In these difficult and isolated times, when we can only meet virtually to practice zazen or to participate in group discussions, the dharma takes on even more significance. These essays by Seiju, which appeared earlier this year, are brought together here as a kind of primer to reflect upon and address the times we find ourselves in and to serve as a potent and tangible resource for us all.

The Essential Practice

These are challenging times, and our desire to gather together during adversity is thwarted by the nature of the virus around us. Without the contamination threat of the virus, I would expect the Zendo to be full of people working through the vast uncertainty of these times in the companionship of the sangha. As it is, each of us must find space in our personal situations where we can practice with others.

The opportunity that is available for some is to sit “together” via Zoom. This is a pale imitation of physically sitting together in the Zendo and it will require a special effort from us if it is to be effective.

Give some consideration to where you are going to do zazen. Take the time to set up an appealing sitting environment. This will be your Zendo for the foreseeable future. Clear, uncluttered, and quiet are preferred; and sitting outside, when the weather allows, is often preferable to indoors.

The physical presence of other members of the sangha is not available, but physical isolation does not break our connection with each other. It is our self-affirmation and discriminating mind which breaks our intrinsic connection and gives rise to our sense of loneliness and anxiety.

You have heard such teaching, but the vividness of the pandemic gives added urgency to our efforts to verify it for ourselves. Sitting in our personal Zendo, our connection with the AZC Zendo and each other can only be realized if our discriminating mind is utterly still. We must practice realizing hearing rather than listening. Listening is limited, colored by distinction, whereas hearing is transparent and boundless.

I call your attention to an important section from the *Awakening of Faith in the Mahayana*. It outlines the essence of sitting in a simple but powerful practice. I urge you to study this repeatedly over the months ahead.

Here is the section to study.

**Question:** How should he practice cessation and clear observation?

**Answer:** What is called “cessation” means to put a stop to all characteristics (*lakshana*) of the world of sense objects and of the mind, because it means to follow the *samatha* (tranquility) method of meditation. What is called “clear observation” means to perceive distinctly the characteristics of the causally conditioned phenomena (*samsara*), because it means to follow the *vipasyana* (discerning) method of meditation.

**Question:** How should he follow these?

**Answer:** He should step by step practice these two aspects and not separate one from the other, for only then will both be perfected.

Should there be a man who desires to practice “cessation,” he should stay in a quiet place and sit erect in an even temper. His attention should be focused neither on breathing nor on any form or color, nor on empty space, earth, water, fire, wind, nor even on what has been seen, heard, remembered, or conceived. All thoughts, as soon as they are conjured up, are to be discarded, and even
the thought of discarding them is to be put away, for all things are essentially in the state of transcending thoughts, and are not to be created from moment to moment nor to be extinguished from moment to moment; thus one is to conform to the essential nature of Reality (dharma) through this practice of cessation.

And it is not that he should first meditate on the objects of the senses in the external world and then negate them with his mind, the mind that has meditated on them. If the mind wanders away, it should be brought back and fixed in “correct thought.” It should be understood that this “correct thought” is the thought that whatever is, is mind only and that there is no external world of objects as conceived; even this mind is devoid of any marks of its own which would indicate its substantiality and therefore is not substantially conceivable as such at any moment.

Even if he arises from his sitting position and engages in other activities, such as going, coming, advancing, or standing still, he should at all times be mindful of the application of expedient means of perfecting “cessation,” conform to the immobile principle of the essential nature of Reality, and observe and examine the resulting experiences. When this discipline is well-mastered after a long period of practice, the ideations of his mind will be arrested. Because of this, his power of executing “cessation” will gradually be intensified and become highly effective, so that he will conform himself to, and be able to be absorbed into, the “concentration (samadhi) of Suchness.”

The selections are from The Awakening of Faith in the Mahayana, translated by Yoshito S. Hakeda, © 1967 Columbia University Press

What is Mind

Pei Ziu asked, “What is buddha?”

The master replied, “The mind is buddha. No-mind is the Way.”

This mind is the Buddha; there is neither any separate Buddha nor any separate mind.

No-mind refers to the absence of all [states of] mind. The essence of suchness is unmoving like wood or stone within and unhindered like space without. It is without subject and object, without location, without characteristic, and without gain or loss.

This mind is bright and pure and like unto space, without a single bit of characteristic. To rouse the mind and activate thoughts is to go against the essence of the Dharma and to be attached to characteristics.

If you are not able to believe resolutely that this [mind] is the Buddha but attempt spiritual training while attached to characteristics, your quest for spiritual efficacy will be entirely based on false thoughts and contrary to the enlightenment [of Buddhahood].

You cannot seek the mind with the mind, you cannot seek the Buddha with the Buddha, and you cannot seek the Dharma with the Dharma.

Therefore, trainees should achieve no-mind right now. Simply conform with [the mind] in silence—if you try to use the mind you will miss it.

Essentials of the Transmission of Mind by J. McRae

These quotations are by Huangbo. Given the current upheaval our society is going through, it is all the more important that we meet the arising concerns with openness and clarity. I thought it might be helpful to look a little more closely at Huangbo’s instruction.

We are used to seeing our world through the lens of our discriminative mind. We analyze, discern, catalogue, and classify in an effort to understand. Through skillful discernment we can be a well-regarded, successful member of society. However, discriminating mind inherently divides experience. We identify with subjective mind and objectify our surroundings. This is samsara, the world of birth and death, living and dying – suffering.

But Huangbo denies any ultimate validity in dividing experience through discriminative mind. True insight is immediate realization. It is mind before thinking and discriminating. There is nothing to seek; it has nothing to do with distinctions or conceptual imaginings.

You cannot seek the mind with the mind, you cannot seek the Buddha with the Buddha, and you cannot seek the Dharma with the Dharma.
We move through society relying on our discriminative mind. For most of us, we use our discriminative mind to “make sense” of our world. Mahayana faith is the central point of The Awakening of Faith in the Mahayana. This is a deep trust in our primordial awareness – before thinking. This is non-dual Mind which is the basis of everything. There are a variety of names for this foundation – Dharmakaya, unborn mind, original face among others. “Faith” is trust in a fundamental unity and completeness beyond distinction. Without such faith we will subtly hesitate, doubt and short-circuit the spontaneous realization of experience that is essential. Only through consistent and committed trusting our true non-dual nature, will we stop dividing our world and recognize the underlying unity that proceeds discrimination.

If you are not able to believe resolutely that this [mind] is the Buddha but attempt spiritual training while attached to characteristics, your quest for spiritual efficacy will be entirely based on false thoughts...

This has never been particularly easy, and the atmosphere of confrontation and conflict permeating our society only sharpens our need for peace and clarity. Huangbo is saying how we can realize our inherent peace. We need to recognize that it is only when we begin from peace that we can nurture peace in our world.

All of this may seem rather distant from the conflicting social pressures which intersect and contribute to our current environment. Yet, if we are to effect meaningful change, we must find a way to cut through all our history and conditioning. We have to be able to put everything down, let everything go. Our attachment to personal self must stop; it both binds and blinds us to what is truly at hand. We must die and then resurrect. It is only then that we can see, hear, and feel our living world free from personal history and conditioning.

Every moment is a new moment. It arises without thinking or emotion. Our practice is to manifest the arising moment which is prior to discriminative mind. If we have a deep faith in our one true nature, then there is no doubt, confusion, or hesitancy. We completely embrace the arising moment as our self – all is Mind. Huangbo dispels anything we might imagine and he directlys us to focus on our immediate, undivided experience.

Simply conform with [the mind] in silence—if you try to use the mind you will miss it.

Nothing is outside, nothing separate. The faith in Buddha nature is not a belief in a supernatural deity or otherworld nirvana. Rather, it a trust in a universal true nature which permeates through and gives rise to everything. Buddha nature cannot be directly perceived; but it manifests the arising moment which we can realize as our true self.

Without faith there will be doubt and hesitancy. We have to have the courage to let go of discriminative mind and realize immediacy. This is realized through dedicated, continuous practice. It is because we lack such deep faith that we languish within the snare of self-consciousness.

This is a critical time for our society. In the days ahead there will be many opportunities for conversations and political events that want our participation. If we are going to genuinely contribute to the conversation, rather than merely sharing our opinion, we have to hear and see, not listen and look. If we dissolve our internal barriers and assumptions, then we can move towards healing our wounds rather than affirming our divisions.

While society seems to demand we act immediately, repeatedly what arises is too often a reaction rather than a response. We need to recognize that we are not seeing things clearly whenever we stand within our personal perspective.

If we want to realize a genuine change in society then we must change. It is only when we behave differently that society will behave differently. Huangbo is very explicit in his instruction. There is no place for half-hearted effort with Huangbo’s Zen. We will never come to true peace as long as we are attached to our desires and aversions.

If we want to effect a change within ourselves and within society then simply, but completely, disappear into breathing.
Mind Within Mind

This fundamentally pure mind is always perfectly bright and uniformly radiant. People of the world are not enlightened and only recognize their perceptive faculties as mind. Since their [understanding] is obscured by their perceptive faculties, they therefore do not witness the pure and bright fundamental essence. If one can only right now achieve no-mind, the fundamental essence will appear of itself.

They should simply recognize the fundamental mind within their perceptive faculties. Although the fundamental mind does not belong to those perceptive faculties, neither is it separate from the perceptive faculties. Just do not generate conceptual interpretations on the basis of those perceptive faculties, do not activate thoughts on the basis of those perceptive faculties, do not look for the mind apart from the perceptive faculties, and do not reject the perceptive faculties in order to grasp the dharmas. Neither identical nor separate, neither abiding nor attached, it is universally autonomous, and there is nowhere that is not the place of enlightenment (bodhimanda).

People of the world hear it said that the Buddhas all transmit the Dharma of mind, and they take it that there is a Dharma apart from the mind that can be realized and grasped. They search for the Dharma with the mind, not understanding that the mind is the Dharma and the Dharma is the mind. You cannot search for the mind with the mind—you will pass through a thousand and ten thousand eons trying and never get it. [Such useless efforts] are not equal to right now achieving no-mind—this is the fundamental Dharma.

*Essentials of the Transmission of Mind* by Huangbo, translated by J. McRae

The pandemic is wearing on every aspect of our society, and the relentless stress is draining away our energy. Taking refuge in the sangha is reduced to Zoom sessions. This is better than solitude, but a pale imitation of the engagement available in person-to-person interaction. Maintaining a daily zazen schedule is a solid basis, but the pandemic environment brings countless challenges as we move through our day.

Almost certainly, we find ourselves caught in the circumstances and consequences washing over us. There is no clarity if we are continuously reacting to the current crisis. Our energy slowly drains away when we are buffeted by circumstances. Simply put, we have to step back and reset our practice. We need to return to the basics, and the Buddha’s instructions are as vital today as they were thousands of years ago. There are many teachings that can be helpful here, but certainly the *Anapanasati Sutta* (Mindfulness of Breathing) is a historically valued resource. There are many translations and commentaries available on the Internet and there is much for us to learn from studying the entire sutta. But I want to call your attention to the core:

*Breathing in long, he discerns, ‘I am breathing in long’; or breathing out long, he discerns, ‘I am breathing out long.’ Or breathing in short, he discerns, ‘I am breathing in short’; or breathing out short, he discerns, ‘I am breathing out short.’ He trains himself, ‘I will breathe in sensitive to the entire body.’ He trains himself, ‘I will breathe out sensitive to the entire body.’ He trains himself, ‘I will breathe in calming bodily fabrication.’ He trains himself, ‘I will breathe out calming bodily fabrication.’*

translated by Thanissaro Bhikkhu, 2006

To say it slightly differently, “Breathing in long, I am aware; breathing out long, I am aware. Breathing in short, I am aware; breathing out short, I am aware.” We are aware, awake in realizing our breathing.

It is essential is that we bring energy to being aware, awake to what we are experiencing each moment. We need to wake up to our circumstances and experience, otherwise we are buffeted by circumstances and we suffer. There are many difficult situations we embrace and move through clearly, cleanly (a mother rising repeatedly during the night to care for her newborn child). And there are other situations where our self-centeredness is continually asserting itself with criticism and complaints. Situations can be difficult or easy, but we suffer only whenever we are acting out of our reactive mind.

Breathing awareness requires our ongoing participation. We must work to repeatedly realize what is arising. There is no “set it and forget it” switch for awareness. Either we are aware of this arising moment, as it arises; or we are “caught.” When we are caught within our attachments or otherwise distracted from meeting the arising moment, then our experience is colored by the karmic interactions of reactive mind.
In one sense, the practice is training us to be fully present and awake in the midst of whatever arises. When we are aware in our breathing there is always a new arising moment; there is no time to discriminate. Everything is clear; there is no need for dialogue or qualification. The quality of awareness is commonly associated with openness and spaciousness. With wakefulness comes seeing, if we don’t awaken, then everything is a dream.

This is the hard work that only we can do. Whenever I get caught in my anger, or anxiety, or disillusion, etc., it means that I haven’t awoken to this moment’s experience. We cannot be clear and aware if we are servants to our attachments and aversions. We can directly cut through this, and until we do we will continue to suffer.

Our effort to awaken, whether shallow or deep, is fulfilled in our realization of this moment. However, time never stops, the moment disappears, and a new moment arises requiring a new realization. This is the challenge of practicing Buddhism and awakening in our lives – each new moment is a new realization.

There are many different Buddhist traditions, and each will have its ways discussing the essential practice. We don’t need to explore the various traditions we only need to dig in and deeply practice any one tradition. Over the past few months I have quoted from several sources hoping that one of them will inspire you to go deeper in your practice. One of the key points in all the variations is settling the mind. The mind cannot settle if it is responding/reacting to the various stimuli that arise.

In the section above, Huangbo puts his finger on a critical issue in our practice: we believe our mind is defined/bound by what we perceive and discern. This is the realm of subject-object discrimination. Discriminative mind is limited consciousness, but not the basis of consciousness. The non-dual aspect of Mind cannot be found by the duality of discerning mind.

Being awake to our experience is free from thought and emotion. It does not mean thinking and emotions do not arise, of course they arise.

However, clear awareness of arising thinking is not caught in the content of thinking. Clear awareness of arising emotion is not caught in arising emotion. Clear awareness of arising circumstance is not caught in circumstances. If we are caught by circumstance, then we have divided our world and peace is a dream.

Once we investigate this thoroughly, then we can appreciate Huangbo’s instruction at the beginning of this section. Mind embraces mind, but mind cannot comprehend or encapsulate Mind. Return to the beginning and manifest the awareness that is awake but detached from its content. Bring the clarity of this effort to the moment at hand. This is where our homework is found.

....................

Spacious Mind

The realm of space that spreads out in all the ten directions is identical to the essence of the one mind. Since the mind is originally undifferentiated, dharmas also are undifferentiated. It is only because your views and understanding are not the same that distinctions appear.

Huangbo, A Bird in Flight Leaves No Trace

The pandemic is taking its toll on the mental health as well as the physical health of our society. We are having difficulty sustaining any inner sense of clarity and compassion. Our attaching mind, filled with fear and anxieties, feels battered and beaten.

At one of our recent Thursday evening discussions, we read selection 27 from Swampland Flowers by Ta Hui. Swampland Flowers is a collection of letters by an eminent Ch’an (Zen) teacher in China. This selection was a letter responding to a lay student who had written about his dying child. Losing one of our children to any illness is an extremely challenging set of circumstances.

Ta Hui’s response appears callous. Rather than speaking to the parent’s suffering Ta Hui focuses on investigating the origin of the suffering. Ta Hui encourages his student while in the midst of his affliction to investigate where the affliction arises from. If he can’t do that, then he is to investigate where does the one afflicted (our “self”) come from. This is a crucial question we must resolve to find peace: what is our origin? We often begin practicing Buddhism because of deep pain and suffering. However, when we find ourselves caught by our attaching mind, we too often “fall apart” and lapse into reactive mind. Yet, it is just this circumstance, when we are caught on ourselves, that we can most
effectively eliminate our distress. The vital point is to repeatedly meet the arising non-dual moment and see how we divide our world. This is not a simple, one-time decision. Our afflictions will cut through our resolve. This is not a problem, as long as we immediately release the attaching mind. It is here, in the midst of our suffering, that we must relax, release, open to the immediacy of the arising moment which is free from subjective reaction.

Ta Hui acknowledges the feelings and thinking that naturally arise when a parent loses a child; he does not dismiss or diminish this activity. However, the essential point is to always investigate the origin of experience. Too often circumstances and emotion are overwhelming, and once we are caught, we compound our difficulties and amplify our concerns.

As Ta Hui says, “Right when you’re afflicted, it’s not at all something alien, and you shouldn’t think of it as alien.” Buddhism teaches there is no “outside” and there is no “other.” Everything we experience is our content; everything is a manifestation of OUR one true nature. There is no distinction or division in our one true nature. This is not something to believe, this is to be verified through our determined investigation. As long as we do not have faith on our true nature we will continue to subtly doubt and therefore hesitate. Because we doubt, we suffer.

It seems counter-intuitive to open and relax in the midst of suffering. The natural response to pain or discomfort is to contract, withdraw. The underlying situation cannot be recognized as long as we live controlled by our personal likes and dislikes.

This may seem too difficult in the heightened challenges brought on by the pandemic. But it underscores the importance of daily zazen practice.

Whatever time we allocate for daily sitting, even if only 20 minutes a day, we must insure that we practice without distraction or interruption.

Huangbo’s comment at the beginning of this text is a key to releasing us from our contracting mind. The vastness of space is identical with the essence of our nature. As soon as we recognize we have contracted, we must deliberately move to release this contraction through mindful, extended exhaling. Make the focus of awareness the physical sensations arising as the body relaxes into exhaling.

Our distinctions, fears, and anxieties are not real. Prove it to yourself by practicing complete breathing.

Embrace everything as we inhale; release everything as we exhale. This physical practice must be a whole-hearted effort. As you exhale, let everything disappear into physical sensing. This is a dynamic awareness, always newly arising as the body naturally, completely exhales. Release everything into itself, let it go; and return to physically sensing your breathing.

As we relax and release, our awareness naturally expands. When we are centered in our breathing, we notice that there are no distinctions in our breathing. So, why do we make distinctions as we move through our world?

It is akin to walking around all day with a reactive mind repeatedly contracting rather than relating. Exhale completely and open, expand into the vastness of space and silence. A compassionate mind, a peaceful mind, is always a relaxed mind. Practice relaxing into your natural spaciousness.

Haiku
Frederick Trost

Pull back the chair
Sit down
Pick up the cup

Exploring the Slow Landscape of Forest Bathing
David D’Agostino

The narrow trail we have ventured off on is fecund with blossoms and thorns. For miles, we can see the knobby outgrowths of cholla gently framed by low lupine, lambert’s locoweed, and other high desert flowers. But this path is not as quiet as we hoped. Joggers are counting their steps with Fitbits and bicyclists are racing at top speeds.

Our intent is different. We hope to surrender to slowness. I guide the group off-trail up a slight hill and come upon a grove of ponderosa pine. In its secrecy and wildness, this grove gives us a sense of possibilities out of the ordinary. We have so long subsisted on screens and square rooms that this simple act of discovery stimulates subtle, undefinable rejoicing.
Abandoning our need to achieve hiking goals and keep up with the fittest, we are willing to stagger after fresh perception, to cross boundaries where we demand nothing from nature. We simply sit still and let the pines and the cholla and the entire ever-arising ecosystem connect to us—inviting us into its fold. Nature is no longer an object to conquer, a place to prove ourselves.

Once settled in a circle, I invite each member of our group to roam unhurriedly and find a tree that ‘speaks’ to them. This invitation practice has been refined in Japan for many decades and is referred to as Shinrin (forest) Roku (bathing). The chosen ‘shotai’ (one of the hundreds of invitations) invites us to put our skin against the skin of a tree or against the skin of a large standing rock and to stay with that touch for 15 minutes. For some participants, this simple act is difficult as they have never in their lives dwelled in a touching covenant with a tree or a stone.

It is a revealing moment. Removed from the commotion of civilization, we find how tender our skin is, how shaky our step when venturing off-trail, how faint our breath, how fragile our poise in the unruliness of nature.

As we return to our circle, I facilitate a sharing of the experience—what is called ‘ki ga tsuita’ or ‘I noticed that’. Some noticing from this group: “I noticed that the texture of tree bark is a mosaic of design; I noticed how sturdy and friendly the tree is; I noticed how my skin was one with the skin of the tree”.

After many months, one participant wrote me, “David, I still remember touching that tree”.

As we slowly walk back to the trail, I ask that we remain silent and open up the five senses. Far above us a hawk circles the area with a hungry pose, furnishing us, quite inadvertently, with its graceful beauty.

I am reminded of Soen Nakagawa Roshi’s haiku:

All beings are flowers,
Blooming
In a blooming universe

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**Park Astrology**

George Peknik

At 2 AM on Tuesday, July 28, 2020, one day before my wife Sabina’s 74th birthday and three days before she passed, I woke up and quickly wrote this poem reflecting my thoughts about the confluent things that were happening—and now looking back—Soon to happen this monsoon season in Albuquerque, New Mexico. It’s set in my place in the park where I meditate every morning along peaceful waters that now carry Sabina’s ashes.

That cottontail in the park that my dog Ruby and I tend is gone
Maybe she didn’t like Ruby’s bark or the carrots we provided
Tending that rabbit was ritual for us along that arroyo
Maybe she symbolized home, peace, and love

Plus in that park the Datura wasn’t there no more
The monsoons always bring out those big floral stars
Sometimes in June and always in July they tip their hats
We loved her there in her crib by the Bear Trib Arroyo

The park is not the same this season for many a reason
Much is waning despite the waxing gibbous moon
Cottontail doe, Datura stramonium, Sabina all waning
Like a constellation setting along the western horizon.

Monsoon is a season of romance—the mind turns ecstatic
The most important planet is Shani whom we consider
For day to day life activities, it effects one’s Pending Karma
We need to tend the conditions of Moon, Saturn, the 5th house!

But then again, just two days after my dear wife passed,
My special park friends showed signs of life again
The stars were out, the peaceful waters returned with her ashes
But the bunny indeed was gone, gone, but Sabina stays alongside.
On Being
Rochelle Arellano

The first lessons will be in silence. Learn them well. Here, there is no need for anything which competes with the light breaching the eastern sky, the wind across your brow, the ruminations of water over rocks, the steadying limbs of redwood trunks, or the lowing of the sea. Learn to trust in the firm crunch of shell and limestone, the give and take of a sandy beach, or the soft, forgiving clay, beneath bare feet. Take each elbow of a turn as if it were a lover or a sweet friend. Of all the lessons learned on this Way, learn the deepest one; there is no end.

March 2013

Albuquerque Zen Center Library

Allow me to introduce myself, I’m John (John A Craig Jr). I’m a retired laboratory manager from UNM. In June of 2019 I became Virginia Seiser’s library assistant. At the end of September of the same year Virginia retired as the head librarian and I assumed that role. On January 27th of 2020 I was elected to the Albuquerque Zen Center’s Board of Directors.

COVID-19 has greatly reduced the opportunities we have had this year to work on the library. However with the diligent help of sangha member Ben Porter, we have been slowly working through the backlog of a large donation to the library. We recently received another modest donation, so the work continues.

We have just added a new bookshelf to the library annex, the small room adjacent to the meeting room where the reference section is and the library proper begins. Almost complete is the process of pushing the new space out to the entire library. I think it gives the collection a refreshing look. I look forward to the day when everyone can come by and browse again.

Beginning with the first e-newsletter of 2021, I will feature a volume from the library in each monthly update.

Don’t Get Caught

This book featuring thirty dharma talks by Seiju, is still available at AZC or via the website for $20.00. The book is an excellent gift for anyone interested in the fundamentals of sitting practice, finding peace in one’s life and really being in the present moment.

Kai Han

Kai Han is the newsletter of the Albuquerque Zen Center. Striking the han signals dawn, dusk, and evening in zen centers and monasteries. If you are interested in contributing essays, book reviews, poetry, drawings or photographs please contact Michele at mmpen1891@gmail.com.
News from the AZC Board of Directors

Just a year ago AZC celebrated its 30th anniversary. 2020 has indeed been an unexpected and challenging year. We had to close the Center in March due to Covid but began offering zazen via Zoom shortly thereafter. Though we would all prefer to be in the Zendo, the virtual platform has provided out-of-town members the opportunity to reconnect with the center and to participate in zazen. The Thursday evening book discussion and a Wednesday morning conversation also takes place via Zoom. Many of these practices will continue when we are finally able to reopen the center and the library to our sangha. The website offers talks and podcasts and is the best place to keep up on current changes and updates at AZC. In the meantime, we look forward to seeing you in our virtual space.

The AZC Board also extends deep gratitude to everyone who has continued to support the Center this year through financial and in-kind work. This has been especially critical since our closure in early spring. Thank you to all who have come over to do samu to keep the grounds looking good, to rake leaves, pull weeds, water plants and to visit Ruby.

Many, many thanks from Michele, David, John, Brad, Michael, Daishin and Jundo.

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Membership levels begin at $30.00 a month and no one will be excluded based on income or inability to pay. It is always possible to make alternative arrangements to include service and work at the Zen Center or other contributions. Please see the website for further information.

officeazc@gmail.com / www.azc.org

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Weekly Practice Schedule via Zoom
Monday-Saturday morning zazen
6:30 am

Monday- Thursday evening zazen
6:00 pm

Thursday Discussion Group
6:30 pm

Wednesday informal sangha conversation 7:30 am

Friday evening & Sunday, closed

Zoom ID #s and passwords are available on the website azc.org.

Beginner’s Instruction is on hiatus until further notice.