

# Anchorage Zen Community

September 2006

Our purpose is to cooperate with each other and create a place where sincere practitioners can practice without trouble. - *kosho Uchiyama*



## The Anchorage Zen Community Welcomes Koun

from Keith Wiger, President of the Anchorage Zen Community Board

We of the Anchorage Zen Community are the fortunate beneficiaries of coincidences that move beyond the realm of willful determinations. Though well aware that Zen does not tend traffic in the paranormal or metaphysical ruminations, I move my skeptical self aside for a moment to merely appreciate our good fortune. The good fortune of which I write is the arrival of Koun Franz in our community to serve as our priest. Koun has come to us as a result of an auspicious blending of chance meetings and coincidental timings.

In the fall of 2004, Tozen indicated to us that he was planning to leave Anchorage and his position as priest for our community. About that same time, Tracy Franz was visiting her mother in Anchorage from her home in Japan, and came to sit with our community on a Sunday morning. In conversation with Tozen, she revealed that her spouse, Koun, was a Zen monk in a

Japanese monastery receiving training to become a Soto Zen priest. The following spring, Tozen met with Koun and his teacher in Japan. Tozen returned to Anchorage with an enthusiastic endorsement of Koun as a possible replacement for himself, as Koun's formal training was nearing an end. A short time later, Koun and Tracy arrived in Anchorage for a brief visit. We had the opportunity to meet and talk with Koun about the possibility of the two of them relocating to Anchorage to work with our community. In February of this year, the Board formally invited Koun to become our priest. He accepted our offer, and arrived in August to begin his tenure as priest of the Anchorage Zen Community.

We look forward to a deepening relationship with Koun that will allow each of us to better understand the teachings of the Buddha, and to sit together in peace and harmony.

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## Yes

The following is an echo of the public talk I gave on August 13—my first opportunity to address the AZC. I've tried to make better sense of my notes and my thoughts than I did on that day.

—koun

"Alaska or Zen?" This is the question I was asked on my first morning in Anchorage, when I tried to order a simple chai. "Alaska or Zen?" I looked helplessly at Tracy, who was laughing -- I had no idea I'd ever be asked to choose between the two.

Of course, if this is the choice I'm being offered, the only acceptable answer is "yes." I read that once a student said to Suzuki-roshi, "Inside of me there is a *yes* and a *no*," to which Suzuki-replied, "Follow the *yes*." I want to explore this, this following the *yes*. But *yes* is not about embracing all options. Nor is it about avoiding choices.

When we were invited to Anchorage, it was easy to say *yes*. Included in that *yes* was the *yes* of profit -- coming to Alaska and working with the AZC is an adventure, so at least one part of our *yes* was the *yes* of running through the sprinkler -- you know it will be cold and wet, and maybe you even close your eyes, but you know also that it will be worth it. But beneath that, there was another kind of *yes*, the kind that senses how artificial it would be to say *no*, how we would have to *make* reasons to say *no*. *No* would feel like effort. But just that isn't enough to make a true *yes*, either.

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"Don't put yourself into zazen!" I heard a priest say this once in Japan, and it surprised me. Usually, we were being told to put more effort into it. But this instruction was literal: "Don't put your *self* into zazen." Don't insert something into zazen that isn't zazen. Just zazen is enough. If he said, "Say *YES* to zazen!" it would have been the same thing. This isn't "embrace zazen." This isn't "let zazen into your life." This is *yes*. If he said just "*Yes!*" it would be the same. If he said just "*zazen!*" there would be no difference. This *yes* is the *yes* I want to explore.

If a drill sergeant shouts, "Private!" the private shouts back, "*YES, SIR!*" This response can't come the first day of basic training—it takes time to drop the self from the response. So the *yes*, over time, changes meaning. It's an exchange of more than language. I have seen this many times in the world of karate. When my teacher walks in the room and says, "Good morning!" *everyone* replies, "Good morning, sensei!" *Immediately*. When he gets angry and says "Fifty knuckle push-ups!" people go down, no hesitation. When we're tired, sometimes he even yells, "Sleep!" and instantly, without question or self-consciousness, sixty people are on the floor, sleeping or falling asleep. This kind of *yes* is very profound, but even now, I'm not quite describing what I want to describe. It's difficult.

It's like being tossed a ball, and catching it. That's *yes*, just reaching up and grabbing what's coming at you.

When I entered Zuiouji, I entered *tangaryou*, which some of you may have experienced at places such as Tassajara -- one week of just sitting morning till night in a cold room, separate from the assembly. It's not easy. But because the schedule is really just one thing, there's only one rule: no matter what anyone says to you, no matter what you encounter, your only reply is "*hai*." After *tangaryou*, it goes from being a rule to being a good piece of advice. And if you're there for a while, it becomes a mindset.

One of my teachers, Daiken Yoshitani-roshi, used to live at his teacher's temple, and the rule there -- for him -- was that he couldn't use personal pronouns. In any given conversation, he was forbidden from saying I, me, my, mine, myself. Very few people are so lucky -- very few have teachers who set such standards. This is a way to explore *yes*. It's a means to stepping beyond the person who has an opinion about *yes* or *no*.

These examples aren't bad, but they still carry a sense of consequence. There's another human being with an expectation that you will say *yes*. At least, there's a knowledge that "*no*" will disrupt some kind of flow, will bring some sort of undesirable result. It's not necessarily fear, but that voice is there, and in this way, it's still a little removed from the great, universal *yes* of this practice.



Dogen left us this:  
"Hence all universes that are far away or nearby, all the buddhas and sentient beings, and all the things and events in the past, present, and future vividly appear within one moment in time. When we penetrate a single dharma, we understand all dharmas."

I don't remember the exact words, but Suzuki-roshi once said something like this: "True practice begins when we are happy to hear the alarm clock." When the alarm goes off, that's the ball, that's what's coming at you; if you resist it, you're resisting that moment, you're dodging the ball, and you can never catch that ball again. We fight waking up—it's like being birthed. And when it's time to go to bed, sometimes we fight that too, the death of falling away into sleep. When I read this statement by Suzuki-roshi I smiled, because I know this experience. In the monastery, we wake up at 3am -- first to the sound of a drum, then a hanging bell, then a wooden hammer on a board, and finally to the sound of a full-volume, clanging hand bell. The guy in charge of waking everyone up receives a lot of negative energy, I think. Monks hate the sound of that drum. Eventually, you start waking up at 2:59, just because your body has figured it out, and then you have a whole minute to concentrate on how much you're about to hate that drum, and then you hear it, and it's full-on, active aversion. But at some point in my training, I started feeling good about the sound. I don't know why. But that receptivity made all the difference. It coincided with when the practice started to feel, for me, internal.

But the point is not to be happy when you hear the clock, either -- "*happy*" is not what's at stake. The point is the *yes*, the act of just catching the ball.

They say that the only things you can count on are death and taxes. Taxes are easy. We just write a check by April 15th, lick the envelope, and let it go. But we grumble a little when we write that check, or we hesitate an extra half-second before we put it in the mailbox, and when we do that, *yes* disappears. That pang of resistance is the self inserting itself where self doesn't belong.

Death: You will die. Everyone you care about will die. Maybe today -- we can't pretend otherwise. When you step outside and the bus hits you, it's too late to think about *yes*. To be able to say *yes* to death when that bus comes, you have to be able to say *yes* to it now, when you're getting dressed, when you brush your teeth, when you hear that alarm clock.

*Yes* continued from page 2

Dogen left us this:

Since practice and the Way are neither large nor small, neither self nor other, neither existing previously nor just arising now, they therefore exist "thus." They are completely interpenetrated. As a result, their origination is simultaneous—they therefore exist "thus." ...The ceaseless practice which manifests ceaseless practice is none other than the ceaseless practice of this very moment. The single moment has no substance; it becomes interchangeable with great eons. Ten thousand kalpas is this very moment; this very moment is ten thousand kalpas. Because the kalpas have no substance, they also embrace the single moment. Since both the single moment and the great kalpas have no substance, all the marks of the long and the short merge into a great harmony. *Hence all universes that are far away or nearby, all the buddhas and sentient beings, and all the things and events in the past, present, and future vividly appear within one moment in time. When we penetrate a single dharma, we understand all dharmas.* Unless we understand all dharmas thoroughly, we cannot apprehend a single dharma. *When one understands the meaning of thoroughness and thereby penetrates thoroughly, one discerns all dharmas as well as a single dharma.* For this reason, when one studies a single object, one learns the whole universe without fail.

[taken from Mountain Record of Zen Talks by Daido Looi; italics are mine]

This is the heart of all the teachings. We could explore this for the rest of our lives. We will return to this again and again and again.

"When one understands the meaning of thoroughness." When we hesitate, we lose yes. We all hesitate. Our moment-to-moment response to *what* is is, for lack of a better phrase, half-assed. When you take off your shoes before zazen, it's half-assed. It's entirely without commitment. When we take part in the morning ceremony, we all resist, we look around, we all insert ourselves, we all fail to bring the confidence of yes. This ceremony is the playground of yes.

This is why we have *gathas*; this is why we employ effort in this work. I learned a long time ago, "I bow to the Buddha nature within you." But this is insertion of self, it's an explanation. It's not yet a true bow. It's not a bad start, but it's not yes, either. With yes, we bow to the bow. With yes, we bow to yes.

This effort is repetition. We will come back to this issue of repetition over and over and over. The habit of effort streamlines things, and then one day we lose the effort. And we have only yes.

I don't know if this story is true, but I love it. This is the story of how John Lennon met Yoko Ono and fell in love with her. The way I heard it, he visited an exhibit of hers, only her exhibit was just a big empty space with a tall ladder reaching all the way to the ceiling. The ceiling was high, but John Lennon could see that something was written there, so he asked Yoko Ono if he could climb the ladder, and of course, she said please, go ahead. So he climbed this tall ladder and there at the top, on the ceiling, in tiny letters, was the word "yes." Just that. So of course he fell in love with her.

This yes is a recognition. It's not just loving what's in front of you -- it goes beyond love or appreciation or acceptance. Yes recognizes the moment. From a Buddhist perspective, loving the jerk next door or loving



long walks on the beach is all very nice, but it's extra. From a developmental standpoint, loving oneself is important, but mostly for teenagers. As adults, it's about getting over ourselves. And in the same way, bringing oneself into this moment, into a bow, into this food or this conversation or this action, is something we must get over in order to really penetrate it, to allow it to manifest. To recognize it.

Yes is getting out of the way. It's absolutely terrifying. It's the heart of true experience. It is why we do this practice, whether we know it or not.

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### *Still- Life on a Matchbox Lid*

The heart is colder than the eye is.  
The watchers, the holy ones,  
know this, no short cut to the sky.  
A single dog hair can split the wind.

If you want great tranquility,  
it's hard work and a long walk.  
Don't brood on the past.  
The word is without appendages,  
no message, no name.

-Charles Wright

## Of Ravens and Rabbits

from Koun

鳥  
兔  
庵

UTO-AN

Throughout Chinese and Japanese Zen literature, there is much talk of the relationship between guest and host. This relationship is always in flux -- one minute we are guest, the next we are host, and what does it mean in each of those moments? What is a good guest? What is a good host?

Since Tracy's arrival in Anchorage in May, and since my arrival six weeks ago, we have been, at many times and in many ways, in the role of guest. And all of you who support the AZC have been hosts in so many ways -- we have been, over and over, the recipients of your time and energy, your generosity and goodwill. No move is ever easy, but we have encountered so much warmth here in this cold place, we are humbled by it. Thank you all.

We have unpacked most of our boxes. We've swept out the front entrance. And we have begun to find the space that is our new home. So it is time to begin a transition from the role of guest to that of host. It was our intention before we came here to try, if we could, to make a space that could serve not only as our home, but as a home for the practice as well.

I have decided, for now, to call this space... *UTO-AN*, which literally means "Raven Rabbit Hermitage." This word *uto* has a place in Chinese folklore as a representation of the sun (which is connected to the raven) and the moon (which is linked to the rabbit). This seems appropriate to me. The raven has such a central place among Native Alaskan symbols and stories; it seems more than just a nice touch that even here, the story of Raven is tied directly to the sun. For me, the rabbit/moon connection is also a way to remember Japan, where kids are taught that we see not a "man in the moon" but that the shapes on the face of the moon are actually a huge rabbit making *mochi* (ground rice). So on the level of folklore, this name seems to embrace both Alaska and Japan.

On a more obvious level, Alaska is a place where we sometimes have extreme relationships to both night and day. We are now emerging from a period in which sun was host, and moon was guest; very soon, sun will be guest to moon's host. Yesterday I could see the moon in the sky—in the perfect, clear, blue sky -- *all day*, even as I could see the sun; we are now in that wonderful time of not knowing who is host and who is guest. At *UTO-AN*, I suspect we will always be exploring all of these variations. I hope so, anyway.

Currently, there is sitting at *UTO-AN* from 6:30-7:10 (followed by the morning ceremony) Wednesday through Saturday, and newcomers' sitting from 7 to 8 pm on Tuesday evenings. It is my intention to organize a study group soon as well, perhaps for Wednesday nights. But at other times, if you would like to talk about the practice or peruse the bookshelves or just drink a cup of tea, you are welcome here. I am not always at home, but I am home more than I am not. If you are not sure, call anytime at 278-0878. We look forward to seeing you.



The altar at UTO-AN

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## Buddhist Film Series

AZC celebrates fall with the return of the Buddhist Film Series after its summer hiatus. Our first movies of the season will be the third film in John Bush's *Yatra Trilogy*, *Prajna Earth*, on October 17th, and *Milarepa*, the story of Tibet's greatest yogi and poet, on November 3rd. Movies are shown at 7:00 pm at the

Anchorage Museum of History & Art at 121 West 7th Avenue. The cost is \$8. For more information, please contact Janine at 223-2344. The Buddhist Marketplace offers dharma-inspired gifts such as greeting cards and t-shirts, and we anticipate having a new wealth of beautiful items from Asia.

# *The Dance of Dana: Learning Generosity, The Gift That Keeps On Giving!*

from Janine Amon

The Buddha said that a genuine spiritual practice is not possible without a generous heart. In every Buddhist tradition, *dana* (generosity) is the first *paramita*, or quality of awakened mind.

Generosity is about letting go, and reverses the ego's tendency to cling to things, to attach to ideas, and to try to control people or situations around us. You may recognize a moment of true generosity by the immediate joy that springs from giving, and the lightness of heart that is created.

Fear can prevent the flow of generosity; Will I have enough? Will I run out of money, or by giving too much, will it create problems later? But allowing ourselves to feel the joy of giving is a great antidote to fear.

Years ago I had a business that had many ups and downs. Times were uncertain, expenses were high, and the competition was successful. As my company grew, I anticipated payday with an anxious knot in my stomach; Was I *really* responsible for supporting these people? Would I continue to have enough in my bank account to cover payroll? I began an experiment. Instead of allowing myself to be gripped with anxiety as I quickly scribbled my signature on paychecks, I quietly pictured each person who would receive that check. I thought of them feeding their family a delicious meal, buying dog food for their pet, or using their salary to take an anticipated vacation. Gradually it turned a fearful chore into a delightful diversion. Eventually, the sense of generosity turned into gratitude -- that I had the opportunity and means to give. It became clear to me that giving awakens the concept of gratitude in our minds and hearts. This lesson is reflected in the beautiful words of Henri Nouwen, who wrote, "Every time I take a step in the direction of generosity, I know that I am moving from fear to love".

I've had the opportunity to revisit this lesson again and again. After my divorce, I moved out of a comfortable home to live in a small apartment with my little daughter, and I left a satisfying job to care for my terminally ill Mom. As months passed and my savings evaporated, I moved from a world of comfort and security to a strange new world living on the edge -- financially, emotionally, and physically. At this time, a friend asked me to give a donation to a fundraising event. My chest contracted. "But I have nothing to

give" I thought. Still I smiled a shaky smile, and wrote a small check. It felt good, if uncomfortable, so I made up my mind to say, "yes" to every request for a year. During that year I discovered that the most satisfying time to give is when you're convinced you have the least. Dhammapada XVII:224: *These three ways lead to the deathless realm: Living in the truth, not yielding to anger, and giving, even if you only have a little to give. One only has to briefly visit a very poor village in Mexico or Southeast Asia or India to see that there are large numbers of people in the world who embrace this teaching daily.*

The Buddha said that when we give someone food, we are giving them the gift of life. To me, one of the great joys of motherhood was feeding my child. When I took the time to mindfully shop, prepare a meal, and share it with my daughter, it was often the best part of the day. But on extremely busy days, or when groceries were low, I'd make "stone soup," a creative meal made from ingredients on hand. I remember her saying as a little girl, "Mommy, I can feel the love mixed up in the food." When she became a teenager, making meals for her became a great way to train in *dana* without expectations! As the Buddhist teacher Sharon Salzberg said, "*The single moment of offering someone food represents a tremendous portion of the spiritual path.*"

Now my daughter has moved away to college, but every month I share meals with clients, some of whom I don't really know. Ideally, this is a wonderful experience with laughter, conversation and good food; however, many nights I'd rather not dress up, go out, and spend another evening with strangers. But when I remember the Buddha's words, it becomes a way to experience otherwise mundane events as moments of joyful connection. Sharon Salzberg sums it up, "*Giving is an inward state, a generosity of the spirit that extends to ourselves as well as others.*"

When I am dining with friends or the right mix of clients, I sometimes offer this old prayer as a toast, "The time to be happy is now, the place to be happy is here, and the way to be happy is to make other people happy." For me, the link between generosity and happiness is irrefutable!

## Repentance and Vow from Koun

The morning ceremony has changed in significant ways, toward a more traditional form, and away, perhaps, from some elements which seemed to make more obvious sense. Repentance, the act of taking refuge, and vow, all of which used to be central to the morning service, are still absolutely central to this practice. Traditionally, the opportunity to confirm both repentance and vow is a ceremony called Ryaku Fusatsu, performed on the nights of the full moon and the new moon -- I hope to begin this tradition here, in some form, in the near future. But there is also a daily ceremony as well, called *Shitsunai Kankin*.

*Shitsunai* literally means "inside a room," but here indicates that this ceremony is done privately, in a personal way. In a monastery, we would perform this ceremony immediately after the morning service, but that should not be a limitation. Below, I have tried to outline a simplified version which we can do every day, even when we don't have time to go to the zendo or to sit for a long period (it should take about 2-3 minutes). If you have an altar in your home, it's good to do it there; if you don't, lighting a candle or some incense is a way to mark the seriousness of the ceremony's content; if you don't have a candle or incense, that's not a problem at all.

All ceremonies begin and end with three prostrations, but these are included in the chanting of the verses. We begin with the repentance verse:

All my past and harmful karma,  
Born from beginningless greed, hate, and delusion,  
Through body, speech, and mind,  
[as you prostrate] I now fully avow. (Repeat 3 times)

Next come the three refuges. These can be said while standing in gassho:

I take refuge in buddha.  
May all beings embody the great way,  
resolving to awaken.

I take refuge in dharma.  
May all beings deeply enter the teachings,  
wisdom like an ocean.

I take refuge in sangha.  
May all beings support harmony in the community,  
free from hindrance.

Here is a single, silent prostration -- just one, but it can't be hurried. For priests, this would be a series of prostrations in which we complete chanting (silently) the lineage from Keizan all the way to our own teachers in the present. If you have a formal relationship with a teacher, it is with this prostration that you re-connect with him/her. However, even if you don't have that formal relationship, this is an opportunity to hold in your mind those "informal" teachers -- those



whom you have only met, or seen, or read, or heard of, but who inspire in you those feelings of respect and gratitude and humility which are at the core of all true practice. It can be anyone, Soto lineage or not, Buddhist or Jewish, past or present. It can be one person or ten people. But for this one prostration, take a few seconds on the ground to find that inspiration and commitment which makes your voice true in the last part of this ceremony.

Beings are countless; I vow to free them all.  
Delusions are inexhaustible; I vow to put an end to them.

Reality is boundless; I vow to perceive it.  
[as you prostrate] The awakened way is unsurpassable; I vow to embody it. (Repeat 3 times)

I offer this merely as a suggestion of one way -- among infinite ways -- in which we can, moment to moment, make offerings of ourselves to the world. And that's all. If you have no incense, it's OK. If you have no space or if your legs hurt, you can just be still. If you have no privacy, you can do it silently, even at your desk. But everything in this ceremony is fundamentally important to our practice; none of the changes to the morning service are intended to negate that fact.

Please try it.

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## Recommended Books

For those who would like to study in more depth the content of the morning ceremony, here are some book recommendations:

*The Heart Sutra* by Red Pine. This is not just a new translation -- it reads at times like a mystery novel, as Red Pine details the history, cultural context, and linguistic complications surrounding this very central *sutra*. An important contribution to scholarly and popular understanding.

*Branching Streams Flow in the Darkness: Zen Talks on the Sandokai* (by Shunryu Suzuki-roshi). Needless to say, Suzuki-roshi's lectures on "Harmony of Difference and Equality" merit our attention. This is the only easily-available commentary on this *sutra* in English.

*Transmission of Light* - translation by Thomas Cleary. *Denkoroku* is Keizan's telling of the transmission of the dharma, starting with Shakyamuni and detailing how the robe and bowl were passed from master to disciple all the way to Keizan's own teacher -- in other words, all the names we chant during the ceremony. Many translations are now available; Thomas Cleary's

just seems more accessible than some. *Denkoroku* is a must-read for anyone who wishes to know more about lineage -- not just the Soto lineage, but the nature of lineage itself.

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## Gratitudes

Oh, how daily life is. - Jules LaForgue

The Sangha and Board wish to express their heart-core gratitude:

- ~ To those who supported our practice opening and closing the zendo Sunday through Tuesday during transition
- ~ To all those working in 'the apple kingdom' organizing, negotiating, packing, selling, and distributing this delicious attachment....YUM
- ~ To Robin, for her Excalibur graphic talent she shares with the community
- ~ To Koun and Tracy, who have energized the sangha with their much-anticipated arrival
- ~ To Karola, for sewing additional zafus ensuring that all find their seat
- ~ To Rob, for efforts both large and small as he releases his seat on the Board
- ~ To past Board members, for boundless effort both noticed and not
- ~ To current Board members, who while acting on behalf of the entire community, mindfully guide the path we more or less travel

- ~ To Carol, for providing the altar table, easing the effort in zendo 'set-up'
- ~ To Tozen, for all that he brought, all that he left behind, and the endearing moments in between
- ~ To Linda and Robin, who help us see that sweeping the floors is one and the same as sweeping the mind,
- ~ To Saicho, for her generous donation of books and *samu-e*.
- ~ To all who gave so generously of their time, energy, and resources assisting Tracy and Koun in making a house into a home and the "F Street" zendo
- ~ To Lynn Minton, for her steadfast support in finding ways and means to open space for sitting
- ~ To those seen unseen Buddhas offering support with website care, donations, sewing, sesshin orchestration, newcomer sessions, newsletter contributions, and all activities which shape our community...

Gassho and thank you.

- Submitted by the community

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## Calendar

**Bodhidharma Day.** In the Zen tradition, Bodhidharma is remembered on October 5th. Following sitting at *UTO-AN* that morning, we will have a special ceremony for Bodhidharma in place of the usual morning service.

**Buddha Day.** Though some purists still use a different date each year following a lunar calendar, the day of Shakyamuni's enlightenment is traditionally celebrated on December 8th (which is why it is usually the last day of *Rohatsu Sesshin*). There will be a special ceremony at *UTO-AN* that morning, and again on the following Sunday (December 10th).

**Sesshin.** December 28th to January 2nd at Meier Lake.

**Board Meetings.** The Fall Board meeting will be held on October 8, 2006 after the Sunday service at the house of Karola Moore, 1129 G Street, around 8:30 am. A breakfast brunch will be served between 8:30 and 9:30. The first 2007 meeting will be on January 14th; location to be announced.


**Nehan.** On February 8th, we will mark Shakyamuni Buddha's death with a small ceremony at *UTO-AN*.



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### *Samu-e*

Saicho has generously donated two pair of *samu-e* (Japanese work clothes) to the AZC; Koun also brought a few sets from Japan. Anyone who would like a pair for sitting, please contact Koun to see what sizes and colors are still available.

The Anchorage Zen Community is a 501(c)(3) non-profit community service organization. Donations are tax-deductible.

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AZC Web Site Master: Mark Standley, Rob Lang

Voice mail: 566-0143

E-mail address: zen@alaska.net

Web site: www.alaska.net/~zen/

## *Zen Buddhist Sitting*

The Anchorage Zen Community meets at the Inner Dance Yoga Studio, 2610 Spenard Road, around the corner from the Organic Oasis, and at *UTO-AN*, Koun and Tracy Franz's residence, at 1210 F Street. (At the Inner Dance, use the door on the west side of the building).

We meet from 6:30-7:30am on weekdays and Saturdays for zazen and a short service—Monday and Tuesday at Inner Dance, and Wednesday through Saturday at *UTO-AN*. On Sundays, we meet at Inner Dance from 7:00 to about 9:30am for zazen, service, and a public talk; after the talk, we often adjourn to Middle Way Cafe for coffee and discussion.

Instruction for newcomers is on Tuesday evenings at 7 pm at *UTO-AN*, 1210 F Street. For more information, call 566-0143.

*Everyone is welcome.*

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

Buz Blum

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