are some things, things trusted in, that seem to be rooted not only in our core, but through our core. I trust that there is a memory of practice that is transmitted, that is offered, to all who will receive it. This offering has extended from the Buddha, from the Seven Buddhas before Buddha, from the beginningless buddhas. In a commentary on the *Denkoroku*, or the *Record of Transmitting the Light*, the story of the wealthy men is like this. I say the story of the wealthy men because even though one of them did not recognize his true condition, he had everything one could ever want, hope for, or need. Everything. For this luminous pearl, a metaphor for the true teaching pointing toward perfect enlightenment, was his. For whatever reasons, he had not realized this truth. It is the sort of thing that is missed if one is not paying attention, if one is not wholeheartedly participating in the very moment.

Perhaps perceived starvation renders one incapable of entering the empty spaces, the interstitial realms of our bodies, minds, and hearts. I sometimes feel as if I am trying to remember something, something that just eludes me. Perhaps I sense that there is something in the lining of my coat. One might think that I would have some memory of how this coat felt when first wearing it; its weight, the way it hung on my shoulders. You would think that at some point I would have felt something roll under my fingers. I think that the clarity of our condition, the understanding of our true nature, lies within each of us. I think the riches inherent in this great gift brought from the sea, perhaps under

the chin of a dragon, existed from beginningless time, will exist through endless time.

Sometimes I think I know beyond knowing that these things are so, that waves, brilliant with crushed jewels of the true dragon, wash over all beings. Traces of glistening foam linger until that, too, is not even a memory. No matter the pitch of night, reflections of the moon, the dewdrop, the black pearl found in the still luminous dampness, will draw those who have lost sight. This will be true long after eyes have disappeared and the calcified ridges that encircle them have been worn from the cranial landscape.

When a tiny, slightly dished area marks the place where sound once entered consciousness, a song will vibrate throughout, for the dragon’s voice will not be stilled. The smoking flames from his nostrils having magical power all their own, burning this away, turning that to gold, singeing any remnant of hair while igniting barely smoldering minds. On the outcome of such a thing only the most foolish would dwell. Only from beyond foolishness could it be imagined that one would shield the heart from reflections of the moon, the dewdrop, the black pearl.

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2018 Board Members

The Chapel Hill Zen Center Board Members are Maura High, President; Ken Wilson, Vice President and in charge of Membership; Mike McKillip, Treasurer; John Paredes, Secretary; Andrea Ashdown and Colin Maxwell, Members-at-Large.

Prison Outreach

Members of the Chapel Hill Zen Center volunteer in both state prisons in North Carolina and the federal prison at Butner. We can always use more volunteers, and having volunteers present is usually a requirement for inmates to meet for religious services or to sit zazen. We are looking for people who have been sitting zazen at the Zen Center for a year or more. Orientation is required by each institution. If you would like more information, please contact Josho at (919) 967-0861 or info@chzc.org.

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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*Joyous perfection -
Densho announces living ... dying
Now ... flaming heads in zendo
— Nyugen Liz Moore*

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.