



HINOTORI AN

Kinkelstrasse 10

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UPDATE

01.10.2024

DARUMA-KI

05.10.2024

18:00 – 21:00

Bodhidharma (Daruma, Dharma), is an iconoclastic Buddhist monk from the 29th generation of Buddhist ancestors, counting from Shakyamuni Buddha, who is considered the founder of Chan Buddhism in China, which was later known as Zen in Japan.

He was encouraged by his teacher Prajnatara, the 27th ancestors' generation, to travel to China in order to transmit the "True Dharma Eye." Bodhidharma arrived in China around 520 AD but unlike other religious visitors of that time, he did not take any Buddhist scriptures with him. Instead he narrated that enlightenment can only be achieved through personal experience of the Dharma, while Buddhist scriptures are only a guide to it. Since he did not translate sacred texts or give discourses or teachings on the sutras, which was the opposite approach to Dharma teaching at the time, he faced skepticism, fierce opposition, and rejection.

According to legend, Bodhidharma therefore spent nine years in a cave near the Shaolin Temple, where, facing the cave wall, he sat in intense meditation, earning the name " wall gazing monk". His persistence inspired curiosity and respect, but with the exception of a few disciples, most found it difficult to understand both the true meaning of his practice and the depth of his understanding of the Dharma.

Dōgen believed that Bodhidharma's sitting in meditation must be viewed from a non-dualistic and all-inclusive perspective that encompasses the entire Buddha Dharma. Practiced in this way, sitting takes on an authentic form and can be equated with shikantaza which, unlike "learning meditation", represents a true practice that began with the historical Buddha Shakyamuni, finding its way to Japan through Bodhidharma, Yu-ching and Dōgen.

He claimed, *"The Zazen I speak of is not learning meditation. It is simply the Dharma gate of repose and bliss"* (1) and further: *"The ancestral teacher (Bodhidharma) alone embodied the treasury of the true dharma eye transmitted from Buddha to Buddha, from heir to heir."*

(1) *Fukanzazengi* (1227). In: N. Waddell & M. Abe, *The Heart of Dogen's Shobogenzo*, Albany: S.U.N.Y., 2002, p. 4)

Hinotori An marks the anniversary of Bodhidharma's death through a three-hour intensive practice that offers the opportunity to directly experience the Dharma through complete immersion in the silence of zazen practice. The practice consists of sessions of sitting meditation (Zazen) and meditative walking (Kinhin). Practice ends with the period reserved for questions (Mondo), during which the students can ask any kind of questions (problems arising during practice, impressions gained, methods of sitting or walking, etc.). The silence is broken only by the sound of Keisu 磬子 (bowl gong), Inkin 引鑿 (hand gong), Rei 鈴 (small bell) and Taku 柝 (wooden tongs) that mark periods of meditation, kinhin and mondo.

The sounds of these instruments serve as signals that direct students to move from one practice period to another. Verbal communication is done only during times designated for instructions or questions. Hence even if something is not clear one can address it only during Mondo. Communication takes place in English, German, Swiss and, if necessary, Serbian or Slovenian.

The practice is led by Doka Sensei.

For those who would like to participate in this practice and have not practiced at Hinotori An before, it is recommended to contact sensei in advance for further instructions.

REQUIREMENTS:

- Registration - no entry without prior registration
- Punctuality - arrive 10 - 15' before the start of the practice to prepare in peace; the door is locked 5' before the start of the Sesshin and late practitioners cannot enter

- Skillful communication – silence at all times, no idle talk, posing questions only during Mondo, or after Sesshin
- Clean socks - prepare clean socks for the Zendo; it is not allowed to walk on the tatami with bare feet, in shoes or with dirty socks (unlike the usual Zendo where one practices barefoot, the Zendo in Hinotori An follows the rules of the Chado room to protect the tatami floor)
- Attire - to ensure painless sitting and preserve the atmosphere of a temple, attire should be loose-fitting (no jeans, or leather pants), in calm colors (preferable dark); not visually distracting (no short skirts, shorts, bermuda and tank tops - regardless of gender); watches and jingling jewelry must be removed; strong smells must be avoided.
- Mobile phones - need to be turned off completely or set on Airplane Mode (Silent Mode is also not allowed)

SCHEDULE:

Sun 18:00 – 21:00

Participants: max 4

Duration: 3 hours

Teaching tuition: 40 CHF/ 35 CHF/ 30 CHF/ -- CHF



Contact:

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