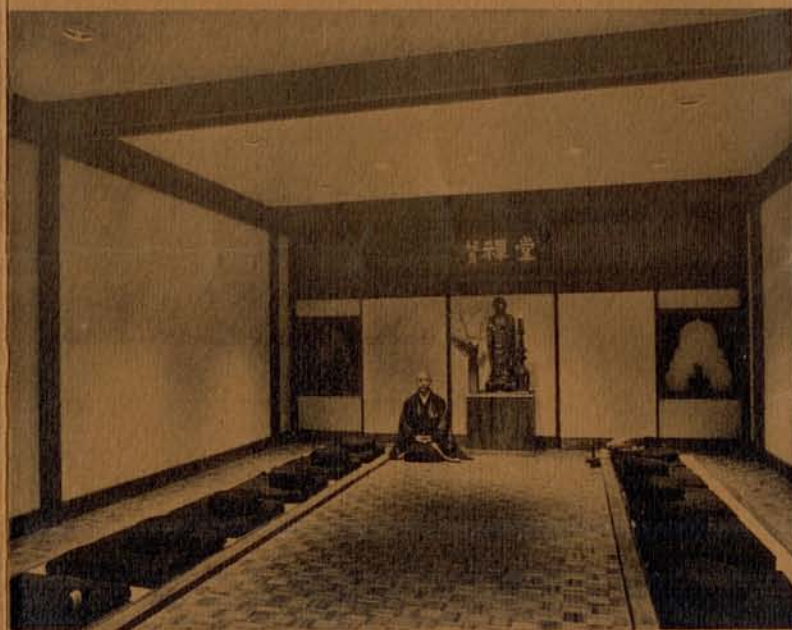


Our religious aspirations are reflected in the Buddhist's
GREAT VOWS FOR ALL:

"However innumerable all beings are,
we vow to enlighten them;
However inexhaustible delusions are,
we vow to extinguish them;
However immeasurable the Dharma teachings are,
we vow to master them;
However incomparable the Buddha-Truth is,
we vow to attain it."

However difficult this may seem, we dedicate
our practice to this end.



THE ZEN STUDIES SOCIETY, INC.
223 EAST 67 ST., NEW YORK, N. Y. 10021
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紐約禪堂
New York Zen Do

HISTORY

The New York Zendo is the informal designation for the main center of The Zen Studies Society. Zendo literally means 'Zen meditation hall'. The society was founded in 1956 with the purpose of promoting Zen Buddhism in the West. It has supported studies in Zen, especially the work of Dr. D. T. Suzuki. As a small group of Americans began to meet regularly for Zazen (Zen sitting meditation), the activities expanded to include practice. Today the society has a three-story building in Manhattan, housing one 32-seat Zendo, an auxiliary Zendo accommodating fourteen, a meeting room, a library, a ceremonial tea room, Study rooms and a small Zen rock garden. The Rev. Eido Tai Shimano (Tai-san), a Rinzai Zen monk from Japan, directs the activities of the society. The Zen Studies Society has branches in Philadelphia and Washington D.C.

ROSHIS & MONKS

The Zen Studies Society's two spiritual sponsors are Hakuun Yasutani Roshi and Soen Nakagawa Roshi, both Japanese Zen masters. Yasutani Roshi is best known in this country for his lectures in Three Pillars Of Zen, compiled and edited by Philip Kapleau. Soen Roshi (Tai-san's teacher) is abbot of Ryutaku monastery in Japan. He first came to the United States some twenty years ago at the invitation of Nyogen Senzaki, and he returned several times since to spread the seeds of Buddhism in America. Both Roshis (Zen Masters) have and will continue to visit the Zendo periodically, spending a few months each year in New York. Their experience, personal example and wisdom are an invaluable inspiration.

The New York Zendo is also sponsoring an exchange program whereby Japanese monks come to assist the Rev. Shimano at the New York Zendo, while American students undergo intensive training at Ryutaku monastery in Japan.

ACTIVITY

The members of the New York Zendo meet regularly several times a week* for Zazen. Sessions last from two to three hours and are divided into sitting periods varying from 35 to fifty minutes. They alternate with

Kinhin (walking meditation) and Sutra chanting (chanting meditation).

When a student has a particular problem directly related to his Zazen practice he may informally consult with his teacher during a once-a-week Zazen meeting. During times when a Roshi is in residence he will conduct Dokusan (formal individual interviews). Dokusan aims at the core of the student's practice, while affording the Roshi an opportunity to observe and guide a student's spiritual development.

All meetings are conducted by the Rev. Shimano, or by his assistants when he is away.

PURPOSE OF PRACTICE

The aim of Zazen could be said to be threefold: the accumulation of energy, the experience of enlightenment, and most important, their actualization in daily life.

'Zazen energy' is a natural product of intense sitting. It helps immensely to deepen concentration and to achieve stillness of mind. In the widest sense it also promotes 'stability'.

Enlightenment, the experience of Ultimate Reality, the Awakening to our true inner Nature or innate Wisdom, is the climax of Buddhist training. This experience should be distinguished from mere intellectual understanding.

The most important and the most difficult task is actualization of training and enlightenment: to reorient our attitude so that we can be in complete harmony with the demands and necessities of every moment in the ever-changing circumstances of life. The Bodhisattva ideal is the total commitment to what we should do, and it is not what we want to do.

Zen practice is not a substitute for psychotherapy. It is a slow reconditioning process. Because the way is long and hard it requires sincerity, stability and perseverance.

RETREATS

The New York Zendo conducts annual Sesshins (Zen retreats) in various quiet places in the country, under

the direction of a visiting Roshi and Rev. Shimano. A Sesshin lasts from five to seven days. It is a period of intense training, and it affords the student an opportunity to experience traditional monastic discipline. Only those members whose Zazen condition is good are permitted to participate. If there are too many applicants, priority will be given to senior and regular members.

In addition to these Sesshins there are monthly two-day weekend sittings at the New York Zendo.

PUBLIC MEETINGS

Only Thursday evening meetings (6:30 - 9 P.M.) are open to nonmembers. A brief introduction and instruction in Zazen are given, followed by actual Zazen practice.

MEMBERSHIP

One of the characteristics of Zen training is that it does not lend itself to mass practice. Available seats in the Zendo, as well as the number of students a teacher can guide must necessarily limit membership.

When there is a vacancy it is open to a new student regardless of age, religious or racial background. The most important elements in becoming a member are a responsible attitude, humble and sincere enthusiasm for one's practice, and a readiness to help.

After attending at least five Thursday evening public meetings one may apply for membership on a three-month trial basis.

There are two kinds of membership:

REGULAR MEMBERS: those who live in the New York City area and can attend Zazen meetings often. They are asked to pay \$18. — as monthly dues by the middle of each month.

NONRESIDENT MEMBERS: those who live away from the City and can not participate regularly, yet wish to belong and support the Zendo. They are asked to pay \$18. — as quarterly dues. Nonresidents must apply for membership in person.

All contributions and dues are tax deductible.

*See enclosed schedule.