



CHAPEL HILL ZEN CENTER

NEWSLETTER

September & October 2025



Zaike Tokudo

After the Zaike Tokudo Ceremony, also called *Jukai* (above), held August 10, 2025, in which Zenki Kathleen Batson gave the Precepts to her first student, Timothy Hinton, *Honnin Shinkū* — Root Patience, Heart/Mind Boundlessness.

General Meeting

Sunday morning, November 9 at 11:20 AM

You are invited to the General Meeting, our annual members' business meeting, which will be held after Temple Cleaning. The nominees for next year's Board of Directors will be introduced and the budget for 2026 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, Danielle Bouchard at Danielle.Bouchard@gmail.com.

December Sesshin

We are planning to have a 7-day Rohatsu Sesshin December 12–19, led by Zenki Kathleen Batson. **Please note, the dates have changed.**

For more information, see page 4. The registration form can be found on the Events page of the Zen Center website: www.chzc.org/events.htm.



Beginning Zen Practice

A CLASS WITH DAVID GUY

Six Monday nights, 7 to 8:30 PM

October 6–November 10

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.

— Master 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 class will meet at the Chapel Hill Zen Center on Monday nights. The 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 Zen meditation instruction at the Chapel Hill Zen Center. 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* and is author of two novels with Buddhist themes. David's blog is at www.davidguy.org.

Dharma Talks

JOSHO PAT PHELAN

Sunday morning, September 21 at 10:30 AM

JAKUKO MO FERRELL

Sunday morning, October 19 at 10:30 AM

REV. SHODO SPRING will give a Dharma talk discussing the themes of her new book, *Open Reality: Meeting the Polycrisis Together With All Beings*. We will have a simple reception in the entryway afterwards where Shodo will be available to talk and sign copies of her book.

Sunday morning, November 16 at 10:30 AM

LANCE ASHDOWN will give a Practice Talk

Sunday morning, November 23 at 10:30 AM

Sangha Wedding

Sunday, October 26, at 11:15 AM

Sangha members Alison Lipscomb and Benito del Pliego will be married at the Chapel Hill Zen Center in October. The entire sangha is invited to come witness the ceremony and help them celebrate this special occasion.

All-Day Sitting

Sunday, September 21

All-day Sittings begin on **Saturday night at 7:30 PM**, and continue on Sunday, 6 AM until 5 PM. Orientation on Saturday includes instruction in the oryoki meal form and assignments. 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 the 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, September 17** at info@chzc.org. For more information on the oryoki meal form see www.kannondo.org/getting-started/oryoki.

Outdoor Half-day Sitting

Saturday, October 25, 6 AM to 12:15 PM

Please bring a bag breakfast which you can 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. There is no charge, but donations are appreciated.

Study Group by Zoom

LED BY JOSHO PAT PHELAN

Thursday Evenings from 6 to 7 PM

Beginning September 11

In English speaking countries zazen is usually translated as "Zen meditation" or "sitting meditation." But this translation makes it almost inevitable that people think of zazen as an effort to control the mind and attain a certain state of mind by applying a certain method.... They thought they had to do some psychological work in addition to physically sitting. But zazen should be practiced within a totally different framework. I had to clarify the difference between zazen and their deeply held assumptions.

— Issho Fujita

This fall, we will read *Polishing a Tile*, collected essays of Issho Fujita about *zazen* practice. Rev. Fujita is in the Sawaki Kodo Lineage and in addition to being steeped in *zazen*, he has studied Alexander Technique and Sensory Awareness. His collected essays are available as a PDF: www.terebess.hu/zen/mesterek/Fujita-Issho-Polishing-a-Tile.pdf. Josho Roshi recommends printing the first 150 pages of these short essays.

TO JOIN THE STUDY GROUP BY ZOOM:

Via computer: www.zoom.us/j/821378615

Via phone: (646) 558-8656

Meeting ID: 821378615

30th Anniversary Celebration

Saturday, October 11 from 2 to 6 PM

On October 1, 1995, the Chapel Hill Zen Group moved into its current location, occupying the Gaitan and current Zendo areas. This was and is our first dedicated space. Since then, the Zen Center's activities have spread into the Community Room and Annex. We then created two additions — the current Entry Room, and then an extension and renovation of the Community Room and Annex to include ten additional feet toward the parking lot. The Sangha has grown and matured, slowly adding more programs, ceremonies, and teachers to become what the Zen Center is today. We hope you will join us in celebrating this happy event, which will include a Taiko Drum Performance!

Share something special at our 30th anniversary celebration. We invite sangha members to contribute something meaningful to our October 11th celebration — music, poetry, memories, dedications, or anything special to you. A few minutes is perfect, solo or with others. Interested? Email Chris at ccensullo@yahoo.com by Wednesday, October 1.

We also warmly invite you to bring a vegetarian potluck item to help us celebrate! Contact Daniel (rhodesdt@gmail.com) and/or Danielle (danielle.bouchard@gmail.com) by Wednesday, October 1 letting us know what you plan to bring.

SHARE YOUR ZEN CENTER PHOTOS!

At the 30th Anniversary Celebration we will have an area for putting together scrapbooks of our shared Zen Center history. You can make copies of your photos and bring them to the event. Or if you are unable to make your own copies, you can either email high resolution digital images to us at info@chzc.org or leave photos labeled with your name in the large envelope in the entryway. We will print copies for you to place in scrapbooks the day of the celebration. Please submit any photos for us to print by Wednesday, October 1. We will also have a timeline to which people can add their important Zen Center moments such as first visits and weddings. If you have questions, please contact us at info@chzc.org.

Baika Eisanka

Saturday, September 27 from 10 AM to noon

You are invited to join us for Baikaryu Eisanka, the practice of singing Japanese Soto Zen Buddhist hymns with bell accompaniment. No experience necessary! Please contact Chris at ccensullo@yahoo.com, or sign up at the bulletin board if you are interested in attending.

For more information about Baikaryu Eisanka, see www.sotozen.com/eng/practice/baikaryu.

Holiday Closure

The Zen Center will be closed on Labor Day, **Monday, September 1.**

Sejiki Ceremony

Saturday night, November 1 at 7 PM

Children are welcome, and welcome to wear costumes. And we invite you to help decorate the entry garden and deck for the evening with your Jack-o-Lanterns!

Sejiki is a Japanese word meaning “feeding the hungry ghosts.” Hungry ghosts are depicted as beings with very large stomachs swollen from malnutrition, who have the tiniest of throats, and who are always hungry. They are symbolic of the state of mind which is never satisfied with who we are or what we have. In the ceremony we call forth hungry ghosts and beings who are stuck in intermediary states, as well the dark, unknown regions of our own psyches, bringing them into the light. We offer them the nourishment of Dharma with the hope of satisfying and releasing them.

The Sejiki Ceremony also has the feeling of a universal memorial service. In addition to releasing the spirits of the departed, the ceremony is intended to resolve our karmic relationships with the deceased. During the ceremony, the names of those for whom we have performed memorial services during the past year will be read. If you would like the name of a friend or relative, or other being read during the service, please leave the name in the envelope on the zendo bulletin board, or send it to info@chzc.org no later than the day before the ceremony.

In the spirit of Sejiki, we invite you to bring a food offering of non-perishable goods for the Interfaith Council pantry, which will be collected in the entryway.

Children's Program

Beginning Sunday, September 28

We are happy to announce the return of our Children's Program. The Zen Center's Children's Program offers children four years and older a place in the Zen Center sangha through a variety of activities. This includes 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 learn about Buddhist teachings and contexts while giving their guardians an opportunity to meditate in the concurrent adult program.

The Children's Program will meet on Sunday mornings from 8:50 until 11 AM, with our first meeting on September 28th. We will start out as a biweekly program, with our second meeting on October 12th, but we may increase to a weekly program if there's enough interest. For more information, please contact Will Savery at chzckidsprogram@gmail.com.

To celebrate the return of the Children's Program, we will have a **potluck lunch on Saturday, September 13** from 12:30 to 1:30 PM. We encourage all who are interested in participating to attend. Please email chzckidsprogram@gmail.com if you plan to attend, and let us know what you would like to bring.

Rohatsu Sesshin

LED BY ZENKI KATHLEEN BATSON

Friday evening, December 12 through

Friday afternoon, December 19

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 PM 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.** The zendo will be open by 5 PM on Friday. Following orientation, silence will be observed.

It is possible to sit part of the sesshin, but **priority will be given to those sitting the whole sesshin.** 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 begin at 6 AM and include zazen, kinhin, a Dharma talk, work period, and formal oryoki meals in the zendo. *Dokusan*, an individual meeting with Zenki Sensei, will be available. The day will end around 9:30 PM.

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 Danielle at danielle.bouchard@gmail.com. In the past, contributions received for scholarships were very helpful in allowing people to attend sesshin here and at the San Francisco Zen Center.

Please return your registration form with a \$50 deposit by **Wednesday, December 3.** The registration form is available online at www.chzc.org/events.htm#sesshin.

You are welcome to sleep at the Zen Center, 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 washcloth, slip-on shoes, work clothes, and layered clothing. Opportunities for bathing are limited. For more information, please contact us at info@chzc.org. The Zen Center emergency phone is (919) 933-0776.

Donations Gratefully Accepted

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 online via MoonClerk at **www.CHZC.org/donate.htm**.

Teaching donations can be made online via MoonClerk at **www.CHZC.org/dana.htm**.

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, Senmyo Jeff Sherman at jeffsherman3333@gmail.com, or Carol Klein at carollyklein53@gmail.com.

Living with Impermanence

by Zoom Once a Month

An informal discussion group that shares 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. Please contact Carol at carollyklein53@gmail.com or Kris at krisgarvin@gmail.com if you would like more information. Everyone is welcome.

Instrucción en español

Instrucción y orientación sobre zazen ahora disponibles en español. Envíenos un correo electrónico para programar a info@chzc.org.

2025 Board of Directors

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Body of Buddha

TALK 2, AUGUST SESSHIN, 2024

by Zenki Kathleen Batson

Yesterday we explored the *Trikaya*, the three bodies or aspects of Buddha, and the evolution of how we define Buddha's body in our tradition. To briefly review, the *dharmakaya* represents the truth body, the indescribable body, or the absolute aspect of truth. The *nirmanakaya* is the manifestation body that appears in the world and acts for the benefit of beings. So Shakyamuni's physical body is the *nirmanakaya*. The *sambhogakaya* is defined as the bliss body or enjoyment body of Buddha. It is also called the reward body. We ended yesterday remembering that the purpose of any teaching is to guide our actual practice and to help us consider how to live our life. If one looks up "Buddha" body in the glossary of *Moon in a Dew-drop*, it says "The Buddha body which has these three aspects is also known as the true human body." So the teachings about Buddha's body have everything to do with our life and practice as humans. We can only live and practice because we have a body with which to do it. Relatively speaking we are each a human body. What would it mean to practice seeing the Buddha body as the true human body?

In his fascicle *Yuibutsu Yobutsu (Only a Buddha and Buddha)*, Dogen wrote,

An ancient buddha said: The entire universe is the true human body. The entire universe is the gate of liberation. The entire universe is the eye of Vairochana. The entire universe is the dharma body of the self.

Remember, Vairochana is the name of the *dharmakaya*. He continues:

'The true human body' means your own true body. Know that the entire universe is your own true body, which is not a temporary body. If someone asks you why we do not usually notice this, say, 'Just reflect within yourself that the entire universe is the true human body.' Or say, 'The entire universe is the true human body—already you know this.' Also, 'The entire universe is the gate of liberation' means that you are not at all entangled or captivated. What is called 'the entire universe' is undivided from the moment, the ages, mind, and words. This limitless and boundless experience is the 'entire

universe.' Even if you seek to enter or go through this gate of liberation, it cannot be done. How is this so? Reflect on the question raised. If you intend to see outside what it is, nothing will be attained.

Considering "this limitless and boundless experience is the entire universe" in relative terms we can ask, "Who's experience?" and answer "Yours and mine." What arises for me is that even though the idea that "the true human body is the entire universe" sounds wild and far-fetched, if we ponder this, it means there is nowhere to go and nowhere to search for truth or liberation outside of our own experience, so it has a surprisingly practical application.

Siddhartha Gautama, the human being we call the historical Buddha, didn't claim he was anything other than a human being. Humans however seem to have a tendency to deify beings we want to celebrate, remember, and honor. We seem to maybe not appreciate the messiness of humanness, or perhaps we just want to aspire to something beyond our current capabilities. The bodhisattva vows are certainly beyond our reach. This keeps us humble and gives us direction.

After the Buddha Sidhartha Gautama's human life was over, the story of his birth quickly became a miraculous one. In this birth story, the baby Buddha takes seven steps in every direction and says, "Within the world, I am the most excellent. Within the world, I am the most venerable. From today on, my share of births have been exhausted; this is my final body, and I will become a buddha." In our tradition we often hear the explanation that the "I" does not refer to the human person making the statement. The "I" refers to something much more vast. "I alone" means alone. There is no other, nothing else, no subject or object. Some Zen teachers throughout history made outright fun of this story. In *Shōbōgenzo Juppō (Ten Directions)* written in 1243, Dogen describes the popular miraculous birth story of the baby Buddha in this way: "The entire ten-direction world is the entire-body of the Sramana. One hand points to the heaven as heaven, one hand points to the earth as earth. Although it is thus, [the Buddha said,] above

the heaven and underneath the heaven, I alone am the Honored-One. This is the entire ten-direction world as the entire body of the Sramana." A Sramana is a religious mendicant dependent on alms. The "Sramana" in the passage above refers to Shakyamuni. According to Okumura Roshi,

Dogen interprets this story as showing that the baby Buddha was one with the entire network of interconnectedness with all beings in the ten-directions. The Buddha and the ten-direction world are born together. In Zen tradition, when Shakyamuni Buddha attained awakening, he said, 'When the bright star appeared, I, together with the great earth and sentient beings, simultaneously completed the Way.' This saying (in Juppō) expresses the same principle, that the Buddha attained awakening and lived together with all beings within Indra's Net.

In *The Light that Shines Through Infinity*, Katagiri Roshi explains the three bodies of Buddha by saying that the dharmakaya "is the original source of being, which is nothing but energy. That is the seed of buddha-nature." "Nirmanakaya is the phenomenal world: your human body, your mind, your circumstances, and everything around you." This is the place where the "seed of Buddha nature can grow." "But in order for your seed to grow you have to put it in an appropriate place." That appropriate place "is sambhogakaya, Buddha's joy body. Sambhogakaya is the place where there is harmony between truth and the phenomenal world, and the seed of your buddha-nature becomes the mature fruit of your life." He then explains how the fruit of each being is unique and indescribable. So Katgiri Roshi takes the dharmakaya or indescribable truth body, the sambhogakaya, or bliss body, and nirmanakaya also known as the emanation or manifestation body, and applies these concepts directly to us, our bodies, and our practice. If we call all being the body of Buddha, then you and I are part of the body of Buddha. We can only experience it with our body. In the dharma realm in which each and every thing in existence is in multivalent interaction with all other things, where would you designate a boundary? In this way, this entire network of interconnectedness is the true human body.

In another place, Katagiri Roshi says, "When you open yourself and invite Buddha using your human body, dharma comes into you, and you become one with it. At that time, you are sambhogakaya. Sambhogakaya is dharmakaya manifested in your everyday life. Sambhogakaya is not necessarily a manifestation of the real truth of your original nature, and not necessarily a manifestation of the worldly truth of your human body. It is both, coming together and working together within your human body. You cannot explain what it is but something sublime is alive in your everyday life." So it sounds to me like it is our responsibility to bring to life the sambhogakaya and manifest the dharmakaya with our own body/mind.

In another essay on the Dogen Institute website Okumura Roshi explains, "The way things are, the network of interde-

pendent origination, the reality of all beings is itself Buddha. In that sense, each and every thing within that network is part of Buddha. When we understand Buddha in this way, making prostrations to the Buddha means we venerate and make prostrations to this entire network of interdependent origination, of which we are part." This is the main message in the *Makka Hannya Haramitsu* that we chanted yesterday morning. When we see the entire network of interdependent origination as Buddha, we take care of our world and our surroundings. Sometimes this entire network is called Buddha, and sometimes it is called the True human body. Sometimes it is called the universe, sometimes it is called the suffering world of samsara. No matter what words we use, if all things are interconnected, it is ultimately functioning as one—one body. As John Daido Looi said, "When you realize the whole universe as nothing but yourself, you have to take care of it."

When Buddhism entered Japan, the idea that the entire world was Buddha's true body co-mingled with the religion of the people that was already there. Those spiritual practices are to revere kami—spirits, gods, or energies that inhabit the natural world—and to follow a path of conduct that is in harmony with these spirits which reside in specific places and natural features. We generally refer to these practices as Shintoism, although I have read this term is not commonly used in Japan. We find that our Zen ancestors use nature to artistically and poetically express both analogies, and also direct examples of Buddhist teachings in our tradition. As far as I have seen, this reverence for nature pervades all Buddhist schools in Japan. This nature focus is what drew me to Zen.

I have mentioned often, one of the first things I read by Eihei Dogen was the *San Sui Kyo* (*The Mountains and Waters Sutra*), and it had a profound impact on me. The sutra begins: "Mountains and waters right now are the actualization of the ancient buddha way. Each, abiding in its phenomenal expression realizes completeness. Because mountains and waters have been active since before the Empty Eon, they are alive at this moment. Because they have been the self since before form arose, they are emancipation-realization." This idea that whatever we engage with and see is an expression of the Truth, and therefore Buddhist teachings and the body of Buddha, feel so true for me. Remember from yesterday when he was about to die, Shakyamuni said, "My physical body (rupakaya) will not be here tomorrow, but my teaching body (Dharma kaya) will always be with you. Consider it to be the teacher who never leaves you."

Hearing all this, one might argue that since we are already within Indra's net, and we are already part of the body of Buddha and it is all the true human body, then why do we need to practice? In fact, this is similar to Dogen's great question: If we are inherently awake why do we need to practice? Dogen presents a version of this question at the beginning of the *Fukanzazengi*:

The Way is basically perfect and all-pervading. How could it be contingent upon practice and realization? The Dharma-vehicle is free and untrammled. What need is there for concentrated effort? Indeed, the whole body is far beyond the world's dust. Who could believe in a means to brush it clean? It is never apart from one, right where one is. What is the use of going off here and there to practice?

In searching for an answer to this koan, Dogen came to see the nonduality of practice and enlightenment or awakening. Practice is what verifies awakening. Practice expresses awakening. We are sitting down in zazen to experience what we actually already are without our mind getting in the way and breaking it all down into ideas. We don't usually see it and experience it because we tend to always be breaking the true reality into pieces with our thoughts. We don't sit down to become a Buddha; we sit down as Buddha. In the fascicle *Bussho (Buddha Nature)*, Dogen expresses that all things are Buddha nature. We sit zazen so we can see this for ourselves. It's like going to our true home. Dogen highly criticized the idea that practice is not necessary even if everything is the true body of Buddha and the true human body. Until we sit down and experience this reality for ourselves with our own body/mind, the idea that the entire universe is the true human body, or the body of Buddha, is just another thought revolving in our head, and it has about the same value as any other abstract thought we could have. As Dogen says in *Yuibutsu Yobutsu (Only Buddha and Buddha)*, "What you think one way or another before realization is not a help for realization." It is not that conversing and studying is not helpful while engaged in it. It is just not helpful once we sit down in zazen to actually experience what we were studying. In the *Fukanazengi*, Dogen goes on to say:

And yet, if there is the slightest discrepancy, the Way is as distant as heaven from earth. If the least like or dislike arises, the Mind is lost in confusion.... how can we today dispense with negotiation of the Way? You should therefore cease from practice based on intellectual understanding, pursuing words and following after speech, and learn the backward step that turns your light inwardly to illuminate your self. Body and mind of themselves will drop away, and your Original Face will be manifest. If you want to attain suchness, you should practice suchness without delay.

If you want to attain suchness, you should practice suchness without delay. According to Katagiri Roshi "...we have to train or educate our individual body to realize the universal body. This is the practice we do day by day. This is spiritual life." He also says,

When you describe Buddha's three bodies, it's kind of a buddhology that makes you confused. But you can actually practice this. How? Whoever you are, you can manifest the true body with your human body. Even Shakyamuni Buddha had a human body. But Buddha's human body is something more because you can see truth actualized there. So first

accept your human body, and then use it to manifest something more than what you understand—something deep.

In our tradition we don't often talk much about these three bodies of Buddha, or the idea that the entire universe is the true human body. More often we hear the teachings of non-self or no self. We learn that this means that everything is empty of an independent, autonomous existence. Everything is in complex relationship all the time. Nothing exists independently or statically. This is what Okumura Roshi refers to as Indra's net or the entire network of interdependent origination. In the truth of ultimate reality, dichotomies are mere appearances. "No-self" and "all of existence as the true human body" are both just ways of talking about the same indescribable reality.

In the early Buddhist traditions, they would practice contemplating the human body as impure, and also contemplated rotting corpses to help eliminate desire. The founder of our tradition, Dogen, understood these practices of observing the body as impure. However, he taught that true purity is beyond any dichotomy of pure and impure. In his fascicle *Sanjushi-chi-bon-bodai-bunpo (Thirty-seven Conditions Contributing to Bodhisattva Practice)*, Dogen states, "Observing the body as not-pure means that one skin bag of the present observing body is the entire universe of the ten directions." I think that one skin bag is you or me sitting here in the zendo.

According to Katagiri Roshi, "Real observation is to merge, or become one with, (it is) the dynamic process of observation itself." If there is no subject or object there is just activity, dynamic energy, observation occurring. Katagiri Roshi says,

Dogen Zenji's 'not-pure' takes your human body far beyond any dualistic ideas of purity or impurity to the place where you cannot put any names on the skin bag of your human body. It is absolutely beyond ideas or concepts, so we say it is empty. If you experience your human body as emptiness, at that time your body is the entire universe in the ten directions, the whole world, one total reality, or Buddha.

Observing without an observer or something being observed—just the activity of observation, or just the activity of experiencing without an experiencer and experience, is what we call the true human being. We are not human things. We are dynamic. We are being. We can not get outside of this entire ten-direction universe, the true human body. We can not see it from the outside, or really contemplate it intellectually. We can only practice being it. We do this by sitting down and letting go of all the divisions and ideas we create with our minds. Katagiri Roshi wrote, "Just be activity itself. When you cannot separate your skin bag and the universe, there is transcendence—you observe your human body as Buddha. Then your zazen is called shikantaza, and your body is the entire universe in ten directions."

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CHAPEL HILL ZEN CENTER



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SCHEDULE

RETURN SERVICE REQUESTED

TUESDAY EVENING

7:00 PM *zazen*
(Zen meditation)
7:40 PM *kinhin*
(walking meditation)
7:50 PM *zazen*

SUNDAY MORNING

9:00 AM *zazen*
9:40 AM *kinhin*
9:50 AM *zazen*
10:30 AM service

MONDAY THROUGH FRIDAY MORNING

6:00 AM and 6:50 AM *zazen*, 7:30 AM service

Meetings at 5322 NC Hwy 86, Chapel Hill, NC
2.5 miles North of I-40 exit 266



Josho Pat Phelan, Abbess
Zenki Kathleen Batson, Vice Abbess

(919) 967-0861 • www.CHZC.org

Suzuki Roshi said, "Cleaning is first, ...then *zazen*.

We must take care of our surroundings before
we use them: [he said] polish the wood, polish your mind,
wipe down the floors, cover the cosmos."

— *Crooked Cucumber,*
The Life and Zen Teachings
of Shunryu Suzuki



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.