



CHAPEL HILL ZEN CENTER

NEWSLETTER

September & October 2026



Rev. Hoitsu Suzuki Appointed Vice-Abbot of Eiheiji

We are pleased to announce that Rev. Hoitsu Suzuki, Abbot of Rinso-in, and Shunryu Suzuki Roshi's son and Dharma heir, has been appointed Vice-Abbot of Eiheiji, one of the two head temples for Soto Zen in Japan. This appointment is a wonderful affirmation of Rev. Suzuki's steadfast practice and teaching. We send heartfelt congratulations!

General Meeting

Sunday morning, November 15 at 11:20 AM

You are invited to the General Meeting, our annual members' business meeting, which will be held with refreshments on Sunday morning, November 15 after Temple Cleaning. The nominees for next year's Board of Directors will be introduced and the budget for 2027 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.

Silent Outdoor Half-day Sittings

Saturdays, September 26 and October 24, 6 AM to 12:15 PM

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 Steve at steve.magers@gmail.com. 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.

Pictured above: Rev. Hoitsu Suzuki

Rohatsu Sesshin

LED BY ZENKI KATHLEEN BATSON

Friday evening, December 11 through

Wednesday afternoon, December 16

*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.** Please contact Danielle Bouchard at danielle.bouchard@gmail.com if you would like to request a scholarship. 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 2.**

The registration form is available online at
chzc.org/sesshin.pdf.

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.

Beginning Zen Practice

A CLASS WITH DAVID GUY

Six Monday nights, 7–8:30 PM

September 21–November 2 (no class October 19)

*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 davidguy.org.

Dharma Talks

Dharma Talks begin at 10:30 AM, following two periods of zazen at 9 and 9:50 AM. Everyone is welcome to all or any part of the Sunday morning program.

JOSHO PAT PHELAN ROSHI

Sunday morning, September 20

SPEAKER TO BE ANNOUNCED

Sunday morning, October 18

INRYU PONCE-BARGER

Sunday morning, November 8

Rev. Inryu Ponce-Barger leads All-Beings Sangha in Washington, DC.

Instrucción en español

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

Sejiki Ceremony

Friday, October 30 at 7 PM

Children are welcome, and welcome to wear costumes. 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, relative, or other being read during the service, please leave the name in the envelope on the entryway 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.

Image above: *Oni in Zazen* by Shunsō Shōjū (1751–1835)

All-Day and Half-day Sittings

September 20 and October 18

These sittings begin **Saturday night at 7:30 PM** and continue on Sunday from 6 AM until 5 PM. The Sunday, October 18 sitting will begin at 6 AM and **end at noon, before lunch**. Orientation on Saturday includes instruction in the oryoki meal form and assignments. The day will include zazen, a Dharma Talk, *Dokusan*, a private meeting with the teacher, 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 Roshi if this is your first All-day or Half-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 at info@chzc.org by the Wednesday before.** For more information on the oryoki meal form see kannondo.org/getting-started/oryoki.

Study Group

LED BY JOSHO PAT PHELAN

Thursday Evenings from 6 to 7 PM via Zoom

In my original dharma talks on Opening the Hand of Thought, I mentioned no-self, but the relation among these three perspectives of the self (conditioned self, no-self, and universal self) was not clearly explained. That relation, within the context of Mahayana Buddhism, became the focus of this article.

—Okumura Roshi

We will read, study, and discuss together by Zoom, *The Structure of the Self in Mahayana Buddhism: Self, No-self, Universal Self* by Shohaku Okumura. This book is available as an e-book only and can be found at dogeninstitute.podia.com/the-structure-of-the-self.

Joining the Zoom Study Group

Via computer: zoom.us/j/821378615

Via phone: (646) 558-8656

Meeting ID: 821378615

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.

Holiday Closures

The Zen Center will be closed on Labor Day, **Monday, September 7**, and on **Thursday and Friday, November 26 and 27**.

New Acquisitions for the Members' Library

The Fundamental Premise of Zen Practice. Truth Enlightenment, and Zazen, Inoue Kando Roshi, translated by Rena Sugita. *Record of the Transmission of Illumination: An Annotated Translation of Zen Master Keizan's Denkoroku*, Vol. 1 & 2, T. Griffith Foulk, Editor-in-Chief. *Walking Meditation*, Nguyen Anh-Huong and Thich Nhat Hanh. *The Spirit of Tao*, Thomas Cleary. *Transforming the Mind: Teachings on Generating Compassion*, Dalai Lama. *The Practice of Zen*, Garma C. C. Chang. *The Wonder of Presence and the Way of Meditative Inquiry*, Toni Packer.

Children's Program

Sunday morning from 8:50 to 10:30 AM

The Children's Program offers 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. 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 now meets weekly on Sunday mornings except when there is an All-Day Sitting, Sesshin, or other large gathering at the Center. For more information, please contact Will Savery or Edward Markus, the program coordinators, at chzckidsprogram@gmail.com.

Baikaryu Eisanka

Saturday, October 10 from 10 AM to noon

You are invited to join us in singing *Baikaryu Eisanka*, Japanese Soto Zen Buddhist hymns with bell accompaniment. No experience necessary! If you are interested in attending, contact Chris at ccensullo@yahoo.com. Chris has created a video with PDF download to help beginners learn a hymn: tinyurl.com/588z469u. For more information about Baikaryu Eisanka, see sotozen.com/eng/practice/baikaryu.

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.

Peer Group

**Wednesday evenings, September 9 and October 14
from 7 to 8 PM via Zoom**

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. For more information, please contact Al-Nisa at alnisa.berry@gmail.com or Maura at maurahigh@gmail.com.

Joining the Virtual Peer Group

Via computer: zoom.us/j/85185384652

Meeting ID: 85185384652

Living with Impermanence

About Once a Month via Zoom

This is an informal discussion group in which we share 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 from 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.

Please contact Carol Klein at carollyklein53@gmail.com or Neil Bolick at nebolick@gmail.com if you would like more information. Everyone is welcome, regardless of age.

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

Donations Gratefully Accepted

If you would like to support the 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 CHZC.org/donate.htm.

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

Stages of Practice

by Josho Pat Phelan Roshi

Over the years of practicing zazen with a group, I've noticed that sometimes when people begin practicing, they may sit every day for six months or a year or longer, or they may come to the zendo for everything; and then stop. There may be practical reasons for this such as changes in their schedule or job, their health, or their parents need care, or a child is born, and so on. Other times people may feel that their practice is getting stale or static, or that they have been ignoring other aspects of their lives or parts of themselves, or they may experience negative states such as anger, fear, oppression or resistance when they practice which they find unpleasant or discouraging.

Zen practice and zazen isn't for everyone. There are many Buddhist traditions and, of course, non-Buddhist practices because different people find support in different ways. But I think it is valuable, and I recommend talking with a teacher about the difficulty you may be having in practice, partly because I think we should be able to practice with everything, even feelings of resistance and aversion to practice. But, again, I don't mean that everyone who begins practicing Zen or who practices seriously for several years should never stop or shouldn't try something else; I mean that whatever we experience should be put under the lense of, "how can I practice with this?" Or, "what can I learn from this?"

One question I think we all have in practice, in one way or another is, "am I trying hard enough? Am I doing enough? And, how do I know?" There is a story about the Chinese Zen Master Linchi, or Rinzai, who became the founder of Rinzai Zen and was known for his fierce teaching style. One day while Linchi was a monk in training, he was sitting at the rear of the meditation hall sleeping soundly during zazen while the head monk was sitting sternly at the front of the hall. The Abbot, Huangpo, entered the meditation hall and with his staff, lightly tapped the meditation platform where Linchi sat, and Linchi opened his eyes and looked up, and then shut them and went back to sleep.

Huangpo tapped the platform again and walked off. He then went to the front of the hall where the head monk was

meditating intently, and struck him, saying, "What do you think you are doing with all your deluded thoughts? That man at the rear of the hall is the one who is really meditating." Perhaps the head monk, in his effort to practice, was bringing something extra — an idea about the goal of his efforts, or an idea about himself as a practitioner, or as the head monk who was leading others. Our deep conditioning to work toward a result or an achievement is a kind of deluded effort in practice.

In the book *How to Cook Your Life*, Uchiyama Roshi said that "Dogen Zenji did not intend that we get rid of all delusions, fantasies, or thoughts that come into our heads during zazen... Trying to get rid of thoughts is just another form of fantasy..." He said, "The most important thing ... when practicing zazen is to completely let go of everything." This includes letting go of grasping at letting go.

The story about Linchi, as with all Zen stories, is contextual. These stories are about particular people who have particular strengths and weaknesses. The interaction or response that's given brings that particular individual into balance, or completes the lack in that person's understanding. In Zen, there is no one teaching or one truth that you can apply to every situation. When someone asked Suzuki Roshi for a Zen teaching that would always be true, he said, "not always so." In this story, it looks like Huangpo is letting the head monk know that he can relax a little, that he doesn't need to take himself so seriously, or work so hard to get rid of delusion, or get enlightened. Taking ourselves too seriously means taking our selves as separate.

Sometimes intense effort can be a way of controlling ourselves, or controlling our mind. Later when Linchi was teaching, he cautioned against making artificial effort in practice, saying that one should "simply be an ordinary person with nothing to do." This story is especially interesting to me since Linchi, or Rinzai, is known for his vigorous teaching style with shouting and hitting.

A common teaching in Zen is, "Ordinary Mind is the way." Sometimes people mistake this to be just doing what comes naturally by acting on whatever impulses arise. For exam-

ple, when you want chocolate, eat chocolate; when you want a beer, drink a beer; when you feel angry, speak your mind, expressing whatever you feel. But acting on or acting out our impulses is not the “ordinary mind” of Zen; neither is allowing the mind to wander away with whatever thoughts arise.

In Zen, ordinary mind means Original Mind before discursive, dualistic consciousness arises with its conditioned habits and thinking. Original Mind is bare consciousness before the functions of discursive mind are engaged. Kokyo Henkel described Original Mind as “the unadorned, non-grasping mind ... with nothing extra added.” I think we practice in order to come home, to return to Original Mind. We do this by getting to know our deeply conditioned impulses thoroughly by sitting still with them. When we are still enough to meet them as they arise, we will no longer follow them blindly or be pushed around by them.

In Master Dogen’s teaching, there are no stages of practice nor is there much description of the meditation experience. Other than posture, the instructions are more about what not to do. Dogen described zazen as “the activity of non-doing.” Silent Illumination was the Chinese predecessor of shikantaza, or zazen as we practice it. The Chan Master Sheng-yen described silent illumination as “a simple method.” He said,

...so simple, in fact, that this simplicity becomes its difficulty. Ultimately, it is the method of no-method, in which the practitioner leaves behind all seeking, all attachment, all expectations, and just lives Chan (or Zen) directly. To practice silent illumination, just drop all busywork and discriminating thoughts and be serenely aware, accepting all things fully, just as they are.

Mind is naturally silent and still, and at the same time, fully aware. No effort is needed to polish it or make it shine for it to be this way.

Master Sheng-yen also talked about meditation more discursively, describing three stages of Chan, or Chinese Zen meditation. Maybe because there is so little description of the meditation experience in Soto Zen, I enjoy reading things like this. He described the first stage of meditation as the mind following the environment, the second stage as the environment moving in accordance with mind, and the third stage as the environment being extinguished together with mind and mind disappearing together with the environment.

In the first stage of the mind following the environment, the environment means the external world — anything outside ourselves. Master Sheng-yen said that this

...is the condition we find ourselves in most of the time. When our minds are turned by phenomena, it is the mind that follows the environment. In identifying with these phenomena, we are turned, or influenced, by them. If the phenomenon is sufficiently compelling, we can become so immersed in it that we lose our identity during that time.

He gave the examples of becoming immersed in looking at a beautiful landscape... or listening to music. He said, “In practice you can use it to your advantage. Lose yourself in your method, whether it be counting breaths or walking meditation.... Allow your mind to identify completely with the environment created by your method.” I want to emphasize that these are *his* instructions.

In Soto Zen, although you may identify completely with the object of your meditation, in the sense that there is no separation between you and the content of your meditation, at the same time there is awareness or presence, you shouldn’t be lost. For example, when we practice awareness of the breath and feel one with our breathing, we also should be aware or know that we are breathing, and this awareness keeps us from becoming so absorbed in the breath that we lose ourselves completely. Or maybe you lose yourself in terms of your usual orientation, but you don’t lose conscious awareness or go into a trance. Another example is that your personal identity or the boundary between inside and outside may become thinner or transparent, and you may experience yourself as an aspect of a greater whole, but again there is awareness. I think a common fear in zazen is if we let go completely, we will lose our selves and not be able to come back. But I find no matter how much I let go during zazen, when the bell rings, I always come back. I never forget to uncross my legs and stand up.

The second of Master Sheng-yen’s three stages is the environment moving in accordance with mind. He talked about this as using your imagination or attitude to change your perception toward the environment, particularly something you are having a strong reaction to. Rather than trying to change things outside yourself, you change your attitude toward them. He said,

All the same, letting go is the best way to deal with disturbances, especially ones that come up suddenly. [For example,] If you are shocked by the sudden sound of a loud, ringing buzzer, there is no time to prepare for your sudden annoyance at being disturbed. But the buzzer rings for just a moment or two. So, too, your annoyance should last for a moment or two. If you hold on to that annoyance after the buzzer has stopped ringing, then you have been turned by the environment.”

He said, “let it go.”

Master Sheng-yen's third stage of meditation is when "the environment is extinguished together with mind, and mind disappears together with the environment." This is the same as the teaching that the subject and the object of discriminating consciousness always arise together and pass away together. When he said "mind disappears," he doesn't mean that you pass out or lose consciousness or turn into a zombie; and when he says, "environment is extinguished," he doesn't mean that the external world disappears or goes somewhere else. In non-duality, the perceiver and that which is perceived are not experienced as separate. So, neither the mind nor the world go anywhere, but the distinction or separation between them falls away. This is simply consciousness without thought, or consciousness without an object.

Although Master Sheng-yen taught different meditation methods as well as describing various stages, I think the practice ends up looking like zazen. He said,

You need a clear understanding of the concepts of Buddhism, but they cannot substitute for the real experience. You must actualize the ideas through practice.... Chan talks about sudden enlightenment, which implies that there are really no stages.... A teacher cannot say, 'At the first step you should do this, at the second step, you should do that, and at the third step, eventually and gradually you become enlightened.' Although we talk about stages of practice, these stages only give us the general direction."

No matter what our understanding is, to really practice, sooner or later, we have to give it up or our understanding will become a roadblock. Master Dogen referred to this as going beyond Buddha, not being attached even to realization. Master Sheng-yen said,

In talking about stages, we are only describing the sense of self in different circumstances, to give you an understanding of the self as you experience it in practice. We speak of stages ... but when you actually let go of the self, there are no stages that can be talked about.

The whole point of practice is to drop attachment to self. At that moment, that is enlightenment; there is no stage.

Notice that he doesn't say, to get rid of the self, or to become a No-Self. We all have a karmic self, informed by our parents, culture, language, temperament, genes, etc. Rather, this practice is not to identify with this constructed, conditioned, karmic self as the truest thing we are.

Other Buddhist traditions also describe stages in practice, but Zen tends to view these descriptions as conceptualizations that we run the risk not only of attaching to, but having a description tends to set in motion our expectations. Expectations of what we anticipate happening keep

the experience itself at bay, the way reaching out for an inner tube in the water pushes it away. Not only is the anticipation a conceptualization that maintains duality, it also gets our judgement involved which tends to prompt us to reject our actual experience. I think sometimes people read and think so much about meditation experience and they imagine it so well, that they forget they haven't actually experienced it, sometimes becoming bored with the idea of practicing before actually settling into it.

How do we distinguish necessary effort from the artificial effort Linchi referred to? Artificial effort has to do with discursive consciousness in which we compare our practice to a standard and try to conform to it, e.g. trying to sit in full lotus or being too serious about the forms as a way for our practice to feel or appear authentic. The risk we run in doing this is that it is easy to follow the form while missing the inner experience. Of course, it's OK to follow the form — you are encouraged to follow the form of practice, but do it from the inside out by dropping the idea of the form.

In Zen, not only does practice have no stages, but there is also no fixed teaching. When asked, "What is Buddha?" the 8th century Chinese Master Ma-tsu first taught "this very mind is Buddha"; and after his disciples adjusted to it, 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 many of the mundane activities of monastic life such as bathing, using the toilet and brushing your teeth.

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 and, although hearing suggestions about how to do it can be helpful, we encounter it through our own experience. Most of us go about our practice by experimenting, doing too little and then trying harder; maybe doing too much and then pulling back, getting to know when we need to be strict with ourselves and when it works better to be gentle; and hopefully in the process, we find out how to nurture and support our practice.

So, practice tends to be a kind of fine tuning to find just the right amount of effort, to find what supports continuity or constancy of practice, letting our intention guide us. But there are no markers or grades to let us know we are doing enough. And no matter what effort we make, in the end, the whole point of practice is to drop attachment to self.

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CHAPEL HILL ZEN CENTER



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SCHEDULE

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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



Josho Pat Phelan, Abbess
Zenki Kathleen Batson, Vice Abbess

(919) 967-0861 • CHZC.org

*Ordinary life is to live in past karma as a cause and live in delusions
as a conditioned element. ...this is a very ordinary type of life.*

But for bodhisattvas, there is another type of living.

*This is the bodhisattva life. The bodhisattva life is the person
who is living a vow, who aspires to help others.... That is the Six Paramitas:
giving, precepts, patience, effort, samadhi, and wisdom.*

— 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.