

Anchorage Zen Community

February 2001



Death

by Tozen Akiyama

At Daieiji monastery where I trained, there was an elderly layman called Yat-chan. He was both mentally and physically disabled. He had difficulty speaking and stammered so it was hard to understand him when he spoke. Most likely the abbot of Daieiji allowed Yat-chan to live in the monastery because he could not live by himself. Yat-chan slept on the second floor of the kitchen building, ate alone, and chopped

wood from morning till evening every day. He was almost always alone. The novices, with the exception of me and a young novice named Hakuit-san, ignored him or made fun of him. I thought he was mentally disabled from birth, so I was very surprised one evening to see him cheerfully trying to sing an old popular song and dancing when priests and parishioners of the temple had a party and drank a lot of sake and beer. I realized he may have lived the same life as we did when he was young.

One cold evening Hakuit-san and I were sitting in front of a fireplace in the middle of the kitchen. Yat-chan was also sitting with us. Hakuit-san and I were talking about death; we may have had a funeral or a memorial service that day. I asked Yat-chan, "Yat-chan, what age do you want to live till?" He replied, stammering and in a tone difficult to understand, "Well..., until about....eighty years old or so..." "How old are you now?" I asked. "Seventy," he said. Hakuit-san asked, "You won't mind dying in ten years, then?" I cannot forget the startled look and the fright in Yat-chan's face when he heard Hakuit-san's words.

In Japanese Zen temples they hit a wooden han, a board, after Zen sitting is over. On the han is written, "The matter of birth and death is of great importance. Impermanence is swift." Birth and death are both important, but people only like birth, not death. They turn their faces away from death. My sister told me that once when her husband and she were talking about purchasing a grave site for themselves because her husband was approaching retirement, their daughter got angry and told them not to talk about such ominous things. I wondered how my niece, a nurse at a nursing home, could say that.

(Continued on page 2)

2 Death (Continued from page 1)

Later I found out she had said that because she had been so shocked by the sudden death of my father-her grandfather. But he was 94 years old when he "suddenly" died!

To be honest, I did not used to think seriously about death either. Death seemed far away from me until I came to Los Angeles to work as a minister for the Japanese Zen temple, Zenshuji. I do not remember exactly how many funerals we had at Zenshuji, but I probably participated in 20 or 30 every year for over six years. Consequently I saw many bereaved families. Although I was very sorry for them all, some of them impressed me especially. I still remember an elderly man who used to be a leader of the local Japanese community crying at his wife's death; an old stout-hearted woman who had just lost her only child and was resisting an impulse to cry out; and a girl about seven years old trying to endure the sorrow of losing her mother. Life is sometimes too cruel.

When I saw these people suffering so much, I thought I should face death more seriously. I told my daughter, who was going to elementary school, "Keep in mind at all times that you may die anytime. Also, remember you have many relatives in Japan but you will be an orphan in the United States if your parents die. Please get ready for your parents' death and don't be overwhelmed whenever we may die. I know life does not always follow the natural order and you may die before your parents, so your parents will also try not be overwhelmed whenever you die." Because I have been telling her this since she was very young, unlike her cousin in Japan, she is not allergic to talking about death.

Not only Japanese but Americans, too, do not seem to face death seriously. Many visitors to the Milwaukee Zen Center ask about afterlife or reincarnation, but few people ask

about death. When I am asked about life after death or reincarnation, I reply as follows:

My first teacher Tosui Ota Roshi often said in the lectures he gave after our weekly sitting, "I want to be born as a Zen monk in my next life, the life after the next, the next life after that, and so on, and to continue to practice Zen sitting." One day when he was absent, his master, Zenmyo Inoguchi Roshi, gave a lecture. A middle-aged woman asked him, "Ota Roshi often says, 'I want to be born as a Zen monk in my next life, the life after the next, the next life after that, and so on, and to practice Zen sitting.' Do Zen monks believe in reincarnation? I thought they didn't."

I was shocked by such a pointed question and I waited for Inoguchi Roshi's reply with breathless suspense. Inoguchi Roshi's reply amazed me. He said, "We are dying each moment and we are reborn each moment. How can you say, 'I don't believe in reincarnation'?"

Inoguchi Roshi was teaching us that we are reincarnating each moment. What's important is what's right here right now, so devote yourself to the practice here and now without being concerned about what has not happened yet. However most people do not understand this and pursue the question, "I understand each moment's reincarnation. What will happen after our breath stops and we completely die?" I answer, "I haven't died yet, so I don't know. I've heard of near-death experiences but I've never heard about the experiences of those who really died and never revived. I am looking forward to dying so I myself will know what will happen or not happen."

Living here and now does not mean not to think about other places and other times. Here and now includes the whole world - the past, present, and future. (con't on page 3)

Death (continued from page 2)

In order to live here and now to its fullest, we must think about things and people throughout the whole world, learn lessons from the past experiences, and prepare for the future.

We meet ups and downs in our lives. I should rather say life is an endless repetition of up and down. We must not be beaten by downs. At the same time we must always prepare mentally and physically for those times of going down.

In the end I would like to add one more thing. When I visited Daieiji six years after I talked about death with Yat-chan, he was nowhere to be found. A young priest guided me to his grave. Thinking about him now, I realize that I will be that age in just ten years.

New Year's Day is the most important holiday in Japan. I would like to share with you an article I read in a Japanese newspaper in Los Angeles. Please excuse me if my memory is not completely accurate. I read the article several years ago.

A man visited the resident priest of his temple on New Year's Day. He said, "Priest, today is the first day of the year and a happy day. Could you write a calligraphy of something happy?" The priest wrote

something on a paper and gave it back to him. 3
It was written, "Grandpa dies, grandma dies, dad dies, mum dies, children die, and grandchildren die."

The man got upset and said, "I asked you to write something happy!" The priest said, "That's why I wrote a happy thing." The man said, "It's not a happy thing at all." "Why not? Read it," the priest said. The man read and said, "Grandpa dies, grandma dies, dad dies, mum dies, children die, and grandchildren die. How can it be happy?" "Is there a happier thing than dying in such a natural order as grandpa dies, grandma dies, dad dies, mum dies, children die, and grandchildren die?" the priest replied.

Within this world of universal birth and death, it may be good fortune to die in the natural order, but we should not expect that to happen.

Footnote: This is a revised version of an article that appeared in the January 2001 issue of the Milwaukee Zen Center newsletter.

New Members Elected to the Board

Frankie Barker and Yasushi Kakizaki were elected to the Board of Directors for the Anchorage Zen Community at our yearly meeting on February 4th. Outgoing Board members are John Daley and Colleen Pearce. Thank you to both John and Colleen for the work they've done during their three year terms. Frankie replaces John as the new treasurer, a vital position in the sangha.

Next Board/Sangha Meeting Sunday, April 15th

All are welcome to the potluck meeting

Mindfulness Day at Elizabeth's:

March 3rd

Zazen, potluck, & discussion on

Anger and Compassion

9am-1pm.

Another seven days

Sesshin

Five more drops

To getting soaked with

Zen.

Buz Blum

January sesshin, 2001

Tea Wisdom

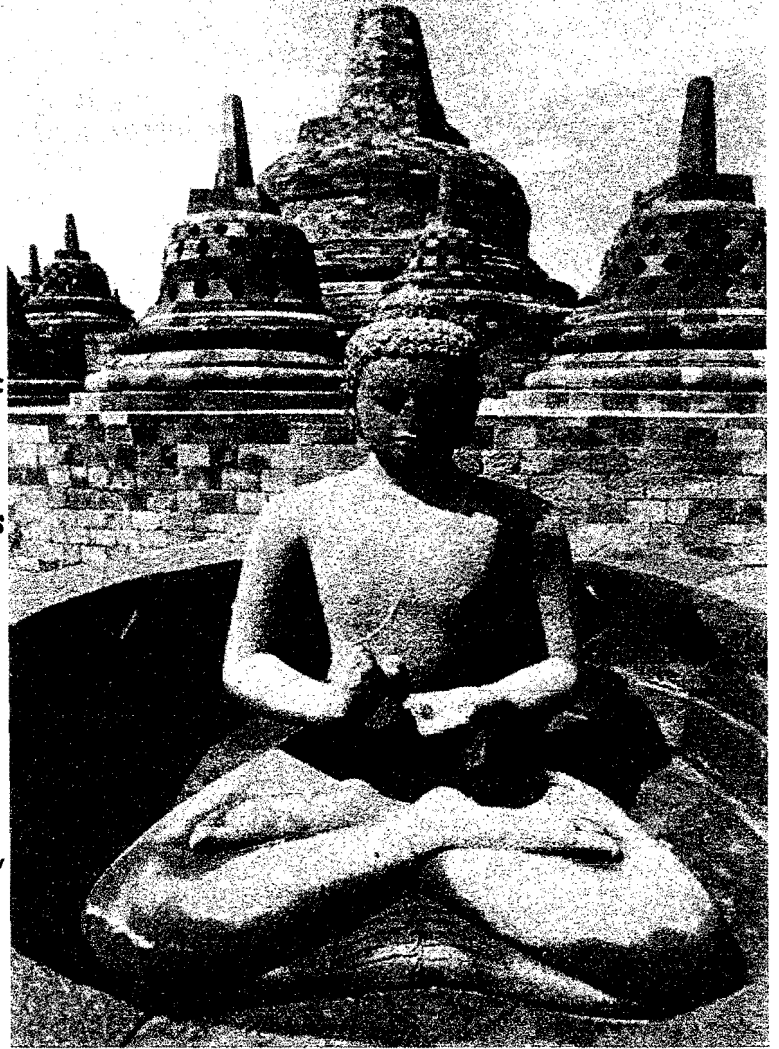
by Frankie Barker, Karen Laing, Elizabeth McNeill, Colleen Pearce, & Judy Saha

Sunday zazen is over, and we're drinking tea at the Middle Way Cafe. Several of us mention others who are in despair, or will be after the euphoria of self-indulgent delusion; and we can all recall our own despair at different times in our lives. The discussion turns to how one can help another who is suffering. What would the Buddha suggest?

According to the Dalai Lama, everyone is trying to be happy. And with *unskillful means*, you think your ego is who you are, and you have to preserve it and do what makes you happy though it may hurt others and may make you unhappy later. While someone is in their ego delusion, it's hard to reach them.

We all thought that to offer a safe place so the suffering person would have a chance to look deeply would be helpful, but they might not be open to the suggestion. We named what had been safe places for us that made the difference - yoga, wilderness, support from friends, meditation. These safe places allowed us to go through despair or "the dark night of the soul." We had to gain some perspective and then take responsibility for ourselves. When we finally tapped love from within, peacefulness came. We noted how difficult it's been to get away from powerful external stimulation so that we can go within.

Until we know that we're not our small egos, we don't want to die; and we're greedy to maintain 'ourselves'.



Once we know we're connected to all things, we can use the *Eight Fold Path* or the *Six Paramitas* as trusted guides.

Yet for someone who is in despair and delusion, none of the above makes sense. We then talked of the power of observation. There's not much to say or do. But you can *be* with another without trying to rescue or falsely reassure them. Notice what the other is drawn to and that may be their path.

Be still. Stop. Center during the day. Stop. Touch the difficulty. Stop. Stop. Stop.

*Thank you to all who helped with the January sesshin.
Thank you to all who sat which helped us all to sit.*

Have You Seen the Edge?

by Ami McCarthy

5

Now and then I come across an image, some words, or perhaps an idea, that sticks, really sticks with the staying power of something like Crazy Glue. That's been the case for me with Pema Chodren's teachings on meeting one's edge.

She talks about the edge being that place wherein one confronts and challenges those unique yet universal places of darkness within us.

Last month's sesshin was an EDGE experience. Within minutes, or so it seemed, my body, speech and mind 'slammed' against this edge, boot camp Sesshin-style. Without dwelling on the particulars, I was miserable.

I spent the next day and a half holding on in the best paralytic style I knew until exhausted from attempts at restraint and control. Suddenly I could see myself from afar. And at that sight, I just let go...experiencing my first sense of ease that weekend.

Now some days later, I'm beginning to understand. My experience was one of compassion for this person who had been working so hard...to hold back, shut down, pull away and close off. Being able to look at all these concerted efforts to say "no" helped soften my edge.

I'm beginning to understand that sesshin is experiencing the dharma of saying "yes". Thank you to all who made the opportunity possible.

Class on Zen Sitting to be offered at UAA

Tozen Akiyama will offer a class on Zen Sitting at the University of Alaska, Anchorage for the Fall semester 2001 on Thursday evenings from 6:30 to 8:30PM. Dr. Hiroko Harada, professor of Japanese studies, made the arrangements for this course to be offered through the foreign language department.

In describing his plans for this class, Tozen mentioned he anticipates lecturing for a short period at the beginning of the class; then the participants would sit zazen.

This course would be of benefit to those interested in Zen Buddhism and sitting practice (zazen), including students and people in the community. If you are interested, please register at UAA during fall registration. The location of the class will be announced later.

Sundown -
The barking dog
Enjoys
The still evening.

Buz Blum
January sesshin
2001

**6 Walking Together Hand in Hand:
A Short History of the
Anchorage Zen Community**

Presented by
Judith Ashley Haggar
at The Alaska Buddhist Conference
November 11, 2000

Looking into the eyes of Buddha.

In 1979, Ngodup Paljor, Denise Lassaw, and Rick Wicks founded the Khawachen Dharma Center. In 1983, I joined the group for Monday evening readings of a chapter of *Zen Mind, Beginners Mind* followed by zazen and a service. The group was non-sectarian and invited teachers from different Tibetan lineages, and in 1984, Keith Wiger suggested we ask Dainin Katagiri, Abbot of the Minnesota Zen Meditation Center, to come to Alaska. Katagiri-roshi came to Alaska in 1984 accompanied by Dokai Georgesen and gave talks entitled, "Zen Mind, Zen Practice" at Khawachen Dharma Center and had all day sittings at a place called Morningsong. We invited him back, and after his second visit several of us formed the Ad Hoc Zen Committee, which continued to arrange for Katagiri-roshi to come to Alaska to teach and lead sesshins.

In the meantime, other members of Khawachen arranged visits with other teachers including Lama Geshe Gyeltsen and Lama Tashi Namgyal and began to concentrate on Tibetan practice. Within a year, the Ad Hoc Committee had evolved into the Anchorage Zen Center although we didn't actually have a center.

Katagiri-roshi returned to Alaska three or four more times before he became too busy, and then, too ill to return. By this time he had ordained and given Dharma Transmission to twelve priests including Dokai. Of those priests, Dokai, Teijo, Dosho, Nonin, Shoken, and Yvonne came to help us continue our practice.

In those days we were a ragtag bunch, dressed in blue jeans and flannel shirts, uncertain how to gassho, much less meditate. But every teacher, from Paljor on, was patient, encouraging, and unselfishly shared their time, energy and the teachings of the Buddha with us. We, in our turn began to learn the teaching of impermanence when Katagiri-roshi died on March 1, 1990. And with each new teacher who came, we learned to let go of how the previous teacher had done things. We learned independence and self reliance since we were on our own most of the time. Our group was so small, that we all had to learn to do everything, from ringing the bells to putting out the newsletter. We learned the value of sangha as we each struggled out of bed in the dark and the cold, scraped snow off our cars and drove across town to sit together in silence as a candle glowed and incense burned and a statue of Buddha joined us in zazen.

From 1987 through 1993, the many priests of Katagiri's lineage continued to come to Alaska to support our practice. Then in 1993, we asked Dokai to come on a regular basis—two to three times a year for three weeks at a time to lead classes, daily meditation and sesshins. We hoped, over a three year period, to see if we could support those visits and become ready to support his move to Alaska.

Be careful what you wish for.

From the time we first met Katagiri-roshi, we have had many meetings during which we dreamed about all the things we wanted, including a Dharma center and a resident teacher. We also worried about how much time, energy and money our dreams would require. The three year trial period with Dokai was a way to ease into the responsibilities. However, in 1995, the Minnesota Zen Meditation Center asked for Dokai's resignation as Practice Leader while they looked into accusations of sexual impropriety. Dokai withdrew from all teaching.

(continued on page 7)

Walking Together:

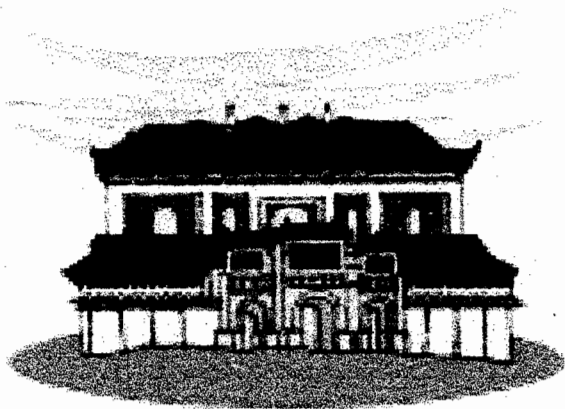
(continued from page 6)

Once again we were looking for a teacher willing to travel to Alaska to help us. We began to look outside of Katagiri's lineage. In March 1994, Chozen Bays was in Anchorage for a medical conference and she offered to speak to our group after our Sunday sitting and service at Han Ma Um, the Korean temple where we were meeting. Several of our members had met Shohaku Okumura or read translations of Buddhist writings he had done. Both of them have come up to teach and lead sesshins. Then, this winter, Okumura-sensei told us of a teacher who was retiring and might be interested in coming to Alaska. In June of this year Tozen Akiyama, resident priest of the Milwaukee Zen Center, spent a week with us in Anchorage at the White Lotus Center, doing zazen and giving talks on Zen.

"Sometimes we turn the wheel of the Dharma and sometimes we are turned by the wheel of the Dharma."

Our community had a sangha meeting after our week with Reverend Akiyama. We had been offered a teacher and we accepted. We discussed what we had to do to make his residency possible, and we asked Tozen Akiyama to spend a year with us and see what happens. He has accepted.

This is the bare bones history of the Anchorage Zen Community and how we came to be and the teachers who have helped us. Of course, there is so much more.



"I take refuge in the Sangha."

7

Our practice has included weekly zazen, daily zazen, one day sesshins and seven day sesshins. We have had Children's Groups, Precepts Ceremonies and discussion, Buddhist book discussion groups; we have listened to tapes together and sponsored Days of Mindfulness. A visitor suggested that we could be more friendly, so after Sunday service, we introduce ourselves and share tea during a social hour at the Middle Way Cafe. We print a newsletter and have formed a non-profit corporation. We have sangha meetings and potluck dinners. We've had brunch with other Buddhist groups and Taoists and Quakers. We have met in living rooms and basements, yoga studios, log cabins, and church camps. We have cleaned up creeks. We have participated in Change Your Mind Day.

We are listed in two national magazines and a book about meditation. I mention this because, this puts us on the map, which means we get letters— asking us to chant for a man's sick wife, prisoners write and ask for Buddhist books, or ask us to visit and teach meditation. People call and ask for guidance or the time and place of our meditation, or information for a paper they are writing, or could someone come and talk to their church group or class at school. We even got a letter from a private detective looking for a young girl and her mother who were thought to be hiding in a Zen center. The whole sangha is involved in answering these cries of the world.

So this is our past and here in the present we take refuge in the Buddha and the Dharma and the Sangha so that whatever the future brings we can "continue to walk hand in hand with all sentient beings".

Santa Claus Meets the Sixth Patriarch

by John Daley

The Sixth Patriarch in China, Hui-Neng, has been called the "Grand Master of Zen". He lived from 638 to 713 in the T'ang dynasty. This period is considered by many to be the peak of Chinese culture. The sixth patriarch traces his lineage from Bodhidharma, an Indian, who is considered the first Patriarch in China. (Bodhidharma in turn is the 28th Patriarch after the Buddha.)

Hui-Neng was an illiterate peasant who had a deep awakening when he heard the Diamond Sutra being spoken one day. After this, he searched out the fifth Patriarch and joined his monastery. Hui-Neng is perhaps best known for the Platform Sutra. This is one of the few teachings of people other than by the original Buddha that is considered a sutra. The Platform Sutra is said to promote sudden rather than gradual enlightenment. At the heart of the sutra is a poetry competition that is said to have been held at a monastery run by Hung-Jen, the fifth Patriarch. This competition was held when the fifth Patriarch was getting old and decided to test his students. The winner was to receive his robes and bowl to

become his successor.

Shen-Hsiu was the senior disciple of the fifth Patriarch. He composed a verse that went something like this:

*The body is a Bodhi tree
The mind like a bright mirror
stand
Time and again brush it clean
And let no dust alight.*

It is said that Shen-Hsiu wrote this anonymously on the wall of the monastery where others could see. Many of the students at the monastery thought this was a fine verse and several of them started reciting it. Hui-Neng (who could not read) heard someone chanting this verse soon after it was written. He then offered up the following poem as a response:

*Originally Bodhi has no tree
The bright mirror has no stand
Originally there is not a single thing
Where can the dust alight.*

(Note that no two sources quote the exact same version of these two poems though they are all similar.)

Hui-Neng then became the sixth Patriarch and went off to form the "southern" school of Buddhism in China. Shen-Hsiu, although losing the competition, went on to form the "northern" school in China and is generally acknowledged as being an accomplished master in his own right.

So what does all this have to do with

Santa (continued from page 8)

Santa Claus? It's about our perception of reality. The two poems above beautifully represent a duel or challenge, at a very deep and subtle level, to our fundamental belief systems and views of the world.

The first poem represents several subtle but powerful ideas. The second line puts forth the idea of the mind being like a mirror. This statement seems to have some depth to it. Perhaps it means that we see the world as a reflection of ourselves. Of course, this can lead to all kinds of interpretations and moral discourse. The third line says "Time and again brush it clean". This would seem to point toward a long process of cleaning and refining the mind. Perhaps purifying the mind is what is alluded to. Taken together, these two concepts seem to hit a familiar chord with most people. One has a tendency to say "yeah, the world is like that".

But what exactly are we agreeing to? If we have pure thought, will the world be reflected differently in our pure mind? Can we polish ourselves until we become a nearly perfect reflector? Certainly some part of us wants to say "yes".

The second poem kind of blows the first one to bits. It is a bit like the Heart Sutra in that it seems to systematically disavow each thing that is said. Like the Heart Sutra, it cuts a belief system off at the roots. The Bodhi has no tree. The mirror has no stand. Originally there is nothing. The dust can't alight.

It would seem that perhaps the sixth Patriarch is trying to tell us that much of the ideas we form regarding the world are not really true. Perhaps these ideas are a bit like the myth of Santa Claus. They sound nice and appeal to the way we would like the world to be but are really nothing more than our ideas. They may be collective ideas that are socially

accepted and taken for truth by the masses,⁹ but they are still just our ideas.

This can be a little tough to take. After all, I know Santa isn't real, but I kind of like the myth. There's something archetypal in it. He knows when you've been naughty or nice. If you're really good, you'll get lots of presents once a year, etc. (Is there a link to the idea of karma here?) Somehow I think if the sixth Patriarch were here today, he would not only expose Santa as a myth, but also dig up the whole (nearly subconscious) belief system that led to the creation of it in the first place.

So where does this leave us? If we toss out these beliefs, that are often at the base of our view of the world, what are we left with? Well, that certainly is the question.

Footnote: Scholars in China have recently been questioning the authenticity of the Platform Sutra. The oldest written records have been radiocarbon dated to about 100 years after the death of the sixth Patriarch. One theory is that the whole document was fabricated by members of the "southern" school of Buddhism in an attempt to legitimize their beliefs. It is interesting none the less.

Planning the Future for the Anchorage Zen Community

On Sunday, March 25th, Frankie Barker will facilitate a 4-5 hour planning/visioning session for the sangha so we can all discuss and decide our direction for the next few years. After regular Sunday zazen, we'll meet at Elizabeth's for a potluck. Discussions will be in large and small groups. Though an ambitious agenda is planned, we hope to wrap up by 3:30 PM. All are invited to come and help create our future.

**10 No! No! Not Another
Appeal for Money! Yes!
Yes! A Serious Appeal
for Money!**

by Elizabeth McNeill

The Anchorage Zen Community is taking a giant leap of faith by inviting Rev. Tozen Akiyama to come to Anchorage for a year long residency. We've had a long standing dream to someday have a resident teacher and a center.

For a small group of people (at this time 26 dues paying members), the thought of financing a teacher and/or a center has been overwhelming. We currently collect dues of \$100 per year, which pays for the rental of the yoga studio on Sunday mornings and publishes this newsletter about three times a year. All sesshins (meditation retreats) are self-supporting and are not paid for through dues. There's not much left over by the end of the year.

The finance committee (John Daley, Frankie Barker, and Karen Laing) estimated that it would cost us about \$20,000 to \$25,000 to support Rev. Akiyama and find an apartment or house for him to rent with perhaps a living room large enough to serve as a zendo. You can do the math and see that what we collect in dues does not match the projected expense.

Prior to inviting Rev. Akiyama to move to Anchorage, nine members met to figure out how to make this financially possible. We each wrote on a small piece of paper how much we'd be willing to contribute. When the amounts were tallied, we were well enough on our way that we decided to take the financial risk, invite Tozen, and begin fund raising endeavors.

For those nine who made a pledge, and for anyone else who would like to help in this fund raising effort, here's an effortless way to pledge money for Tozen's residency. You can ask your bank to do a direct deposit to the Anchorage Zen Community's savings account (#1000003214) at First Interstate Bank. Or you can write checks and give them to our new treasurer, Frankie Barker. Make checks out to the Anchorage Zen Community.

We have fund raised in the past. Colleen Pearce, through the summer rental of her motor home, has donated a percentage of the profit to AZC if the referral has come through us or when members have used her motor home. Colleen has done this for several years, even while our plans for a teacher and a place were just dreams.

Judith Haggard suggested a fund raiser at the Fly-by-Night Club. So on election night, some

(continued on page 11)

Appeal for Money

(Continued from page 10)

of us and our friends attended the Ballot Box Follies on election night and raised \$500. It was an effortless and enjoyable way to raise money.

Another fund raising idea was conceived by Judy Saha with the help of Anni McCarthy, and Frankie Barker. They have sewn black, fleece meditation jacket for \$50, which has raised another \$150. They're beautiful and warm, and if you'd like one, talk with Judy.

Tozen will be teaching a class on *Zen sitting* at UAA in the fall, and this, too, will help pay for his stay in Anchorage.

Other fund raising activities we're considering are: a raffle, a Buddhist film festival, wooden bowls donated by Buz Blum, and an art and writing class.

We need to reach beyond our small group to support a teacher for a year. Therefore, we're mailing contribution envelopes in this issue to all who receive the newsletter in hopes that you will help us. Our first request is now, and there will be another contribution envelope in the fall newsletter.

Hopefully the presence of a teacher will help our sangha grow and the financial requirements will spread out.

11



Sitting with the Web

www.do-not-zzz.com

www.dailyzen.com

www.truebluedesigns.com

Letter to the Editor:

I am not a "Zenny." (See the Sept., 2000 newsletter, page 2 col. 1). I am a follower of the Buddha. I practice Buddhism through the Soto Zen sect. I'm a member of the Anchorage sangha and thereby the world sangha.

If I were a Christian, would I be called a "Christy?" Or if a Muslim, a "Mussy?" Over the years I've been called many things, and I'll cop to some of them; but not this. As in most things Zen, the description is best given by what Zen is not: I am not a "Zenny."
Buz Blum

Our purpose is to cooperate with one another and create a place where sincere practitioners can practice without trouble.

Anchorage Zen Community

Established; 1984

Non-profit status: February 9, 1995

Board of Directors

President: Keith Wiger

Secretary: Judith Haggar

Treasurer: Frankie Barker

Members at large: Judy Saha

Yasushi Kakizaki

Newsletter Editor: Elizabeth McNeill

Mailing List: Ronn Rasmussen

Phone List: Gretchen Ganz

Library Coordinator: Karen Laing

AZC Web Site Master: Mark Standley

Photos: Courtesy of *Art Today*

Weekly Zen Buddhist Meditation

The Anchorage Zen Community meets each Sunday morning at The Inner Dance Yoga Studio, 2610 Spenard Rd - around the corner from the Organic Oasis. Use the door on the west side of the building.

If you are interested in joining us, please arrive by 8:20AM, as sitting begins on time and is silent.

Everyone is welcome.

8:30 zazen (sitting meditation)

9:10 kinhin (walking meditation)

9:20 zazen (sitting meditation)

9:50 service (chanting & bowing)

10:05 introductions, news, & tea

Please remember to enter the zendo quietly, as this is our sacred space.

Anchorage Zen Community

2401 Susitna

Anchorage, Alaska 99517