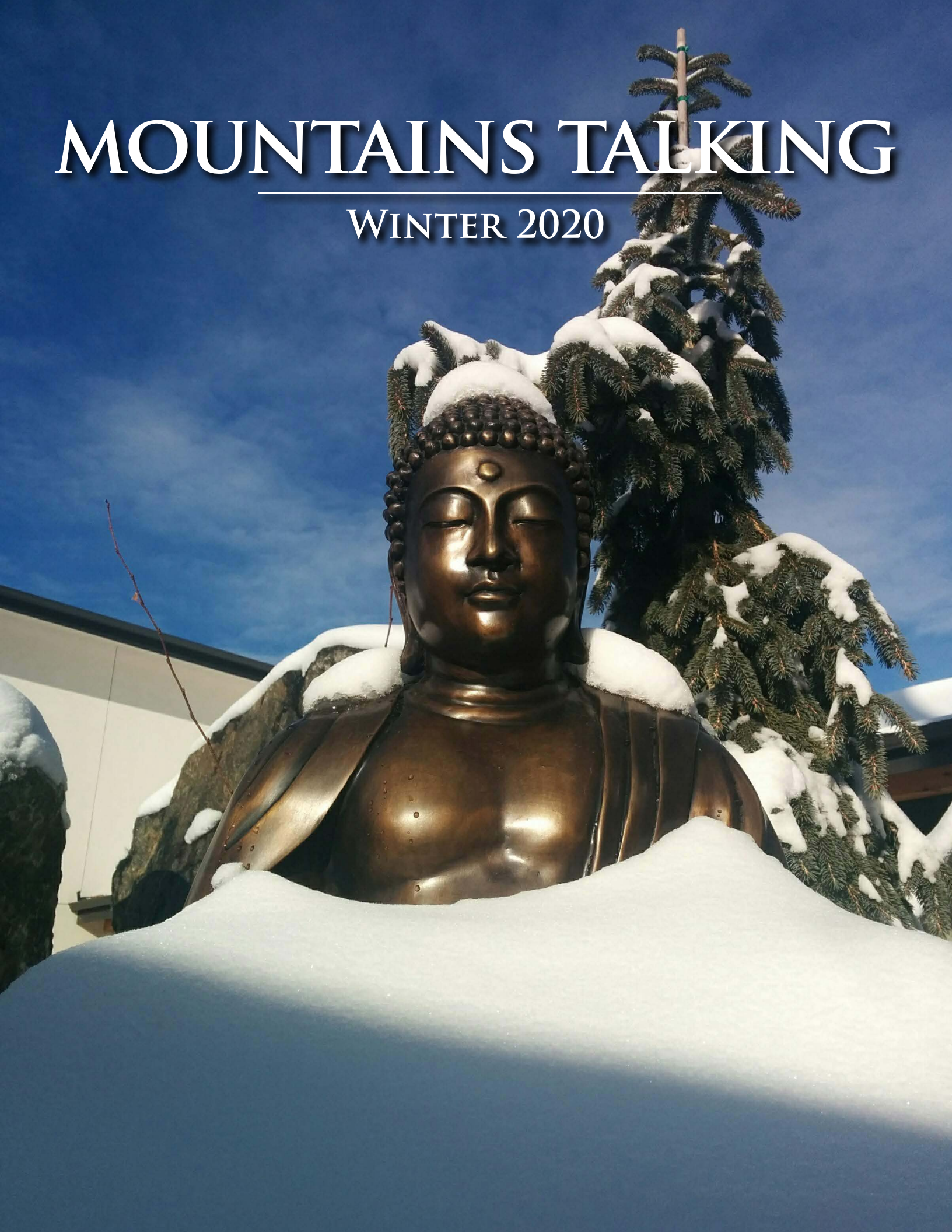


# MOUNTAINS TALKING

WINTER 2020



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Editor: Joel Tagert

# THE TRUE NATURE OF WORDS

FRANCINE CAMPONE



Four of the [Ten Grave] Precepts concern themselves with words: the precept of refraining from speaking falsely, the precept of refraining from speaking of the faults of others, the precept of refraining from praising the self while downgrading others, and the precept of not reviling the Three Treasures. So today, I would like to offer some words on each of these. Putting a light on these four does not exclude the rest. Like an old tangled vine, all of the Precepts spring from one root and hold each other up interdependently.

I have chosen to focus on the precepts that point to speech for two reasons. First is the awareness of my own tendency to say too much or too little. My academic experience trained me to regard language as data to be parsed, analyzed, deconstructed. It has taken me many years to start to unlearn that mental habit and to encounter words on their own terms. Second, like many of you, I am acutely aware of how powerful words are right now, in this time and this culture. It seems to me that it is more important than ever for each of us to understand and embody the Paramita of Right Speech. What is Right Speech? These four precepts point the way. Speech is one of the ways we manifest the Pure Precepts of not creating evil and practicing all good dharmas, and – when we understand these speech-related Precepts – we also gain insight into the meaning of doing good for others.

Despite our spending many, many hours sitting in silence, and walking and working in silence at sesshin and samu, words have a significant place in our Zen practice. What, after all, are koans but words? And in many koans, the teacher challenges a monk to say a turning word or uses words to search the monk's understanding. Our own teachers, in teishos and in the dokusan room, use words to express the truth to foster and stimulate our own understanding. In "Identity of Relative and Absolute," Shih-Tou tells us, "Reading words you should grasp the great reality." The truth of an expression lies not only in what is

said, but when and how. Consider the words of the Heart Sutra – no eyes, ears, nose, tongue, body-mind. Absolutely true. At the same time, our eyes are reading the words in the chant book, ears perceiving the sound of our own voice, nose taking in the breath that propels the tongue to form the words, body-mind given over to the chanting. The words of the Heart Sutra tell us what is relatively true in the experience of perceptions.

We must understand the true nature of words. A word is like a picture of rice, a finger pointing to the moon and not the thing itself. A verse by Daio Kokushi hints at the subtlety of words: "Wishing to entice the blind, the Buddha has playfully let words escape his golden mouth; Heaven and earth are ever since filled with entangling vines." Dogen's guidelines for studying the way refer to the first koan we encounter. A monk asks Zhaozhou, "Does a dog have Buddha nature or not?" Zhaozhou replies, "Mu." Dogen asks us: Beyond the word Mu, can you measure or grasp anything? There is entirely nothing to hold on to.

Since each of us has a mind that extends everywhere and contains and is contained in all things, we must not neglect the words we use to name and convey what is within this mind. We are speaking all the time. We speak aloud intentionally and habitually. We speak to ourselves (aloud and in ever-present internal monologues and sometimes dialogues). Right now, listen to those voices. Do you hear them? The running voice that names everything – the feeling in your knees or back, the sunlight on the wall, the temperature? Thoughts and reactions to the words I'm speaking now? It's endless, endless. We speak when we are awake and some of us even talk in our sleep. We swim in an ocean of words. But what is that ocean, what are words? A series of impulses pass through the brain, the mouth moves, vocal cords vibrate, vibrations reach your ears and are gone. Where are the words? Empty, and yet something has landed. So let us explore these four precepts more closely and hear what is said in each of them.

The precept of refraining from speaking falsely asks us to consider: How truthful is all this noise? "In the

*Continued p. 10*

# THE LOTUS OPENS

Wow! After all these years of planning, working and waiting, our new Lotus in the Flame Temple is open at last!

With overflowing joy and gratitude our sangha met for the formal temple opening ceremony at 1856 S. Columbine Street on Sunday, Nov. 10. First we practiced zazen together in the zendo, settling into the spacious, silent hall; then we processed in a line around the temple as the teachers ritually opened each altar in the building. As we walked we also took in each elegant space, from the kitchen to the shrine room, delighting in its reality.

It's a remarkable place and a remarkable accomplishment, and in celebrating together we also give deep thanks to the countless people who made it possible.

First we must thank our many donors, without whom none of this would be possible. Many, many people made this project a priority, giving selflessly to their community. Your generosity shelters all beings, and we trust that its effects will benefit generations to come.

Deep thanks are also due our architects at Semple Brown Design, who have been unstinting in their labor and enthusiasm for the project. Their skill, knowledge and care show in every corner. They have truly designed a temple that stands like a mountain and flows like water.

We likewise thank our builders, Spectrum General Contractors, for their meticulous efforts and tireless work. The quality of the building is outstanding, a testament to devoted craftsmanship.

Though finishing touches and plantings will come in the spring, the garden too is resplendent, and we thank Desirae Wood and Dobro Design for this elegant artistic vision, which will quite literally grow in beauty as the years pass.

And of course, we must thank our many members, dozens of whom have given countless hours of volunteer labor to see this project through to the finish. It has been remarkable to see how, just when a particular skill set was needed, someone with precisely those skills would step forward.

Lastly, two individuals merit special mention: our

teacher Karin Ryuku Kempe, who shepherded the project from its inception; and George Mathews, who had been heading up the moving committee until he was diagnosed with a fatal illness. In fact the very first ceremony in the temple, on Saturday, was his memorial; and his ever-hilarious, ever-meticulous presence still seems to stand by our side.

In truth we cannot here fully recognize all the individuals responsible for the temple's creation, but know that we are deeply grateful for your efforts. Building a temple really is the work and expression of a whole community, and our hope is that the Zen Center of Denver will be able to likewise serve our whole community – members, friends, city, and the great wide earth.

During the opening ceremony, Karin Roshi read a poem of dedication:

*Light from the ancient star pours in  
through walls and windows,*

*The flower twirls, the earth smiles.*

*Tall rocks push through earth and sea to  
the sky.*

*This building and this garden hold the  
dharma as a refuge and a commitment.*

*These walls and stones are a promise kept,  
and a promise made new again today.*

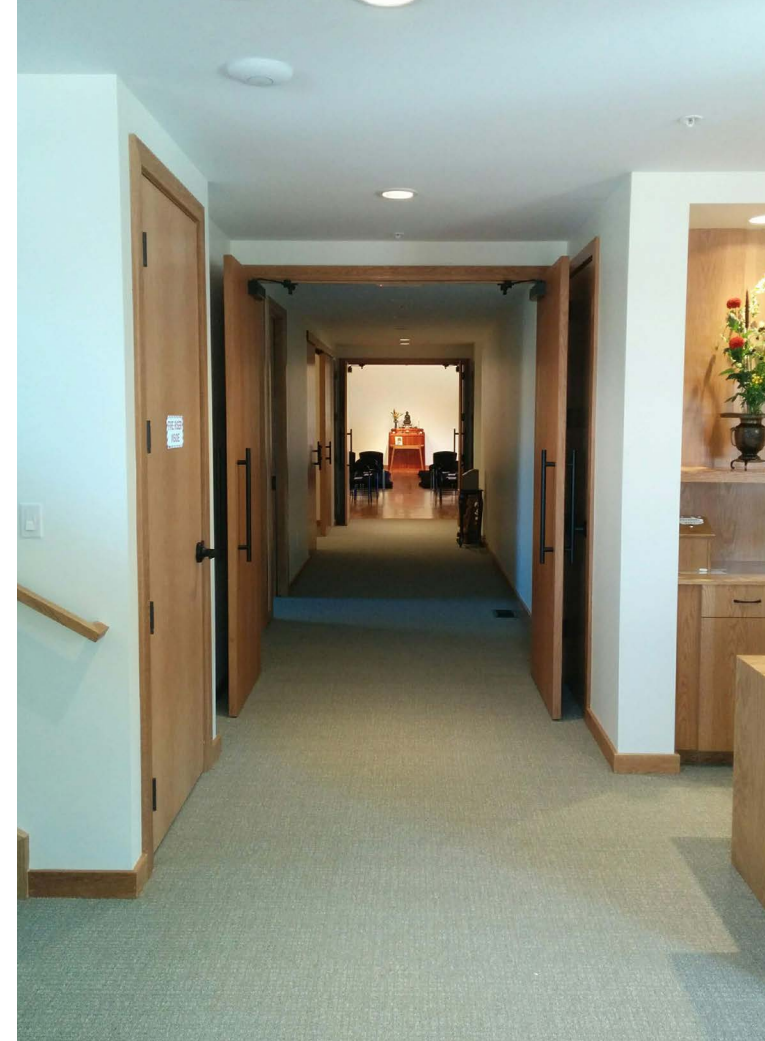
*Listen, look, and enter here.*

*The voice of our ancient way speaks  
through traffic and wind.*

*May the lotus burn in an eternal flame as  
we open our doors to the world.*

*May our practice bring peace, joy and wis-  
dom for the benefit of all beings.*





# SNOW FALLING ON CEDAR

GREG CLARK

Some of you may know that I was very recently diagnosed with an aggressive form of non-Hodgkin's lymphoma. As I write this, I'm in the chemo chair for my second round of chemo, which lasts a full work week. I'll have chemo today and take home a pump to infuse me twenty-four hours a day until Thursday. Then I'll check in to a hospital Thursday (Thanksgiving) for treatment there Thursday and Friday.

I have been thinking a lot lately about the sound that snow makes when it falls on cedar trees. Nature has always provided comfort to me. This is particularly true now that I have cancer, which carries an uncertain prognosis. My Zen name is Seizan, which means "Blue Mountain." Karin Roshi gave it to me because she is aware of my fondness for nature and the mountains. I get outside whenever I can – taking long walks, skiing and other activities in which I can connect with our glorious planet. My favorite places are high mountain lakes and creeks, surrounded by dense deciduous and evergreen forests. I've read that trees are never lost. They know right where they are.

I also take my Zen name's meaning to remind me to sit like a mountain; to be aware of this very moment. When I have the opportunity to be out in nature during a snowfall, I enjoy listening to the sound of snow falling gently on cedar and other trees. For me it is very calming and spiritual. Similar to the Japanese celebration of the

ephemeral nature of our world as represented by cherry blossoms, the ephemeral nature of snow and the quiet and solitude that it brings helps ground me to that place and to myself. I feel less lost that way.

Life has taken on a certain quality of sweetness since my diagnosis. One reason for this might be the wonderful and amazing support that I've received from my friends, family, work colleagues and this Sangha. Another reason for this attitude is that I know this is possibly a fatal disease (though the doctors are cautiously optimistic for a cure). Every moment of every day is a gift which I shall not overlook. Before my cancer, I was always pushing hard for results at work, in sports, and for improvement in my cello playing. While I remain motivated to do well at work, to stay in shape and become a better musician, I am definitely slowing down to take time to be more observant of this very moment, not focused on some future goal. I have been spending quality time with my family, with my Zen practice and koan. My time with my family feels sweeter today than a couple months ago. I know, intellectually, that it was just as sweet then, but I was less observant of it then than today.

I truly hope to have a successful outcome to my treatment, one which includes retaining this new insight of mine about the present moment, how sweet it is and how important deep connections with friends and family are. ❄️



Photo by Stacey McConlogue

*Continued from p. 3*

Dharma that is beyond all expression, not speaking a single word is called the precept of refraining from speaking falsely.” We must start by acknowledging that, essentially, there is no one to speak and nothing to say. Yet, we all have the gift of words, a precious asset. We are wired to speak.

Thus, in every koan, someone is speaking and another someone responds. How do they speak the truth? Who says a single word? Dogen Kigen states in Genjo Koan, “When you see forms or hear sounds fully engaging body and mind you grasp things directly.” Therefore, one must say something. The mats are black, the sky is blue. To say otherwise or to be wordless is to deny the truth. On Vulture Peak, the Buddha held up a flower and Ananda immediately understood. Joshu says “Mu,” and the monk immediately understands. This is at the heart of the encounter in the dokusan room: not thinking the truth but saying it without speaking.

When I visited George [Mathews] in hospice, he asked me, “How are you?” I said, “Fine.” He raised his head and fixed me with those clear blue eyes and said, “Show me!” His body was weak, his voice hoarse, oxygen flowing into his lungs through a tube. Those words spoken in that way were the voice of the true and essential George, no weakness, no tubes, just “Show me!” In thinking about this exchange, I am reminded of Mumon’s comment on Joshu’s “Wash your bowl.” Mumon tells us, “When he opens his mouth, Joshu shows his gall bladder. He displays his heart and liver.” There is nothing held back, nothing hidden.

This is how we refrain from speaking falsely. Nothing hidden, nothing held back. Yung-chia’s “Song of Enlightenment” reminds us, “Walking is Zen, sitting is Zen; speaking or silent, active or quiet, the essence is at peace.” We refrain from speaking falsely by practicing zazen in every breath, every moment. When the essential self is at peace, the truth is clear and before our eyes and is manifested in expression. When I chant, it is not only with lips and teeth and tongue. My bones are chanting, my hair is chanting, there is not a single cell of the body that is not chanting. This is my truth. When we speak the words of the Precepts next week, it should be with the voice of our marrow and bones as well as the sound of our vocal cords. Speaking from our essential nature is how we make the sounds that are true.

In his Instructions to the Zen Cook, Dogen Eihei encounters an elderly tenzo who tells him that he does not really understand practice or words. When they meet again later, Dogen asks, “What are words?” The tenzo says, “One, two, three, four, five.” Dogen then asks, “What is practice?” and the tenzo replies, “Everywhere, nothing is hidden.” One, two, three, four, five – mere counting. What are we counting? The Dharma is innumerable and indivisible. To understand this precept of refraining from speaking falsely, we must understand that the Dharma is manifesting in every moment and give voice to the truth of it. Standing in the kitchen, I might say there are five teacups in a closet to convey information to someone else. Those are words. Pouring tea into those cups with complete attention, that is practice.

We know that words have great power and without close attention to the truth of our speaking, words can become weapons and the world is filled with lies. A single false word can be a drop of poison. Look at how hate speech has metastasized at this moment in our country and culture. Words have become a cancer of anger and violence. I don’t wield the power of politicians and public personalities, yet an angry word wounds my husband as if I had committed an act of violence against him. That angry word is not the truth, it is speaking falsely, giving in to the impulse of a moment of fear within myself, a weapon of defense rather than acknowledgement of my truth. Knowing the power of our speech, it is essential that we see ourselves honestly and clearly and speak from the place of compassion that is our true condition.

There are times and places for sharp clear words. Watch out for that car! Fire! There are times when strong words save lives. And there are times when speaking falsely on one level can be a kindness and perhaps a truth when said with the voice of compassion. When I visited my mother for the last time, about a month before she died, I helped her shower and dress in preparation for a visit from her hospice nurse. My mother was a fastidious woman who cared deeply about her appearance. As I helped her arrange her hair, she asked me how she looked. I knew she was dying and she knew she was dying. She was gaunt, with dark circles under her eyes and an unwholesome pallor. She was not the elegant woman I had known all my life. I could have responded lightly – Ma, you look fine. Yet, I said she was beautiful. On the literal level, that was certainly a falsehood. But on the essential level, seeing her as a manifestation of the perfect Dharma, it was absolutely true. So we must understand the nuance

of this precept of not speaking falsely.

Related to this is the precept of refraining from speaking of the faults of others. “Faults” is such a misleading word. We are asked here to refrain from judgements. Again, in Tenzo Kyokun Dogen Eihei tells us, “Do not discriminate between the faults or virtues of monks or whether they are senior or junior. You do not even know where you stand, so how can you put others into categories. Judging others from within the boundaries of your own opinions, how could you be anything other than wrong?” This precept is phrased: “Self-nature is inconceivably wonderful. In the faultless Dharma, not speaking of self and others is called the Precept of refraining from speaking of the faults of others.” In the faultless Dharma, there are no others – all is perfect, exactly as is. Speaking of the faults of others with an intention to create harm both creates evil and fosters the delusions of separation and imperfection. At one level, this precept directs us: Don’t gossip! But the truth of it invites us to look at how we situate ourselves in the greater Dharma of our lives.

We must recognize the limits of our own perceptions, seeing that we have only a momentary glimpse of something that changes as we shift our eyes. In that moment when we attend only to ourselves, our perceptions, our experiences, we are blind to the whole of the universe apart from what we see. Sitting at my computer, I see the stacks of books on my desk, the glowing screen, the lamp. However, if I swivel my chair around ninety degrees, I’m looking out the balcony door at the tops of trees and distant buildings, a changing sky. The act of looking creates a looker and looked at. And if the looker is also a judge, we are fooling ourselves about the nature of reality.

What we share is our humanity. I recently revisited the speech that Shylock makes in *The Merchant of Venice*, in which he lays bare his own humanity and exposes that of the Christians who are taunting him:

*Hath not a Jew eyes? Hath not a Jew hands,*

*organs, dimensions, senses, affections, passions; fed with the same*

*food, hurt with the same weapons, subject to the same diseases,*

*heal’d by the same means, warm’d and cool’d by the same winter*

*and summer, as a Christian is? If you prick us, do we not bleed? If*

*you tickle us, do we not laugh? If you poison us, do we not die?*

*And if you wrong us, do we not seek revenge? If we are like you in the*

*rest, we will resemble you in that.*

Our shared humanness puts us all in the pot of same soup. False words kill everyone. Saying that someone who wears a MAGA hat is an idiot kills our humanity and creates a cartoon from flesh and blood. These kinds of words steal humanity and individuality for a momentary sense of a self. Following this precept requires us to fully acknowledge the whole of our shared human condition: bodies, wants and desires, fears, attractions, aspirations and wounds – the essential emptiness of all of this and the everyday reality of it. Sometimes when I’m sitting in one of those facing-out positions in the zendo, I notice someone who is shifting every few minutes, rearranging legs, wiggling in clear anticipation of the bell, and I am immediately connected to my own fidgety, wiggling, discomfort-aware self. How wonderful to be on this path together, fidgets and all.

The term wabi-sabi in Japanese acknowledges and even celebrates the beauty of this faultless Dharma as it surrounds us: the rough bark of a tree, the crooked stem of a flower, the potter’s thumbprint left in the bottom of a perfectly formed teacup. Consider the people we love: We love them whole and complete, notwithstanding habits, quirks, or physical aspects that are far from “perfect.” To refrain from speaking of the faults of others is to extend this unqualified love, seeing the virtue and goodness of the faultless Dharma. Look around you. You are a buddha surrounded by buddhas. When we acknowledge the virtues of others, we acknowledge the beauty of the Dharma. We all manifest the Three Treasures; seeing and speaking of faults, we disparage Buddha, Dharma and Sangha.

Yet, when we see harmful behavior, we must say something. This precept is about what is right for the whole. Consider the recent events concerning Harvey Weinstein, Jeffrey Epstein. Many people knew and no one spoke, out of fear of exclusion or repercussions, and many people were harmed. Closer to home, we have the events which have been harming the Shambhala community. Again, knowing that others were being harmed,



Photo by Stacey McConlogue

members of the sangha denied the truth. We cannot be literal here in following this precept. There are times when we must speak out, whether or not our words will matter.

The precept of not praising oneself while downgrading others points again to the illusion of self and other. The distraction we encounter every day are those pronouns – I, me, you – that create the illusion of a self that is nothing other than an aggregate of conditions at any one moment. We should not mistake a “fact” – i.e. an aspect of our physical, emotional or psychological landscape – for a “truth” – absolute essential nature. Naturally, to cherish the self – self-esteem – is at one level essential. Believing in our own worthiness is essential in order to face the world. The odd inverse – to be deliberately and self-consciously humble – is a form of playing the “better than you” game.

Words betray our susceptibility to four afflictions: self-view, self-delusion, self-love and self-pride. At the same time, words can convey the boundless compassion that arises with our understanding of the Dharma.

This precept firmly and clearly underscores the

impact of words as discrimination. Reb Anderson says, “Though words, self and other co-dependently arise and are imbued with identity, yet they are just words” – that is, noise in the air, squiggly lines on a page. In saying “I” and “you,” I and you are brought into existence. Refrain from saying I and you and there are no distinctions. Attachment to self is a fundamental illness. Receiving this precept means seeing clearly the nature of this delusion and the extent to which we perpetuate it through self-regard.

In sitting, we talk to ourselves and often judge – I am doing this right, wrong, perfectly and so forth. In those conversations, who is speaking? Who is doing the doing that is being judged? We separate the person into a self and other, one who judges and one who is judged. Just sit and there’s no one there. Even now, giving this talk, I am self-conscious and questioning – who am I to be sitting here and speaking to you all? But then I remember that I’m just an empty robe making sounds which disappear into the air. In sitting here together, Reb Anderson tells us that “Together, we manifest the Bodhisattva precepts ... we realize the great sky” where there is no self and other. Dogen’s words that “To study the self is to forget the self” remind us that in forgetting the self, we become a part of

the conversation between and among all beings.

Embodying this precept rests on cultivating the seed of compassionate mind. In his writings on “The Bodhisattva’s Four Methods of Guidance,” Dogen reminds us of the power of kind speech. He directs us to “praise those with virtue and pity those without it. If kind speech is offered, little by little virtue will grow. ... Kind speech is the basis for reconciling rulers and subduing enemies ... You should ponder the fact that kind speech is not just praising the merit of others; it has the power to turn the destiny of the nation.”

My husband sometimes makes a great effort in the kitchen, making some dish of his own invention to proudly present for dinner. He works very hard and takes a great deal of time. Sometimes the invention is delicious. Sometimes it’s... interesting. But when he looks at me expectantly and asks how I like it, I always like it. It is his heart and soul and eagerness to please – how could I dismiss those with my judgement? And what is that judgement really about? It is me praising my discerning palate. When I am so absorbed in my own wonderfulness and cleverness, I fail to see the truth of how we mutually sustain each other. When I criticize, I invite disagreement and incite an argument, create evil. In our dining room, acknowledging our shared human experience, we are reconciled and loving with words serving to bind rather than separate us.

The Tenth Grave Precept – refraining from reviling the Three Treasures – circles us back to the beginning of the Precepts Ceremony and the Three Refuges of Buddha, Dharma and Sangha. “In the one dharma, not giving rise to a dualistic view of sentient beings and Buddhas is called refraining from defiling the Three Treasures.” This precept speaks to the whole of life: who and what we are cannot be separated out from this very moment.

John Daido Looi frames this as experiencing the intimacy of things. To not defile the Three Treasures is to fully embody each moment and not even think in terms of self and other, inside and outside, but to be in harmony with everything. Master Dogen states, “To expound the dharma with this body is the refuge of the world ... It is inexpressible.” Commenting on this, Daido Looi says, “The minute you start talking about it, it is no longer the thing you are talking about.” Our habit of naming, both audibly and mentally, is a sword separating us from the experience of life. Dogen tells us, “When buddhas are

truly buddhas they do not necessarily notice that they are buddhas. However, they are actualized buddhas, who go on actualizing buddhas.”

Fully encountering forms and sounds with body-and-mind, you grasp things directly. There is not a speck of separation.

Taking this precept points to the virtue of silence and action as expressions of our understanding. Buddha is not “out there”, in history or mythology, in a statue or an idea. Our words are Buddha’s words, our lives are Buddha’s life. We express our buddha nature in chopping vegetables, sweeping the floor, sitting in traffic. We encounter the dharma in every moment – clearly in the zendo and the dokusan room, but also in the workplace, the kitchen, the street corner. We encounter the sangha face to face, each individual with a name and specific qualities. And yet, there is no one other than the self. Dogen tells us “As all things are buddha-dharma, there is delusion and realization, birth and death, and there are buddhas and sentient beings. As the myriad things are without an abiding self, there is no delusion, no realization, no buddha, no sentient being, no birth and death. “ When we let go of attachment to our words and ideas, self and other, grasping and grasped, good and bad, this and that, we come to rest; this is the whole of the Dharma. The Zen poet Ryokan helps us find this place with these words:

*If you speak delusions, everything becomes a delusion*

*If you speak the truth, everything becomes the truth*

*Outside the truth, there is no delusion*

*But outside delusion, there is no special truth.*

*Followers of the Buddha’s Way!*

*Why do you so earnestly seek the truth in distant places?*

*Look for delusion and truth in the bottom of your own hearts.*

So I conclude this talk knowing I have offered a lot of words that, like an episode of Seinfeld, are essentially about nothing. It is my sincere hope that something has landed in all of this. Next week, in taking the Precepts, we will say words. Who will be speaking? How will you say them? One final phrase for us to breathe: Together with all beings, we attain Buddhahood. ☸

# NEW TEMPLE, NEW PROGRAMS

Our new temple affords us considerable space and flexibility for new programs and practice opportunities, and we are happy to offer the first of these this January. Our thanks to our teachers and members who have been hard at work developing these new offerings.

## Family Dharma

The Family Dharma program provides a space for mindfulness and Zen practice for the whole family by integrating mindfulness practices into shared daily life while building and deepening the understanding of these principles.

Our program is open to families with children eight to sixteen years old; younger children are welcome with the understanding that activities and teachings are created with this age range in mind. This is a community offering, and one need not be a ZCD member to participate.

The Family Dharma program will meet in the multipurpose room on the second Sunday of each month after the morning sitting from 9:15 - 10:30 a.m. You need not make a reservation and there are no fees. Please join us for our first Family Dharma program on Jan. 12.

## Mindfulness Saturdays

On the third Saturday of each month, we will be offering Mindfulness Saturdays, a day of mindfulness practice on a theme chosen by the instructor. These three-hour workshops are open to anyone, and are of special interest to MBSR (mindfulness-based stress reduction) program graduates. The suggested donation is \$35 for members or \$50 for non-members.

Instructors for these workshops will also include guest teachers. Our first Mindfulness Saturday will be on Feb. 15 from 9:30 a.m. - 12:30 p.m., and will be led by Janet Solyntjes, a certified Mindfulness-Based Stress Reduction (MBSR) teacher and a long-time practitioner of Tibetan Buddhism. She is co-founder of the Boulder-based Center for Courageous Living, which offers a variety of mindfulness programs and retreats.

The topic for the workshop will be Meeting Obstacles With an Open Heart. What hinders our natural tendency

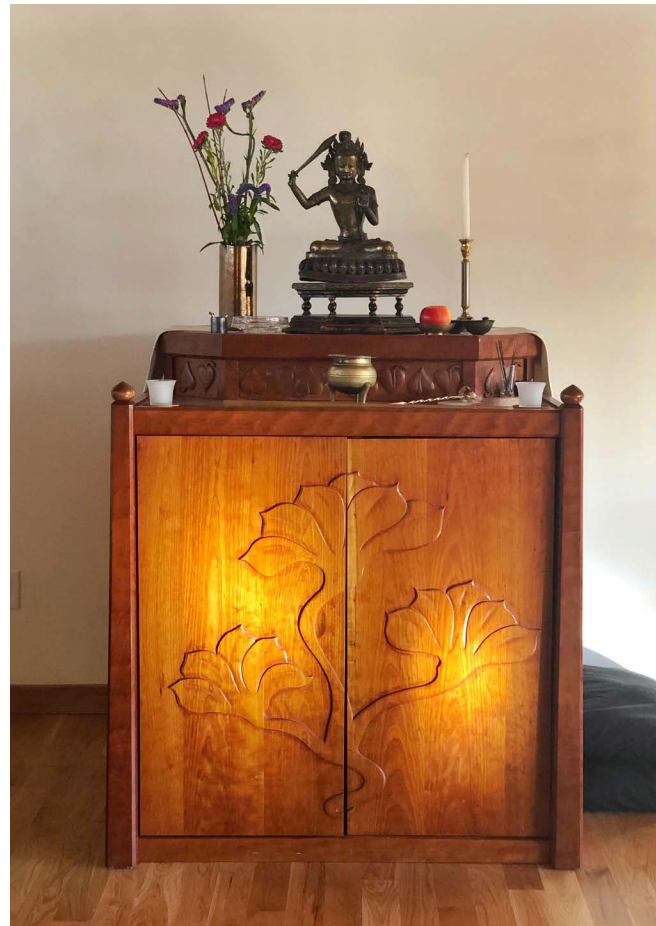


Photo by Stacey McConlogue

to open and appreciate our lives? Is there a way to train the mind and heart to remain open when life presents us with the unexpected or the unwanted?

In this session the practice of compassionate abiding, as taught by Tibetan Buddhist nun Pema Chodron, will be incorporated into a morning of sitting and walking meditation. There will also be time devoted to reflection and discussion of welcoming the unwelcome in everyday life. To register, please go to our website or find us on Meetup.com.

## Buddhist Recovery Meetings

Each Monday at 7:00 p.m. we will have twenty-five minutes of meditation followed by a group discussion supporting recovery from drugs and alcohol. Please note that this is not an AA meeting. All are welcome.

## Four-week class: Introduction to the Diamond Sutra

Ken Tetsuzan Roshi will be offering an introduction to the Diamond Sutra that will meet for four weeks each Wednesday evening beginning Feb. 5 and ending Feb. 26.

The Diamond Sutra is one of the seminal scriptures of Mahayana Buddhism and is held in especially high regard by the Zen sect. In a relatively few pages it encapsulates all the Mahayana teachings. This four-week course would explore, through lectures and discussion, the fundamental themes of the sutra from a Zen perspective: the origin of the sutra, the nature of self, emptiness and transiency, karmic merit, dharma transmission, and the role and nature of the Bodhisattva (enlightening being).

To register, please go to our website or find us on Meetup.com. The suggested donation is \$50 for members or \$75 for non-members.

## Samu

After a years-long hiatus, we are finally able to return to one of our core practices, samu. Samu is work practice: attention in the midst of activity. Offered the second Saturday of each month from 9 a.m. - noon, the morning

will include zazen, two hours of silent work practice, a short discussion, a reading of a selected Zen text, and a meal served in the Zen style of oryoki. Please sign up via Signupgenius.com or contact the office; the suggested donation is \$10.

## Vinyasa Yoga

ZCD member and yoga instructor Joel Tagert will be offering vinyasa yoga classes every Monday from 5:15 p.m. - 6:15 p.m. beginning Feb. 3. These level 1 classes will focus on finding proper alignment in yoga asanas (poses) to develop stability, strength, balance and awareness within the ceaseless flow of the breath. All are welcome. There is no set fee, but a donation of your choosing is much appreciated.

## Movie Nights

Bring snacks (and maybe a beanbag chair) as we turn our multipurpose room into a theater for an evening's entertainment. For our first movie night on Friday, Jan. 17, from 7 p.m. - 9 p.m, we'll be showing the majestic, wondrous roving-eye documentary *Baraka*. Subsequent movie nights will follow on Feb. 28 and March 27.

## Calendar Highlights

- Sunday, Jan. 26 - Zazenkai with Peggy Metta Roshi and teisho by Cathy Wright
- Saturday, Feb. 1 - Intro to Zen seminar
- Sunday, Feb. 2 - Teisho by Peggy Metta Roshi
- Saturday, Feb. 15 - Meeting Obstacles With an Open Heart with Janet Solyntjes
- Sunday, Feb. 16 - Kannon Ceremony followed by sangha potluck

- Friday, Feb. 21 - Sunday, Feb. 23 - Weekend sesshin with Karin Ryuku Roshi
- Sunday, March 1 - Teisho by Peggy Metta Roshi
- Saturday, March 21 - Mindful Parenting with Peggy Metta Roshi
- Sunday, March 22 - Sangha Circle Meeting
- Sunday, March 29 - Zazenkai with Ken Tetsuzan Roshi





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