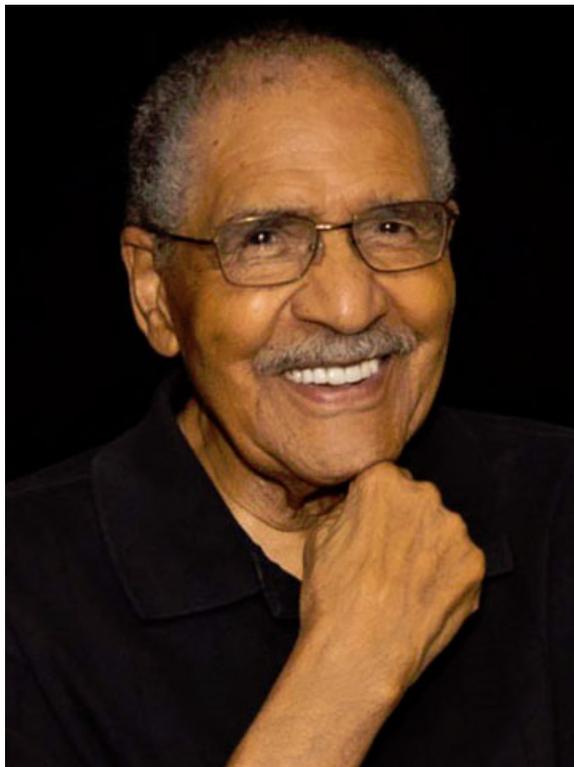




## Carter Smith

February 21, 1926 – March 16, 2022

Our dear friend and sangha member, Carter Smith passed away on March 16. Carter and Madelyn first visited the Chapel Hill Zen Center in January of 1995, after moving back to North Carolina from southern California where they lived and worked for many years. Carter began his Zen practice with Joshu Sasaki Roshi while living in California.



Carter's undergraduate degree was from what is currently known as North Carolina Central University, where he was senior class President, graduating in 1948. He received his Master's Degree from Howard University in Engineering.

Carter served on the Zen Center board and continued to attend board meetings for many years, advising the Zen Center on projects, repairs, and our two additions and he began the brick walkway from the parking lot to the back

entry to the Zen Center. Carter also greeted many new people as Doorwatch on Sunday mornings over the years. When the CHZC received a request to provide Buddhist Services at the Federal Prison in Butner, Carter and I made the first visit together and he continued leading zazen for over ten years.

In May of 2019, Carter and Madelyn moved to northern Virginia to live with their daughter and son-in-law.

I found Carter such an inspiration for both my practice and the way he gave back to the community as a prison volunteer and a mentor to school kids. Before he moved, at age 93, he was still sitting zazen on a cushion.

With a deep, deep bow,

*Joshu*

## Holiday Closings

On Monday, May 30, there will be **no in person** zazen.

On Monday, July 4, there will be **no in person** zazen.

## Summer Sesshin

**June 10-15**

Daitso Tom Wright, a disciple of Uchiyama Roshi will lead a 5-day teaching sesshin this June. His talks will be directed to zazen practice, as well as the connection between zazen and daily life, as well as the role of the bodhisattva and how each of us who choose to practice buddhadharma is a bodhisattva, if only small bodhisattvas. This is planned as an in person event. More information and a registration form are on page 6.

## 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 to follow.

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## Half-day Sitting

An in-person sitting *is planned* for Sunday, May 15, from 6:00am-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 mask indoors. Orientation will be at 7:30pm 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), and **if this is your first longer 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, *in person* on Sunday morning, May 15, at 10:30.

Zenki Kathleen Batson, Sunday morning, June 26, at 10:30

## Richard Jaffe

Richard Jaffe, a Zen Center member and professor of Religious Studies at Duke University, edited a four-volume work on D.T. Suzuki, which includes both published and unpublished writings and talks given by D.T. Suzuki. Richard donated a copy of each volume to the Zen Center Library, along with his other two books, *Neither Monk nor Layman: Clerical Marriage in Modern Japanese Buddhism* and *Seeking Sakyamuni: South Asia in the Formation of Modern Japanese Buddhism*. We would like to express our gratitude for both Richard's study, research and writing on Buddhism as well as sharing of his work through the donation of these books.

## Zazen In Person

We are still in the midst of a partial opening while taking precautions due to Covid. Those who are fully vaccinated, **which includes having had the booster**, and who can wear a mask while indoors

are welcome to attend zazen in person. Zazen is now being offered on **Tuesday nights** at 7 and 7:40PM; and on Monday, Wednesday, and Friday mornings at 6 and 6:50AM. In order to socially distance, seating is available in chairs and on every other zabuton.

## 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>

## A New Roof for the Zendo

The Zen Center has an almost flat roof, with a venerable history of additions and repairs. The old roof covering had finally, after more than two decades of service, come to the end of its life, and we were beginning to see leaks and damage to timber and insulation. The board chose a local company to replace it with a highly rated modern membrane, and to add extra insulation and improve the roof drainage. The result is a more energy-efficient roof and greater protection for the building overall. The work has now been completed, and we are grateful to Pickard Roofing Company for their work, to Joe Herbert for his expert guidance and time, and to the generous donors who have helped fund this project.

Maura High, Maintenance Chair

## Study Group - Thursday Night

The Study Group now meets on **Thursday** 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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## 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).

## Inter-Faith Council for Social Services

The IFC is looking for volunteers including receptionists and Community Market (formerly known as the Food Pantry) staff (a 3-hour shift, flexible schedule), and volunteers to assist staff with linking people to options such as social services ("Community Navigation"). It is also hiring kitchen staff. More details on their website: <https://www.ifcweb.org/services/food-pantry>.

We also have an updated list of current needs since we have seen quite an increase in numbers recently at both lunch and dinner times, 60-70 for lunch and up to 40 for dinner.

The Community Market most needed items are baked beans, dry or canned pinto beans, pork and beans, peanut and other nut butters, canned chicken, ramen, spaghetti, Mac and Cheese, other pastas, hearty soups such as Progresso, canned vegetables (except corn and green beans, which are in good supply), spaghetti sauce, canned tomato sauce & paste, canned diced & whole tomatoes, canned fruit, cooking oils & fats, butter, grits, oats-including instant packets, baking & cake mixes, cereals, juice both bottles & boxes, coffee, tea, canned milk, powdered milk packets, jelly and other condiments. Personal hygiene items are also need including soap, small tissue packs, toothpaste, toilet paper, shampoo, lotion and moisturizing creams, deodorant, razors, size 4 and 5 children's diapers.

For questions, please contact me at [maurahigh@gmail.com](mailto:maurahigh@gmail.com). Thank you,

Maura

## 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).

## BIPOC Sitting Group

Meetings postponed until further notice. We were beginning our meetings with zazen, for those new to meditation or experienced, from 6 to 6:40 PM, with an 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 planning to resume in-person meetings at the Zen Center soon. 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.

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## Way-Seeking Mind

Sojun Mel Weitsman Roshi

March 21, 1997

Way-seeking mind is a deep intention to align oneself with a true path. Suzuki Roshi used to call it “our inmost request.” We say “get ride of desire” but we can’t really get rid of desire. When desire is in conformity with our deepest request, then it’s no longer called desire, it’s called way-seeking mind.

I was born in 1929 to Jewish parents, but I didn’t have a real Jewish upbringing. It was quasi-cultural. My parents...weren’t so much interested in being Jewish, but they would always speak Yiddish to each other when they didn’t want us to understand what they were talking about, which I felt was cheating us.

I didn’t have a religious upbringing, but I was curious. One day when I was about ten or twelve, we were riding in the car and there was an issue of *Life* magazine with picture of Hasidic rabbis on the cover. I looked at those rabbis and I immediately felt a tremendous affinity with them. Seeing those Hasids was a jolt that stayed with me; it probably aroused my way-seeking mind.

I came to San Francisco and went to art school and met...my first wife. While we were living together...I started reading spiritual literature. One of my wife’s friends who was kind of a recluse with a white beard used to hang out at George Fields’ bookstore on Polk Street where they had Buddhist and metaphysical books. Sutter Marin, who was a painter, introduced me to him and said that he could show me how to meditate. I was interested in meditation, so I went to his apartment. We would sit. I would look at an object and get into a meditative state. That was my first experience with meditation.

He had no particular orientation. He was an open person and he would listen to anything I had to say. He suggested things for me to study or read, depending on what I was interested in. He stimulated me to pursue this desire that I had.

I became interested in Judaism and wanted to explore Jewish roots. I found a rabbi from Ger-

many, but he wasn’t interested in what I was interested in. I had just discovered *Tales of the Hasidim* by Martin Buber and I was looking for somebody like in those tales—I was looking for what was called a *tzaddik*, a holy man. Hasidism was completely out of favor with most Jews at that time.

I was living in San Francisco and had no intention of going anywhere else. I had never really traveled—traveling was out of the question, because whatever I was looking for, I felt that I should find it right here where I am. It never occurred to me to go someplace else to find what I was looking for. I was kind of naïve.

I did some study of Judaism and I was very turned on in my own way. I reconciled what Judaism was for me. I always felt that the Judaism that I was practicing was true to me, but that I just couldn’t make it in the Jewish world because I wasn’t Jewish enough. I also felt that being Jewish in the way that many Jewish people are Jewish was too exclusive. All my life I had been associating with the non-Jewish world and I felt that my spiritual life included Judaism but didn’t stop there.

I was interested in religion, period. I was influencing many of my friends who were artists. I was seeing that as an artist I was trying to express this feeling I had, but I knew that I had to somehow get beyond art in order to find what I was looking for.

There were definite influences that led me to think about Zen. We knew Phil Wilson and we had a number of artists friends who started sitting at Zen Center. I read D.T. Suzuki and the *Diamond Sutra* and a few other things that were published, and of course, the *Platform Sutra*. The *Tao Te Ching* was also influential. Many different kinds of books influenced me.

One time a friend and I stayed up all night. He told me he had been going to the Zen Center early in the morning for some months now and that there was a Zen priest there. We stayed up all night... Zazen was at 5:45 a.m. so we walked up Fillmore Street early in the morning and went to the Zen Center. I remember walking into a bare, beautiful room. There were some tatamis around the edge, no goza mats, no zabutons.

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Walking and sitting down on the tatami, facing the wall, and then not quite knowing what to do. But there I was. Somebody came up behind me and adjusted my posture and showed me the mudra. It was Suzuki Roshi. I felt wonderful just to be sitting there. Then we got up and had service and bowed and chatted. It was very strange and then I left.

I went back periodically. There was a strong pull to continue going back and I started sitting regularly. After a while I found out who the priests were: “Reverend Suzuki” and Reverend Katagiri.” At some point, I had a revelation—maybe it wasn’t such a revelation, but was more a feeling of the inevitable—that this was what I had to do, that this was what I’d been looking for. So I just continued and I’ve been doing it ever since. By the time I started sitting, I was thirty-five already. I said to myself, “This is it. I have to stay with this, because I know this is it. If I don’t stay, I know I’ll just stray off someplace.” So that’s the story. Short story.

A few more memories: once, when I was a teenager, I was walking through a parking lot—I get things walking through parking lots—and I suddenly had this feeling that the events of my life, the things that were happening, were not my true life; that my true life was more subjective and internal and was not something that was affected by those events, but was separate from what was happening, like going to school and relating to my parents and friends. There was something that was deeply different or separate from those events that I felt was my true life. I think later I identified that perception as my way-seeking mind, or deeper intention. I like to call it deep intention, or true intention, which wasn’t being addressed by any of the events in my life, and that was a kind of awakening.

There were also a few times when I was going to art school—once when I was sitting on my bed—that for no reason everything dropped away. I felt an incredible tranquility or lightness. It’s impossible to describe what I felt. I thought, “Wow! There’s more to life than these events!” I felt that several times. Those kinds of experiences made all the other events of my life seem very

pale in comparison—not meaningless but not so meaningful...My parents never approved of what I did in any enthusiastic way. One night I had a dream—this probably was when I was in my early forties—that we (my family and I) were in this heavenly place, in golden light. We all had our arms around each other, which is something we never would have ordinarily even thought of doing. And we were nodding and saying, “Of course, of course.”

After that dream, I always felt reconciled with them without ever mentioning it to them. After that dream I felt more forgiving. I don’t think I’ve ever held grudges since then. Somehow it was a big opening, that dream.

Suzuki Roshi asked me to be ordained in 1967 and then he ordained me in 1969. But I think from the time I started practicing, practicing became the center of my life. I stopped painting before I started practicing Zen. I was playing music at the time, but I never felt a conflict because I could always put the music aside and yet keep it going too. But painting...painting is a way of life. You step into the middle of the canvas and the expression is the painting. It’s a way of life, just like Zen is a way of life. I couldn’t do both of those things at the same time. Suzuki Roshi used to give me koans, informally, “What is it?” is a koan I’ve always worked with and “Just being alive is enough.”

### 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.

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## June Sesshin led by Daitso Tom Wright

We are honored to welcome back Daitso Tom Wright to lead a 5-day sesshin, June 10-15. Daitso Roshi plans to talk on his understanding of zazen practice, as well as the connection between zazen and daily life, as informed by Kosho Uchiyama Roshi, as well as the role of the bodhisattva and how each of us who chooses to practice buddhadharma is a bodhisattva, if only a small bodhisattva.

The sesshin day will include zazen, beginning at 6:00 AM, kinhin, two talks a day, a work period, and formal meals served in the zendo. An individual meeting with Daitso Roshi will be available. The day will end around 9:00 P.M.

The suggested fee is \$60 per day, however if you are able to offer more, it would be very helpful since Daitso Roshi will be traveling from Hawaii. There will also be an opportunity to offer a donation to the teacher. *It is our intention that no one be turned away for financial reasons. Partial scholarships are available.* If you would like to request a scholarship, please contact John at [john@jollyoso.com](mailto:john@jollyoso.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 **May 25**, with a \$40 deposit.

Daitso Roshi began practicing with Uchiyama Roshi in 1968, and was ordained by him in 1974. Daitso continued practicing with Uchiyama Roshi for 24 years, until Uchiyama Roshi passed away in 1998. Daitso helped edit and translate Uchiyama Roshi's teachings and commentaries in *Opening the Hand of Thought*, *How to Cook Your Life*, and *Deepest Practice, Deepest Wisdom*. For Daitso Roshi practicing zazen and translating Dogen Zenji, along with Uchiyama Roshi's commentaries, are his lifework. He considers zazen to be the practice of giving up trying to get ahead, as well as the purest practice of becoming our true self prior to all the nonsense that goes on in our heads or in our society.

You are welcome to camp on the grounds, sleep in the zendo, and there will be some space available in members' homes nearby. Please bring a portable bed or pad for the floor, a sleeping bag, pillow, a towel and wash cloth, slip-on shoes, work clothes, and layered clothing. It is also helpful to have an older wash cloth to use for cleaning your feet throughout the day. Opportunities for bathing are limited. For more information, please contact Zenki at [info@chzc.org](mailto:info@chzc.org). **The Zen Center emergency phone is 919-933-0776.**

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## Summer Sesshin Registration Form June 10-15 — Applications Due May 25

Name \_\_\_\_\_ Phone \_\_\_\_\_

Address \_\_\_\_\_ E-mail \_\_\_\_\_

Emergency contact person: Name \_\_\_\_\_ Phone \_\_\_\_\_

**Liability waiver:** *prior to sesshin, you will be required to be 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 \$ \_\_\_\_\_

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?

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

The zendo emergency number is (919) 933-0776

# Chapel Hill Zen Center



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

## Zoom Schedule

<i>Sunday Morning</i>	<i>Monday to Friday</i>
9:00 zazen	6:00 A.M. zazen
9:40 kinhin	6:50 A.M. zazen
9:50 zazen	
10:20 service	

Meetings at 5322 NC Highway 86  
2.5 miles North of I-40 exit 266  
Josho Pat Phelan, Abbess

Nonprofit Organization  
U.S. Postage Paid  
Permit No. 166  
Chapel Hill, NC

RETURN SERVICE REQUESTED

*“Sitting zazen is exactly the taking of such a posture of unconditional space in the heart that looks clearly on all these clouds that crisscross our mind but which we let go of, one after another.”*

*“Eternal life is not some sort of notion or concept dealing with a length of time. It is that (force) which takes refuge in Buddha flowing abundantly inside me, right now. Eternal life is that power to mature without limit whereby I, inclusive of everything, face my ultimate resting place.”*

— Kosho Uchiyama Roshi, published in *Seikan*

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.