



### May Sesshin

There will be a 5-day sesshin, or meditation intensive, will be held May 17-22. See pages 7 & 8 for more information and to register.

### Dharma Talks

Dharma Talks will be given at 10:30, on Sunday mornings, March 10, by Josho Pat Phelan, and on April 7, by Zenki K. Batson.

### All-Day Sittings

All-day sittings are scheduled for Sundays, March 10, and April 7. Due to the Daylight Saving time change **on March 10, the day will begin at 6:50 AM.** The April 7 sitting will begin at 6:00 A.M. and end at 5:00 P.M. We encourage you to wear a mask indoors. Orientation will be on **Saturday night at 7:30**, and includes instruction in the meal form. The day will include zazen, a Dharma Talk, *dokusan* and a work period, as well as breakfast and lunch. ***It is alright to sit half of the day, but please sign up in advance, and please speak to Josho or Zenki if this is your first all-day sitting.*** The 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 at info@chzc.org.** For more information on the *oryoki* meal form see: <https://kannondo.org/getting-started/oryoki/>

### Outdoor Half-day Sitting

Saturday, March 30, 6:00am-12:15pm

Please bring a bag breakfast which you can either keep at your place or store in the Annex fridge. Coffee and tea will be available on the back deck. For more information or to sign up, please email: info@chzc.org. If you would like to join us for only a portion of the morning, please let us know when signing up.

### Harmonious Practice:

#### What to do when in the Zendo

Saturday, March 23, 9:00-11:30

Soto Zen practice encourages us to relax the discursive mind and bring awareness into one's whole being. The forms of practice, such as bowing, chanting, and how to move around the zendo, all provide concrete opportunities to do this. They also serve the practical function of supporting us in engaging harmoniously together as a sangha.

In this workshop, open to both new and more experienced practitioners, we will go over various forms of practice such as when and how to bow, which direction to face at various times in the zendo, how to hold and care for sutra books, and how to move and carry objects. We will also take a short tour of the Center and have a question and answer period. We will end the morning with a period of zazen and a short service. Everyone is welcome and there is no charge. For more information or to sign up, contact: info@chzc.org.

### Zoom Study Groups

Thursday nights, 7 to 8 PM, Beginning March 7

#### *Master Dogen's Zazen Meditation Handbook*

We will read and discuss the book, *Master Dogen's Zazen Meditation Handbook, A Translation of Eihei Dogen's Bendowa: a Discourse on the Practice of Zazen*, written by Eihei Dogen with Kosho Uchiyama's commentary. Translated by Shohaku Okumura and Taigen Dan Leighton. Copies are for sale at the Zen Center.

Monday evening, 5:30 to 6:30 PM

The Monday evening Study Group will continue studying the Yogacara text, the *Samdhinirmocana Sutra*, the translation of John Powers, titled *The Wisdom of Buddha*, and Reb Anderson's book, *The Third Turning of the Wheel*. A link to a PDF of the Sutra is available on the ZC Events page, [www.chzc.org/events.htm#study](http://www.chzc.org/events.htm#study), and hard-cover copies are available from Dharma Publishing. Thomas Cleary also has a translation of the sutra called, *Buddhist Yoga, A Comprehensive Course*.

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## Sunday Afternoons from 4:30 to 5:30 PM

Jakuko Mo Ferrell is leading a Precepts Study Group at 4:30-5:30 PM on most Sunday afternoons. We are reading *Waking Up to What You Do: A Zen Practice for Meeting Every Situation with Intelligence and Compassion* by Diane Eshin Rizzetto and also looking at supplemental materials. This book can be purchased at the Zen Center, or online from [Bookshop.org](http://Bookshop.org). Used copies are available at [Alibris.org](http://Alibris.org). Contact Jakuko Mo Ferrell at [MoSitWear@gmail.com](mailto:MoSitWear@gmail.com) for questions and updates.

All Study Groups use the same Zoom link, See: [www.chzc.org/events.htm#study](http://www.chzc.org/events.htm#study)

## CROP Walk Fundraiser to End Hunger

Sunday afternoon, March, 24

If we work together, we can end world hunger. That's why we're participating in the 2024 CROP Hunger Walk to support CWS and help families who are struggling with hunger. Please join us with your steps and your donations. Together we will provide more meals for the growing number of people in our community who need them and create greater food security in communities around the world. The Zen Center's team page can be found at: [chzc.org/cropwalk.htm](http://chzc.org/cropwalk.htm). Please donate to our team today!

Senmyo Jeff Sherman, John Paredes, Kris Garvin & Maura High

## Work Morning

On Saturday, April 27, there will be a work period from 10:00 A.M. to 12:00 P.M. to clean the grounds and prepare for the outdoor celebration of Buddha's Birthday. **Everyone is encouraged to come to the work period, either for the whole session or for any part of it.** Please bring flowers if you can, either on Saturday, or by 9:00 A.M. on Sunday.

## Practice Intensive June 2-30

We are planning to have a four-week Practice Intensive from Sundays, June 2-30, led by Zenki Kathleen Batson. The Intensive will include daily zazen, Way-seeking Mind Talks, and Teas. More information to follow.

## Buddha's Birthday Celebration

Buddha's Birthday Celebration will be held on Sunday morning, **April 28**, following regular zazen, beginning at 9:00 A.M. At 10:30 there will be a short talk in the zendo directed to the children. The children will then have a procession to an outdoor altar where they will offer incense and bathe the Baby Buddha. Following the ceremony, there will be a **vegetarian** potluck picnic. Beverages and birthday cake will be provided.

Children, families, and friends are welcome! At 9:00 A.M. the children will decorate the pagoda or "flower house" outside during zazen. Please bring balloons, bubbles, and banners for the procession and flowers for decorating the pagoda for the Baby Buddha.

## August Sesshin

Zenki Kathleen Batson will lead a 3-day sesshin, Friday, August 23 - Monday, August 26.

## Baikaryu Eisanka

*Baikaryu Eisanka* is the practice of singing Japanese Soto Zen Buddhist hymns. The singing is accompanied by beautiful bells. Inspired by the *Baikaryu Eisanka* Workshop given at the CHZC by Rev. Hoko Karnegis last July, sangha members inquired about how to acquire some instruments from Japan for our center. With the kind assistance of Reverend Zenki Nishimura of the Soto Zen Buddhism International Center in San Francisco and Seiryu Paula Chiplis of All Beings Zen in Washington DC, the CHZC acquired three sets of instruments. With the hopes of offering *Baikaryu Eisanka* practice, we plan to have an introductory session on Saturday, May 25. Please contact Chris at [ccensullo@yahoo.com](mailto:ccensullo@yahoo.com) or Zenki at [chzc.zenki@gmail.com](mailto:chzc.zenki@gmail.com) if you are interested in attending. For more information about *Baikaryu Eisanka*, see: [www.sotozen.com/eng/practice/baikaryu/index.html](http://www.sotozen.com/eng/practice/baikaryu/index.html).

## Inter-Faith Council for Social Service

The Zen Center is a longtime supporter of the Inter-Faith Council for Social Service (110 West Main Street, Carrboro, 919-929-6380), which provides meals, groceries, shelter, and many other forms of assistance for people who live in Orange County or work in Carrboro or Chapel Hill. ZC Members volunteer in the kitchen, the market, and reception, and contribute a range of needed items – nonperishable items and toiletries can be left in the boxes on the Zen Center’s front deck. If you are interested in volunteering or making cash or in-kind donations, please check its website, [ifweb.org](http://ifweb.org), or contact Maura High, [maurahigh@gmail.com](mailto:maurahigh@gmail.com).

## Peer Groups by Zoom

The Peer Group meets monthly on the Second Wednesday at 7 PM.

These online meetings give sangha members an opportunity to share their individual experiences, receive encouragement, and offer compassion in a safe, supportive environment. Our goal is to build a thriving virtual community based on Soto Zen principles and help one another deepen our practice in daily life. For more information, please contact Al-Nisa Berry at [alnisa.berry@gmail.com](mailto:alnisa.berry@gmail.com) or Maura High at [maurahigh@gmail.com](mailto:maurahigh@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 dealing with. Discussions then usually emerge spontaneously to raised concerns. Silence is frequently a response after someone shares and we trust in that silence. For more information, contact Carol at [carollyklein53@gmail.com](mailto:carollyklein53@gmail.com), or Kris at [krisgarvin@gmail.com](mailto:krisgarvin@gmail.com).

## Sangha Net

The Sangha Net is a network of volunteers who offer short-term assistance to those in the sangha in need of help due to transitions in life such as illness, disability, or death of a loved one. Examples of tasks include shopping, arranging for meals, or transportation. 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). ***It is time to update our Volunteer List.*** Please contact us if you would like to stay on or be added to the list.

## Buddha’s Enlightenment Talk for the Children

By Zenki K. Batson

Today we are celebrating Buddha’s Enlightenment. Enlightenment can be kind of tricky to talk about. We can say it is about waking up to all of life – kind of like a flower opening to the sun. It is something we can each do.

Whether we think we know how to wake up like that or not, the *story about* Buddha’s enlightenment helps us understand. You can think about this story for a long time. I have and it gives me a lot of ideas about how I can live my life. There are a lot of interesting parts to this story, and I want to tell you about some of them.

I like to start this story when Buddha is still Siddhartha and he is practicing with a group of five friends in the forest. He wanted to understand why people suffer and how to end suffering. He spent six years with these friends and they were very hard on themselves. They hardly ate any food, didn’t sleep much, or bathe, they just focused on meditation. They thought if they ignored what their body wanted they would stop wanting anything and they’d feel free.

At some point, Siddhartha realized that being stinky, hungry, and tired wasn’t helping him. He needed his body to answer his questions about why people suffer, and how to fix that so he decided to treat his body better, leave his friends, go eat some food, get some rest, take a bath, and try another way. I appreciate this part because it reminds me that if my friends are doing some-

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thing that doesn't feel right for me, it is ok for me to go off and do my own thing and be different from them.

So Siddhartha went off and sat under a tree and as he sat there Mara the troublesome King of the senses tried to distract him. Siddhartha saw so many amazing things – lifetimes of many beings and worlds, beautiful women and desirable things, and also angry armies shooting weapons at him. But while he was seeing all this, Siddhartha didn't get scared or angry about the armies, he didn't yell at them or fight them, and he didn't go chasing after the beautiful women, he just sat there calmly and paid close attention. He shined the light of his awareness with kindness on everything. He realized all these visions were from his own mind, and he noticed that a lot of suffering comes from our own thoughts. As he started to recognize the power that comes from putting together the light of attention and kindness, Mara the troublesome King of the senses tried to get Siddhartha to stop trying to end suffering. Mara made fun of Siddhartha and said, "Who do you think you are? Why do you think you should be able to awaken to the truth, everyone else has failed – you can't do it! Show me a witness who believes you can accomplish this goal!" and I love this part, Siddhartha didn't call out to others or anything he couldn't see, he simply reached down and touched the earth and said, "The earth is my witness."

I love this part because, it reminds me that I have everything I need most of the time right here with me right now, the big earth is constantly supporting my whole life. It also causes me to think that if the earth can be a witness, then the earth must also be aware in some way and therefore deserves me to treat it really well.

So the Buddha kept sitting, shining his kind light of awareness on everything he was seeing and feeling and thinking and hearing. When he saw the beautiful morning star, he experienced enlightenment. The earth trembled with joy and Siddhartha opened up to the world like a flower opening to the sun, he became the Buddha, the Awakened One. According to our teachers, at that moment Siddhartha said, "*I was, I am, and*

*I will be enlightened at the same time with the whole universe and all beings. Everything – mountains, rivers, trees, grasses – all attained enlightenment.*" I really like this quote. I often think about what he *didn't* say. He didn't say, "I and my best friends attain enlightenment," or "I and all the people who agree with me attain enlightenment," or "I and all the people look like me or who think I'm cool..." He didn't even say, "I and *all people*," he said "I and all beings." This teaches me that if I want to understand something about enlightenment, I should always try to keep ALL beings in mind.

Lucky for us Buddha didn't stay sitting under the tree for the rest of his life. And he kind of wanted to for a bit! When Siddhartha experienced enlightenment he sat there for a long while, weeks maybe, wondering if he could explain the experience to anyone or if he should even try. After all, he was enjoying sitting there. But he did get up, the Buddha stood up and he went and found his friends that he used to sit with in the forest and shared what he learned and they became his students. We can be his students too.

The Buddha teaches us that we can learn a lot by sitting still and shining our light of awareness and kindness. That is what we practice here together. It is also nice to get up and share that light of awareness and kindness with others. That is a bit harder to do and we practice that here as well. This light of awareness and kindness can relieve our suffering and also help relieve others' suffering. It is important to remember that the light contains both kindness and paying close attention. They are both important.

Buddha taught us to shine this light and be a light in the world. We don't have to try to light up the whole world, we can just focus on lighting up the place right where we are.

So now we will have a special ceremony and the first thing we will do is the children will light candles to represent the light we each shine in the world. Then we're going to move around to the sound of a big drum and chanting. The big loud drum might make the floor tremble like the earth did when Buddha awakened! We'll also help



flower petals float all around the room to celebrate opening like a flower and what Buddha taught us. Thank you for listening.

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## 2024 Board of Directors

The Chapel Hill Zen Center Board of Directors for 2024 are: John Paredes, President; Chris Censullo, Vice President; Mike McKillip, Treasurer; Danielle Bouchard, Secretary; Al-Nisa Berry and Lance Ashdown, Members-at-Large; and Josho Pat Phelan, *ex officio*.

## Who Is Your Teacher?

by Kobun Chino

The real purpose of practice is to discover the wisdom which you have always been keeping with you. To discover yourself is to discover wisdom; without discovering yourself you can never communicate with anybody. In everyday life, we can pick up some glimpse of wisdom, as the polished tool of the carpenter expresses that there is wisdom in the arm of the carpenter. It is invisible; you cannot draw it and show it.

Wisdom doesn't come from anywhere; it is always there as the exact contents of awakening—it is always there and everywhere. What you can do is to uncover it, like going to the origin of a river. Have you been to the source of a river? It is a very mystic place. You get dizzy when you stay for a while. An especially big river has several sources, and the real source, the farthest point which turns to the major stream, is moist and misty, with some kind of ancient smell, and you feel cold. You feel, "This isn't the place to go in." There is no springing water, so you don't know where the source is. Actually, such a place exists in everyone; the center of us is like that. From this place, the ancient call appears, "Why don't you know me? Living so many years with me, why can't you call my real name?" Unfortunately, we cannot travel into such place with this body and mind, but we feel there is such an origin, and from there everything starts. From that place you have come, actually, and whatever you do is returning to that spot. In one lifetime you can

meet with other people, at least one other beside yourself. So, in other words, two of you discover. This is why you are continuing to live so hard. The way to discover your origin is to listen to the one with whom you feel, "This is it!" It looks like you can do it by yourself, without others, but actually, by yourself alone you cannot discover that origin. Reaching that point, you never believe, "This is it." But pointing to another's origin directly and saying, "That's my origin," at that moment another finger appears, pointing at you, and says, "No, that's my origin." And you get dizzy. "Wait a minute, are you my teacher or are you my student?" And both say, "No, it doesn't matter. I can be your student; I'll be an ancient Buddha for you." The student says this to the teacher. Without throwing your whole life and body into others you can never reach to your own true nature. The more your understanding of life becomes clearer, and more exact, and painfully joyful, the more you feel, "I'm so bad." The one who appears and says, "No, you are not bad at all, that is the way to go," that is your teacher. Don't misunderstand—this teacher is not always a person. It can embrace you like morning dew in a field, and you get a strange feeling, Oh, this is it, my teacher is this field. How to go with your true self is to deeply bow to yourself and ask, "Please, let me know about myself." Because we cannot do it alone, we have to do it with someone who is able to accept our vow. Letting such an occasion occur is what supreme awakening is. It is not your creation. You just admire the place where you are and be with it, and that place is the place to meet with your teacher. It doesn't need to be some special kind of place. When you are a little bit mindful about yourself you can create such an opportunity...between your children and yourself, between your parents and yourself.

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## May Sesshin

Friday, May 17 - Wednesday, May 22

Josho Sensei will lead the May Sesshin from Friday night, May 17, through Wednesday afternoon, May 22. 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.

Sesshin will begin at **7:00 on Friday evening** with orientation and job assignments. In order to help all of us settle into the schedule and our zazen practice, **please arrive on time for orientation on Friday night**. The zendo will be open by 4:00 P.M. on Friday. Following orientation, silence will be observed.

It is possible to sit part of the sesshin, but please come to orientation on Friday night, and commit to sitting for at least two days. When registering, clearly explain what part of sesshin you would like to attend. The sesshin day will include zazen, beginning at 6:00 A.M., kinhin, a Dharma talk, work period, formal *oryoki* meals in the zendo, and *dokusan*, an individual meeting with Josho Sensei, will be available. The day will end around 9:30 P.M.

Fees are \$50 per day for Participating Members, and \$60 per day for others. However if you are able to offer more, it would be very helpful; the additional funds can be considered a tax-exempt donation. 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, and 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 Wednesday, May 8, with a \$50 deposit. The registration form is online at: [www.chzc.org/spring-sesshin-2024.pdf](http://www.chzc.org/spring-sesshin-2024.pdf)

You are welcome to sleep at the ZC, and there may 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. 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.**

## 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. If you have a problem with, or allergy to, any food, please indicate that on the registration form.

Tea, coffee and water will be available during breaks and before zazen in the morning.

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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## Spring Sesshin Registration Form

Friday, May 17, to Wednesday, May 22— Registration Due May 8  
Chapel Hill Zen Center PO Box 16302, Chapel Hill, NC 27516

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)? If so, please attach a short statement of explanation.

I have an allergy or food restriction Yes  List allergy & severity \_\_\_\_\_

I need a chair for zazen Part time  Full time

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

I paid my deposit/sitting fees online ([chzc.org/donate.htm](http://chzc.org/donate.htm))

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 your 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

# Chapel Hill Zen Center



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

## **In-Person Schedule**

*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

### *Sunday Morning*

9:00 zazen

9:40 kinhin

9:50 zazen

10:20 service

Meetings at 5322 NC Highway 86  
2.5 miles North of I-40 exit 266

**Joshō Pat Phelan, Abbess**

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RETURN SERVICE REQUESTED

*Braving the snow, myriad  
flowers come into blossom;  
Leading the world, a single  
tree heralds the spring.*

— Interior Couplet, Scholar's Study

From the Portland Chinese Garden website: <https://lansugarden.org>

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.