

FALL STUDY GROUP

SEPTEMBER 6 – NOVEMBER 22, 2022

Tuesdays 7:30 - 9:00pm on Site & on Zoom

Instructors: Senior Disciples

MIND SKY

Zen teaching on Living and Dying

by Jakusho Kwong-roshi

Please expand your studies by reading additional material related to each week's topic.

<u>SEPTEMBER 6</u> <i>Introduction</i> by Kwong-roshi <i>Week 1</i>	Foreword. Editor's Preface. Author's Preface. <i>Unwinding a Ball of Yarn:</i> Emptying into Spaciousness.	Page xiii - 11
<u>SEPTEMBER 13</u> <i>Week 2</i>	Way-Seeking Mind. Just Sitting. Levels of Awareness.	Page 13 - 23
<u>SEPTEMBER 20</u> <i>Week 3</i>	Young Dogen's Resolve. Presentness. The Texture of Emptiness.	Page 25 - 39
<u>SEPTEMBER 27</u> <i>Week 4</i>	<i>Water is Wet:</i> Moment by Moment. One Unbroken Moment.	Page 43 - 50
<u>OCTOBER 4</u> <i>Week 5</i>	Bussho: The Buddha-Nature. Uji: The Quick of Time.	Page 51 - 63
<u>OCTOBER 11</u> <i>Week 6</i>	Katto: Intertwining Vines. Ten Thousand Ripples.	Page 65 - 71
<u>OCTOBER 18</u> <i>Week 7</i>	Sitting in the Dark. Fear. Sonoma Mountain Koan. Suffering and Pain.	Page 73 - 86
<u>OCTOBER 25</u> <i>Week 8</i>	<i>Form and Reflection:</i> Zen Stitching. Jukai. Shiho: Transmission Ceremony.	Page 89 - 99
<u>NOVEMBER 1</u> <i>Week 9</i>	The Spirit of Practice. The Nature of Ritual. Touching the Water. Poul Discoe's Teahouse and Wabi-Sabi	Page 101 - 115
<u>NOVEMBER 8</u> <i>Week 10</i>	<i>Dying with Living:</i> Bodhidharma's Transmission. The One Great Matter. A True Friend.	Page 119 - 130
<u>NOVEMBER 15</u> <i>Week 11</i>	The Korean Mala: On Dana. Past Time Becomes Present: Chogyam Trungpa Rinpoche. Dying Well.	Page 131 - 153

NOVEMBER 22

Week 12

Sekito's Hermitage. The Song of the Grass-Roof Hermitage.
The Great Fire on Sonoma Mountain. Nagarjuna's Twelve Links of
Dependent Origination. Unshu Instruction.

Page 155 - 174

Verse for Opening Sutras (Kaikyōge 開經偈)

The Dharma, incomparably profound and infinitely subtle, is rarely met,
even in a hundred thousand million kalpas. Now we see it, hear it,
receive and maintain it.

May we completely realize the Tathagata's true meaning.

Mujō jin jin mimyō ho 無上甚深微妙法
hyaku sen man go nan so gu 百千萬劫難遭遇
gakon ken mon toku juji 我今見聞得受持
gange nyorai shin jitsugi 願解如來真實義

Verse for Closing Sutras (Fuekō)

May the merit of this penetrate
into each thing in all places.
So that we, with all sentient beings
together realize the Buddha Way.

Negawaku wa kono kudoku o motte,
amaneku issai ni oyoboshi,
warera to shujō to,
mina tomo ni butsudo o jōzen koto o.