



CHAPEL HILL ZEN CENTER

NEWSLETTER

March & April 2026



Dharma Transmission

We are pleased to announce that Eden Kevin Heffernan, who leads Richmond Zen, received Dharma Transmission from Josho Pat Phelan Roshi on January 1.

Spring Practice Intensive

Sunday, April 19 to Sunday, May 31

See page 2 for information and page 7 for the registration form.

Way-seeking Mind Talks

As part of the Spring Practice Intensive there will be three Way-seeking Mind talks on Tuesday nights at 7:40 PM, following one period of zazen at 7 PM. Peter Lichstein will give a Way-seeking Mind talk April 21, Heather Ladd on April 28, and Kit Hill on May 5.

Peter began practice in Greenville, NC in the 1990s and visited the CHCZ in the mid-90s. Heather began practicing with enthusiasm and regularity during the first few months of the COVID-19 pandemic following a one-on-one meeting with a meditation teacher offered through the wellness program where she works. Kit began formal practice at the Rochester Zen Center in 1967.

Study Hall

During the Spring Practice Intensive, we will have a Study Hall on Monday mornings after service, 7:45 until 8:30 or 9 AM, except on Monday, May 25. Everyone is welcome to attend. During Study Hall, it is appropriate to study Buddhist teachings, copy sutras or sew Buddha's robe.

All-Day Sittings

March 15 and April 26

All-day Sittings begin on **Saturday night at 7:30 PM**, continuing 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 the Wednesday before at** info@chzc.org. For more information on the *oryoki* meal form see www.kannondo.org/getting-started/oryoki.

Spring Practice Intensive

Sunday April 19 to Sunday, May 31

You are invited to participate in the upcoming six-week Spring Practice Intensive. This is an opportunity to rededicate ourselves to daily zazen for a focused period of time, much as one would do at a residential practice center. It is also an opportunity to experiment with the limits of our time and energy, throwing ourselves into the zazen schedule as much as we are able, while joining our efforts with the efforts of others. In this way, we create a revitalized and mutually supportive practice environment together.

During this time we will have our usual morning zazen Monday through Friday at 6 and 6:50 AM followed by service, as well as Sunday morning zazen, Tuesday evening zazen, and Thursday night Zoom Study Group. In addition, we will have an All-day Sitting on Sunday, April 26, Buddha's Birthday Celebration on May 3, a Dharma talk by Choro Carla Antonaccio on Sunday, May 17, and a Study Hall after service on Monday mornings except for Monday, May 25 when we will be closed for Memorial Day. We will also have an additional period of zazen on Monday evenings at 6 PM and Way Seeking Mind Talks instead of the second period of zazen on some Tuesday evenings during this six-week period.

The Practice Intensive includes three Practice Intensive Teas on Sundays after the usual zendo program. These will occur on **April 19, May 24, and May 31**. Those participating in the Practice Intensive are expected to attend at least two of these Sunday morning teas where we gather to talk about practice. **Because of our individual circumstances, there is no minimum participation in the Practice Intensive other than the Practice Intensive Teas.**

Practice Intensives are a good way to feel more fully supported in your efforts to practice, as well as a lovely way to get to know other sangha members better. Please use the form on page 7 to draw up a realistic schedule for yourself that you can commit to, and that perhaps also stretches you a bit. Remember to make a copy of your commitments for yourself and submit this form with the \$25 registration fee by Thursday, April 16.

Sitting zazen and practicing together gives us a clear taste of our interdependence. And, as Dogen teaches,

...this zazen is imperceptibly one with each and all myriad things, and completely permeates all time, so that within the limitless universe, throughout past, present and future, it performs the eternal and ceaseless work of guiding beings to enlightenment.

We hope you will join us.

—Zenki Kathleen Batson

Please return the form on pages 7, along with a \$25 registration fee, by Thursday, April 16.

Dharma Talks

ZENKI KATHLEEN BATSON

Sunday mornings, March 15 and April 26 at 10:30 AM

CHORO CARLA ANTONACCIO

Sunday morning, May 17 at 10:30 AM

Following two periods of zazen at 9 and 9:50 AM. Everyone is warmly invited to join us for all or any part of the morning program.

Spreading Indra's Net: The Columbia Lectures of D. T. Suzuki

BY PROFESSOR RICHARD JAFFE

Sunday morning, March 29 at 11:15 AM

In the 1950s, D. T. Suzuki gave a series of free-wheeling lectures at Columbia University that formed the basis of the postwar Zen boom in America. Weaving together his understanding of classical Buddhist texts with Christian mysticism, psychology, and twentieth-century European and American philosophy, Suzuki captivated audiences drawn from the New York intelligentsia and art world—including Carolyn Brown, John Cage, Arthur Danto, Sari Dienes, Erich Fromm, Phillip Guston, Ibram Lassaw, and Dorothy Norman—and catalyzed public interest in Buddhism.

Drawing on archival research in Japan and the United States, editor Richard M. Jaffe has collected and analyzed the lectures in full for Columbia University Press. In this talk, he will speak about the place of the lectures in the history of American and global Buddhism.

Richard Jaffe practiced at the San Francisco Zen Center and Tassajara, and he is now a professor of Religious Studies at Duke University.

Study Group via Zoom

LED BY ZENKI KATHLEEN BATSON

Thursday Evenings from 6 to 7 PM

We continue reading together *The Formless Record of the Transmission of Illumination: A Contemporary Commentary on Keizan Zenji's Denkoroku* by Gien Inoue, translated by Daigaku Rummé and Keiko Ohmae. This includes a commentary by Gien Inoue Roshi, Harada Sekki's teacher, on Keizan Zenji's *Transmission of the Light*, one of the primary Soto Zen texts. Contact Zenki at info@chzc.org for more information.

Please log on 5-10 minutes before the study group begins so we can start on time. Everyone is welcome and there is no charge.

TO JOIN THE STUDY GROUP VIA ZOOM

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

Via phone: (646) 558-8656

Meeting ID: 821378615

Summer Sesshin

LED BY JOSHO PAT PHELAN ROSHI

Friday evening, June 5 to Wednesday afternoon, June 10

See www.chzc.org/sesshin.pdf for more information and to register.

Buddha's Birthday

Sunday morning, May 3

Children, families and friends are welcome! Buddha's Birthday Celebration will be held on Sunday morning, May 3, following regular zazen at 9 AM. At 10:30 AM 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.

At 9 AM the children will decorate the pagoda or "flower house" during zazen. Please bring balloons, bubbles, and banners for the procession, and flowers for decorating the pagoda for the Baby Buddha.

Work Morning

Saturday, May 2 from 10 AM to noon

There will be a work period 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 on Saturday, or by 9 AM on Sunday.

Children's Program

Sunday mornings from 8:50 to 10:30 AM

The Zen Center's Children's Program meets weekly on Sunday mornings, except when there is an All-day Sitting. The program gives children three years and older a place in the Zen Center sangha through a variety of activities, including meditation, story, craft, song, and movement, as well as participation in Zen Center events and celebrations throughout the year. The children have the space and time to practice living mindfully and learn about Buddhist teachings while giving their guardians an opportunity to join zazen. For more information, please contact Will Savery or Edward Markus, the program coordinators, at chzckidsprogram@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, Senmyo Jeff Sherman at jeffsherman3333@gmail.com, or Carol Klein at carollyklein53@gmail.com.

Instrucción y orientación en español

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

Peer Group via Zoom

Wednesdays, March 11 and April 8 from 7 to 8 PM

This is a monthly online meeting that gives members an opportunity to share 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 to help one another deepen practice in daily life. The Peer Group meets on the second Wednesday of the month. Please contact Al-Nisa at alnisa.berry@gmail.com or Maura at maurahigh@gmail.com for more information.

TO JOIN THE PEER GROUP VIA ZOOM

Via computer: www.zoom.us/j/85185384652

Meeting ID: **85185384652**

Living with Impermanence

by Zoom Once a Month

Living with Impermanence is 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 Klein at carollyklein53@gmail.com or Kris Garvin at krisgarvin@gmail.com, if you would like more information. Everyone is welcome.

CROP Walk Fundraiser to End Hunger

Sunday afternoon, March 22

Please join fellow sangha members for the 2026 Chapel Hill/Carrboro CROP Hunger Walk. This is an opportunity to walk with other congregations in our area to help hungry and impoverished people locally and around the world. You can make a donation, walk with us, or both! Your offering can be handled easily online via the Chapel Hill Zen Center team's CROP Walk page: www.chzc.org/cropwalk.htm.

Zen Center Board Members

Danielle Bouchard · President · danielle.bouchard@gmail.com

Daniel Rhodes · Vice President · rhodesdt@gmail.com

Mike McKillip · Treasurer · mmckillip61@gmail.com

Jill Kuhlberg · Secretary · jkuhlberg@gmail.com

Michael Soter · Member-at-Large · msotre@gmail.com

Will Savery · Member-at-Large · willsavery@gmail.com

Josho Pat Phelan · ex officio · joshochzc@gmail.com

Effort in Practice

by Josho Pat Phelan Roshi

In his book, *You Have to Say Something*, Katagiri Roshi said that generally we think of our actions in moral terms, as being good, bad or neutral. “But” he said, “in Buddhism, we think of actions as needing refinement. This is to view our actions in a way that is completely beyond our ideas of good or bad.” When we view what we say and do in terms of good and bad, it leads into rejecting ourselves based on these judgments. Whether we are proud or ashamed of what we do, both reinforce a self-centric view. Whereas viewing what we do as refined action implies that we’re in process — that our actions and responses are part of a wider, unfolding process. Using our intention to guide us, we simply continue making effort, walking the endless path of practice.

Today, I would like to talk about the effort we make in practice. The Eight-fold Path refers to the practice or virtue of effort, as, “Right” effort, which I’ve also heard translated as perfected or completed effort; but I prefer fully embraced effort or fully engaged effort, or simply engagement. In Japanese Zen I think the term, “wholehearted,” or doing things with the whole body and whole mind, is the way this virtue is described and enacted.

“Ordinary Mind is the Way” is Case 19 of the *Mumonkan* or *Gateless Gate*, a koan collection from China. It is directed to the effort we make in practice. This koan is an exchange between Joshu or Chao-chou who was about 20 at the time and had recently shifted from an intellectual pursuit of Buddhism to monastic practice with Master Nansen or Nan-chuan. The koan begins with Chao-chou asking:

“What is the Way?” or “What is Tao?”

Master Nan-chuan replied, “Ordinary mind is the Way.”

Chao-chou asked, “Should I try to direct myself toward it?”

Nan-chuan said, “If you try to direct yourself, you betray your own practice.”

Chao-chou persisted, asking, “How can I know the Way if I don’t direct myself?”

Nan-chuan said, “The Way is not subject to knowing or not knowing. Knowing is delusion; not knowing is blankness. If you truly reach the genuine Way, you will find it as vast and boundless as outer space. How can this be discussed at the level of affirmation and negation?”

With these words, Chao-chou had sudden realization.

In this exchange, the young monk Chao-chou asked, “What is the Way,” meaning the Buddha Way, the way of practice and realization, or fundamental truth. Chao-chou was asking about the fundamental truth of Zen, and Nan-chuan’s answer “ordinary mind” actually referred to Original Mind, or consciousness before our usual thinking and conceptualizations are engaged. It’s important to understand that in this context Ordinary Mind does not mean consciousness, any way you happen to find it, or everyday mind with all of its thinking and other conditioned habits. It means mind-just-as-it-is unclouded by discriminating consciousness. This is the mind that is available in single-minded practice.

When Chao-chou asked, “Should I try to direct myself toward it?” he is asking, how should I make effort in practice, how do I engage fundamental truth? Nan-chuan responded from the position of non-duality saying, “If you try to direct yourself, you betray your own practice.” By striving or reaching out toward something, we are already involved in discrimination, dividing the world into inside and outside, subject and object, desirable and undesirable, spiritual and mundane. When judgement and comparative thinking are functioning, Original Mind is obscured.

When Chao-chou asked, “How can I know the Way if I don’t direct myself or if I don’t make effort?” Nan-chuan said, “The Way is not subject to knowing or not knowing. Knowing is delusion; not knowing is [refers to] blankness or total igno-

rance. If you truly reach the genuine Way, you will find it as vast and boundless as outer space." Nan-chuan ended by saying, "How can this be discussed at the level of affirmation and negation, right and wrong?" With these words, Chao-chou had sudden realization. However, Mumon, who collected these cases, added, "Even though Chao-chou may be enlightened, he can truly get it only after practicing for 30 more years." Here "30 years" is a metaphor meaning no fixed time or forever.

Often practice is approached as a means to realization, or at least to a better experience, and later practice may become an expression of realization. While these may look the same, the attitude is different. It is common to think of enlightenment as the result of practice, but in Soto Zen, enlightenment is viewed as the starting point of practice.

It's actually the awakened quality of heart or mind that recognizes and enacts practice; and through practice, the awakened quality of mind may be actualized. Instead of talking about realization or enlightenment, Master Dogen used the words *authenticate* or *verification* to refer to this. And the unadorned, open, spacious quality of consciousness is always available; and through practice this consciousness can be enacted or made real in our lives. The function or usefulness of realization may be, as much as anything, to help us strengthen our resolve to practice, both for the liberation of ourselves and all beings.

Directing ourselves to a goal, or making effort, and not making effort are opposites. One is defined by comparing it to the other. Not making effort can exist because effort exists. This is like all pairs of opposites—up and down, forward and backward, old and young, light and dark. Conceptually, opposites always arise together; you can't have one without having the concept of the other. But Original Mind is outside the realm of opposites, it's neither thinking nor stopping thought, neither making effort nor taking it easy. Nan-chuan said, "Knowing is delusion and not-knowing is blankness." In blankness, we tune out. In delusion, we automatically begin comparing and judging—interpreting and naming everything we encounter. Nan-chuan said the Way, or fundamental truth, is as vast and boundless as outer space—going far beyond our default of discriminating consciousness.

Suzuki Roshi emphasized whole-hearted effort, undivided effort—throwing ourselves whole-heartedly into whatever we do with nothing extra, just pure effort, but it is important not to confuse this with being busy. I read an article in *Lion's Roar* magazine by Charlotte Rotterdam called, "The Suffering of Busyness," where she wrote, "A recent study found that busyness rivals wealth as a symbol of status in America." So, now busyness has become a *status symbol*. She talked about this saying, "Our busyness keeps us from facing impermanence and uncertainty—the basic truths of our existence." She talked about busyness as leading to the view, "I do; therefore, I am. I'm busy; therefore, I exist." She said that she works with the question, "Could I just stop? Stop the dishes, emails, planning, and worrying? Can I rest in the now as it is?" I think this is

a good example when no effort may be right effort, or when effort becomes letting go of making effort.

Suzuki Roshi emphasized no-gaining mind in zazen, which means giving up trying to accomplish something or making it our possession or part of our identity. A question that's frequently asked is, "If practice isn't supposed to be goal-oriented, is any effort involved?" Sojun Roshi made the distinction between aspiration and gaining mind. He said,

"Practice can only be done with a strong determination to do or to accomplish something, but the goal of practice is not the usual kind of accomplishment or goal.

"The goal of practice is to let go of selfish [or self centered] desire, and to help ... beings accomplish the way." He said, "Although we have our personal aspiration for enlightenment, the aspiration to save all beings comes first.... In our four bodhisattva vows we say, 'Sentient beings are numberless, I vow to save them.' He said, "Instead of making a beeline for enlightenment [for ourselves], we put the emphasis on saving beings. But enlightenment and saving all beings are not two different things." (*Wind Bell*, Spring 1993)

So, we need to develop a strong determination to practice, but the paradox is that what we practice is a kind of non-grasping or what has been called objectless effort. Clarifying our intention, connecting with our intention, provides the direction of our practice. Katagiri Roshi said, "the meaning of the Bodhisattva vow is to do what Buddha does, to help all sentient beings." He said, "To take care of other beings is to take care of your life in its totality."

Our habits of mind require that we make a lot of effort throughout the day to be aware of what's going on in our mind as we go through our day. We should know what we are thinking, what the content of our fantasies is, what the feeling is underneath it. The paradox is that our effort or determination is not directed toward a goal or object. Our direction is simply to wake up, to see our conditioning, our strategies, our nearly constant stream of thought for what it is and then to reconnect with our original, undivided mind, however briefly.

Sometimes Buddhist practice is referred to as "cultivation of mind." When I began meditating, I hoped that I would have some kind of mystical experience or that something special would happen, or that meditation would bring a deep peacefulness. This desire is a kind of spiritual materialism, the work of grasping mind. This is the usual way the mind works, reaching out for what it desires. So, in directing my meditation practice, I had only changed the object of my desire. In practice, we try to loosen the energy of grasping. Dogen wrote, "Realization, neither general nor particular, is effort without desire."

Looking at practice from another perspective, Katagiri Roshi said, that "...now is made manifest by the fact that when you meet something, it meets you. When you meet zazen, zazen meets you." He said, " ...[zazen] is the pure functioning of this

moment." For zazen to meet us, we have to be unequivocally open to zazen. Unequivocally means without reservation, without holding back so that some part of our mind can tune out or think about something else. Unequivocal means there is nothing else in that moment; at the same time, this moment includes all that we are experiencing, our breathing, sound, smell, taste, touch, as a totality, but without thinking about it, just experiencing it. Zen emphasizes wholehearted practice as a way to meet ourselves fully in this moment.

Not only does practice have no stages in Zen, there is also no fixed teaching. When asked, "What is Buddha?," Ma-tsu first taught "this very mind is Buddha;" and after his disciples adjusted to that, he taught, "Not mind, Not Buddha." Dogen taught that just sitting is itself realization, that it is not necessary to recite sutras or do ceremonies. But he also developed forms for most of the mundane activities of monastic life such as bathing, using the toilet, brushing your teeth, and so on.

We just about have to use language and concepts to teach, but the words only point us in a direction. Actual practice is encountered alone or directly, and, although we can receive suggestions about how to do it, we have to find it for ourselves. Most of us go about our practice by experimenting, doing too little and then trying harder; doing too much and then pulling back getting to know when we need to be strict with ourselves, and when we need to be gentle and, hopefully in the process, we find out how to nurture our practice. So, practice tends to be a kind of fine tuning to find just the right amount of effort, the right amount of constancy, while letting our intention guide us. But there are no objective markers to let us know when we are doing enough.

In zazen, we are encouraged to sit upright and to be awake without moving. Just sitting with whatever arises, being still in the midst of our impulses to move, or in the midst of pain, is a good teacher. It shows us that we don't have to move, we don't have to act on our impulses. By being still, we can see the activity, the constant unnecessary activity of our mind and how this constant mental activity that we create acts like a cocoon insulating us from our immediate experience.

I would like to read a dialogue written by David Weinberg, a disciple of Sojun Roshi, about how to make effort:

One day a monk asked Sojun, "What is hard practice?"

Sojun replied, "Not moving."

The monk said, "What is this not moving?"

Sojun said, "In zazen it means don't move. When your leg hurts, let the leg practice with its pain. If an impulse to get rid of the intensity occurs, notice this impulse but don't react. However, if a sharp pain in the knee alerts you to danger, you may decide to adjust your posture. If so, simply mobilize awareness; adjust your posture carefully; do not indulge in justification or recrimination. This is not moving.

"In everyday life, meet each situation on its own terms, freshly, wholeheartedly. Refrain from judging, rejecting, demanding, or reacting. For example, when a powerful emotion such as fear presents itself, do not deflect it, analyze it, excuse it, amplify it, suppress it, dismiss it or identify with it. Don't cut yourself off. If necessary, take a deep breath, relax your abdomen and smooth your brow; but don't bother to congratulate or console yourself. This is not moving. Thus, the not moving of zazen is continuous with the not moving of everyday life."

Then Sojun said, "A river flows; a mountain is still. The mountain's stillness is its flowing. The river's flowing is its stillness.

"What is your stillness? Don't move! A verse says, 'Encountering spring for many years, the heart does not change.' Master Bokusan said, 'To sprout in spring is the heart that does not change. To bloom in spring is to abide at ease immovably.'"

Sojun ended, "The heart is originally open. Zazen is the ceremony of everyday life, of being-as-is. Performing this ceremony, how could you move? How could you bind yourself?" (*Berkeley Zen Center News*, March 2001)

When we move in zazen, we don't get to know the stillness we share with everything. But sometimes in zazen, it works better to move, by just accepting and observing that impulse. Sometimes people have had injuries from pushing themselves too hard in zazen. So, we need to find a balance between pushing past our conditioning and being sensitive to our bodies. Sojun Roshi talked about practicing with our edge in zazen. In order to find our edge, sometimes we have to go past it. So if you find you've gone too far, pull back a little.

It's important to listen to your body. Not moving doesn't mean to hold yourself still and ignore your body, it means to join your body in stillness and listen to it.

Copyright © 2026 Josho Pat Phelan

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.

Spring 2026 Practice Intensive Registration Form

Please return the form below with a \$25 registration fee by Thursday, April 16.
Highlight or circle the Practice Intensive events you would like to attend and print your name at the bottom.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
April 19	April 20	April 21	April 22	April 23	April 24	April 25
9:00 AM zazen	6:00 AM zazen	6:00 AM zazen	6:00 AM zazen	6:00 AM zazen	6:00 AM zazen	
9:50 AM zazen	6:50 AM zazen	6:50 AM zazen	6:50 AM zazen	6:50 AM zazen	6:50 AM zazen	
11:15 AM PI Tea	7:45 AM Study Hall					
	6:00 PM zazen	7:00 PM zazen				
		7:40 PM Way-seeking Talk by Peter		6:00 PM Study Group via Zoom		7:40 PM All-day Sitting Orientation
April 26	April 27	April 28	April 29	April 30	May 1	May 2
9:00 AM zazen	6:00 AM zazen	6:00 AM zazen	6:00 AM zazen	6:00 AM zazen	6:00 AM zazen	10:00 AM to noon Work Period
9:50 AM zazen	6:50 AM zazen	6:50 AM zazen	6:50 AM zazen	6:50 AM zazen	6:50 AM zazen	
10:30 AM Dharma Talk by Zenki	7:45 AM Study Hall					
All-day Sitting	6:00 PM zazen	7:00 PM zazen		6:00 PM Study Group via Zoom		
		7:40 PM Way-seeking Talk by Heather				
May 3	May 4	May 5	May 6	May 7	May 8	May 9
9:00 AM zazen	6:00 AM zazen	6:00 AM zazen	6:00 AM zazen	6:00 AM zazen	6:00 AM zazen	
9:50 AM zazen	6:50 AM zazen	6:50 AM zazen	6:50 AM zazen	6:50 AM zazen	6:50 AM zazen	
Buddha's Birthday Celebration	7:45 AM Study Hall					
	6:00 PM zazen	7:00 PM zazen		6:00 PM Study Group via Zoom		
		7:40 PM Way-seeking Talk by Kit				
May 10	May 11	May 12	May 13	May 14	May 15	May 16
9:00 AM zazen	6:00 AM zazen	6:00 AM zazen	6:00 AM zazen	6:00 AM zazen	6:00 AM zazen	
9:50 AM zazen	6:50 AM zazen	6:50 AM zazen	6:50 AM zazen	6:50 AM zazen	6:50 AM zazen	
	7:45 AM Study Hall					
	6:00 PM zazen	No evening zazen		No Study Group		
May 17	May 18	May 19	May 20	May 21	May 22	May 23
9:00 AM zazen	6:00 AM zazen	6:00 AM zazen	6:00 AM zazen	6:00 AM zazen	6:00 AM zazen	
9:50 AM zazen	6:50 AM zazen	6:50 AM zazen	6:50 AM zazen	6:50 AM zazen	6:50 AM zazen	
10:30 AM Dharma Talk by Choro	7:45 AM Study Hall					
	6:00 PM zazen	7:00 PM zazen		6:00 PM Study Group via Zoom		
		7:40 PM zazen or Way-seeking Talk				
May 24	May 25	May 26	May 27	May 28	May 29	May 30
9:00 AM zazen	Memorial Day	6:00 AM zazen	6:00 AM zazen	6:00 AM zazen	6:00 AM zazen	
9:50 AM zazen	Zen Center Closed	6:50 AM zazen	6:50 AM zazen	6:50 AM zazen	6:50 AM zazen	
11:15 AM PI Tea						
		7:00 PM zazen		6:00 PM Study Group via Zoom		
		7:40 PM zazen or Way-seeking Talk				
May 31						
9:00 AM zazen						
9:50 AM zazen						
11:15 AM Closing PI Tea						

Name _____

Email _____

CHAPEL HILL ZEN CENTER



Post Office Box 16302
Chapel Hill, NC 27516

NONPROFIT ORGANIZATION
U.S. POSTAGE
PAID
CHAPEL HILL NC
PERMIT NO. 166

SCHEDULE

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
or Dharma Talk

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



Joshu Pat Phelan, Abbess
Zenki Kathleen Batson, Vice Abbess

(919) 967-0861 • www.CHZC.org

RETURN SERVICE REQUESTED

I told you what the Triple Treasure is... "I take refuge in the Buddha, I take refuge in the Dharma, I take refuge in the Sangha." "Take refuge" in English is represented as "kie" in Japanese...."
"Kie" means return, to offer, to throw away, or to return....'Kie' means returning to a place in which you must be present. The place is not centered in individual feeling, individual karmic life, not the general karmic life that human beings possess. It means something more than that. It is the universal aspect of human life, the buddha world, buddha nature. That is the place where you must return to. That is the place you have to depend on. That is where you must stand up constantly, day by day, or otherwise you cannot feel stable and secure in your life.

— Dainin Katagiri Roshi



WELCOME TO THE CHAPEL HILL ZEN CENTER

Embracing diversity, the Chapel Hill Zen Center honors the fundamental connection of all beings by welcoming everyone to join us for silent meditation.

Our aim is to provide an environment where we may all meet ourselves at our most fundamental level, and one that supports trust, safety, and harmony in our community and beyond.

May all beings realize their true nature.