

Lao She

Quatre générations sous un même toit I



Quatre Ganarations Sous Un Mame Toit Tome 1

Terry C. Jones



Quatre Ganarations Sous Un Mame Toit Tome 1:

Ainsi parlait mon père Sami Tchak, 2018-03-14 Sami Tchak est né en 1960. Il est le premier enfant de son père, après avoir appris à lire et à écrire. Après une licence de philosophie à l'université de Lomé, il termine des études à Paris par un doctorat de sociologie. Il écrit des essais puis des romans. Mais c'est dans la forge de son père qu'il a commencé son éducation. Le charbon, les soufflets, le feu, l'enclume, le fer rouge et le marteau ont percé les pages et la plume. Et surtout les histoires de son père. Sami Tchak l'écrit sans cesse. Ce dialogue, cette écoute a duré plus de quarante ans et ne s'est interrompu que par la mort du père en 2003, mais il continue d'entendre sa voix, de percevoir ses mots et sa sagesse. Ces pages sont un fragment des histoires de cet homme qui disait à son fils : Tu m'écoutes et tu tris, tu m'écoutes et tu tamises mes mots. Il en restera juste des miettes, donc l'essentiel. C'est le son de la forge que le père adressait à ses fils, ses filles, ses femmes, aux hommes et aux femmes du village. Sami Tchak ne les a pas oubliés, elles sont un bien inestimable de l'humanité, de l'humilité et de l'amour. D'un enfant, nous devons apprendre plus que nous ne pouvons lui enseigner, puisqu'il porte en lui le monde que nous n'aurons pas le temps de vivre, alors que lui a la possibilité de connaître l'essentiel de ce qui existait avant lui. Ainsi parla mon père à la naissance de son fils, à Malick le 2 juin 1987, Ouagadougou. Tu prétends avoir terrassé tous tes concurrents dans les sept villages, hein, beau champion de lutte. En es-tu sûr ? Es-tu sûr qu'il ne te reste aucun concurrent à terrasser ? Tu veux que je te dise la vérité, tu le veux ? Jeune homme, ta victoire ne sera complète que le jour où tu mettras genoux et ta propre ombre, ainsi parla mon père au plus grand lutteur du village qui inventait sa propre légende. Partout dans le monde, si tu ne retrouves pas en les autres une part profonde de toi, ne dis pas qu'ils sont différents de toi, mais que tu n'as pas su te chercher en eux. Sinon, en chaque homme, en chaque femme, même en ceux et en celles qui te semblent si vils, méprisables, il y a ta propre vérité. Ne pas te trouver, c'est passer forcément à côté de toi-même. Mon fils, ainsi parla mon père pour m'apprendre à chercher en chacun la part entière de l'humaine condition. *Les Français de Chine font le guide* Laurence Lemaire, 2008. Laurence Lemaire a rencontré plus de 30 Français résidents dans 14 villes chinoises. En Chine, ils sont chef d'entreprise, gastronome, avocat, coiffeur, de la jet set, propriétaire de bar, styliste, femme d'expatrié. Chacun d'eux raconte l'histoire de son Empire du Milieu. En effet, qui mieux qu'eux peut livrer les secrets du pays au touriste, l'expatrié, mais aussi au curieux qui ne peut voyager. La Chine suscite la passion, la fascination, l'inquiétude, rarement l'indifférence. Son sens du raffinement, son goût particulier pour les mots, sa vénération pour l'éducation, la peinture, la cuisine. Les Français et les Chinois partagent beaucoup de valeurs, malgré certains désaccords. On parle de choc de culture. Il est réel. Tout cela, Laurence Lemaire l'a appris d'une façon passionnante. Un beau livre, illustre, conservez-le parmi vos livres d'art ou rangez-le dans votre valise. Un livre inclassable et original. **Bouddhisme tibétain et philosophie de l'existence** Michel Dion, 2018-10-12. Dans le bouddhisme tibétain, tout moi est sans substance, qui lui soit intrinsèque. Toute substance que l'on paraît avoir lui vient de liens d'interdépendance avec d'autres réalités qui lui sont extérieures, les autres, la société et la culture, les ambiances, la Nature. Tout moi ne dure pas pour toujours, parce que les très vivants sont mortels, mais surtout parce qu'ils sont

constamment en changement Le projet propre la philosophie de l'existence de devenir qui nous sommes de Kierkegaard jusqu'à Sartre est-il alors incompatible avec la philosophie du bouddhisme tibétain

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