

SUTRA TRANSLATION

Here's a translation of the sutras most often used for ceremonies in our sangha. *This text is taken exactly from the ABZE website (Association Bouddhiste Zen d'Europe, created by the disciples of master Roland Yuno Rech), page:*

<https://www.abzen.eu/fr/enseignement/en-pratique/344-traduction-des-sutra>

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HANNYA SHINGYO

Essence of the Great Wisdom Sutra that enables us to go beyond

The Bodhisattva of Great Compassion, Avalokiteshvara, through his profound practice of Great Wisdom, sees that the five aggregates [1] are nothing but emptiness, and through this understanding he relieves all suffering.

Shariputra, forms are no different from emptiness and emptiness is no different from forms. Shiki itself is ku, ku itself is shiki. The same is true of sensation, perception, mental formations and consciousness.

Shariputra, all existences have the aspect of ku. They are without birth or extinction, neither pure nor tainted; they neither increase nor decrease. So in ku there is no form, no sensation, no perception, no mental formation, no consciousness; no eye, no ear, no nose, no tongue, no body, no consciousness. There is no color, sound, smell, taste, touch or thought. So in ku there is no realm of the senses.

There is no ignorance and no cessation of ignorance, no illusion and no cessation of illusion. There is neither degeneration and death nor cessation of degeneration and death. There is no suffering, no cause, no cessation, no path. There is no wisdom, no attainment, no non-attainment.

For the bodhisattva, thanks to the Great Wisdom that leads beyond, the unobstructed mind knows no fear, and all delusion and attachment are removed. He can reach the ultimate end, nirvana. All Buddhas of the past, present and future practice Great Wisdom and thus attain the most perfect awakening.

So, we must understand that Hannya haramita is the great bright and shining mantra. The highest of all mantras which is incomparable. Its power cuts through all suffering. It is the true mantra. Through it it is possible to reach the essence of all truth:

"Go, go, go together beyond the beyond, to the total fulfillment of the Way."

[1] aggregates: form, sensation, perception, mental formation, consciousness.

TAKKESA GE

Kesa Sutra

O garment of the great liberation
Kesa of the field of unlimited
happiness
I receive Buddha's teaching with faith To help all
sentient beings.

SHIGU SEIGAN MON

The Four Wishes

As many as sentient beings are, I vow to help them all free themselves.
As many as illusions are, I vow to overcome them all.
As many as the Buddha's teachings are, I vow to study them all.
As perfect as the Buddha Way is, I vow to realize it.

SANDOKAI

Harmony between difference and identity

The spirit of India's Great Sage has been intimately transmitted from west to east.
There are differences between men's abilities, which are more or less sharpened, but in the way there is no patriarch of the north, nor patriarch of the south. The spiritual source shines clearly in the light; the effluents flow in the darkness.
Attachment to phenomena causes illusion, but union with identity is not yet awakening. All sense objects interact and yet are not.
Interaction increases solidarity, without which everyone would remain in their own position.
Visual objects vary in quality and form. Sounds are sometimes pleasant, sometimes unpleasant.
In darkness, purity and defilement merge. In clarity, purity and defilement are distinguished.
The four elements return to their nature as a child returns to its mother. Fire heats, wind moves, water wets, earth is solid. Eye and vision, ear and sound, nose and smell, tongue and taste; so for everything that exists, according to these roots, leaves develop. Trunk and branches share the same essence; noble and vulgar are but words. In light there is darkness, but don't see darkness as darkness. In darkness there is light, but don't see light as light. Light and darkness differ like the front foot and the back foot in walking.
All things have their merit expressed according to their function and place. They exist as phenomena and correspond to each other like a box and its lid. They agree with the principle like the meeting of two arrowheads. When you hear words, understand their meaning; don't create your own categories. If you don't understand the path beneath your feet, how will you know the path you're walking on? When we advance in practice, it's not a question of near or far, but confusion creates obstacles like mountains and rivers. You who seek the path, I beg you, don't let the days and nights pass in vain.

HOKYO ZANMAI

The samadhi of the precious mirror

This is the Dharma that the Buddha and the Patriarchs intimately transmitted. Now you have it, so protect it well. Like a bowl full of snow, like a heron hidden in the moonlight, they are similar but not identical; brought together their differences appear. The meaning lies not in the words, but in the decisive moment. If you follow them, you are trapped; if you neglect them, you fall into doubt. Rejecting words and clinging to them are mistakes, because it's like a great fire, which is useful but dangerous. To describe it in a literary way is to stain it with filth. In the darkness of night it is perfectly clear; in the light of day it is hidden. This is the Law that governs all things; use it to uproot all suffering. Although it's not manufactured, it's not beyond words. It's like standing in front of a precious mirror; the form and the reflection look at each other. You are not this, but this is you.

It's like a newborn baby, with all five sense organs. Neither coming nor going; neither appearing nor remaining; "baba, wawa" does it say anything or not? In the end, he says nothing, for his words are not yet right. By doubling the fire trigram, the inner and outer lines interact. Stacked, they become three; swapped, they become five. Like the taste of the five-flavor plant, or the five branches of the vajra scepter. Harmoniously reunited at the center, drumming and singing arrive together. Penetrate the source and go the way, embrace the landscape and appreciate the path. Respect this and don't neglect it. Natural and subtle, this is neither ignorance nor awakening. Among causes and conditions, time and seasons, it is serene and illuminating. It is so pure that it penetrates where there is no space, it is so vast that it is beyond any dimension. If you move a hair's breadth away from it, you are no longer in harmony. Now there is the sudden and the gradual, in which teachings and approaches appear. When they differ, each has its own standards. But whether these teachings and approaches are mastered or not, reality is constantly flowing. Calm on the outside, restless on the inside, it's like the hobbled horse or the hidden rat. The sages of old took pity on them and offered them the Dharma. Led by their mistaken views, they mistook black for white. When these erroneous views cease, they realize the spirit that naturally harmonizes. If you wish to follow the ancient path, please observe the sages of old. He who is about to realize Buddha's way has contemplated the tree for ten kalpas. It's like the tiger's wound or the horse's hobble. Because some have a lack they seek the precious seat and the ornate garments. Because others have a broad vision, they realize they are like the brown ox and the white ox. With his great skill, Hīeī hit the target a hundred yards away. But when the arrows hit each other in mid-air, how can it be a question of skill? The wooden man starts singing, the stone woman gets up and dances. This is not reached by sensations or consciousness, how could it be about discrimination? Ministers serve the Lord, children obey their parents. Not to obey is contrary to filial duty, not to follow is not to be a true minister. Hide your practice, act discreetly, appear a fool or an idiot. Just carrying on like this is called being a master among masters.

JI HO SAN SHI

To all past, present and future Buddhas in the ten directions
To all Bodhisattvas and Patriarchs
The Great Wisdom Sutra, which enables us to go beyond.

GYOHATSU NENJU

Meal Sutra

Buddha was born in Kapilavastu,
awakened in Magadha.
He taught in Varanasi
and entered nirvana at Kushinagara.
Now we open the Tathagatha bowls,
so that the giver, the receiver and what is given can be freed from all attachment
and achieve liberation with all sentient beings.

Veneration of the unlimited purity of Vairocana Buddha, the accomplished form of Amitabha
Buddha and the manifested form of Shakyamuni Buddha.

Veneration to Maitreya, the Buddha of the future.

Veneration to all the Buddhas of the past, present and future in the ten directions. To the
Lotus sutra of the Law of the Great Vehicle.

Veneration to Manjushrī, great Bodhisattva of wisdom. To the great and perfect Bodhisattva
Samantabhadra.

To the Bodhisattva of great compassion, Avalokiteshvara.

To the countless bodhisattvas, to all the patriarchs and to the Great Wisdom who makes it
possible to go beyond.

First: we need to reflect on how this food came to us. Our gratitude goes to all who have
contributed.

Secondly: when we receive this gift, we have to check whether our virtues and our practice
really deserve it.

Third: we must return to the normal condition of the mind, free from all lust and greed. Fourth:
we must eat this food for the health of our body. Fifth: we take this food to perfect ourselves
on the Buddha's path.

For all hungry spirits I now offer this food, may it penetrate the whole universe.

I hope to share it with you.

To the Three Treasures, Buddha, Dharma, Sangha, to all those who have helped us, our
parents, our masters, the whole of humanity, to all beings who suffer, who are prisoners of
the six worlds of wandering and who cannot free themselves, may this food serve all
existences in the universe.

First, we eat to cut out all evil Second, to do good

And thirdly, to save all sentient beings. Let's update
the Buddha Way together

With this water, I wash my bowl, it has the taste of heavenly nectar, I offer it to all the dead
and all those who suffer in their hells, may it quench their thirst like the morning dew.

In this empty, impermanent world of illusion, may we exist in muddy water with the purity of the Lotus flower. Nothing is beyond the unlimited mind. So let us bow before Buddha.

EKO

Dedication

We humbly implore your true compassion and enlightenment. After chanting the Great Wisdom sutra (or any other chanted sutra), we dedicate this ceremony to each of the following great masters, to express our gratitude for their compassion: To Shakyamuni Buddha, principal master and pillar of the Teaching that is a great benefit, to Grand Master Bodhidharma, founding ancestor, to Grand Master Eihei Dōgen, ancestor of the School, to Grand Master Keizan Jokin, to each of the great masters of past generations, and also to Grandmaster Somon Kodo, grandmaster Mokudo Taisen, grandmaster Zuigaku Rempo, we would like to express our gratitude. We pray for the happiness of all the pure assembly participants who have come to the dojo todayto practice zazen.

FUEKO

Universal Invocation

May the merits of this recitation penetrate all beings in all places, so that all of us sentient beings can realize the Buddha way together.

GOJUSHICHI BUTSU

The 57 Buddhas and Patriarchs

We humbly implore your true compassion and enlightenment. After chanting the Great Wisdom sutra (or any other chanted sutra), we dedicate this ceremony to each of the following great masters, to express our gratitude for their compassion Great Master Buddha Vipashyin
The great master Buddha Shikhin
The great master Buddha Vishvabhu
The great master Buddha Krakuchanda
The great master Buddha Konagamana
The great master Buddha Kashyapa
The great master Buddha Shakyamuni
The great master Mahakashyapa
The great master Ananda
The great master Shanavasa
The great master Upagupta
The great master Dhritaka
The great master Micchaka
The great master Vasumitra

The great master Buddhanandi
The great master Buddhmitra
The great master Parshva
The great master Punyayashas
The great master Asvaghosha
The great master Kapimala
The great master Nagarjuna
The great master Kanadeva
The great master Rahulata
The great master Sanghanandi
The great master Gayashata
The great master Kumarata
The great master Jayata
The great master Vasubandhu
The great master Manorhita
The great master Haklenayashas
The great master Aryasimha
The great master Basiasita
The great master Punyamitra
The great master Prajnatara
The great master Bodhidharma
The great master T'ai-tsu Hui-k'o
The great master Chien-chih Seng-ts'an
The great master Ta-i Tao-hsin
The great master Ta-man Hung-jen
The great master Ta-chien Hui-neng
The great master Ch'ing-yuan Hsing-ssu
The great master Shih-t'ou Hsi-ch'ien
The great master Yüeh-shan Wei-yen
The great master Yün-yen T'an-shen
The great master Tung-shan Liang-chieh
The great master Yün-chü Tao-ying
The great master T'ung-an Tao-p'i
The great master T'ung-an Kuan-chih
The great master Liang-shan Yüan-kuan
The great master Ta-yang Ching-hsüan
The great master T'ou-tzu I-ch'ing
The great master Fu-jung Tao-k'ai
The great master Tan-hsia Tzu-ch'un
The great master Chen-hsieh Ch'ing-liao
The great master T'ien-t'ung Tsun-chüeh
The great master Hsüeh-tou Chih-chien
The great master T'ien-t'ung Ju-ching
The great master Eihei Dôgen
The great master Koun Ejô
The great master Tettsû Gikai
The great master Keizan Jôkin
The great master Somon Kodo,
The great master Mokudo Taisen,
The great master Zuigaku Rempo
and we wish the well-being of all the members of this dojo.

FUKANZAZENGI

Teaching zazen

The way is fundamentally perfect. It penetrates everything. How can it depend on practice and realization? The Dharma vehicle is free and unhindered. Why is man's concentrated effort necessary? In truth, the Great Body is far beyond the dust of the world.

Who'd believe there's a way to dust it?

It's never separate from anyone else, always exactly where you are. What's the point of going here or there to practice? Yet if there is a gap, however narrow, the Way remains as far away as heaven is from earth.

If the slightest preference or antipathy is shown, the mind is lost in confusion.

Imagine a person who prides himself on understanding and deludes himself about his own awakening, glimpsing the wisdom that penetrates all things, joins the Way and clarifies the soul, and gives rise to the desire to climb the sky itself.

It has undertaken the initial and limited exploration of border zones, but its action is still insufficient on the vital path to absolute emancipation.

Need I mention the Buddha, who was in possession of innate knowledge? We can still feel the influence of the six years he spent sitting in lotus in total immobility.

And Bodhidharma, whose seal has been passed down to us today, preserving the memory of his nine years of meditation in front of a wall?

Since it was so with the saints of old, how can today's men dispense with negotiating the Way?

You must therefore abandon a practice based on intellectual understanding, running after words and sticking to the letter.

You must learn the U-turn that directs your light inward to illuminate your true nature.

The body and mind of themselves will fade, and your original face will appear.

If you want to achieve enlightenment, you must practice enlightenment without delay. A quiet room is ideal for zazen. Eat and drink soberly.

Reject any commitment and abandon any affair. Don't think "this is good, that is bad".

Don't take sides, either for or against. Stop all movements of the conscious mind. Do not judge thoughts and perspectives. Have no desire to become a Buddha.

Zazen is not limited to sitting or lying down.

Wherever you usually sit, lay out a thick mat and place a cushion on it.

Sit in lotus or half-lotus. In the lotus posture, you first place your right foot on your left thigh, and your left foot on your right thigh. In the half-lotus posture, simply place your left foot on your right thigh. Make sure you loosen your clothes and belt, and arrange them appropriately.

Place your right hand on your left leg and your left hand (facing up) on your right hand.

Thumb tips touch. Sit upright, in the correct body posture, neither leaning to the left nor to the right, neither forwards nor backwards. Make sure your ears are in the same plane as your shoulders, and that your nose is on the same vertical line as your navel.

Place tongue forward against palate; mouth closed, teeth touching. Keep your eyes open and breathe gently through your nose.

When you have reached the correct posture, breathe deeply once, inhaling and exhaling. Tilt your body to the right and left and come to rest in a stable sitting position. Think from the depths of non-thinking.

How does one think from the depths of non-thought? This is the beyond of thought (hishiryō). This in itself is the essential art of zazen. The zazen I speak of is not the learning of meditation; it is nothing other than the Dharma of peace and happiness, the practice-realization of perfect awakening. Zazen is the manifestation of ultimate reality... Traps and nets can never reach it.

Once you've grasped his heart, you're like the dragon when he comes to the water and like the tiger when he enters the mountain.

Because it's at this very moment (when you're practising zazen) that the true Dharma manifests itself, and physical and mental relaxation and distraction are ruled out from the outset. When you stand up, stir gently and unhurriedly, calmly and deliberately. Don't get up suddenly or abruptly.

Looking back, we realize that transcendence of both enlightenment and non-enlightenment, whether dying sitting or standing, has always depended on the vigor of zazen.

Moreover, the opening to enlightenment in the opportunity provided by a finger, a banner, a needle, a mallet, the achievement of realization through a flycatcher, a fist, a stick, a shout, all this cannot be fully grasped by man's dualistic thinking. Nor, in truth, can it be better known through the exercise of supernatural powers.

This is beyond what man hears and sees, isn't it a principle prior to knowledge and perception? Having said that, it doesn't matter whether you're intelligent or not. There is no difference between the foolish and the wise.

When you concentrate your efforts with a single mind, that in itself is negotiating the Way. Practice-realization is pure by nature. Moving forward is a matter of daily practice. On the whole, this world and others, both in India and China, respect the Buddha's seal. Although each school has its own style of teaching, they are all dedicated to zazen in a resolutely stable posture. Although it is said that there are as many minds as there are men, in practising zazen, all negotiate the Way in the same way.

Why abandon the seat reserved for you at home to wander the dusty lands of other realms? One false step, and you've strayed from the straight and narrow path before you.

You've had the unique opportunity to take on human form. Don't waste your time. You're making your contribution to the essential work of the Buddha Way. Who would take vain pleasure in the flint's flame?

Form and substance are like dew on the grass, destiny like a flash of lightning vanished in an instant.

I beg you, honored disciples of Zen, long accustomed to feeling the elephant in the dark, do not doubt the true dragon. Devote your energies to the Way, which points straight to the absolute.

Respect the realized man, who lies beyond voluntaristic activities: put yourself in harmony with the enlightenment of the Buddhas; succeed to the samadhi of the Patriarchs.

Always behave this way, and you'll be just like them.

Your treasure room will open up on its own and you can use it as you wish.