



火の鳥庵  
HINOTORI AN  
Firebird Hermitage

## PROGRAM 2024

### FRONT GATE - OMOTEMON(表門)

#### ENTRANCE

杓底一残水 汲流千億人

*A drop of water at the bottom of a ladle can be drunk by hundreds of billions of people.*

This gate marks the symbolic boundary between the secular world and the sacred realm. All those who wish to enter Hinotori An, regardless of whether they are looking for practice or a conversation with the sensei, pass through this symbolic gate when they enter Hinotori An for the first time or if they are returning after a long absence.

The words associated with this gate come from the founding Sotoshu Temple Eiheiji, and serve as a reminder of the impact of our cultivation on the entire existence: 杓底一残水 汲流千億人. Those words mean that if we return to the stream the little water that remains in the barrel after its use, it will be valuable water that myriads of people can drink. In a poetic way, these sayings remind us that on our journey we should always carry the well-being of everyone in our hearts, but also that even the smallest ray of light that we ignite on this journey will contribute to the illumination of the entire cosmos.

#### CLASSES

	DAY	DATE	TIME	TARGET
<b>INTRO MEETING</b> (Online)	Tue - Sun	01.02.2024 – 30.06.2024	30' appointment	<i>An informal online meeting to get to know each other; open to everyone.</i>
<b>INTRODUCTION TO ZEN</b>	Sat	01.02.2024 – 30.06.2024	08:00 – 12:00	<i>For those new to Zen practice or the Hinotori An approach</i>
<b>RETURNEE MEETING</b>	Tue - Sun	01.02.2024 – 30.06.2024	30' appointment	<i>For students returning to practice at Hinotori An after an absence of more than 3 months.</i>

## MAIN GATE – SANMON (三門)

### ZEN PATH

鎖鑰放閑遮莫善財進一步來

家庭巖峻不容陸老從真門入

Sanmon (山門, 三門) is the most important gate of Japanese Zen Buddhist temples and represents the symbolic boundary that separates the sacred from the profane. In translation, Sanmon means "mountain gate", or "gate with three openings", and it is also referred to as "the gate of three liberations" (Sangedatsumon 三解脱門) since each of the three openings on the gate symbolizes one dimension of liberation: Kūmon (空門, gate of the void), Musōmon (無相門, gate of formlessness) and Muganmon (無願門, gate of inactivity). It is said that by passing through Sanmon one passes through the three gates of enlightenment and gets liberated from three human vices: ton (貪, greed), shin (瞋, hatred) and chi (癡, foolishness).

At Eiheiji, the founding temple of Sōtō-shū (曹洞宗), there is a board on each side of the gate inscribed with the conditions under which one may enter. The words on the right panel (家庭巖峻不容陸老從真門入) indicate that those who do not seek the Truth cannot pass through the Gate even if they possess power, status and fame. The words on the left panel (鎖鑰放閑遮莫善財進一步來), say that the Gate is always open to those who seek the Truth with sincerity and virtue.

Hinotori An uses this symbolism to convey its own approach to practice. It transmits the message that hermitage door is open to anyone who is sincerely in search of their original nature but is also ready to embark on the Path of self-realization with modesty, endurance, and virtuosity.

The program was designed in a way that is in accordance with the section of the Path that the students are on, in order to provide them with the most effective support possible. This division of practice into three Passages (Carp, Dragon, Phoenix) should be viewed in the light of symbolism, and not through the lens of an academic level. The practice in one of the Passages is not linked to the judgments and there is no reference pace that must be followed. Training does not end with a grade or diploma, and praise or criticism have the same purpose.

Since the practice is based on Zen principles, it is approached with the "pursuit of an aimless goal". Understanding that principle prevents the need to rush to the next passage, but also the feeling of discouragement if visible results do not appear in the expected time. Students are thus taught patience and endurance. They learn to master the right pace - without haste and without procrastination. If emotions of impatience, dissatisfaction, injustice, or the like appear, it is a signal that move on to the next passage is still premature. The student is in such cases directed to passages that offer more opportunities for clearing conditioned emotional energies.

In fact, each Passage should be viewed as a multidimensional practice field that functions sometimes as a trigger point polisher, sometimes as a litmus test to determine the strength of the Ego, sometimes as an incubator that provides protection during transformation.

#### **Carp Passage**

As the legend goes, many carp head upstream, swimming against the strong current of the river, while in the end only a few will be ready or brave enough to jump over the waterfall that awaits them at the end of the stretch. The carp symbolism was chosen for this Passage because this section of the Path often feels like swimming against the tide. Practicing in Carp Passage is thus characterized by hard work on oneself, cultivation of endurance and development of the strength and courage to make a decisive leap.

### Dragon Passage

According to legend, those carps that successfully jump over the waterfall will turn into a mighty dragon. This means that practitioners who have managed to reach the end of the Carp Passage and who have overcome the fear of jumping into the unknown will symbolically jump into the Dragon Passage. Since the dragon symbolizes wisdom, strength, and insight, during practice within the Dragon Passage, those characteristics are deepened.

### Phoenix Passage

When the practitioner reaches the first Samadhi experiences, he is ready to pass into the Phoenix Passage. The phoenix symbolizes immortality, resurrection, and life after death, so practitioners of this Passage will continue their journey until the death of the Ego and the resurrection in the Buddhahood.

<u>CLASSES</u>	DAY	DATE	TIME	NOTE
<b>ZAZEN CARP</b>	Tue, Wed, Thu	01.02.2024 – 30.06.2024	19:00 – 20:00	<i>For those who are new to Zen practice or to Hinotori An</i>
<b>ZAZEN CARP</b> (Online)	Wed, Thu	01.02.2024 – 30.06.2024	16:00 – 16:40	<i>Online practice for those who are new to Zen or to Hinotori An</i>
<b>ZAZEN DRAGON</b>	Tue, Wed	01.02.2024 – 30.06.2024	20:15 – 21:15	<i>For dedicated practitioners who have passed Carp Passage</i>
<b>ZAZEN DRAGON</b> (Online)	Tue, Fri	01.02.2024 – 30.06.2024	16:00 – 16:40	<i>Online practice for dedicated practitioners who have passed Carp Passage</i>
<b>ZAZEN PHOENIX</b>	Thu, Fri	01.02.2024 – 30.06.2024	20:15 – 21:15	<i>For advanced Zen practitioners</i>
<b>ZAZEN VISITOR</b>	Tue - Sun	01.02.2024 – 30.06.2024	60' appointment	<i>For visitors with experience in Zen practice</i>
<b>BRUSH UP</b>	Tue - Sun	01.02.2024 – 30.06.2024	30' appointment	<i>For Hinotori An students who need a refresher on Zen technique</i>

<u>MEETINGS</u>	DAY	DATE	TIME	NOTE
<b>DOKUSAN</b>	Thu, Fri	01.02.2024 – 30.06.2024	21:15 – 21:30	<i>A formal meeting for the students of the Phoenix Passage</i>
<b>DHARMA MEETING</b>	Tue, Wed	01.02.2024 – 30.06.2024	21:15 – 21:45	<i>Personal conversation between Sensei and Hinotori An student</i>
<b>PRACTICE DISCUSSION</b> (Online)	Fri	01.02.2024 – 30.06.2024	21:15 – 21:45	<i>Conversations regarding organizational aspects of practice</i>
<b>LIFE GUIDANCE</b>	Tue - Sun	01.02.2024 – 30.06.2024	60' appointment	<i>For all those who are going through an emotional, mental or spiritual crisis</i>

<u>SESSHINS</u>	DAY	DATE	TIME	NOTE
<b>KOSO GOTA-E</b>	Fri	26.01.2024	18:00 – 21:00	<i>Dogen's Birthday</i>
<b>HALF-DAY SESSHIN</b>	Sun	04.02./ 03.03./07.04./ 05.05./ 14.07./ 04.08./ 08.09./ 20.10./ 03.11.	06:00 – 11:00	
<b>NEHAN-E</b>	Thu	15.02.2024	18:00 – 21:00	<i>Buddha's Death</i>
<b>GREAT DEATH (ANATTA)</b>	Sun	18.02.2024	18:00 – 21:00	
<b>WEEKEND SESSHIN</b>	Fri, Sat, Sun	23.02.-25.02./ 29.03.- 31.03./ 26.04.-28.04./ 26.07.-28.07./ 23.08.- 25.08./ 25.10. - 27.10./ 22.11.-24.11.	18:00 – 21:00/ 06:00 – 21:00/ 06:00 – 19:00	
<b>ZAZENKAI</b>	Sun	17.03./ 14.04./ 12.05./ 21.07./ 11.08./ 15.09./ 13.10./ 10.11.	06:00 – 17:00	
<b>HINOTORI AN ANNIVERSARY</b>	Sat	20.04.2024	18:00 – 21:00	
<b>MEMORIAL PRACTICE</b>	Mon	22.04.2024	19:00 -21:00	<i>Meicho Missen Michel Death</i>
<b>MEMORIAL PRACTICE</b>	Mon	29.04.2024	19:00 -21:00	<i>Taisen Deshimaru Death</i>
<b>RYOSOKI</b>	Sun	29.09.2024	06:00 – 21:00	<i>Dogen &amp; Keizan Zenji Death</i>
<b>DARUMAKI</b>	Sat	05.10.2024	18:00 – 21:00	<i>Bodhidharma Death</i>
<b>ROHATSU SESSHIN</b>	Thu, Fri, Sat, Sun	05.12.2024 – 08.12.2024	18:00 – 20:30/ 04:00 – 22:00/ 04:00 – 22:00/ 04:00 - 00:30	<i>Buddha's Enlightenment</i>
<b>DANPI HO-ON</b>	Tue	10.12.2024	04:00 – 22:00	
<b>CHRISTMAS ZEN</b>	Wed	25.12.2024	18:00 – 22:00	

<u>CEREMONIES</u>	DAY	DATE	TIME	NOTE
<b>RYAKU FUSATSU</b>	Thu	21.01./ 24.02./ 25.03./ 24.04./ 23.05./ 22.06./ 21.07./ 19.08./ 18.09./ 17.10./ 15.11./ 15.12.	different	
<b>KANBUTSU-E</b>	Mon	08.04.2024	19:00 – 22:00	<i>Buddha's Birthday</i>
<b>RYOGON-E KEIKEN</b>	Mon	13.05.2024	20:00 – 21:00	
<b>RYOGON-E MANSAN</b>	Tue	02.07.2024	20:00 – 21:00	
<b>JODO-E</b>	Sun	08.12.2024	00:30 – 04:00	
<b>JOYA NO KANE</b>	Tue	31.12.2024	23:30 – 24:00	

<b><u>RITUALS</u></b>	<b>DAY</b>	<b>DATE</b>	<b>TIME</b>	<b>NOTE</b>
<b>NEW MOON</b>		11.01./ 09.02./ 10.03./ 08.04./ 08.05./ 06.06./ 06.07./ 04.08./ 03.09./ 02.10./ 01.11./ 01.12./ 30.12.	22:00 -23:00	
<b>HARU HIGAN</b>	Wed	20.03.2024	20:15 – 22:00	<i>Spring Equinox</i>
<b>SUMMER SOLSTICE</b>	Thu	20.06.2024	18:00 – 22:00	
<b>OBON SEJIKI-E</b>	Sun	18.08.2024	04:00 – 22:00	
<b>AKI HIGAN</b>	Sun	22.09.2024	06:00 – 21:00	<i>Autumn Equinox</i>
<b>WINTER SOLSTICE</b>	Sat	21.12.2024	18:00 – 22:00	

<b>RETREATS</b>	<b>DATE</b>	<b>NOTE</b>
<b>TO ANGO</b>	04.01.2024 – 31.01.2024	Winter Retreat
<b>GE ANGO</b>	15.05.2024 – 02.07.2024	Summer Retreat
<b>O-MISOKA</b>	27.12.2024 – 06.01.2025	End-Of-Year Retreat

## MIDDLE GATE – CHŪMON (中門)

### URBAN PATH

This gate opens for lay people who are deeply involved in everyday life and are looking for a practice that will fulfill their worldly goals and facilitate the path to them. Hence, they are either driven by the desire to improve health, personal or social relationships, to get rid of emotional or mental pain, or they are looking for a practice that would bring them a higher level of mindfulness. This practice is therefore more focused on the application of Zen principles in everyday life than on deepening the understanding of Zen. The technique of Zen meditation is taught, but not with the strength, discipline, and insistence of the Sanmon Gate practice. If necessary, additional awareness exercises are applied, which makes this practice a middle way between Mindfulness and Zen training (Middle Gate). Practitioners are expected to adhere to the rules of conduct in Hinotori An, especially regarding punctuality, correct listening and speaking (one should refrain from engaging in idle talk, rhetorical discussions, rudeness etc.).

<u>CLASSES</u>	DAY	DATE	TIME	NOTE
<b>URBAN ZEN MEDITATION</b>	Wed, Thu	01.02.2024 – 30.06.2024	17:45 – 18:45	<i>For peacefulness and higher level of mindfulness in everyday life</i>
<b>URBAN ZEN MEDITATION</b>	Fri	01.02.2024 – 30.06.2024	19:00 – 20:00	<i>For peacefulness and higher level of mindfulness in everyday life</i>
<b>URBAN ZEN MEDITATION</b> (Online)	Fri	01.02.2024 – 30.06.2024	17:00 – 17:40	<i>Online practice for peacefulness and higher level of mindfulness in everyday life</i>
<b>URBAN ZEN SEMINAR</b>	Tue	01.02.2024 – 30.06.2024	17:45 – 18:45	<i>A seminar that integrates Zen meditation and contemplation</i>

## BACK GATE – KARAMETEMON (搦手門)

### ENGAGED PATH

The engaged Buddhism practiced at Hinotori An should not be seen in the light of political or any other kind of activism. Namely, like other practices carried out in Hinotori An, the practice offered behind this Gate is strongly rooted in non-dualistic principles. Therefore, external problems of any kind are not seen in isolation from internal problems, so their solution is sought through solving internal causes that prevent effective coping with life situations. The practice aims to strengthen the inner core, clear karmic stains, reprogram conditioned patterns and educate. Although it is primarily aimed at helping vulnerable children, young people, and their guardians, it also works to raise awareness about the natural environment and the complex intertwining of all existence. Practice is conducted in various forms (workshops, seminars, lectures, consultations, and guidance), and also in 2024 will take place only when needed and by invitation.

The program carried out in Hinotori An is of an organic nature, hence depending on the group constellations or the needs of practitioners and students, it is subject to continuous evolution. As a result, there may always be changes in the intensity and form of practice, which will be communicated in a timely manner. Students are welcome and can contact the office regarding all questions and ambiguities. Those questions of a personal nature will be forwarded directly to sensei.

Although located in an urban area, Hinotori An is a hermitage and as such can only be entered after registration or by invitation. Except during the offered practice, the door is always closed and is not opened to spontaneous visitors or late practitioners.

May the practice ignite your inner light

Gassho



**HINOTORI AN**

Firebird Hermitage  
Kinkelstrasse 10  
CH-8006 Zürich  
Switzerland

[hinotori.zendo@gmail.com](mailto:hinotori.zendo@gmail.com)

[www.hinotori-an.com](http://www.hinotori-an.com)