



Holiday Schedule

The zendo will be **closed on Monday, September 3**, but the Sunday morning program on September 2 will be held as usual.

Priest Ordination

You are warmly invited to attend the ordination of *Nedo Senmyo* Jeffrey Sherman and *Korin Eden* Kevin Heffernan of the Richmond Zen Group, on **Saturday afternoon, September 29, at 1:00**, followed by a reception.

The ceremony of being ordained and receiving the precepts as a priest is *Shukke Tokudo* in Japanese, and it means leaving home and accomplishing the way. Although we don't always literally leave home and move to a monastery or practice center, one way to "leave home" is to make supporting formal practice at the zendo one's highest priority. Helping the temple run smoothly and making zazen practice available to others is the way a priest serves the sangha. Your presence at this important ceremony will support these ordainees, and the ceremony is a way for all of us to renew our own vows. We also need volunteers to help with the reception by setting up, bringing refreshments, and helping with clean-up. *If you would like to help, please let Choro know at subtlegate@gmail.com.*

If you would like to make a donation toward the cost of priest robes for Jeff, please note "**Robe Fund**" on your donation.

In Gassho,
Taitaku Josho, Abbess

Children's Program

The Zen Center's Children's program offers children 4 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 September 9 and 23, October 7 and 21. For more information, please contact Maura High, the program coordinator, at maurahigh@gmail.com.

Study Group

Practice-realization in Dogen's understanding includes the totality of all being-time and all beings' time. It is the multidimensional enactment of reality. From the standpoint of our being-time, it is experiencing our life with all being without obstruction.

— Shinshu Roberts, Introduction to *Being-Time*

The Study Group will resume meeting on Thursday evenings, from 6:45–8:00, on September 13, and it will go through November 15. We will read together and discuss the book *Being-Time, A Practitioner's Guide to Dogen's Shobogenzo Uji*, by Shinshu Roberts. This is a commentary on and a discussion of Zen Master Dogen's text based on his premise that being and time are inseparable. Everyone is welcome and there is no charge. Copies of the book are for sale in the entryway.

Buddhas and Ancestors: What's a Zen Lineage?

A Four-week Inquiry Offered by
Choro Carla Antonaccio

Monday evenings, 7–8.30 pm, September, 17, 24, and Oct. 1 and 8

"What is so exalted about a man? Space is space; the four elements are the four elements; the five aggregates are the five aggregates. For a woman it is the same thing. In acquiring the dharma, all acquire the dharma equally. All should pay homage to and hold in esteem one who has acquired the dharma. Do not make an issue of whether it is a man or a woman. This is the most wondrous law of the buddha dharma."

— Raihai Tokuzui or "*Bowing and Attaining the Way*" by Zen Master Dogen

Over four weeks, we will study this text and the stories of women practicing with Master Dogen and other Zen ancestors. Our inquiry will include

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a consideration of how far Dogen's attitudes as expressed in his writings actually supported women to practice and teach in his time, and how gender/identity functions down to the present in Soto Zen. All are welcome!

Cost: \$40, payable to Chapel Hill Zen Center. Please sign up by emailing Choro at: subtlegate@gmail.com. A packet of study materials will be provided. Questions can be directed to Choro by email or in person at the temple.

All-day Sittings

All-day sittings are scheduled for Sundays, **September 16, and October 14**, from 6:00 A.M. until 5:00 P.M. The sitting will begin with orientation on **Saturday night at 7:30**, and will include instruction on the meal form and one period of zazen. The regular Sunday schedule, with zazen at 9:00 and 9:50 and Dharma Talk at 10:30, will be open to everyone. The day will include zazen, a lecture, *dokusan* and a work period, as well as breakfast and lunch. The fee is \$10 for members and \$20 for others. ***It is alright to sit half of the day, but please sign up in advance, and please speak to Josho Sensei if this is your first all-day sitting.*** For more information on the oryoki meal form see: <http://www.kannondo.org/oryoki>

Dharma Talks

Josho Pat Phelan will give a public Dharma Talk on Sunday mornings, September 16, and October 14, at 10:30.

Daigaku Rumme, the founder and teacher for Confluence Zen Center in St. Louis, MO, will give at public Dharma Talk on Sunday morning, November 25, at 10:30. Daigaku Roshi was ordained in Japan in 1978, by Sekkei Harada Roshi of Hosshin-ji Monastery, where he practiced for more than twenty-seven years.

Looking Ahead

Rohatsu Sesshin, November 30–December 7

Spring Sesshin, March 1–6, a *Genzo-e* sesshin led by Shohaku Okumura

Beginning Zen Practice

A Class with David Guy

Monday nights, Oct. 15 to Nov. 19, 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 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.

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*. For David's blog, see: www.davidguy.org

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General Meeting

The General Meeting, our annual members' business meeting, will be held on Sunday morning, **November 4, at 11:00**, following zazen. The nominees for the next Board of Directors will be introduced and the budget for 2019 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, Maura High at maurahigh@gmail.com.

Eco-Dharma Discussion Group

September 2, 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@rubblebuss.com.

Aging Gracefully, Befriending Death

Sunday, September 9, at 11:15

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 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.

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

Jinxiu Zhao will teach Chinese Calligraphy on Sunday afternoons from **2:15-3:45**, on **September 9 and 23, October 7 and 21, and November 4 and 18**, and Brush Painting from **2:15-4:15**. Fees are \$30 per class, or \$110 for 4 classes. Please contact Jinxiu at (919) 484-7524 or Jxznc@aol.com to register or for more information. Jinxiu is also available to teach children's classes.

2018 Board Members

The Chapel Hill Zen Center Board is 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.

Sangha Positions

Ino, Zenki Kathleen Batson – is responsible for the zendo as well as training and scheduling those who ring bells and sound the other instruments.

Work Leader, Choro Carla Antonaccio – is responsible for maintenance of the zendo property and finding volunteers to fill on-going needs which keep the zendo clean and well-kept.

Sewing Teacher, Jakuko Mo Ferrell – leads in the sewing of Buddha's robe, the *rakusu* and *okesa*, in preparation for those wishing to receive the precepts.

These formal positions represent a small number of the many helping hands that attend to tasks at the Zen Center, that keep our practice space so well maintained.

Members' Library

The Zen Center Library is available to Participating Members to check out books for three weeks at a time, with a two week renewal. New entries include: *The Book of Joy* by the Dalai Lama and Desmond Tutu; *Light That Shines Through Infinity* by Dainin Katagiri; *Deepest Practice, Deepest Wisdom* by Kosho Uchiyama; *Most Intimate*, by Pat Enkyo O'Hara; *Why Buddhism Is True* by Robert Wright; *Japanese Death Poems* trans. Yoel Hoffman; *Crow with No Mouth* poems by Ikkyu; *Sanctuary: A Meditation on Home, Homelessness and Belonging* by Zenju Earthlyn Manual; *The Mountains and Waters Sutra* by Shohaku Okumura; *The Wonder of Presence and the Way of Meditative Inquiry* by Toni Packer; *The Inconceivable Emancipation: Themes from the Vimalakirti Nirveda* by Sangharakshita; *The Zen Works of Stonehouse* trans. Red Pine; *Zen and Material Culture* ed. Pamela Winfield and Steven Heine; *Buddhist Nuns, Monks and Other Worldly Matters: Recent Papers on Monastic Buddhism in India* by Gregory Schopen; *Essential Chan Buddhism: The Character and Spirit of Chinese Zen* by Chan Master Guojun; and *Amongst White Clouds: Buddhist Hermit Masters of China's Zhongnan Mountains* a film by Edward Burger.

*Convinced of death,
I enjoy the sunshine.
I know there is no help.*

— *Bones of the Master* by George Crane

The Nature of Vows and Precepts

Joshu Pat Phelan

I would like to begin with three quotes. In the book *Moon in a Dewdrop*, the Dogen translator, Kaz Tanahashi wrote, "Although one person's

practice is part of the practice of all awakened beings, each individual practice is indispensable, as it actualizes and completes everyone's activity as a buddha." This reminds me of a passage in Zen Master Dogen's text, *Bendowa* or the *Wholehearted Practice of the Way*, where he wrote, "Although this inconceivable dharma is abundant in each person, it is not actualized without practice, and it is not experienced without realization." Shohaku Okumura wrote, "According to Dogen Zenji, the meaning of our practice is practice at this moment, right now, right here, actualizing the Buddha's teaching. **Without our practice there is no Buddha's teaching.**" For me, these passages resonate with each other and express the need for and importance of our individual practice. Buddhist practice and teaching exist today, and are available to us because innumerable people in the past kept it alive, through their personal practice and vows.

I would like to talk about vow and the importance of having a vow in Zen practice. When I began sitting zazen, my practice consisted of trying really hard to sit, and to sit without moving for forty minutes. And the only way I could do that for the first couple months was to sit with other people, whose presence helped anchor me on the cushion. But after a couple of months, I was finally able to sit zazen by myself. For the people I was sitting with in Oregon and at the San Francisco Zen Center, the periods of zazen were always 40 minutes, so it didn't occur to me that when I sat alone it could be for less time. Being macrobiotic at that time and still confused about exactly what Zen was, I even wondered if the periods of zazen were 40 minutes because that is how long it took to cook brown rice. Later, after I had been sitting daily for almost three years, I went to Tassajara, the San Francisco Zen Center's monastery. But even then I didn't have a sense of how to extend practice from zazen into my daily activity. I knew we were supposed to, and I wanted to, but I just didn't have a good sense of how to do it.

One summer in particular, during the Tassajara Guest Season when we worked long hours and sat less zazen than we did during the practice peri-

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ods, every once in awhile, while I was working it would occur to me, “Right now I could be practicing, *but I’m not*,” and I felt like a failure. But over the years, I’ve found that coming back to my vow throughout the day has provided a continuity of practice outside *zazen*. And, I have come to find that thoughts like, “Right now I could be practicing,” or “Right now I could be mindful,” are themselves returning to practice – momentarily waking up. But the feeling of being a failure is extra and counterproductive. So, just wake up and remember practice!

Jakusho Kwong was a disciple of Suzuki Roshi. In his book *No Beginning, No End*, he wrote, “Suzuki Roshi liked to say that we should know everything, including our lives, *through and through*.” Kwong Roshi said that this is the Bodhisattva vow. “When we live...with a commitment to living life... *through and through*, we are actually making the vow to include all parts of life – all parts of our lives, *as it is*....” He said, “Then whatever you fear is not so great, the pain is not so great, these are just the conditions of our life, and our practice works to undermine the *grip* of these conditions.” He said, “Actually when you give yourself to practice through and through, which means through and beyond feelings and thoughts, little by little, you begin to allow something great to surface, something without beginning or end...And if you stick to your vow and stay with it, to your surprise something in you will naturally open.”

Our deep intention – the intention to practice, the intention to be open-hearted, the intention to awaken, to be free, to relieve suffering, or whatever form your fundamental intention takes, when it is nurtured, becomes a vow. Suzuki Roshi referred to this as our inmost request. Reconnecting with our vow, keeping our vow alive and fresh is a powerful tool for practice. In practice we try to change the direction of our lives from actions that are more or less unconsciously based on or driven by karma to more conscious actions based on vow, and our intention or vow is one way to bring practice into our everyday lives.

Katagiri Roshi spoke of the difference between living unconsciously, unquestioning, just going with the flow of our karma versus living by vow.

He said, “Ordinary life is to live in past karma [or past actions] as a cause and live in delusions as a conditioned element.” “But,” he said, “this is a very ordinary type of life...for bodhisattvas, there is another type of living...The bodhisattva life is the person who is living a vow, who aspires to help others. This is the cause of a bodhisattva life.”

I encourage you to try to clarify your vow. Being aware of our deep intention or vow, helps us become authentic. It’s part of getting down to the fundamentals of who we really are. Your intention or vow might be something like the Three Refuges or the Four Bodhisattva Vows, or simply the vow to practice for the benefit of all beings, or it might be something more visceral like returning to your bodily presence by joining your exhalation whenever you think of it, or simply returning to your *hara* or lower abdomen where you may feel calm and grounded. Whatever form your vow takes, look for ways to return to or reconnect with it throughout the day. I’ve found that offering incense and doing three or nine floor bows, and saying my vow is very helpful for interrupting the momentum of my mental world and for reconnecting with a quiet, open mind, and I suggest trying something like this at intervals throughout the day. For example, when you wake up in the morning, say your vow, and let that guide your intention as you begin your day. When you get to work, pause and center yourself on your breath or reconnect with your intention as you face your work. You might do this again before or after lunch, when you get home, and before going to sleep, setting your intention as you let go and enter the less conscious realm of sleep.

The Zen meal chant for formal meals includes the line, “Thus we eat this food and awaken with everyone.” I chanted this for years before it finally struck me that this could be a vow, “As we eat this food, may we awaken with everyone.” or “As I eat this food, I vow to awaken with everyone.” This aspiration is a way of dedicating our activity to the awakening or liberation of all beings, and it can bring the mind of practice to whatever we are doing. So, as I eat this food, as I drive this car, as I brush my teeth, as I take this breath, and, maybe for some of us, as I light this cigarette, may I

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awaken with everyone.

In one of Ed Brown's cookbooks, he tells a story about two monks in a Christian monastery. One day one of the monks noticed the other monk smoking during evening vespers and asked, "How come you are smoking? When I asked for permission to smoke while I was praying, I was told, 'No. When you pray, you should only pray.'" The other monk responded, "Well, I asked if it was alright to pray while I was smoking." From the outside, these activities probably look the same, but there is a difference in intention. Sometimes there is a shift from doing whatever we need to do to take care of our lives, so we can then practice for an hour a week or an hour a day, to a constancy of practice that continues throughout the day using whatever we need to do as a vehicle for practice. So, the focus is on practice, and we work or cook dinner, shop for groceries or car pool, as the activity we have at hand to practice with.

Renewing our intention to wake up as we go about our activity brings practice into our daily life. We can begin with whatever we're doing by fostering our intention to wake up, or by trying to loosen the tangle of our conditioned, habitual reactions, for the benefit of all beings, including ourselves. This is a form of the Bodhisattva Vow. The Bodhisattva's Vow is the wish to end suffering, all suffering, our own as well as everyone else's. Kwong Roshi said, "in practice we make an unconditional vow not to give up on ourselves... the physical practice is the means by which we manifest this vow."

The first of the Four Bodhisattva Vows is, "Beings are numberless, I vow to save them or I vow to free them." The Sanskrit word that is often translated as "free" or "save," literally means "to ferry across." The Bodhisattva is sometimes depicted as a boatman on a raft who ferries beings from the shore of delusion to the shore of realization or "the other shore." The Bodhisattva's vow is to remain in this world until all beings have awakened or crossed over. But, actually, there aren't two shores, there is only right here; and this place, this experience, can be felt as tight and

oppressive, as distracted, foggy and confusing, irritating, or as spacious and clear – it is our own mind that determines how we experience our world, whether we experience nirvana or samsara.

Here, we say this vow as, "Beings are numberless, I vow to awaken with them." At the San Francisco Zen Center, we used to chant this as, "Beings are without end, I vow to be one of them." Translating the vow this way implies that we don't try to remove ourselves from the difficulties of the world, which isn't so different from the difficult parts of ourselves, rather we try to open to them and accept them for what they are. In *Living by Vow* Shohaku Okumura wrote, "To save all beings means to be one with all beings. We cannot become one with others by means of our individual efforts. But we can wake up to the reality that from the beginning we are one with all beings." He said something I find interesting, "When we sit, we face the absolute, the infinite, and we let go of thought.... we are measured against the absolute. That is our practice of vow and repentance. No matter how great or how small our accomplishments, they are all the same compared to the infinite."

In the Chinese text, the *Platform Sutra*, the Sixth Ancestor Hui Neng or Daikan Eno talks about the Four Vows, and he described the beings we are to save, and they aren't just people or animals, they also include the "beings" within our own mind, such as deluded mind, grasping mind, angry mind, jealous mind, judgmental mind, and so on. These are also the beings we practice and awaken with. As each of us wakes up to our delusions and increases our own clarity of mind, the total clarity in the world increases. So, as we become clearer, it supports clear-mindedness in everyone. In practice, there isn't so much distinction between my clarity, my open-heartedness, my joy and everyone else's – the boundaries aren't so distinct.

In Buddhism the meaning of compassion is the wish to relieve the suffering of others. I think the basic cause of suffering is duality, the wrong view that we are separate from others. I think one way to develop compassion is not to turn away from

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suffering – to be willing to open our hearts to suffering. Jakusho Kwong said that if you feel afraid to let suffering come in, “you can practice imagining yourself doing it.” I think this is important – awareness and compassion grow and strengthen over time, but we have to begin. And one way to begin is by imagining ourselves meeting suffering, imagining ourselves opening to our own fear and pain, as well as opening to our own clear, spacious mind. Because when we try to protect ourselves from pain, whether our own or someone else’s, we build barriers which further reinforce our feelings of separation, thereby reinforcing duality. Being open to the difficulties of others can also help us open up to the difficult or disregarded parts of ourselves – it goes in both directions. So, “Beings are without end, I vow to be one of them,” or “I vow to be one with them.” I think that ending suffering means ending duality and, therefore, ending suffering is liberation.

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

Two ways to work with vow are to investigate and to dedicate. To investigate, ask yourself a question such as, “How do I engage my vow, right now, while driving my car, while taking a shower, while cooking dinner?” Or, “how can I awaken with all beings while taking this coffee break?” “How can I see through delusion right now, while shopping for groceries?” We investigate the vow by keeping it present, by learning how to be aligned with our vow in the midst of our activity. When asked, “How do you save all sentient beings?” Katagiri

Roshi answered, “By chewing your pickle quietly during the [zendo] meal so you don’t disturb the person next to you.” Another way to practice with a vow is to dedicate a particular activity to the liberation of all beings. Again, as I drink this coffee, as I smoke this cigarette, as I wash my face, may I awaken, may I have clarity of mind, with everyone, or may I have clarity of mind for the benefit of all beings. Whether you investigate “saving all beings” or dedicate your activity to waking up, both bring attention to your intention.

If you don’t know your personal vow or inmost request, both in zazen and in your daily activity, you can ask, “What?” “What is most important?”

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Chapel Hill Zen Center



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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
Josho Pat Phelan, Abbess

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*Into the four forms,
My body disintegrates,
earth and fire
water and wind;
emptiness.
But like the Buddha's kindness
I am everywhere.*

— *Bones of the Master* by George Crane

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.