



The Precepts Ceremony, *Zaike Tokudo*, April 10, 2022, Chapel Hill-*Sekisanji*: Craig Adamski; Jakuko Ferrell; Josho Pat Phelan; *Shinbon Shozai* - Deep Roots True Presence, Alex Fine; *Yakue Eiki* - Healing Wisdom Constant Rejoicing, Li Horne; Senmyo Jeff Sherman; *Tokushin Shinan* - Virtuous Heart True Abode, Linda Seligman.

The Precepts Ceremony, *Zaike Tokudo*, April 24, 2022 □ Richmond-*Ekaji*: *Kogan Shodo* - Ancient Vow Clear □ Path, Bertel King; Josho Phelan; *Shinshi Tenbo* - Deep Resolve Turning Dharma, Joe Eckard; Eden □ Heffernan, *Koho Kesho* - Red Phoenix Transforming Life, John Ross; Jakuko Ferrell; *Gensan Kyudo* - Mysterious Mountain Way Seeker, Mark Meier.

# Chapel Hill Zen Center Newsletter — July & August, 2022

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## Holiday Schedule

The Zen Center will be closed for in person zazen on **Monday, July 4**, and on **Labor Day, Monday, September 5**. There will be Zoom zazen, as usual, the Sunday before.

## Outdoor Silent Half-day Sitting

Saturday, July 16, 6:00am-noon

Please bring a bag breakfast which you can either keep at your place or store in the annex refrigerator. Coffee and tea will be available on the back deck. Masks are required when indoors and when in close proximity to others on the back deck. For more information or to sign up, please email Zenki at [chzc.zenki@gmail.com](mailto:chzc.zenki@gmail.com) or Chris at [ccensullo@yahoo.com](mailto:ccensullo@yahoo.com).

## Half-day Sitting

An in person sitting *is planned* for Sunday, July 10, from 6:00 am-noon, at the Chapel Hill Zen Center. This will be for people who are fully vaccinated, **including at least one booster**, and who can wear a K95 or KN95 mask indoors. Orientation will be at 7:30 pm on Saturday. The day will include zazen, a Dharma Talk, breakfast in the zendo and clean up at noon. The suggested donation is \$5 for members, and \$15 for others; however, if you are inclined to offer more, that would be very helpful in maintaining Zen Center. *Oryoki* sets are available for use by those who do not have their own, and a \$5 donation is appreciated. **Please sign up by Wednesday night at [info@chzc.org](mailto:info@chzc.org)**. For more information on the oryoki meal form see: <https://kannondo.org/getting-started/oryoki/>

## September Sesshin

September 9-14

We are planning to have an **in person** 5-day Teaching Sesshin with two Dharma Talks a day by Shohaku Okumura, being Zoomed in for participants. Okumura Roshi plans to speak on Dogen's text, *Kenbutsu*, or *Seeing Buddha*. More information on page 6.

## All-day Sittings

An in-person sitting *is planned* for Sundays, August 14, and Oct. 16, from 6:00am-5:00pm, at the Chapel Hill Zen Center. This will be for people who are fully vaccinated, **including a booster**, and who can wear a mask indoors. Orientation will be at 7:30pm on Saturday night, and we ask that everyone attend Orientation. The day will include zazen, a Dharma Talk, *dokusan* and a work period, as well as breakfast and lunch. The a suggested donation is \$15 for members, and \$25 for others; however, if you are inclined to offer more, that would be very helpful in maintaining Zen Center. *Oryoki* sets are available for use by those who do not have their own, and a \$5 donation is appreciated. **Please sign up by Wednesday night at [info@chzc.org](mailto:info@chzc.org)**, and **if this is your first All-day Sitting, please speak with Josho** ahead of time. For more information on the oryoki meal form see: <https://kannondo.org/getting-started/oryoki/>

## Dharma Talks

Josho Pat Phelan on Sunday mornings at 10:30, July 10, and August 14, **in person** at the Zen Center. The public, who is fully vaccinated and boosted, is invited to attend zazen at 9:00 and 9:50, and the talk at 10:30. Please wear a K95 or a KN 95 mask while indoors.

**Jakuko Mo Ferrell** on Sunday morning at 10:30, August 28, by Zoom,

## Study Group

The Study Group meets on Tuesday Evenings, from 6:45 PM - 8 PM. We are reading Shunryu Suzuki Roshi's talks in *Branching Streams Flow in the Darkness*. The Zoom link is on the Event Calendar section of the CHZC website: [www.chzc.org/events.htm](http://www.chzc.org/events.htm). Please log on 5-10 minutes before the study group begins so we can start on time. *All the Study Groups are open to everyone, and there is no charge.*

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## Zoom Zazen

The CHZC continues to offer zazen via Zoom on Monday and Friday afternoons from 1 to 1:40 PM; Monday through Friday mornings at 6 and 6:50 AM; and Sunday mornings at 9 and 9:50 AM. You are welcome to join both periods of zazen or either one. All times EST. The Zoom link can be found on the Event Calendar, left column: <https://chzc.org/events.htm>

## Dress Guidelines for Zoom Zazen

To support our practice together during zazen and Dharma Talks, please wear respectful clothing. Pants and skirts that come below the knee are appropriate. If you are wearing Buddha's robe, the *rakusu*, please wear long pants or skirts, rather than shorts. Please do not wear pajamas, bath robes, hoods, or bring refreshments, especially to Dharma Talks—please treat Zoom practice events with respect as you would in the Zendo.

Your presence and bearing in this way can support all of us in feeling connected and not slipping into a casual attitude toward our practice or the teaching efforts of others.

## Sangha Net

The Sangha Net is a network of volunteers who can offer short-term assistance to those in the sangha in need of help due to transitions in one's life such as illness, disability, or death of a loved one. Examples of tasks can include shopping, arranging for meals, or transportation. During the pandemic, we will assist in ways that can allow for mutual safety.

If you would like to volunteer or if you need assistance, please contact Kris Garvin at [krisgarvin@gmail.com](mailto:krisgarvin@gmail.com), Senmyo Jeff Sherman at [jeffsherman3333@gmail.com](mailto:jeffsherman3333@gmail.com), or Carol Klein at [carollyklein53@gmail.com](mailto:carollyklein53@gmail.com).

## Living with Impermanence

This is an informal discussion group sharing how we experience impermanence in our lives including life changes, illness, aging and death. We usually begin with participants sharing what they

are currently thinking of or dealing with. Discussions then usually emerge spontaneously to raised concerns. Silence is frequently a response after someone shares and we trust in that silence. On occasion we've set an agenda in advance to study a topic of interest. For more information, contact Carol at [carollyklein53@gmail.com](mailto:carollyklein53@gmail.com), Kris at [krisgarvin@gmail.com](mailto:krisgarvin@gmail.com), or Senmyo at [jeffsherman3333@gmail.com](mailto:jeffsherman3333@gmail.com).

## Zen Center Library Acquisitions

*Dogen's Shobogenzo Zuimonki: The New Annotated Translation*, including Dogen's Waka Poetry, Shohaku Okumura, Translstor.

A nice selection of Japanese DVDs have been given to the ZC Library by a very kind donor. They are directed by Hideo Gosha, Inagaki Hiroshi, Okamoto Kihachi, Akira Kuosawa, Kenji Mizoguchi, Kihachi Okamoto, and Masaki Kobayashi: *Japan: Memoirs of a Secret Empire*; *Three Outlaw Samurai*; *Samurai Banners*; *Incident at Blood Pass*; *Red Lion*; *Samurai Assassin*; *Zatoichi Meets Yojimbo*; *Harakiri*; *Human Condition: Part 1. No Greater Love*; *Part 2. The Road to Eternity*, *Part 3. A Soldier's Prayer*; *High and Low*; *Ikiru*; *Rashomon*; *Red Beard*; *Throne of Blood*; *Sansho the Bailiff*; *Ugetsu*; and *The Sword of Doom*.

## BIPOC Sitting Group

Meetings postponed until further notice. We were beginning our meetings with zazen, from 6 to 6:40 PM, for those both new to meditation and experienced, followed by the option to stay for group discussion and community. For more information, contact Conal or John at [pocsittinggroup@gmail.com](mailto:pocsittinggroup@gmail.com)

## Zen Recovery

The Zen Recovery Program is hoping to resume in-person meetings at the Zen Center. In the meantime, for the Zoom link or for questions, please email [ZenAndRecovery@gmail.com](mailto:ZenAndRecovery@gmail.com). Here is a link to the essays that inspired our meeting in Chapel Hill: [https://www.sfzc.org/files/buddhism\\_12steps](https://www.sfzc.org/files/buddhism_12steps)

## Eco-Dharma Group

The Chapel Hill Zen Center Eco-Dharma group informally explores together Buddhist teachings on the natural world, and caring for the natural world as an expression of the Bodhisattva Vow.

Please contact Chris at [ccensullo@yahoo.com](mailto:ccensullo@yahoo.com) to be added to the CHZC Eco-Dharma mailing list.

## Kobun Chino Roshi

Kobun, who preferred to be called by his first name, came to the San Francisco Zen Center from Japan in 1967 through the invitation of Shunryu Suzuki Roshi, serving as his assistant at Tassajara Zen Mountain Center until 1970. He trained for three years at Eihei-ji. Among his primary teachers was Zen Master Kodo Sawaki. Kobun moved to Los Altos and began teaching there at the Haiku Zendo shortly after leaving Tassajara, in the late summer of 1970. After Suzuki Roshi's death in 1971, Kobun became the official head of Haiku Zen Center in Los Altos, remaining there as teacher until 1978. Here is a short talk which can be found on the Jikoji website at: <http://www.jikoji.org/intro-aspects/>

## Meditation Versus Concentration

by Kobun Chino

Concentration is not sitting. Concentration is mind. The mind and the conditioned situation which the mind is dealing with are one thing. So concentration is actually another word for samadhi. In other words, if you are doing something, and utterly devoting yourself to it, that is what concentration is. So in a larger sense, sitting itself is perfect concentration. But in general, you cannot say sitting is concentration, because there are hundreds of millions of concentrations. The problem here is any kind of concentration makes you ignore anything other than that concentration. So when you concentrate on something, don't become afraid of your ignorance. You had better know that you are going to become ignorant about hundreds of things, because you picked this one. The reason I said sitting is not concentration is that concentration still involves the self who

maintains self-tendency. Sitting is to destroy that kind of thinking. Just be there, exist there as something that was from beginningless beginning. From beginningless beginning everything grows, and now will be so. So there are dimensional differences between sitting and concentration. When you cook something, you do not concentrate your attention on a particular thing. Concentration is like clear blindness, you are acting in it; when the work is done, the food is there. If you concentrate, saying, "I'll cut this squash in a real nice way," with that kind of mind you cannot move your knife so well. If you forget the idea that, "I'll do a good job," then the surface consciousness may be blind, but a very intuitive, very clear order is always working. So you naturally know when to cut, when to stop the fire, and when to stop cooking. In this sense, practice and repetition of training are always needed for concentration.

Meditation is very different. Many times people mix up meditation and concentration. In meditation you cannot control yourself. If you try to control yourself, you never get into meditation. Your concentration is controlling you when you are "doing" some form of meditation. Instead, you have to ask your meditation, "please, please come to me. Please work for me." Otherwise, if you chase to get it, it will never come to you. Even if meditation is always covering and accepting me, whatever I'm doing, I don't feel it. Recognition of the feeling of meditation is like feeling our inhalation and exhalation. Air is everywhere and you just breathe a very little amount of it. When you inhale, your whole life is exhaled by air. If you exhale, you are inhaled by the whole air. So there is no conception of small and big: "I am small and meditation is big," or "Meditation is small and I am big." And there is no you, there is no sense of inside or outside. In the big world of meditation, when two or three elements are communicating, that is concentration. If you concentrate on every direction, that is meditation. You do not do it, but it happens when you are ready to accept it, or when you are ready to be accepted by it.

## Turning Clockwise by Dainin Katagiri

“Why do we always turn clockwise in the zendo?” Some students who came to Minneapolis to learn about Zen Buddhism asked me that question. I told them, “Just turn clockwise; I will explain tomorrow.” That is very nice, don’t you think so? I didn’t ignore their question; I said I would answer it tomorrow. It seems not to be an answer, but it’s really an answer.

Saying that I will give the answer tomorrow gives people a chance to not think about something, to calm their mind and use the total picture of their life. Zen teaching doesn’t always give you an answer, but the next day I gave an answer, though probably it didn’t make sense for them. Here is my explanation.

In Buddhism, the left side is a symbol of auspiciousness and supreme happiness; the right side is a symbol of dynamic, creative life. On the left, the opportunity of auspiciousness is always open to everybody. You are lucky. Your life is protected by others’ lives and all sentient beings. On the right, you accept any aspect of human life, stand up, and live in a positive way.

When you sit in the full lotus position, your left leg is up and your right leg is down because that posture represents the total picture of human life. That is why we do zazen like this. The way we shape our hands in zazen makes the *mudra* of the universe. Your right hand supports your left hand, your thumbs touch, and both hands create a space. You use your two hands to represent the whole reality of your life. Your life is right in the middle of the universe. Without the universe you cannot live. If so, why don’t you show where you are?

This is how I explain the *mudra*, but immediately you ask, “Oh, what’s that?” And then you want to discuss it, but there is no solution to your confusion. Finally I have to say, “Please keep your mouth shut, and just do this simple practice. If you are interested in the *mudra*, you can study it later. You can find it explained in a big book.” Still, no matter how long you study the *mudra* intellectually, it is nothing but a symbol. But

actually that symbol is not merely a symbol. Through your practice you can really know the meaning of this *mudra*.

When you stand up from zazen, which is calm and peaceful, you make the *mudra of shashu*, forming a fist with your left hand and covering it with your right hand. Your suspiciousness is very quiet; there is nothing to say, nothing to show off, so you cover it up. But still it’s there.

Standing up is the dynamic aspect of human life. You are ready to take care of everyday life, building up human life in a positive way. Forming *shashu* when you stand up demonstrates that behind the dynamic aspect of your life, there is the tranquil aspect that you can depend on. Then you turn clockwise, to the right, take a step, and start to walk.

In Buddhism we try to move toward the future in a positive way, but at the same time we also try to see the auspicious aspect of life. If you see life only in the positive way, you will never be satisfied; you will always be critical of yourself. So don’t attach to the positive way and forget the other aspect. To truly live positively, live positively without expecting anything as a particular result. Just wholeheartedly throw yourself into whatever you are doing. That is to forget the self.

From *The Light that Shines Through Infinity*, p. 202-204

## Chapel Hill Zen Center Board of Directors

John Paredes, President; Alex Fine, Vice President; Tripp Spivey, Treasurer; Chris Censullo, Secretary; Al-Nisa Berry and Craig Adamski, Members-at-Large, Josho Pat Phelan *ex officio*. Maura High is serving as head of the Maintenance Committee.

## Rohatsu Sesshin

We are planning to have a 5-day Sesshin, December 9-14.

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## Genzo-e Sesshin: September 9-14

The Chapel Zen Center is **planning** to have an in person 5-day *Genzo-e* or teaching sesshin, with talks twice a day by Shohaku Okumura Roshi offered to us through Zoom. Participants are asked to be fully vaccinated, including having a booster, and to wear a K95 or KN95 mask while indoors.

Sesshin begins at 7:00 in person on Friday night, September 9, with an Orientation and job assignments. Please be on time, or arrive earlier, especially if you are staying at the Zen Center, so you can settle in before the Orientation which will be followed by zazen. After the Orientation, we will begin observing silence. Sesshin will go through Wednesday afternoon, September 14. Okumura Roshi will give an hour and a half talk each morning and afternoon on Dogen's text *Kenbutsu* or *Seeing Buddha*. Okumura Roshi will be using his own translation which will be available before sesshin begins. Other translations are included in Kaz Tanahashi's *Treasury of the True Dharma Eye*, Vol. 2, p. 596, and in Nishijima and Cross's *Master Dogen's Shobogenzo*, Book 3, p. 191.

Shohaku Okumura Roshi is a wonderful teacher of Dogen's Way of practice and teaching, and we are fortunate that he will be able to share his teaching with us during this sesshin.

Okumura Roshi is the abbot of Sanshinji in Bloomington, IN. He was ordained in 1970 by Kosho Uchiyama Roshi, and he has translated many teachings on Soto Zen practice including, Uchiyama Roshi's books *Opening the Hand of Thought* and *Dogen's Genjokoan*; and *Dogen's Extensive Record: a Translation of the Eihei Koroku*; as well as his own books, *Realizing Genjokoan*, *Living by Vow and The Mountains and Waters Sutra: A Practitioner's Guide to Dogen's Sansuikyo*.

If you can only sit part of the sesshin, please explain clearly what part of sesshin you would like to attend when you register, and come to Orientation on Friday night. Priority will be given to those attending the full sesshin. Please return your registration by August 27, or sooner, with a \$40 deposit.

The zendo will be open by 4:00 P.M. on Friday; so please try 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, Dharma talks, a work period, and formal meals served in the zendo. The day will end around 9:00 P.M. **Fees for members are \$300, and for others \$350.** 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*, and partial scholarships are available. If you would like to request a scholarship, please contact John at [john@jollyoso.com](mailto:john@jollyoso.com) and let him know what your participation in the CHZC has been. ***In the past, contributions received for scholarships were very helpful in allowing people to attend sesshin here and at the San Francisco Zen Center.***

You are welcome to sleep at the Center, and there may be some space available in members' homes nearby. Please bring a pad for the floor, a sleeping bag, a pillow, a towel and wash cloth, something to clean your feet with throughout the sesshin, slip-on shoes, and layered clothes. Opportunities for bathing are limited. ***Please bring work clothes.*** For more information, please write: [info@chzc.org](mailto:info@chzc.org), or call (919) 967-0861. The zendo emergency number is: (919) 933-0776.

*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>*

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## Genzo-e Sesshin Registration Form September 9 - 14, 2022 — Registration Due August 27

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) or **dietary restrictions**? If so, please attach a short statement of explanation:

I need a chair for zazen Yes

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 \$ \_\_\_\_\_

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

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

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?

Do you have room in your home for someone from out of town to stay? Yes  No

Where do you plan to sleep?

# Chapel Hill Zen Center



P.O. Box 16302  
Chapel Hill, NC 27516  
(919) 967-0861

## Zoom Schedule

### *Sunday Morning*    *Monday to Friday*

9:00 zazen	6:00 A.M. zazen
9:40 kinhin	6:50 A.M. zazen
9:50 zazen	
10:20 service	

## Zoom & In-Person

### *Mon, Wed & Fri*    *Tues Evening*

6:00 A.M. zazen	7:00 P.M. zazen
6:50 A.M. zazen	7:50 P.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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RETURN SERVICE REQUESTED

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.