

Zen Center of Denver – Detailed Teishos on CD List

- D16 The Precepts
10/15/89
- Jukai
 - 1) What is Jukai
 - 2) Becoming a Buddhist
 - 3) The Sixteen Bodhisatva Precepts
 - Investigation of:
 - 1) The Three Refuges
 - 2) The Three General Resolution
 - 3) The nature of The 10 Cardinal Precepts - Approach to The Ten Cardinal Precepts in general (did not begin to work on each Precept individually in this teisho).
- D17 The Ten Cardinal Precepts
10/22/89
- Review of the meaning of Jukai, The Three Refuges and the Three General Resolutions.
 - The First Cardinal Precept (Not Killing)
 - The Second Cardinal Precept (Not Stealing)
 - Short talk at end on the tremendous opportunity at the Center for spiritual practice and self-transformation.
- D18 The Six Realms (Samsara)
10/29/89
- A fairly detailed investigation of each realm from a psychological point of view. (i.e.,. The way ego occupies itself and maintains its identity.)
 - How to free oneself from Samsara through careful self-inquiry and self-understanding resulting in non-attachment to the ego-self.
- D19 The Ten Cardinal Precepts
11/12/89
- Third Precept - Not Musing Sex
 - Fourth Precept - Not Lying
- D20 The Ten Cardinal Precepts
11/19/89
- Clarification of homosexuality & 3rd Precept.
 - Fifth Precept - Not To Give Or Take Drugs.
 - Sixth Precept - Not Speaking of the Faults of Others.
- D25 M45 Who Is He
1989 Dec *Sesshin* Day 4
- Teisho on Faith in our True Nature (the incomparably great light we were originally born with) and faith in our ability to accomplish this great matter of awakening.
 - The necessity for an inspired effort which transcends all reason but is rather informed by the heart.

Zen Center of Denver – Detailed Teishos on CD List

- D38 The Bodhisattva Ideal/The Bodhisattva Path(Paramitas)Part II
5/13/90
- Fairly comprehensive review of the Bodhisattva Ideal.
 - General description of the Path of the Bodhisattva (The Six Paramitas).
 - In depth investigation of the First Paramita - Dana Paramita (Perfection of Giving)including a detailed description of the role of devotional practice including making offerings, bowing and prostrations.
- D39 The Bodhisattva Ideal/The Bodhisattva Path (Paramitas) Part III
5/27/90
- Sila Paramita (Morality) - a general investigation of Sila as it is taken up in detail in the study of the Precepts.
 - Ksanti Paramita (Patience) - in depth investigation of the Perfection of Patience.
 - Virya Paramita (Vigor or Energy) - in depth investigation of the Perfection of Vigor.
- D47 The Bodhisattva Ideal/The Bodhisattva Path(Paramitas)Part IV
5/27/90
- Investigation of Dhyana Paramita (Meditation)
 - Investigation of Prajna Paramita (Wisdom) through detailed commentary on the Prajna Paramita Hridaya (Heart Of Perfect Wisdom Sutra which we chant often.)
- D57 The Ten Cardinal Precepts
11/11/90
- The Seventh Precept, Not to praise one's self and downgrade others but to overcome one's own shortcomings.
 - Not to withhold spiritual or material aid but to give them freely where needed.
- D58 The Ten Cardinal Precepts
11/18/90
- Not to indulge in anger to exercise control.
 - Not to revile the Three Treasures, Buddha, Dharma and Sangha, but to cherish and uphold them.
- D149 Master Hakuin's Song of Zazen Part II
1993 Oct *Sesshin* Day 2
All beings are Buddha
- D153 Master Hakuin's Song of Zazen Part VI
1993 Oct *Sesshin* Day 6
Zen is the practice/realization of zazen
- D156 Master Hakuin's Song of Zazen Part I
1993 Dec *Sesshin* Day 1
What is Zazen?
- Introduction to the Zazen Wasan
 - Without zazen there is no Zen
- D158 Master Hakuin's Song of Zazen Part III
1993 Dec *Sesshin* Day 3
Zazen is the gateway to freedom

Zen Center of Denver – Detailed Teishos on CD List

- D159 Master Hakuin's Song of Zazen Part IV
1993 Dec *Sesshin* Day 4
True self is no self
- D160 Master Hakuin's Song of Zazen Part V
1993 Dec *Sesshin* Day 5
Confirm the self-nature and enter paradise
- D170 The Eightfold Noble Path, Part I
5/15/94
The Eightfold Path is the Religious Path of Zen Buddhism
- Four Noble Truths
 - Without the acknowledgment of existence as suffering, the understanding of the cause of suffering and the truth that there is liberation from suffering, there is no religious path of Zen.
- D171 Eightfold Path, Part II
6/12/94
The Eightfold Path is the Practice of Wisdom, Meditation, and Morality
- Review of the Four Noble Truths
 - Practice of Zen (Eightfold Path) is the promoting and perfecting of the three essentials of Buddhism: Prajna, Samadhi, and Sila.
 - The various practices at the DZC develop Prajna, Samadhi, and Sila and bring about the accomplishment of character.
- D177 Eightfold Path, Part III
10/2/94
- Right understanding
 - Right thought
- D192 Eightfold Noble Path IV
12/18/94
Right Speech, Right Mindfulness, and Right Livelihood
- Right Speech, Right Conduct and Right Livelihood--the practice of compassion is the way we take the insights of our practice of zazen and realization off the mat and into our daily lives.
- D194 Eightfold Noble Path V
4/2/95
Right Effort, Right Mindfulness, Right Meditation
- All of these deal primarily with meditation.
 - Meditation is the heart and soul of our practice.
 - What will make a difference is not more people sitting but people sitting more.

Zen Center of Denver – Detailed Teishos on CD List

D267 Faith in Mind, Part 1 - Introduction
1997 April Sesshin Day 3

- Background material on the verse, Affirming Faith in Mind, including Case 30 in Denkoroku on Seng Ts'an
- Nature of initial Koan study.
- Introduction to content of the poem, which deals with believing in and realizing the Mind by stopping discrimination.

D268 Faith in Mind, Part 2, Stanza 1
1997 April Sesshin Day 4

- The heart and substance of Seng Ts'an's verse is stated in the first stanza. The way is completely open and unobstructed. We obstruct it with our discriminating thoughts. Just stop discriminating then and the Truth appears.

D269 Faith in Mind, Part 3, Stanza 2, 3 & 4
1997 April Sesshin Day 5

- The mind is fundamentally still, vast and peaceful. But when we get caught up in discrimination (thought activity) our pure mind of imperturbability is disturbed. When we stop the discrimination and attachment our pure mind of eternal serenity immediately appears.
- The Way, the Tao, the Order of the Universe is perfect. Don't interfere with it simply allow it. That is practice without any opposition. Let yourself, others, and the situation be and just do the practice and you will see that everything is fundamentally perfect.
- Striving after things (both existence and emptiness) get us entangled and makes us miserable. So don't pursue the outer world (existence) nor attach to the world of silent emptiness. Chase after nothing. Just sit here doing nothing at all, making nothing and you will naturally realize that yourself and everything is perfect just as it is.

D270 Faith in Mind, Part 4 - Stanzas 5 & 6
1997 April Sesshin Day 6

- To become silent through and through, we must learn to practice without fighting with thoughts, without opposing anything and without reflecting on how we are doing.
- We are constantly at one with everything. But as long as we discriminate between self and not-self, we can never know this unity.
- If we identify with the phenomenal world, then we miss the true unchanging, unborn, undying perfect nature of things. On the other hand, if we attach to emptiness, we deny the fact of things and thus miss it again.

Zen Center of Denver – Detailed Teishos on CD List

D277 Faith in Mind, Part 5, Stanzas 7, 8 & 9
1997 June Sesshin Day 3

- Review of the essential teachings of the verse.
- Review of the meaning of Faith in this work.
- Cut off all thoughts and words (discrimination) & one's original mind of imperturbability immediately appears.
- To think about enlightenment is the greatest obstruction to practice and realization.
- Do not pursue appearances but rather return to the primal source by settling into the practice and letting everything become silent. Finally the practice, yourself and everything else disappears and there is just the One, your true nature - the root or source.
- You are the Truth, the Way, Buddha. Do not search for truth just cut off the mind road and the truth naturally appears.
- "Do not practice to reach Buddhahood, just put forth your best effort."

D278 Faith in Mind Part 6, Stanzas 10 & 11
1997 June Sesshin Day 4

- The most fundamental teaching of Buddhism is Oneness. We practice and the mind becomes very clear, there are no thoughts, the practice disappears and there is simply a vivid sense of existence or pure being. This is One Mind.
- But if we attach to One Mind, you immediately discriminate the One Mind from the scattered dualistic mind. The state of One can only be considered in relation to two. So do not cling even to this One. Then and only then is there true freedom and peace. This is real enlightenment.

D279 Faith in Mind, Part 7, Stanzas 12 & 13
1997 June Sesshin Day 5

- Subject and object (self and all that is not-self) exist only in relationship to one another. One cannot exist without the other.
- So when thoughts disappear, the thinker disappears. There is no longer a sense of a self or mind standing apart from the external world. Dichotomy of subject and object disappear.
- Self and object reinforce each other. Drop the self and objects disappear. Don't focus on objects and the self disappears. This is dropping off body and mind.
- When we are empty of all discrimination or delusion, empty of a sense of "me" standing apart from everything else, then there is the experience, the energy of the universe, Buddha-Nature, etc., coming through me as it is always coming through everything.
- Two very good passages from "The Eye Never Sleeps" by Gempo Merzel.

Zen Center of Denver – Detailed Teishos on CD List

D280 Faith in Mind, Part 8, Stanzas 14 & 15
1997 June Sesshin Day 6

- When we drop all of our opinions, prejudices, notions, ideas and assumptions. There is no-self, nothing at all, MU. Then in coming and going, there is no coming & going. We live in a completely open and free manner being fresh and new in each moment.
- Stop all discrimination, allow everything and be in accord with things just as they are.
- “We form attachments to words, actions, situations, things and people. The strongest attachment of all is the attachment to one’s self. - “Hold nothing, carry nothing, cling to nothing.”

D285 Faith in Mind, Part 9, Stanza 16
1997 Oct Sesshin Day 3

- Non-clinging or non-attachment in practice and living.
- Practicing and living without opposition and control. Letting everything be and being receptive, open transparent in doing what needs to be done.
- Being natural, sitting naturally relaxed with a straight back with struggling and without neglecting one’s practice or anything else which needs to be done.
- Being natural means to follow one’s true nature not one’s personal habits and whims.

D286 Faith in Mind Part 10, Stanzas 17 & 18
1997 Oct Sesshin Day 4

- Seeing into the true nature of things, getting in touch, getting in tune with the way things really are and living that way. This is our work - The Path of Zen.
- We are empty, vast, limitless and eternal, but we create boundaries and limitations by identifying with our body, thoughts & feelings.
- But we can loose these boundaries, these notions of who we are. We can let go of our identity and melt back into our True Nature.

D287 Faith in Mind, Part 11, Stanzas 19 & 20
1997 Oct Sesshin Day 5

- Do not reject or oppose your feelings, sensations & thoughts. The thoughts and feelings of others and the sounds and sights and smells of the world. Do not oppose anything. Allow everything.
- This is the practice of complete awareness - Anohara Samyak Samdodhi.
- Where there is complete awareness thoughts and moods come and go without leaving a trace. All our stuff drops away, and then and only then, are we identified with the all things - the entire universe.
- Our goal in Zen is to have no goal and no purpose.
- Our work is to sit here just being what we are, where we are. This is enlightenment.

Zen Center of Denver – Detailed Teishos on CD List

D288 Faith in Mind, Part 12, Stanza 21
1997 Oct Sesshin Day 6

- Great Mind is not our ordinary discriminating consciousness. We are not the endless procession of thoughts, feelings, moods and states succeeding one another.
- You cannot seek enlightenment while clinging to discriminating mind.
- We do use our mind to work on our mind. We do use discriminating deluded thought when we count our breaths or voice Mu in order to reduce other deluded thoughts. If we practice correctly, we are finally able to let go of the method and sit with nothing in our mind and the awareness that there is nothing in our mind.
- The major attachments that we experience through discrimination and delusion are attachments to rest, food and drink, sex, fame and wealth. With practice our minds settle and become clear and our attachments and desires naturally diminish and drop away.

D295 Faith in Mind, Part 13, Stanzas 22 & 23
1998 April Sesshin Day 3

- Everything is transient. Only when we stop clinging to our delusions of permanence, and surrender entirely to the reality of transiency do we realize that this ephemerality is the birthless, deathless, formless, unchanging ground of ourselves and everything else.
- We have become greedy & acquisitive. Can we practice with no thought of gaining anything? Can we practice without seeking or even wanting anything from our practice? Practice for its own sake without trying to gain something - in this choiceless zazen we give life to our True Selves.

D296 Faith in Mind, Part 14, Final line of Stanza 23
1998 April Sesshin Day 4

- Awakening from the dream of selfhood is a two stage process: Mindfulness and Samadhi.
- Initial Koan practice and Shikantaza - different doors to the same room.

D297 Verses on the Faith in Mind, Part 15, Stanza 24
1998 April Sesshin Day 5

- When you stop discriminating your mind is immediately and automatically unified - you realize that all things are One.
- When we stop preferring clarity over confusion, pleasure over pain, happiness over unhappiness, peace over conflict - we are set free.
- What is true happiness in a fundamental sense?
- What is Oneness, Emptiness, Essence & how do we realize it?

Zen Center of Denver – Detailed Teishos on CD List

D298 Verses on the Faith in Mind, Part 16, Stanzas 25, 26 & 27
1998 April Sesshin Day 6

- Stop discrimination and realize Oneness.
- The only way that you can realize One is in comparison to two, so although this is transcendence of the small self and experience of the big self, it is not yet the experience of emptiness.
- Forget oneself completely and become the Emptiness wherein even emptiness does not exist.

D305 Faith in Mind, part 17 stanzas (? Missing from written notes)
1998 Oct Sesshin Day 3

- Must have a personal experience of emptiness for doubts & confusion to disappear and for faith to pervade our life.
- Relinquish mental struggle, let go, and sink into pure being in the moment.
- Thoughts, feelings, knowledge, and imagination are useless in our work to realize the source which is beyond thought and feeling.
- There is no "me", no "you" and no "oneness" either.
- The whole point of our practice is "not two"— nonseparation, nonduality.
- There is no one who is incapable of sudden awakening if they are determined.

D306 Faith in Mind, part 18 stanzas 32 & 33
1998 Oct Sesshin Day 4

- The truth is functioning right now, but as soon as you try to grasp it, it eludes you. If you turn away from it, you will never get it. What should you do? Just be it.
- The heart of Zen is the realization of emptiness which opens us to a new life that is unborn and undying— complete freedom.
- Letter from a student who has realized emptiness during a sesshin.
- We have created a prison cell with our thoughts, concepts, and definitions. We are vast and wide, but we limit ourselves. We put up boundaries with our thoughts and definitions. In sesshin we dissolve our self imposed barriers, our thought walls with our zazen.

Zen Center of Denver – Detailed Teishos on CD List

D307 Faith in Mind (no part or stanza numbers in notes)
1998 Oct Sesshin Day 5

- Do we exist or don't we exist?
- When we cut off the mind road we experience things without labelling, dividing, and limiting. This is the experience of intimacy—this is to live in oneness.
- Don't try to be perfect, be open to whatever comes up. Experience everything that comes up completely. Do not suppress yourself but do not indulge in destructive behavior.
- At first we have faith or trust in big Mind or no-mind that is like vast, empty space and we have faith in the teachings of the ancestors—this gives us direction for our practice. But if we practice hard we come to realize that our trusting mind is no other than our big Mind or no-mind. This is the experience of nonduality, enlightenment, of being one with all existence.

D308 Faith in Mind
1998 Oct Sesshin Day 6

- Recap of stanzas one through 27—a kind of “meditation” on each stanza.

D318 Bodhisattva Vows, Part I - Introduction and First Vow
3/21/99

- Nature of vows.
- Religious vows - Buddhist vows express Bodhichitta, the aspiration for Buddhahood.
- History of Bodhisattva vows.
- First Vow.
 - Our practice and realization is for the benefit of all beings.
 - Only in a state of enlightenment are we able to be one with all that lives. In this act of unification we liberate ourselves and all living beings, which are potentially present and take part in the nature of our mind.
- How do we keep this vow?
- David Dunley's story and announcement of his upcoming ordination as priest.

D325 Bodhisattva Vows, Part II - Second Vow
6/13/99

- How to keep the mind from being invaded by defilements:
 - a. Mantras and gathas
 - b. Zazen and mindfulness
- Can we work with greed, hatred, and ignorance and get beyond pain, sorrow, anguish, envy, etc. without harming the spirit of the mind.

Zen Center of Denver – Detailed Teishos on CD List

- D335 Oxherding Picture III (Catching a Glimpse of the Ox.)
1999 Oct Sesshin Day 2
- Thoroughgoing exploration of initial koan and shikantaza practice culminating in kensho.
 - Good comments on the commentary describing kensho.
- D336 Oxherding Pictures IV (Catching the Ox.) and V (Taming the Ox.)
1999 Oct Sesshin Day 3
- D337 Oxherding Pictures VI (Riding the Ox Home.) and VII (The Ox Is Forgotten. The Herdsman Remains.)
1999 Oct Sesshin Day 4
- In addition to the investigation of the stages, material on the nature of stages and ranking in Zen and one's personal relation to these stages.
- D338 Oxherding Picture VIII (Both Ox and Herdsman (Self) Forgotten.)
1999 Oct Sesshin Day 5
- The only way that one can see one's own original nature and become Buddha is in complete oblivion of both self and environment. Only when there is absolutely nothing and you are the nothing is there what really is, is there Buddha. But this is not nihilism. When one reaches this stage, they do not disappear from daily life. They have a profound effect on things that occur around them.
- D339 Oxherding Pictures IX (Returning to the Source.) and X (Entering the Market Place with Helping Hands.)
1999 Oct Sesshin Day 6
- Review of Pictures I through VIII.
 - Picture IX: One returns to the world of form highly purified and free of all attachments.
 - Picture X: With no aura of saintliness, the man or woman of deep enlightenment immerses himself in the grime of the world wherever necessary to help emancipate others from their suffering.
- D340 Oxherding Pictures I and II.
12/14/99
- D349 When Teachers Fall from Grace, Part II: Problems in Approaching Zen.
4/2/00
- Buddhism cannot deliver one from acute psychological, delusional pathology (serious psychosis).
 - Cannot hold Zen accountable for failure if you don't take the full prescription.
 - Zen is associated in the popular mind with the satori experience rather than the perfection of character.
 - The Zen koans seem to emphasize the enlightenment experience.
 - Zen includes cultivation of dyana (mediation), prajna (wisdom), and sila (morality).
 - Ethics without wisdom is limited but one's understanding must function as compassion in our everyday lives and this takes work.
 - Wisdom without morality can be wondrous (spiritual materialism).

Zen Center of Denver – Detailed Teishos on CD List

- D364 Bodhisattva Vows, Part III (third vow).
10/08/00
- Review of efficacy of making vows- “without vows there can be no practice, all day, every day”- Aitken Roshi.
 - Review of vows 1 and 2.
 - Commentary on vow 3 Dharma Gates are countless I vow to wake to them.
 - To wake to Dharma Gates is to take a huge step from the person centered mind, the human mind, the brain of the individual, to the Great Mind that contains the entire universe. With just a sound, sight, taste, touch or smell, body and mind can drop off and an entirely new vista appear.
- D368 Identity of Relative and Absolute, Part 1
2000 Oct Sesshin Day 3
- Introduction and background material
 - Importance of Liturgy
 - This work is a careful examination of reality.
 - There is one whole being that includes everything.
 - And that the many things are found in one whole being.
- D369 Identity of Relative and Absolute, Part 2
2000 Oct Sesshin Day 5
- The mind in Zen refers to the perfect, unsullied nature.
 - Of every human being and is at the root of all existence.
 - But Mind or True Mind or Essential Nature etc. are words we
 - Give to it. It cannot really be called anything.
 - But it can be realized by cutting off the mind road.
- D370 Identity of Relative and Absolute, Part 3
2000 Oct Sesshin Day 6
- Karmic affinity with the Dharma (which is rare) enables us to practice and realize the way.
 - Although all beings are by nature Buddha our capacities and faculties for realizing ourselves vary from dull to sharp.
 - People with dull capacities who go on practicing regardless of their limited capacities show profound affinity with the way.
 - Which makes it possible for them to persist, persevere, develop and eventually realize themselves. Such people should not despair.

Zen Center of Denver – Detailed Teishos on CD List

- D378 Renunciation, Part I.
03/04/01
- Renunciation, which is profoundly misunderstood by the dominant culture as well as the New Age spiritual community, is at the heart of all genuine spiritual practice and realization.
 - Renunciation begins when we realize that the ways of the world (i.e., accumulation of wealth, power, position and the ceaseless pursuit of pleasure) cannot assuage one iota of the anguish of the spirit. And the first stage of renunciation is complete when through hard practice body and mind drop away and one has their first momentary realization experience and finds release to some degree.
- D380 Renunciation, Part III
04/01/01
- Our daily life and practice off the mat is itself the practice of renunciation. Every circumstance of daily life is the substance of and grist from the mill.
 - When you find yourself feeling disconnected, with no center and no sense of quietude, equanimity, generosity, and compassion, you need to look at this carefully and reflect on how you are living your life and the environment of your life AND make some necessary adjustments and changes. This in an on-going process.
 - Renunciation is ultimately dying the Great Death, the dropping off of body and mind. From this great renunciation issues forth the Great Life. The phoenix burns up entirely and rises out of its own ashes.
- D383 Identity of Relative and Absolute, Part 4.
2001 April Sesshin Day 3
- Too subtle to describe here.
- D384 Identity of Relative and Absolute, Part 5.
2001 April Sesshin Day 6
- Too difficult to describe easily.
- D385 Identity of Relative and Absolute, Part 6.
2001 April Sesshin Day 6
- D390 Identity of Relative and Absolute, Part 7.
2001 June Sesshin Day 3
- Every worldly thing has its own nature and characteristics, but things are transient, impermanent, and as such have no true self.
 - So, even as each thing has its own nature and characteristics, the self-nature of things is emptiness.

Zen Center of Denver – Detailed Teishos on CD List

- D391 Identity of Relative and Absolute, Part 8.
2001 June Sesshin Day 4
- “Fully enlightened beings respond to phenomena, but not with a mind of attachment. ... They react to phenomena spontaneously, immediately and without intellectual discrimination. Their actions stem from an immediate intuition whose sense is wisdom.”
 - An ode to our ancestral teachers who embody enlightenment with their words and actions as found in our folk literature, i.e., koans.
- D393 Torei Zenji: Bodhisattva's Vow, Part I.
09/09/01
- Importance of liturgy.
 - Simplicity and being a true disciple.
 - When the mind is silent we are able to experience the sacred, and with compassionate minds and hearts give tender care to beasts and birds. And we are reverently grateful for the protection of life: food, drink and clothing.
 - The theme for this Fall 2001 training period is an investigation of reverential practice (bowing, chanting, reciting, and prostrating at the Temple and in our homes!).
- D395 Torei Zenji: Bodhisattva's Vow, Part II.
10/07/01
- The assertion that malice, vilification, and abuse that we receive is a precious gift which can enable us to expiate past karmas, rise above narrowness, and realize our true minds. This assertion is a major teaching of Zen Buddhism.
- D401 The Bodhisattva Vows, Part IV (Fourth Vow).
11/04/01
- Review of Vows I, II, and III.
 - Detailed explanation of the Fourth Vow.
 - Strong appeal to practice liturgy at home so that the method of Zen can do its magic. Take the full “prescription” if you wish for a full “cure.”
- D410 Chosa Goes for a Walk/Spring.
03/03/02
- Spring as season and metaphor.
 - Chosa's teaching of interfusion of relative and absolute.
 - Affirmation - the presentation of the phenomenal as the Truth.
- D411 Mountains
03/10/02
- Mountains are a metaphor for sturdy, massive, immovable, mysterious and lonely. And the peaks area, [the] place of the ultimate view.
 - Our mountains can be a great inspiration and call to realization.

Zen Center of Denver – Detailed Teishos on CD List

D412 The Sermon on the Mount According to Zen, Part II.
03/31/02

- What do we mourn (yearn) for? Worldly pleasures and possessions or Truth?
- What is it to be meek in a spiritual sense?
- What is real righteousness?
- We cannot become merciful unless we purify our minds of envy, jealousy, and hatred.

D418 Trees.
05/05/02

- "Koans are tiny doors that open to great vistas, inviting us to wander through endless gardens." Aitken Roshi.
- An investigation of trees as a place to enter that infinite and eternal realm.
- Account by Julia Butterfly Hill of an experience of awakening through contact with the giant redwoods in California.
- Excerpts from The Fellowship of the Rings by J.R. Tolkein, an archetypal myth set in the forests of Lothlorien in which Frodo experiences the essence of a tree.
- Case M37, The Oak Tree in the Front Garden.
- It is not a matter of putting yourself in the situation of becoming one with the tree. It is a matter of making yourself available to the tree so that it overtakes you and replaces you.

D420 Stars.
06/09/02

- Shakyamuni looked up and seeing the morning star, gained perfect realization.
- Anything can do it (any sound, sign, smell, taste, or touch can do it) if we are thoroughly quiet, pure, open, receptive, available.

D430 Heart Sutra, Part 1 (Introduction).
2002 Oct Sesshin Day 3

- The Heart Sutra embodies the essence of Buddhist teaching, the doctrine of emptiness.
- It is chanted at least twice a day in all Zen monasteries.
- "Sometimes if you find that your mind is not clear, and meditation does not help so much, you must read this sutra. Then your mind will become clear." Korean Zen Master Seung Sahn.
- Brief history of the Heart Sutra.
- Each of us must realize the essence of the teaching of emptiness by sitting up straight and working tirelessly to be unattached to all thoughts and "reach the perfectly clear, bright mind of prajna" and thus "sunder the bonds that create suffering." Ultimately, that is the only reason for coming to sesshin.

Zen Center of Denver – Detailed Teishos on CD List

D431 Heart Sutra, Part 2 (First Stanza).
2002 Oct Sesshin Day 4

- The meaning of the words Maha Prajna Paramita Hridaya.
- What is suffering? Why do we suffer?
- Who is the Bodhisatva of Compassion?
- What are the Five Skandas?
- Seeing the emptiness of the Five Skandas.
- Freedom from Suffering in the experience of enlightenment.
- "Returning to the world with all its ego-centered and ego-created pain and anguish. But knowing their causes, one is liberated from their blind compulsions and the way of practice has opened at last."

D432 Heart Sutra, Part 3 (Second Stanza).
2002 Oct Sesshin Day 6

- A thorough going explication of "Form is emptiness. Emptiness is form." With numerous examples.
- Difference between realization and understanding.
- Limitation of words and blind belief in appearances can lead to attachment to words and forms creating enormous suffering.

D448 Heart Sutra, Part 4.
2003 April Sesshin Day 4

- We cannot describe our true nature. In the true experience of emptiness, there are no words and no speech - no Dharma.
- So the Heart Sutra enumerates what emptiness is not to hint at it.
- But there is a danger in trying to suggest the void through negation, because the void is not negative but is charged with infinite, wondrous potential.
- But finally we simply have to experience it for ourselves.

D455 Tung-Shau's Five Modes, Part I, Introduction.
2003 June Sesshin Day 3

- A good thumbnail sketch of Tang Zen history.
- A very lively biography of Tung-Shau. Full of.

Dharma

D456 Tung-Shau's Five Modes, Part II, First Mode (First Cycle).
2003 June Sesshin Day 4

- Commentary on First Cycle/The Phenomenon and the Universal - First Mode/ The Phenomenon within the Universal.
- Description of the first kensho after a period of searching, struggle, and cultivation.

Zen Center of Denver – Detailed Teishos on CD List

- D457 Tung-Shau's Five Modes, Part III, Second Mode (First Cycle).
2003 June Sesshin Day 6
- Commentary on First Cycle/The Phenomenon and the Universal - Second Mode/The Universal within the Phenomenon.
 - Description of clear realization and the work of bringing one's life in line with one's new understanding-mindfulness practice.
- D463 Tung-Shau's Five Modes, Part IV, Third Mode (First Cycle).
2003 Oct Sesshin Day 3
- The Third Mode describes the deepening of the experience of nothingness and emerging on the road that is free of dust. This is the Great Death and return to a life lived completely free of compulsion, anxiety, fears, and preoccupation.
 - And in this mode one's practice and realization continues by working to remain grounded in the emptiness by not getting caught up in words and concepts. When this is accomplished, one's actions are born of liberation - compassionate action.
 - As we develop our clarity, equanimity, and compassion, what will we do? The Buddha did not remain under the Bodhi Tree in the bliss of the Dharmakaya. He got up and went off to spend a life of service. What will we do?
- D464 Tung-Shau's Five Modes, Part V, Fourth Mode (First Cycle).
2003 Oct Sesshin Day 4
- Our tradition is very lofty. The fact that we are even able to attempt an explication of Tung-Shau's Five Modes is itself remarkable.
 - In this mode we get a hint at the condition called interfusion wherein differentiation between self and others and objects is clearly distinguishable and at the same time is totally integrated into each other (oneness).
- D466 Tung-Shau's Five Modes, Part V, Fifth Mode (First Cycle).
11/02/04
- Everything in the world has two aspects, one essential and the other phenomenal - non-being and being, emptiness and form, absolute and phenomenal.
 - To be in accord with being and non-being is to realize this truth and freedom in one's daily life. This unity is the subject of Tung-Shau's Fifth Mode. One is active in the ordinary world of phenomenon and at the same time never leaves the absolute.
 - And this harmony gives way to our deepest longing for total peace - being thoroughly at rest, completely at peace in the midst of the world. Like the lotus blooming in fire. Like Kuan-yin sitting at royal ease in the morning traffic jam, throughout the ups and downs of daily living, hardships, disappointments, the malice of others, doubled up in pain on the sickbed, the triumphs and failures at home and work - accepted with equanimity. Just living our lives. Lending a helping hand the way the wind blows and the rain falls. Truth is none other than what you do day and night. The life of the Buddha. "No trace of enlightenment remains and this traceless enlightenment continues endlessly." Every day is a good day!

Zen Center of Denver – Detailed Teishos on CD List

D486 Denkoroku, Transmission 48.
10/03/04

- Zen teachers are a pack of thieves. They are dedicated to the wholesale destruction of all of our beliefs and notions, our discriminating consciousness, which is essential if we are to awaken out of our dream of selfhood and step out of our own shadow into the brightness of truth, the truth of Oneness, wholeness, and completeness.
- What happens in the Dokusan room when the teacher refuses every answer the student brings? What happens when the teacher takes EVERYTHING away from the student? THEN WHAT IS THERE?!

D487 Song of Enlightenment, Part 39.
10/10/04

- Same topic as D250
- A very moving account of the life, crimes, conversion, Buddhist Practice, transformation, and execution of Frankie Parker by way of illustration these two stanzas of Song of Enlightenment which state that karma is not the primary reason that we do not attain enlightenment. The reason we do not attain enlightenment is because we do not let go of the self and reach emptiness.

D488 M1 Joshu's Dog.
2004 Oct Sesshin Day 1

- Has a dog Buddha nature? Are we OK, good, well, worthy, whole, complete, or are we impure, flawed, sinfull, unworthy?
- The story of the prodigal son (Lotus Sutra and new Testament).
- Joshu's skillful means in helping us realize the true nature of essential goodness, natural wisdom, and compassion is simply "Mu!"

D489 Fukan Zazengi.
2004 Oct Sesshin Day 2

- All the Zen sects and other schools of Buddhism insist on the essential goodness and our natural inborn wisdom and compassion.
- Halt the flow of the mind ... and the truth appears, there being no delusion.
- Have faith in your inherent purity and completeness as you are, and just sit silently, being what you are, where you are, moment after moment, sinking back into pure being and realizing your loving heart and clear mind that you were born with.

D490 Master Hakuin's Song of Zazen, Part IV.
2004 Oct Sesshin Day 3

- *True self is no self*

Zen Center of Denver – Detailed Teishos on CD List

- D491 Master Hakuin's Song of Zazen, Part V.
2004 Oct Sesshin Day 4
- *Confirm the self-nature and enter paradise.*
- D492 Master Hakuin's Song of Zazen, Part V.
2004 Oct Sesshin Day 6
- *Zen is the practice/realization of zazen.*
- D493 Raven Roshi, 5, Turning Points.
10/31/04
- Student/Teacher relationship. We learn from he or she, who knows. The thirsty go to the well. Zazen and the face-to-face encounter with the teacher is at the heart of Zen practice and realization.
 - Turning points are koans. Investigation of the origins of koans and their relevancy.
 - Joshu's Mu.
- D494 *Soul of an Indian* by Ohiyesa, 1, Forward.
11/14/04
- The destruction of the Indians of the Americas was, far and away, the most massive act of genocide in the history of the world. (Between 50 million and 100 million native peoples of the Western Hemisphere were systematically exterminated by the Europeans.)
 - Biography of Ohiyesa, a remarkable Native American.
 - Introduction to Native American religion, which is based upon personal experience born of the practice of silence and kindness.
- D495 Stories of the Buddha. Quest for Enlightenment: Gautama's Promise to Bimbisara. (Backed up to earlier story not told and commented on before.)
2004 Dec Sesshin Day 1
- Who was the Buddha Shakyamuni?
 - Story of Gautama's Promise to Bimbisara.
 - What is Renunciation for us?
 - Why is it essential to be settled ethically, before taking up serious spiritual practice?
- D496 Stories of the Buddha. Spread of the Doctrine: Buddha's Promise to Bimbisara Fulfilled, Sariputra and Madgalyayana Bedome Disciples.
2004 Dec Sesshin Day 2
- Recognition of the Truth.
 - Choosing a teacher.
 - Kindness and generosity.
 - Tanha, desire for fulfillment of the separate self.
 - Sangha leadership.

Zen Center of Denver – Detailed Teishos on CD List

- D497 Stories of the Buddha. At Kapilavastu: Buddha Snubbed by the Shakhas, Conversion of the Royal Family.
2004 Dec Sesshin Day 3
- The divide between family, friends and society where one commits to a spiritual path.
 - There will always be a divide between those who seek wealth, power, position, fame, sex, control, domination to further themselves and those who [seek] truth and liberation.
- D498 Stories of the Buddha. At Kapilavastu: Little Rahula Becomes a Monk.
2004 Dec Sesshin Day 4
- Sixth stage of the Eightfold Path - Right Effort. Wholesome states and non-harming.
 - Origin of the Repentance Ceremony.
 - Enormous tension secular world and monasticism then and now.
 - The heartbreaking loss of Suddhadana and the dignity and bearing of the Buddha.
- D499 Stories of the Buddha. At Kapilavastu: Ananda and Devadatta Enter the Sangha.
2004 Dec Sesshin Day 6
- Do not practice with an expectant mind.
 - Soto and Rinzai qualities - aspiration, energy, faith, relaxation, letting go.
 - Gradual enlightenment/sudden enlightenment.
 - Simplify your life if you are to be able to realize the Way.
 - Lay practice/monastic practice.
- D500 The Desert Fathers 3.
12/19/04
- Early Christianity (Dead Sea scrolls, Coptic scrolls, Gnostic Gospels) very much like Zen.
 - Description of the Coptic monks (Desert Fathers).
 - Proverbs XV (Silence), XVI (Anger), XIX (Malicious criticism), XXI (Distraction), XXII (Renunciation), VIII Poverty)< XI (Practice).
- D501 H48 O Taifu and the Tea Ceremony.
03/06/05
- Right Action. We strive to come forth from a place of stillness, silence, emptiness, realized in the depths of zazen, into the phenomenal world of engaged activity in a manner that is wholehearted and entirely appropriate to the situation.
 - Tea Ceremony. A mode of formal practice, a meditation - preparing and drinking tea with concentration, poise, balance and spontaneity. An accident is dealt with quietly and may even enhance the composed spirit of the tea ceremony.
 - What is a mistake? ! Everything that happens is itself the truth shining brightly and clearly.
 - It is natural to make mistakes. Making mistakes is as natural as the wind blowing through the trees and the earth getting wet when it rains.
 - Don't wobble! That is our practice. But if you wobble, wobble! That is our practice, too. Just be in accord with whatever happens. What is it like when we are what we are doing?!

Zen Center of Denver – Detailed Teishos on CD List

- D502 M30 Matsu: "This Very Mind is Buddha."
04/03/05
- The most direct and essential koan in our tradition unless we come to a deep understanding of our essential nature (Mind). We can never know lasting peace. We can never free ourselves from the weight of confusion, anxiety, fear and anger.
 - We are so habituated, so conditioned to looking, to seeking outside of ourselves that we don't even realize we are doing it. And in doing so we are constantly separating ourselves from ourselves, from the truth, from our own mind, from Mind. The search for enlightenment beyond this mind is impossible. But everything that appears is this mind. That which is seen is mind, seeing itself is mind.
- D503 M16 Yun-men: The Sound of the Bells and the Seven-Piece Robe and Denkoroku 31.
04/17/05
- The essential world is vast, wide, eternal, serene, and joyful. It is the formless ground of our consciousness and of all existence.
 - Right where we are, doing what you're doing, wake up - open your eyes and realize that the world is vast and wide. When you really open your eyes, the whole world comes into them! When you really open your eyes wide you are nothing else but the whole world.
- D504 M1 Joshu's Dog.
2005 April Sesshin Day 1
- The essentials of Zen are faith, doubt, and determination.
 - The most important of the three essentials of Rinzai or daijo is doubt, intense perplexity, probing inquiry, intense self-questioning.
 - The story of the conversion of Tokusan at a roadside teastand from someone who had no spiritual into a true seeker after truth.
- D505 Fukan Zazen-gi.
2005 April Sesshin Day 2
- The three essentials of Zen are faith, doubt, and determination.
 - The most important of the three essentials of Soto or saijojo is faith,
 - Saijojo/Soto/Shikantaza "is the purest type of zazen. It does not involve anxious striving for enlightenment. It is zazen wherein ripening takes place naturally, culminating in enlightenment. Saijojo is the most difficult zazen of all, demanding resolute and dedicated sitting."
- D506 Ch'an and Zen, Part 1.
2005 April Sesshin Day 3
- History of Zen Buddhism including the historic and social forces that have shaped.
 - Early Chinese Buddhism, 1st century A.D. to 4th century A.D., tells the story of how Buddhism came to China from India examining in particular the seeds of Ch'an and Zen.
 - Story of the main players in this religious historic drama.
 - The merging of Indian Mahayana Buddhism with Taoism, the wisdom teachings of Lao-tzu and Chuang-tzu.

Zen Center of Denver – Detailed Teishos on CD List

- D507 Ch'an and Zen, Part 2. Lao-tzu.
2005 April Sesshin Day 4
- Taoism, the wisdom teachings of Lao-tzu and Chuang-tzu, played such an important part in the development of Zen that it is good and inspiring to visit the works of Lao-tzu and Chuang-tzu.
 - Lao-tzu: history, legend, and readings from the Tao The Ching.
- D508 Ch'an and Zen, Part 3. Chuang-tzu.
2005 April Sesshin Day 6
- Taoism, the wisdom teachings of Lao-tzu and Chuang-tzu, played such an important part in the development of Zen that it is good and inspiring to visit the works of both.
 - There is no question that the kind of thought and culture represented by Chuang-tzu was what transformed highly speculative Indian Buddhism into the humorous, iconoclastic, and totally practical Buddhism that was to flourish in China and Japan in the various schools of Zen. Zen throws light on Chuang-tzu and Chuang-tzu throws light on Zen.
 - Essay and five verses.
- D509 Taoism: Lao-tzu and Chuang-tzu.
05/08/05
- Material from D507 and D508 edited into one teisho.
- D510 H6 Yun-men's Every Day Is a Good day.
06/05/05
- Every Day Is a Good Day/ ... our true nature is eternal, selfless, joyous, and pure. An in-depth and intense investigation of the realization of real happiness and joy in our lives.
- D511 Engaged Buddhism Revisited.
06/12/05
- "The Diamond Sangha Today," an essay by Aitken Roshi on concerns about the present condition of the Diamond Sangha network.
 - Concern #3: "The tendency to identify morality of the individual to the virtual exclusion of the social." Refusal to take moral responsibility for the wider society and world.
 - The history of Danan's emergence of social conscience and the embracing of social and political activism.)
- D512 Not Recorded
2005 June Sesshin Day 1
- D513 Not Recorded
2005 June Sesshin Day 2

Zen Center of Denver – Detailed Teishos on CD List

- D514 Ch'an and Zen, Part 4. Bodhidharma I.
2005 June Sesshin Day 3
- How and why the legend of Bodhidharma was created.
 - The story of Bodhidharma's youth and how he received Charma transmission from the 27th Indian Ancestor Prajnatarā and received his Dharma name of Bodhidharma and traveled to China at an advanced age of over 100.
 - Investigation of Case 28 (Transmission 28) in the "Transmission of the Light" by Master Keizan.
- D515 Ch'an and Zen, Part 5. Bodhidharma II.
2005 June Sesshin Day 4
- The story of the meeting of Bodhidharma and Emperor Wu of Liang, the subject of Case #1 of the Hekiganroku.
- D516 Ch'an and Zen Part 6. Bodhidharma III.
2005 June Sesshin Day 6
- Investigation of the authentic treatise by Bodhidharma "The Two Entrances and Four Practices."
- D517 M9 Daitso Chisho.
08/14/05
- The challenge of long-term practice.
 - We are all Buddhas from the beginning and will never attain Buddhahood again no matter how long we sit in samadhi.
 - So, relax, take a deep breath from time, look up at the vast, boundless sky and remember that the truth is within us and just continue cutting off all these silly entanglements, these endless preoccupations and the truth naturally opens, there being no delusion.
- D518 H11 Huang Po's Mash Eaters.
10/02/05
- What is a Zen teacher?
 - Huang Po says, "Do you know that there is no Zen teacher in all of China?"
 - Everything is empty and transient. All things pass quickly away.
 - So to a Rinzai interpretation of this koan. Philip Kaplow's and Robert Aitken's takes on this koan.
- D519 Zen commentary on Soul of an Indian by Ohiyesa, Part II.
10/09/05
- Short history of European genocide on Natives of the Western Hemisphere.
 - Commentary on Ohiyesa's Soul of an Indian - Ways of the Spirit, Part I, The Great Mystery and Part II, The Temple of Nature.
- D520 Raven Roshi, 6, Character.
10/16/05
- Investigation of the relationship between Zen practice and realization and ethics/morality/character.

Zen Center of Denver – Detailed Teishos on CD List

D521 Not Recorded

2005 Oct Sesshin Day 1

D522 Not Recorded

2005 Oct Sesshin Day 2

D523 Ch'an and Zen, Part 7. Huiko.

2005 Oct Sesshin Day 3

- Mumonkan 41, Boddhidharma and Peace of Mind.
- The archetypal mythology of the spiritual search.
- "One who has not wept all night in struggle and despair will not know the happiness of satori."
- "You who have not spent sleepless nights in suffering and tears, who do not know the experience of being unable to swallow even a piece of bread - the grace of God will never reach you."
- We have to strive eternally, practice that which cannot be practiced and bear the unbearable.

D524 Ch'an and Zen, Part 8. Huiko - Lanka School.

2005 Oct Sesshin Day 4

- Recommend listening to D523 and D524 before this Teisho. They are part of a set.
- Zen finds its roots in the Lankavatara School of 6th century Chinese Buddhism.
- The Lankavatara Sutra says: "Shakyamuni contemplated in stillness, and thus left birth and death far behind. This is called 'not-grasping'."

D525 Ch'an and Zen, Part 9. Seng-ts'an.

2005 Oct Sesshin Day 6

- Biography and legend of Seng-ts'an.
- Questionable ancient notion that physical illness is the result of past evil actions.
- Comments on the extraordinary poem "Affirming Faith in Mind."

D526 M41 Boddhidharma and Peace of Mind.

11/13/05

- The birth of Zen.
- "The incomparable Truth of the Buddha can only be attained by eternally striving, practicing what cannot be practiced and bearing the unbearable."

Zen Center of Denver – Detailed Teishos on CD List

- D527 Stories of the Buddha, 16. Introduction.
2005 Dec Sesshin Day 1
- The Buddha was one of the greatest personalities of all time.
 - The Buddha discovered and preached a truth that transforms human beings at the very core of their personality, enabling us to live at peace in the midst of life's suffering.
 - We study the Buddha's life as a blend of history and myth.
 - Through archetypal mythology of Buddha, our own spiritual journey is thoroughly illuminated for the legend of Shakyamuni is the story of every man and woman on the planet.
- D528 Stories of the Buddha, 17. Founding of the Jetavana Monastery: Anthapindada's Bargain.
2005 Dec Sesshin Day 2
- Stories of the origin of retreats necessitated by the rainy season.
 - Story of the first retreat center.
 - Reflections on our American history based on Buddha's description of lay practice.
- D529 Stories of the Buddha, 18.
2005 Dec Sesshin Day 3
- Self-reliance, taking full responsibility and take refuge in Buddha, Dharma.
 - The Four Abodes - Friendliness, Compassion, Joy in the Accomplishments of Others, and Equanimity.
- D530 Stories of the Buddha, 19. Founding of the Jetavana Monastery: The Buddha's Explanation of Dependant Origination/ Reading of Text.
2005 Dec Sesshin Day 4
- Law of Causation is the Twelve Link Chain of Law of Dependant Origination.
 - The Buddha saw clearly and described meticulously how the mistaken notion of a separate self arises, how we cling to it and suffer and continue in a cycle of becoming (birth and death) and suffer terribly. And how [to] remove the causes of becoming and suffering.
- D531 Stories of the Buddha, 20. Dependent Origination
2005 Dec Sesshin Day 6
- A careful look at how we deny the fundamental reality of impermanence and cling to a discrete, enduring, separated self.
 - An examination of the 12 links of dependent co-arising.
- D532 M39 Yun-men Says "You Have Missed It."
12/17/05
- How and why do we miss the self-evident sublime beauty and profundity of living?
 - How do our persona, character, and personality condition our practice and realization?

Zen Center of Denver – Detailed Teishos on CD List

- D533 The Place of Wisdom in Zen.
03/05/06
- Without the attainment of kensho/satori and ongoing deepening and clarification of emptiness and oneness, Zen practice degenerates into self-reform and a course of self-improvement.
- D534 Raven Roshi, 7. Birth and Death.
03/26/06
- Raven gains the Way through Brown Bear's skillful means.
 - Raven is sincere and serious, and Brown Bear is uncompromising in this compassion. He wields the Sword of Compassion.
- D535 What is Enlightenment?
04/16/06
- D536 M1 Chao-chou's Dog.
2006 April Sesshin Day 1
- The practice of self-purification eliminating mistaken knowledge and attitudes held from the path - cutting off the mind road.
 - Experience of realization - kensho, satori - the mind flashing on in the dark.
 - Rinzai Zen includes search and questioning.
- D537 Fukan Zazen-gi.
2006 April Sesshin Day 2
- Honsho myoshu - intrinsic enlightenment. You are already Buddha.
 - Shusho iho - oneness of practice and enlightenment.
- D538 Ch'an and Zen, Part 10. Why Study Zen History in Conjunction with the Practice and Realization of the Buddhadharmā?
2006 April Sesshin Day 3
- Review of the historic phases of evolution of Ch'an from 1st century through 6th century of the Common Era.
 - Limitations of lineal or genealogical approach to Zen study ("Great Man" theory of history).
 - The understanding of how history completes one's understanding of Zen as something unfathomable, outside of time and space, inaccessible to the faculty of reason.
- D539 Ch'an and Zen, Part 11. Master Tao-hsin.
2006 April Sesshin Day 4
- Story of the Fourth Chinese Ancestor, Tao-hsin including the background of history.
 - We are convinced that our minds are not at rest but full of disturbances, vexation, confusion, anxiety. Can you find this mind and bring it to the dokusan room?
 - "The mind if vacant, pure wisdom has not right or wrong."

Zen Center of Denver – Detailed Teishos on CD List

- D540 Ch'an and Zen, Part 12. Master Hung-jen.
2006 April Sesshin Day 6
- There is no self, no soul, no essential nature and there is no excuse whatsoever to encourage the arising in the mind of the idea of selfhood or soulhood.
 - What is there? "The moon is bright, the water is pure, the autumn sky is clear. Could there be a speck of cloud to stain this vast clarity?"
- D541 M21 Yun-men's Shit-stick.
06/04/06
- With "Shit-stick" Yun-men wipes EVERYTHING away and we realize Buddha!
- D542 M1 Joshu's Dog.
2006 June Sesshin Day 1
- "Effort is the root of our practice and the source of all accomplishment in our lives."
 - Rinzai Zen places enormous emphasis on exertion and inquiry. (If there is no question, there can be no answer. If there is no searching, there can be no finding.)
- D543 Fukan Zazen-gi.
2006 June Sesshin Day 2
- Dogen gained the fundamentals in terms of practice and realization in the Rinzai sect and greatly refined his understanding through the Soto teachings of Su-ching in China.
 - The differences between the Soto and Rinzai are not fundamental but a matter of emphasis. Both involve intrinsic enlightenment, exertion and inquiry.
 - Dogen stresses an entirely non-dualistic approach to practice and realization that is very subtle and is not generally understood by those have [sic] [who] have not already had kensho
- D544 Ch'an and Zen, Part 13. Shen-hsiu and Hui-neng. The Northern and Southern Schools. The story of Hui-neng, Part I from Platform Sutra (Chapter 1, Autobiography.)
2006 June Sesshin Day 3
- Historical background regarding the great philosophical debate in the newly emerging Ch'an School that occupied the first half of the eighth century resulting in the divide that came to be known as the Northern and Southern Schools.
 - The partly legendary story of Hui-neng taken from the Platform Sutra of Hui-neng. The Platform Sutra is a brilliant consummation of early Ch'an and points to the content of Ch'an practice and realization that is the basis of our own practice and realization today.

Zen Center of Denver – Detailed Teishos on CD List

- D545 Ch'an and Zen, Part 14. The story of Hui-neng, Part II from the Platform Sutra (Chapter 1, Autobiography.)
2006 June Sesshin Day 4
- Stories of Hui-neng from the Platform Sutra that appear as koans in the Mumonkan (M23 Think Neither Good nor Evil and M29 Neither the Wind nor the Flag) by way of continuing the biographical account of Hui-neng.
 - Very rich in Dharma. What is your original face? What is the activity of your own true self?
 - Does the flag say, "I am a flag. I am moving"? Does the wind say, "I am the wind. I am moving"? Can we really know reality when we stand apart from it, separate ourselves from it, describe it with labels and analyze it?
- D546 Ch'an and Zen, Part 15. The story of Hui-neng, Part III from the Platform Sutra (Chapter 2, Prajna.)
2006 June Sesshin Day 6
- Hui-neng only stressed the necessity of seeing one's self-nature and believed that any practice, even the practice of meditation, would introduce duality, the duality of meditation practice and the self-nature; and that the true Buddha-Dharma is the Dharma of non-duality.
 - Hui-neng described sitting meditation like this: "Sitting" means without any obstructions anywhere, outwardly and under all circumstances, not to activate thoughts. "Meditation" is internally to see the original nature and not become confused.
 - The above, Hui-neng saw as the highest teaching that transcends the practice of sila, dhyana, and prajna and is for those of very high spiritual capability.
 - The main import of this teisho deals with methods developed to enable people like ourselves to practice and realize the non-dual Dharma.
- D547 M5 Hsiang-yen: Up a Tree.
09/10/06
- "The only durable freedom from pain lies in its absolute acceptance."
- D548 M1 Chao-chou's Dog.
09/24/06
- "If you do not pass through the barrier, if you do not cut off the mind road, then you are a ghost clinging to bushes and grasses."
 - "What we truly own is that which would not be lost in a shipwreck."
- D549 M1 Joshu's Mu.
2006 Oct Sesshin Day 1
- Has a dog Buddha nature? Are we OK, good, well, worthy, whole, complete, or are we impure, flawed, sinfull, unworthy?
 - The story of the prodigal son (Lotus Sutra and new Testament).
 - Joshu's skillful means in helping us realize the true nature of essential goodness, natural wisdom, and compassion is simply "Mu!"

Zen Center of Denver – Detailed Teishos on CD List

- D550 Fukan Zazen-gi.
2006 Oct Sesshin Day 2
- Comparative study of shikantaza and koan study.
 - Shikantaza embraces the richness of zazen itself wherein one reaches emptiness - one's true abode. But shikantaza does not address the vital questions of birth and death.
 - Koan study, that does investigate birth and death and no birth and death, is most often driven by a kind of intellectual energy wherein one fails to touch the empty ground.
 - This teisho is concerned about how to deal with the above.
- D551 Ch'an and Zen, Part 16. Yung-chia/Biography.
2006 Oct Sesshin Day 3
- Short review of the huge philosophical debate that took place during the first half of the 8th century CE centering on the Northern School of Shen-hsui and the Southern School of Hui-neng and how the debate was resolved and paved the way for a new type of Buddhism (Ch'an or Zen) that was wholly Chinese.
 - The biography of Yung-chia, "the Master that spent one night with the Ancestor."
- D552 Ch'an and Zen, Part 17. Yung-chia.
2006 Oct Sesshin Day 4
- Commentary on first stanza of Yung-chia's "Song of Enlightenment."
 - The "leisurely one" - portrait of enlightened person.
 - Necessity for hard practice, effort, striving.
 - This work is not a matter of trying to get rid of thoughts or anything else.
 - Ignorance and Buddha nature are not separate.
 - This body, which is subject to all that flesh, is heir to is itself the very body of the Dharma, immutable, infinite, and eternal.
- D553 Ch'an and Zen, Part 18. Shih-t'tou's Identity of Identity and Absolute.
2006 Oct Sesshin Day 6
- Too subtle to describe here.
- D554 M36 Meeting a Person of Attainment on the road.
11/12/06
- The quality of our lives is determined by the depth of our relationship with people and animals, flowers and plants, rivers and mountains and valleys, with the sun and the moon and the stars and the great, wide earth. Zen practice enables us to be intimate with all animate and inanimate existence.

Zen Center of Denver – Detailed Teishos on CD List

- D555 Stories of the Buddha, Part 21
12/03/06 Dec Sesshin Day 1
- Same topic as D527
 - Introduction
 - The Buddha was one of the greatest personalities of all time.
 - The Buddha discovered and preached a truth that transforms human beings at the very core of their personality, enabling us to live at peace in the midst of life's suffering.
 - We study the Buddha's life as a blend of history and myth.
 - Through archetypal mythology of Buddha, our own spiritual journey is thoroughly illuminated for the legend of Shakyamuni is the story of every man and woman on the planet.
- D556 Stories of the Buddha part 22
12/04/06 Dec Sesshin Day 2
- Teisho is missing 8 minutes due to technical difficulties
- D557 Stories of the Buddha part 23
12/05/06 Dec Sesshin Day 3
- Rare is Human Birth - one can only realize truth through a human body. Do not waste this gift of body life which is transitory
 - The Buddha said if a layman can abandon all attachments to the world, there is no difference between the house holder and the monastic.
 - Renunciation, which is profoundly misunderstood by the dominant culture as well as the New Age spiritual community, is at the heart of all genuine spiritual practice and realization.
 - Renunciation begins when we realize that the ways of the world (i.e., accumulation of wealth, power, position and the ceaseless pursuit of pleasure) cannot assuage one iota of the anguish of the spirit. And the first stage of renunciation is complete when through hard practice body and mind drop away and one has their first momentary realization experience and finds release to some degree.

Zen Center of Denver – Detailed Teishos on CD List

- D558 Stories of the Buddha part 24
12/06/06 Dec Sesshin Day 4
- Investigation of Renunciation II
 - Same topic as D379
 - Upon realizing that the world and all it stands for (fame and fortune) cannot assuage the anguish of the spirit, one enters the first stage of renunciation by taking up a radically different approach to living - the Path of Zen, which includes zazen, dokusen, and teisho.
 - This is accomplished by taking refuge in Buddha, Dharma, and Sangha and requires considerable discipline and grit. If one is able to stick out this difficult period, one will experience some transformation in the form of a sense of greater mental and physical well-being. One will begin to feel a little more settled and peaceful and enters the second stage of renunciation.
 - At this point one realizes that more effort is needed to gain realization (kensho) and so one takes up more intense Zen practice including regular zazen and sesshin attendance and makes some changes in lifestyle to make this possible. If one perseveres, sooner or later one will have a kensho experience.
- D559 Stories of the Buddha part 25
12/08/06 Dec Sesshin Day 6
- Renunciation, Part III.
 - Same topic as D380
 - Our daily life and practice off the mat is itself the practice of renunciation. Every circumstance of daily life is the substance of and grist from the mill.
 - When you find yourself feeling disconnected, with no center and no sense of quietude, equanimity, generosity, and compassion, you need to look at this carefully and reflect on how you are living your life and the environment of your life AND make some necessary adjustments and changes. This is an on-going process.
 - Renunciation is ultimately dying the Great Death, the dropping off of body and mind. From this great renunciation issues forth the Great Life. The phoenix burns up entirely and rises out of its own ashes.
- D560 Zen commentary on Soul of an Indian by Ohiyesa, Part II.
12/17/06
- Short history of European genocide on Natives of the Western Hemisphere.
 - Commentary on Ohiyea's Soul of an Indian - Ways of the Spirit, Part I, The Great Mystery and Part II, The Temple of Nature.

Zen Center of Denver – Detailed Teishos on CD List

- D561 H-97 - The Diamond Sutra and Scornful Revilement
03/04/07
- The Diamond Sutra depicts the world of emptiness.
 - If we cultivate true hearing, we can enter the empty world of eternal serenity upon being maligned, vilified, and cursed by others.
 -
 - But such personal freedom and enlightenment is just the beginning. It sets the stage for compassionate action.
- D562 H-32 Standing Motionless
03/25/06
- What is the difference between organized or institutional religion and the religious experience that is the inexpressible root from which all religions arise.
 - Aitkin Roshi's skill in helping Danan enter the dimension of the religious experience and find himself in an undiscovered country.
- D563 The Desert Fathers 1
04/08/07
- Some early Christian teachings and insights are remarkably similar to Zen (Dead Sea Scrolls, the Coptic Scrolls, Gnostic Gospels).
 - Very thoroughgoing background material on the Coptic Hermits or Desert Fathers. They were humble, quiet, sensible people with a deep knowledge of human nature who sought most of all their own true self in Christ.
 - Proverbs or Sayings of the Desert Fathers #2 and #11 from Verba Seniorum.
- D564 M1 Joshu's Dog
04/22/07 April Sesshin Day 1
- Investigation of Mumon's first paragraph of his commentary.
 - Passing through the barrier. What are the barrier and the imperative to pass through it?
- D565 Fukan Zazen-gi
04/23/07 April Sesshin Day 2
- An investigation of Fukan Zazen-gi against the historic background of Dogen's agenda of establishing Soto Zen in Rinzai Japan. Clarifies some of the different emphasis between Rinzai and Soto searching and questioning spirits true of all spiritual work regardless of Soto or Rinzai traditions.
- D566 Ch'an and Zen part 19 - Ma-tsu I
04/24/07 April Sesshin Day 3
- RE-establish historic and social context of Ch'an development during the latter part of 8th century and introduce the emergence of the "Encounter Dialogue."

Zen Center of Denver – Detailed Teishos on CD List

D567 Ch'an and Zen part 20 - Ma-tsu II
04/25/07 April Sesshin Day 4

- Ma-tsu was a cataclysmic force in the development of Ch'an as the originator of the Encounter Dialogue (Mondo or Koans) who produced between 84 and 139 successors who fanned out all over China creating a Ch'an / Zen boom.
- "This very mind is Buddha"
- "Not Mind, not Buddha"

D568 Ch'an and Zen part 21 - Ma-tsu II
04/27/07 April Sesshin Day 6

- Record of Ma-tsu
 - Sermon # 1
 - Selections from Dialogues
 - Biography Ma-tsu's Disciple, Par-chang with store of Ma-tsu, Pai-chang and the wild duck - H-53 - what is inter-being?