

Tenboring

• Le bulletin d'information de l'association Tenborin •

Meaning of OGU



Taitaiko Go Gajariho

« Pure Standards
for the Zen community ».



Transmission, for and according to Dogen



Tales and legendes in zen transmission





Editorial

By Guy Mokuhô

Ko shin is the attitude of the mind we must attest in zen.

Ko shin opens up from the sincerity of our meditation practice and from our real understanding of the bodhisattva ideal and buddhist values.

Ko shin is the spirit parents and grand parents have towards their children and grand-children. It's a spirit of kindness and benevolence which gives without searching for profit and restricting oneself. Whether they are poor or rich, parents have the same feeling of love towards their children. They are careful and patient ; they give, teach, transmit the best of themselves. They are protective, keep danger away and willingly make sacrifices without even mentioning it.

Without **Ko shin** there is no authentic practice, and the bodhisattva realization cannot be separated from it.

The buddha put this virtue ahead of all others as it lightens up the entire universe : « Benevolence is this freedom of the heart which embraces all paths in the brilliance of its splendor. In the same way that at the end of the rainy season the sun rises in a clear cloudless sky and let its brilliant light absorb all darkness, in the same way that at the end of a dark night the morning star shines in its glory, no practice which permits spiritual progress has the sixteenth part of the value of benevolence, as it embraces them all and bursts into light ».

Let's learn and practice together this primordial virtue. It completes and impregnates Ogu •

Agenda

| DATE | THÉMATIQUE | LOCALITÉ | ORGANISATEUR |
|------------------------------------|--|--------------------------------------|------------------------|
| 28 au 31 octobre | Séminaire OGU (Donner - Recevoir - Transmettre) | Centre zen de Lanau | Tenborin |
| 1 ^{er} au 3 novembre | Sesshin | Centre zen de Lanau | Tenborin |
| 2 au 8 décembre | Rohatsu sesshin | Centre zen de Lanau | Tenborin |
| 14 et 15 décembre | Sesshin | Bristol | Dojo de Bristol |
| 19-25 janvier | Écouter le silence | Centre zen de Lanau | Tenborin |
| 1 ^{er} et 2 février | Sesshin | Champs sur Marne | Dojo de Champs / Marne |
| 16 au 22 février | Écouter le silence | Centre zen de Lanau | Tenborin |
| 28 février au 1 ^{er} mars | Sesshin | Lancieux (<i>Côte d'armor</i>) | Dojo de Dinan |
| 7 et 8 mars | Sesshin | Tours (<i>Indre et Loire</i>) | Centre Josen de Tours |
| 15 au 21 mars | Écouter le silence | Centre zen de Lanau | Tenborin |
| 28 et 29 mars | Sesshin | Girona (<i>ES</i>) | Girona |
| 5 au 11 avril | Écouter le silence | Centre zen de Lanau | Tenborin |
| 18 et 19 avril | Sesshin | Londres (<i>UK</i>) | Caledonian road dojo |
| 1 ^{er} au 3 mai | Sesshin | Barcelone | BCN Barcelone |
| 9 au 11 mai | Sesshin Tenborin + AG | Centre zen de Lanau | Tenborin |
| 25 au 31 mai | Sesshin | Sheringham (<i>UK</i>) | Izauk |
| 12 au 14 juin | Sesshin | Sion - Les Collons (<i>Suisse</i>) | Sion |
| 10 au 18 juillet | Camp d'été | Centre zen de Lanau | Tenborin |
| 8 au 16 août | Camp d'été | Centre zen de Lanau | Tenborin |
| 28 au 30 septembre | Sesshin | Centre zen de Lanau | Tenborin |
| 21 et 22 septembre | Sesshin | Asquins (<i>Yonne</i>) | Asquins |
| 8 au 14 novembre | Écouter le silence | Centre zen de Lanau | Tenborin |
| 1 ^{er} au 8 décembre | Rohatsu sesshin | Centre zen de Lanau | Tenborin |



Meaning of **Ōgu**

By Guy Mokuhô Mercier

Ōgu expresses the “transmission”.

We transmit through our practice this same form and rituals that have been transmitted and taught by teachers for centuries. They are still practiced today in the temples of our Sôtô school. This transmission allows us to preserve and protect what the Buddha taught : keep one’s own attention steady and continuous, whatever the circumstances, to see and understand the truth of impermanence and emptiness. We learn this directly during zazen : to remain motionless and to see the impermanence of things, to remain in the Consciousness-Presence that sees the world appear and disappear.

To keep this stable and calm mind that observes and contemplates is a difficult practice that requires us to seek the advice, recommendations and experience of our masters. Our mind is accustomed to divide itself by identifying itself with the things it perceives, by projecting onto them to try to seize them to gain a satisfaction that it cannot manage to see as useless and even perverse. To identify oneself with something impermanent can only produce in us a feeling of total insecurity, while creating in us the fear of missing something. We spend our life in the contradiction of wanting to grasp what makes us suffer and simultaneously trying in vain to escape this suffering.

Keeping the attention steady is really the basis of the Buddha's teaching (expressed very explicitly in the Satipatthana sutra) to learn through meditation and the practice of the paramitas, to dwell in this gaze that contemplates the appearance and disappearance of things. In meditation, we realize this, without even being aware of it. Unfortunately, it is difficult and even impossible to contemplate 24 hours a day. Life and energy push us to undertake things, to act, to create, and so the difficulty is to keep this stability of consciousness perceiving things themselves, equally in activity and in meditation. This is what Zen teaches in the care given to the details of everyday life, in the spirit of gesture, these ways which are the foundation of spiritual and monastic life, to make us reach the other bank. The other bank qualifies the spirit that dwells in stability, motionless within the very heart of the movements of impermanence.

One of the most delicate and profound practices transmitted in Zen Soto is the one we do while eating in the Öryoki. It is a practice that symbolizes the gift and the non-attachment. For those who do not know our tradition, the Öryoki are the set of bowls, five bowls, sometimes even seven, in which the



One of the most delicate and profound practices transmitted in Zen Soto is the one we do while eating in the Öryoki.

Zen monks take the meals. This ritual is extremely precise and requires us to maintain constant attention throughout our meal.

The word " **Ōryōki** " is composed of three ideograms (kanji) :

" **Ō** " means the response of the recipient to the food offering.

" **Ryō** ", is the quantity that we receive in our bowl.

" **Ki** ", is the bowl itself.

Let's start with the Ki bowl. It is in itself a symbol. It is the bowl that receives and contains the life that nourishes our existence. The largest of the bowls, the one that contains all the others, is called hatsu.u. and it symbolizes the transmission of life, of the Dharma, and also of the teaching of Buddha. Dogen writes that it is «the unimaginable, extraordinary, incomparable, wonderful, miraculous utensil in which this extraordinary event is realised, the gift of food, this exchange with others and with nature. And for this event to take on its dharmic, extraordinary dimension, it takes place in Presence ». Eating in this bowl is an act of presence, Consciousness-Presence. This is the very place of enlightenment. The bowl transcends the idea of the bowl itself, its material form. It becomes by the attentive presence the place where practice and awakening are realized.

In the Buddhist tradition, this bowl is also used as a bowl of alms. At the time of the Buddha the monks went to the villages to beg for food. This practice is still ongoing, although rare today.

" **Ryō** ", is the measure, the quantity we receive in the bowl, the quantity given to us. Whether small or large, it is not for granted or by right. We must learn contentment and truly consider that it is a gift made to us. The contents of our bowl, "Ryō", is the life that presents itself to us at this very moment and invites



us to consciously consider eating, the pleasure of tasting the universe in flavors and colors. Our greed often turns this food into something banal, by the carelessness we bring to it and by the judgments we make in our minds about the contents of our bowl. This very quantity of food, "Ryo", reveals to us the power of our attachments and our dependence on the world of our sensation of taste.

Ryō, is not only the food itself in our bowls, but it is also the abilities, skills, qualities that each of us has received and that we must put at the service of others. As the Buddha teaches us, there is nothing that belongs to us. As a result, we can consider our body itself as a bowl that receives food and restores it to others in the relationship of love and sharing. The bowl receives food and it transmits life! We also receive, transform and return this food. It disappears in us and turns into an activity that we must transmit and put at the service of all beings.

" Ō ", is the response of the one who receives, to the food offering. We can always complain about what's in our bowl! The spirit with which we receive food can either make us sick or wake up and nourish our spirituality. Whatever is in our bowl, we can taste it and discover the flavors, the textures and see the colors and go beyond the judgment of thoughts, to study this and see if we can take the time to enjoy, to chew, to be conscious with food. This is the teaching of Ōryōkai. Our attitude of mind determines how this food will be transformed and used by our body. The response to the food offering is a quality of care devoid of judgment and greed and is the expression of our gratitude. Zen expresses the relationship between the one who gives, the one who receives and what is given by the term "Ogu". We have already seen what » O « means. The response



of the monk who receives his food in his bowl is to give back to beings by teaching and transmitting the Dharma. This is his «task» in the play of interdependence between all beings.

" **Gu** ", is the offering itself that fills the bowl, the action that the donor accomplishes, the action of giving, the gift itself, without a mind of profit. The true gift does not wait for a reward. "Ogu" really corresponds to «Dana», the gift, the first of the paramita practices of perfection. The lay person gives the food and the monk gives the Dharma, the teaching, of which it is said that, of all the gifts, it is the most important.

« **Ōgu** », is also the perfect uniqueness that is created in the action between the one who gives and the one who receives. It is the heart of Zen to give and receive. They are synonymous, one does not go without the other. We do not come to the dojo to get something for ourselves. We come to discover who we are and restore this truth to all beings. The practice of "Ogu" therefore includes ourselves and others.

" **Ōgu** " is the name we have chosen for the seminar we will be doing in Lanau at the end of October 2019, followed by a sesshin (we could also say Ō-sesshin). The idea contained in this term is to transmit generously what we have received. It is the transmission that continues to live beyond the form, the body and the things that pass. The way of the Buddha is a way of humanity for all beings. As his disciples we must through our practice convey the path that allows the return to That which we are.●





Taitaiko Go Gajariho

« Pure Standards for the zen Community »

By Sebastian Mokusen Volz

Master Dogen, in an early period in Kyoto developed the essential teachings on the path and essence of Zen, emphasizing the effectiveness of Zazen in the Shobogenzo.

After this period of 16 years, he founded Eihei-ji and developed the teachings for a continuous practice appropriate for monastic life. This practice has its source in Zazen and is organized around the platform where the monks do Zazen.

During the Ango that I experienced last year, this monastic life seemed to me to be organized so that surrender to the path is complete. Since the cycle of the days is pre-established, adapted to the nature and the balance of the human being, there is no more choice to make and the mind relaxes. Life flows smoothly and the mind that does not seek gain, Mushotoku, is realized.

The fourth part of Eihei-ji's rules concerns correct behavior when meeting experienced teachers. This experience is measured in number of Angos. Five confer the position of Atari-teacher, ten that of Osho-priest.

The sixty-two rules that are set out in the chapters are designed to establish a state of respect between the teacher and the monk, so that the learning is done verbally and non-verbally.

To reveal the meaning of this respect, here is a little story :



« An impetuous and proud Samurai entered the temple of an old monk one day. Without warning, he burst into the room where the monk was going about his business. And then he imperatively asked :

« Reveal to me the secret of paradise and hell ! »

The old monk smiled and said to him :

« A man as stupid as you is not able to understand. »

The Samurai, outraged and dominated by anger, drew his sword and threw himself at his interlocutor. Just as the sword rose in the air to strike, the monk uttered in a powerful voice.

« This is hell ». Impressed and stunned, the Samurai stopped immediately. Realizing the meaning of the words he had just heard, he prostrated himself. At this precise moment, the Master made this revelation to him,

« Here is paradise ».

The sixty-two rules can be summed up by the mind of this prostration in the face of revealed truth. This truth is expressed through the body of this Taitaiko who lived five or ten Angos, through his gestures, his aura and his words.

The abbot of the temple where I spent three months, spent his life practicing Angos. His eyes are brilliant, his voice very gentle, his gestures particularly fine. He always evolves silently and discreetly. He sees everyone's mistakes. He says nothing and let the monks take responsibility, unless the mistake is repeated. A natural respect for him is established.

The rules of the temple are also established in order to dignify him : his entrance to the refectory and to Chosan, the formal tea of the morning, is made to the sound of the drum. Finally the monks only see him on the occasions that are relevant to practice such as zazen, Oryokis and Samu. He sometimes calls a monk to Tokusan for an interview. He meets Shusso and Tenzo daily and is assisted by a monk or a nun. While he seems unattainable and elevated by the rules of the temple, he shows profound simplicity and kindness when the opportunity arises to interact with him.



For us who have been educated in an egalitarian society the sixty-two rules are difficult to understand and accept. They are aimed at simple behaviors such as : « Do not look at a Taiko when leaning on something with your legs crossed » « Do not look at a Taiko with dangling arms ». As well as obviously misplaced attitudes : « Do not spit in front of a Taiko »

Beyond inappropriate behavior and words, it is essentially about creating a student-teacher relationship. «Always demonstrate a humble spirit» or «If there is a discussion, remain humble and do not try to gain a higher position».

And it is also important to take care of the teacher : « Always observe the expression of Taiko and do not cause him disappointment or inconvenience ». Then « If a difficult task is to be done where a Taiko is, do it yourself » « If there is something nice to be done, suggest that he does it ».

Although these rules were primarily aimed at young monks, they truly create a harmonious atmosphere in the sangha and they invite Taikos to take great care of the members of the community.



As for me, when I am in the presence of my Master Mokuho, I have always felt a spontaneous respect for him and often thought that I should find the time to make Sanpai in his direction. But not knowing the rules of Master Dogen, I have often been clumsy.

The teaching of Buddhas reveals that there is no border between others and ourselves. The others are also inside us and when we raise them up, we rise with them. This unity between us and others on the one hand, and between us and our mind-body on the other hand, is called Jijuyu Zanmai by Master Dogen. Jijuyu Zanmai is a samadhi of joy from the fulfillment of oneself. This accomplishment is realized in Zazen when we become intimate with ourselves. It is also realized in the temple when we become intimate with the rules.

How to become intimate with the rules? They may not please us and may even shock us sometimes. During the Ango where we are observing the rules at every single moment, the ego reacts and tries to escape. Three indications can overcome this reaction :

The first step is to have confidence that these rules are designed to free us and lead us to enlightenment.

The second step is to integrate them in harmony with those who realized them. Master Dogen calls them the « pure assembly ».

Finally, it is important to realize that these rules are like those of a game. These are codes that allow us to interact with others and with objects. As the game progresses, it becomes unconscious and it purifies our gestures, our words and our thoughts. In a game, everyone integrates rules in their own way. Thus, even if the rules are unique, they manifest themselves in very different ways through each one of us : the ego and the rules harmonize with each other, as in a dance where everyone takes his turn. Dance with the rules!

In conclusion, even if Master Dogen establishes forms for teaching to be transmitted, do not for a moment forget the profound equality of all members of the Sangha when he writes: «The brothers and sisters of the family of the Buddha should be closer to each other than to

their own self. « Or explaining that “you should know that temporarily we are hosts and guests, but through our whole lives we will be nothing but Buddhas and Ancestors ». •





Transmission for and according to Dogen.

By Jean Zanetsu Zuber

At the end of this July camp there will be ordinations of nuns and bodhisattvas. During this ceremony, the teacher transmits the teaching of the Buddha, and he gives several things that symbolize and materialize this transmission: the precepts, a new name, the ketsumyaku, an act that certifies their blood line in the Dharma with the Buddha, through the master who ordains them, and a rakusu. Monks and nuns also receive a bowl and a kesa.

I would like to dwell on the transmission, such as Dôgen presents it in the Shôbôgenzô, in the Menjû chapter.

Transmission, the heart of our practice.



The event, both in time and beyond time, which is the foundation and the heart of our practice, it is the Buddha's Awakening and the transmission of this Awakening in order to save sentient beings, to «bring the multitude of beings to the 'other shore'. The Buddha transmits the Dharma, the Law, which is in fact the natural functioning of the Universe: an interdependent Universe, impermanent, and therefore not-self, emptiness.

This transmission can only be from one Awakened being to another Awakened being, and it is manifested in the story with the famous episode of the flower that the Buddha turns between his fingers and opens « Menju ». This chapter is a meditation on the transmission that is given and received (jū) through the face (men), in other words face to face transmission. Sitting in the midst of a million followers, the enlightened Shâkyamuni twirled a flower (...) and blinked his eye. At that moment, Mahakasyapa smiled at him (...). The awakened Shâkyamuni then said: « I have in

me the True Law, the treasure of the eye, the sublime heart of Nirvana, which I transmit to Kasyapa ».

For Dogen, this even is « the principle of the Way according to which the true Law, Treasure of the Eye was transmitted face to face from one who is awake to one who is awake, from a patriarch to a patriarch, from generation to generation ». The Eye of the Awakened One is the true vision of things, beyond our illusions and our dualistic vision. It is the vision of the enlightened, which is beyond our human eye.

Dogen notes that this transmission has been without interruption since the seven awakened ones of the past (Shâkyamuni and the six Buddhas who precede him) to his master Tendô Nyojo, and that this transmission is none other than the « realization as the presence of the gateway of the Law, transmitted face to face from an awakened person, from a patriarch to a patriarch »

Dogen and Nyojo

The transmission received from Master Nyojo was for Dôgen an essential event:» First, I offered incense and I prostrated myself ceremoniously before my late master, the old Buddha Tendô [ie Nyojo] in his private apartment ...). He too saw me for the first time. Then he gave me the Dharma face to face, our fingers touching each other, and said to me : « The door of the Dharma of the face to face transmission, from Buddha to Buddha, from Patriarch to Patriarch, is instantly realized. « in his eyes, this transmission is the equivalent of the flower transmitted to Kasyapa, the transmission of Bodhidharma to Eka, the 2nd Chinese patriarch, and the transmission of the fifth Chinese patriarch to Eno.

The chapter ends with the same episode, which further underlines the importance of the event. Dôgen says: « I was able to accomplish the transmission face to face, abandoning the body and mind, and this transmission I have established in Japan ».

What Nyojo transmits to his disciple and what Dôgen will bring back to his country, is shinjin datsuraku, giving up the body and mind, and thus returning to our original Face. To live this experience means to personally experience what the Buddha knew under the Bodhi tree,

during his Awakening. To realize this, the only practice is that transmitted by the Buddha: shikantaza, to sit (za) without (shikan) doing (ta) anything, without trying to reach anything (especially not enlightenment), without turning a problem around in one's head (for example the kôan of the Rinzai School). This zen that Nyojo received and transmitted face-to-face to Dôgen, is the silent awakening of Buddha Shâkyamuni, the essential experience that is the foundation of Buddhism. This experience is that of the unity of body and mind which are no longer two-matter and spirit - but unity realized in samadhi, in concentration. Then, our true nature appears, what is called our Original Face or Buddha Nature.

At the same time, this zazen can not be an individual zazen, centered on the attachment to our Awakening. Nyojo emphasizes that if this were the case, we would miss the great compassion of the Buddhas and the Patriarchs who practice zazen only to save sentient beings. And he adds, « When Buddhas and Patriarchs sit in zazen, they form from the first day the vow to unify the entire universe. No sentient being can thus be forgotten or abandoned. Their spirit of compassion extends to the insects and the merits of their zazen are offered spontaneously and unconsciously for their salvation ».



Dogen thus starts from this essential element:
« (...) with each generation, the authentic Patriarchs continued the transmission face to face, the disciple looking the master in the eyes and the teacher looking the disciple in the eyes. A Patriarch, a teacher or a disciple can not become a Buddha or a Patriarch if they have not received this transmission face to face ».

Transmission is thus giving AND receiving through the face and the eyes, an idea that is included in the word jû de jûmen. Ju, it is both giving and receiving, and in this case it is done through the face (men) and eyes, because in the transmission from master to disciple, «each one of them offers the face to the other, only face to face, and each receives the face of the other. « This explains the importance that the masters give to the exchange of glances during the ceremony of transmission or in greeting

in gassho. This is the silent transmission, that of Buddha turning the flower, transmission from heart to heart (i shin den shin), beyond the Scriptures, and without intermediary, transmission which is still materialized through the "pai" between the master and the disciple during the ordination.

But this transmission remains fundamentally one: « [This transmission] is like pouring water into the ocean and increasing its extent endlessly. It's like transmitting the lantern and allowing it to shine forever. In the thousands of millions of transmissions, the trunk and the branches are one ».

And Dogen concludes, « From now on, the great path of the Buddhas and Patriarchs consists only in giving and receiving face to face, receiving and giving face to face; there is nothing that is too much and nothing is missing. You must understand it faithfully and joyfully, when your own face meets someone who has received the transmission face to face.

« And this transmission continues until today » The smile that illuminates the face of Mahâkâsyapa does not stop. ●



Tales, legendes in the transmission of zen

By Jean Marc Kukan Delom

Zen is full of stories and tales from multiple sources, reworked, told and polished over time.

Tales and stories do not speak of religion or transcendence but simply of the human being and the world. They are the living expression of Dharma.

There is no morality, no absolute truth. When reading them, if we understand their meaning, the invisible becomes visible.

The common point of all Zen schools is the master-disciple relationship.

« The main role of the master is to transmit the three pillars of Zen, to settle, to go beyond the mind, to act without expecting anything (Mushotoku) ». In Zen, transmission, the master-disciple relationship becomes more important than the study of texts and sutras. We discover how the disciple penetrates

emptiness through non-meaning. The me of the disciple fades away, the vision changes, starting from an egocentric functioning towards a heliocentric dynamic, then towards a non-dual vision, finally reaching the vision of the heart. Here are three examples of transmission :

The Buddha's flower

One day, the Buddha showed a flower to an assembly of one thousand two hundred and fifty monks and nuns. The assembly was perfectly silent and sought to understand. And then, suddenly, the monk named Mahakashyapa smiled and the Buddha smiled back at him and said, « This treasure of insight, I transmit to Mahakashyapa. »

Why did Mahakashyapa smile?

Perhaps it just shows his joy and happiness. Joy is the living expression of realization. But the Buddha also knows the limits of words. He has omniscience in omnipresence. As the senses perceive objects and construct ideas, the mind conceives thoughts. We build and manipulate

ideas, but in itself, these are just ideas that lead to an activity called Karma. Reality can not be expressed as long as one thinks reality, or one speaks reality, but it must go through a direct experience.

This first transmission also invites us to open our heart. To relearn how to see, see and contemplate a flower, a tree, a stone and this other one, in its similarities and differences. And so between attachment to the pleasures of the senses and renunciation of these pleasures of the senses, to find Knowledge. Knowledge, which is like birth. Inwardly turning, as the child turns into the interior of his mother's womb, and being reborn in the moment to this existence, in this balance that leads to wisdom.

Returning to this simplicity of being in Mahakashyapa received, with a smile, the
the moment, in this simple conscious transmission of the Dharma.
presence, living in the spontaneity of a child,





The first Awakening from Taiso Eka 2nd patriarch of Chan zen (Hueke)

Taiso Eka, following the instructions of the Indian monk Boddhidharma, the first zen patriarch in China, having practised zazen for a long time beside him, asked him:

Master my mind still does not find rest,
Show it to me, replied Bodhidharma and I
will purify it!
I can not grasp it ...
Boddhidharma exclaimed :
Then, I have purified it!

And the disciple knew his first awakening.

In zen, **Dokusan** is the term that characterizes this exchange. **Doku** : going alone - **San** : to the one who will perfect our learning.

Thus a permanent dialogue is established through verbal exchanges or tasks to be performed, which are meant to make the disciple advance on the way (oshie) to enlightenment (satori).

Zen insists on a regular and constant confrontation.

Dokusan is not just a meeting once a year. It is the expression of a common approach that is accomplished over time, in an intimate relationship whose purpose is to get the mind out of his drowsiness, his habits, his packaging.

In this short exchange, Bodhidharma does not answer Taiso Eka's question with a descriptive, or prescriptive word, saying what to do or not to do. His words are performative, that is, they are an act in itself, thus causing a change in the other.

Transmission of Hyakujo

10^{ème} patriarch of Zen, Obaku

Certain circumstances can lead to violent situations.

Hyakujo questioned Obaku after picking mushrooms.

Hyakujo asked him if he had seen a tiger. Suspecting that Hyakujo was launching a dharmic fight, Obaku uttered a loud groan.

Hyakujo brandished an ax as if to hit the animal, but the disciple grabbed the master and punched him. Hyakujo burst out laughing and the same evening announced to the other monks: « There is a tiger in Mount Taiju. Beware of him, this morning he bit me. » In pronouncing these words, he had just designated his successor in the dharma ».

As it is said in the Furanzazengi: « You must therefore abandon a practice based on intellectual understanding, running after words and keeping you to the letter ».

For the readers that we are, the methodology of this story invites us to a kind of hermeneutical experience, interpretative beyond words. Tradition becomes language without being tied down by it. The tradition becomes timeless, impersonal, universal and simply alive.

The Zen soto kept this in its method of transmission through the Hossenshiki ceremony which dedicates a shusso, as the first disciple or monk of the first row. This ceremony does not confer a diploma, nor is it a degree of ordination. Hossenshiki literally means « Ceremony of Dharma Combat ». Through a series of questions and answers and very precise gestures, the Shusso certainly demonstrates his knowledge, but he especially updates his personal commitment to the service of the community, of all people. It's the spirit of the big brother, the big sister. He expresses his determination, certainly by words but above all by his bodily attitude in a body-mind unity.

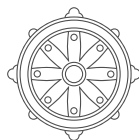
Hokyo Zanmai helps us to understand this ceremony. « The meaning does not lie in words, but the appropriate moment makes it appear ».



In conclusion, Zen stories and tales tell how the disciple, in this visible world which is common sense and yet not separated, must live Returns, Turns and Renunciations. For this, Zen Masters have used :

- Silences
- Destruction of image and beliefs.
- Means of communication such as gestures, screams and paradoxes
- The « public case » (koan)
- The « beginning of a word » (huatou)
- Poems

Like the Buddha, they taught with skilfull means or rather they were skilfull in their means. Exceeding any notion of separation, this transmission could not take place without benevolence, quite simply in the love of one. •



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Tenboring #7 - 2019
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Le bulletin Tenboring est édité par l'association loi 1901 Tenborin dont le siège social est situé à
Centre zen de Lanau – 15260 Neuvéglise
afin de communiquer sur son activité auprès de ses membres adhérents.