

# TenChi Dojo Sutrabog



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## Prajna Paramita Hjerte Sutra

Da Bo-dhi-sat-tva A-va-lo-ki-tes-va-ra prak-ti-se-re-de den dy-be Pra-jna Pa-ra-mi-ta, så han, at de 5 skan-dha-er er tom-me og blev fri af al kval.

Sha-ri-pu-tra!

Her er form tom-hed, tom-hed er form. Form er ik-ke ad-skilt fra tom-hed, tom-hed ik-ke ad-skilt fra form. Hvad der er form, er tom-hed. Hvad der er tom-hed, er form. Så-dan er og-så sans-ning, be-greb, mo-tiv og be-vidst-hed.

Sha-ri-pu-tra!

Her be-teg-nes alt som tom-hed. Er ik-ke skabt, kan ik-ke for-gå. Er ik-ke for-u-re-net, ik-ke ren. Er ik-ke u-fuld-endt, ik-ke fuld-endt. Der-for er der i tom-hed in-gen form,sans-ning, be-greb, mo-tiv og be-vidst-hed.

In-tet ø-je, ø-re, næ-se, tun-ge, krop el-ler sind. In-gen far-ve, lyd, lugt, smag, be-rø-ring el-ler tan-ke. Fra in-tet syn-ligt til in-tet tæn-ke-ligt Fra in-gen u-vi-den-hed og in-tet op-hør af u-vi-den-hed til in-tet for-fald og død og in-tet op-hør af for-fald og død. In-gen kval, dens op-stå-en, op-hør og ve-je-n til dens op-hør. In-gen er-kend-el-se og op-nå-el-se og in-gen ik-ke-op-nå-el-se.

Når en bo-dhi -sat-tva hol-der sig til Pra-jna Pa-ra-mi-ta er sin-det å-ben-ba-ret. U-til-slø-ret er der in-gen angst. Ud o-ver al-le mis-op-fat-tel-ser, når han Nir-va-na.

Al-le bud-dha-er i for-tid, nu-tid og frem-tid våg-ner op til fuld af-kla-ring og op-lys-ning tak-ket væ-re Pra-jna Pa-ra-mi-ta.

Der-for ved vi, at Pra-jna Pa-ra-mi-ta er det sto-re u-fat-te-li-ge man-tra, det strå-len-de, u-o-ver-truf-ne og u-for-lig-ne-li-ge man-tra, som fjer-ner al kval.

Hvad kan gå galt?

Det ly-der:

GA-TE GA-TE PA-RA-GA-TE  
PA-RA-SAM-GA-TE BO-DHI  
SVA-HA!

(gået, gået, gået ud over, gået helt ud over, er vågnet, sådan er det!)

## HANNYA SHINGYO

### *MAKA HANNYA HARAMITA SHINGYO*

KAN JI ZAI BO SA.  
GYO JIN HAN NYA HA RA MI TA.  
JI SHO KEN GO ON KAI  
KU DO IS SAI KU YAKU.  
SHA RI SHI.  
SHIKI FU I KU.  
KU FU I SHIKI.  
SHIKI SOKU ZE KU.  
KU SOKU ZE SHIKI.  
JU SO GYO SHIKI.  
YAKU BU NYO ZE.  
SHA RI SHI.  
ZE SHO HO KU SO.  
FU SHO FU METSU.  
FU KU FU JO.  
FU ZO FU GEN.  
ZE KO KU CHU.  
MU SHIKI MU JU.  
SO GYO SHIKI.  
MU GEN NI BI  
ZES SHIN NI  
MU SHIKI SHO KO.  
MI SOKU HO MU GEN KAI  
NAI SHI.  
MU I SHIKI KAI.  
MU MU MYO.  
YAKU MU MU MYO JIN.

NAI SHI MU RO SHI.  
YAKU MU RO SHI JIN.  
MU KU SHU METSU DO.  
MU CHI YAKU MU TOKU  
I MU SHO TO KO  
BO DAI SAT TA E.  
HAN NYA HA RA MI TA KO.  
SHIN MU KE GE  
MU KE GE KO  
MU U KU FU  
ON RI IS SAI  
TEN DO MU SO  
KU GYO NE HAN  
SAN ZE SHO BUTSU  
E HAN YA HA RA MI TA  
KO TOKU A NOKU TA RA  
SAM MYAKU SAN BO DAI  
KO CHI HAN NYA HA RA  
MI TA.  
ZE DAI JIN SHU ZE DAI  
MYO SHU.  
ZE MU JO SHU.  
ZE MU TO DO SHU.  
NO JO IS SAI KU  
SHIN JITSU FU KO.  
KO SETSU HAN NYA HA  
RA MI TA SHU.  
SOKU SETSU SHU  
WATSU.  
GYA TEI GYA TEI.  
HA RA GYA TEI.  
HA RA SO GYA TEI.  
BO JI SO WA KA.  
HAN NYA SHIN GYO

## The Heart Sutra

### *Maha Prajna Paramita Hridaya Sutra*

Avalokiteshvara Bodhisattva, when practicing deeply the Prajna Paramita,

perceived that all five skandhas in their own being are empty and was saved from all suffering.

O Shariputra, form does not differ from emptiness, emptiness does not differ from form. That which is form is emptiness, that which is emptiness, form. The same is true of feelings, perceptions, impulses, consciousness.

O Shariputra, all dharmas are marked with emptiness. They are without birth or death, are not tainted, nor pure; do not increase, nor decrease. Therefore, in emptiness no form, no feelings, no perceptions, no impulses, no consciousness, no eyes, no ears, no nose, no tongue, no body, no mind, no color, no sound, no smell, no taste, no touch, no object of mind, no world of eyes, through to no world of mind consciousness. No ignorance and also no extinction of it, through to no old age and death and also no extinction of it. No suffering, no origination, no stopping, no path, no cognition, also no attainment, with nothing to attain.

The Bodhisattvas depend on Prajna Paramita and their minds are no hindrance. Without any hindrance, no fears exist. Far apart from every deluded view they dwell in Nirvana. In the Three Worlds all Buddhas depend on Prajna Paramita and attain unsurpassed, complete, perfect Enlightenment.

Therefore know: the Prajna Paramita is the great transcendent mantra, is the great bright mantra, is the utmost mantra, is the supreme mantra, which is able to relieve all suffering and is true, not false. So proclaim the Prajna Paramita mantra, proclaim the mantra that says:

*Gyate, gyate, paragyate,  
parasamgyate, bodhi svaha!*

### **TEIDAI DENPO BUSSO NO MYOGO (Dharma Lineage)**

BIBASHI BUTSU  
SHIKI BUTSU  
BISHAFU BUTSU  
KURASON BUTSU  
KUNAGON MUNI BUTSU  
KASHO BUTSU

SHAKYAMUNI BUTSU  
MAKA KASHO SONJA  
ANAN SONJA  
SHONA WASHU SONJA  
UBA KIKUTA SONJA  
DAI TAKA SONJA

MI SHAKA SONJA  
BASHU MITSU SONJA  
BUTTA NAN DAI SONJA  
FUKUTA MITTA SONJA  
KYO SONJA  
FUNA YASHA SONJA  
MEMYO SONJA  
KABIMORA SONJA  
RYUJU SONJA  
KANA DAIBA SONJA  
RAGORATA SONJA

SOGYA NANDAI SONJA  
KAYASHATA SONJA  
KUMORATA SONJA  
SHAYATA SONJA  
BASHU BANZU SONJA  
MANURA SONJA  
KAKU ROKUNA SONJA  
SHISHI SONJA  
BASHA SHITA SONJA  
FUNYO MITTA SONJA  
HANNYA TARA SONJA

BODAI DHARUMA DAISHI  
NISO EKA DAISHI  
SAN SO KAN CHI ZENJI  
DO SHIN DAI I ZENJI  
GUNIN TAI MAN ZENJI  
ENO DAI KAN ZENJI  
NAN GAKU EJO ZENJI  
BASO DO ITSU ZENJI  
HYAKU JO EKAI ZENJI  
O BAKU KIUN ZENJI  
RINZAI GIGEN ZENJI  
KO KE ZON SHO ZENJI  
NAN IN EGYO ZENJI  
FUKETSU EN SHO ZENJI  
SHUZAN SEI NEN ZENJI  
FUNNYO ZEN SHO ZENJI  
SEKISO SOEN ZENJI

YO GI HO E ZENJI  
HAKU UN SHUTAN ZENJI  
GOSO HO EN ZENJI  
EN GO KOKU GON ZENJI  
KUKYU JO RUI ZENJI  
O AN DON GE ZENJI  
MITTAN KAN KETSU ZENJI  
SHO GEN SO GAKU ZENJI  
UN NAN FUGAN ZENJI  
KIDO CHIGU ZENJI

NAM PO JO MYO ZENJI  
SHU HO MYO CHO ZENJI  
KAN ZAN EGEN ZENJI  
JU O SO HITSU ZENJI  
MU IN SO IN ZENJI  
NIP PO SO SHUN ZENJI  
GITEN GEN SHO ZENJI  
SEK KO SO SHIN ZENJI  
TO YO EI CHO ZENJI  
TAI GA TAN KYO ZENJI  
KO HO GEN KUN ZENJI  
SEN SHO ZUI SHO ZENJI  
I AN CHISATSU ZENJI  
TO ZEN SO SHIN ZENJI  
YO ZAN KEI YO ZENJI  
GUDO TO SHOKU ZENJI  
SHIDO MUNAN ZENJI  
DO KYO ETAN ZENJI  
HAKU IN EKAKU ZENJI  
GASAN JITO ZENJI  
IN ZAN IEN ZENJI  
TAI GEN SHIGEN ZENJI  
GISAN ZEN RAI ZENJI  
TEKISUI GIBOKU ZENJI  
RYO EN GEN SEKI ZENJI  
SEI SETSU GENJO ZENJI  
TAISHITSU MUMON ZENJI

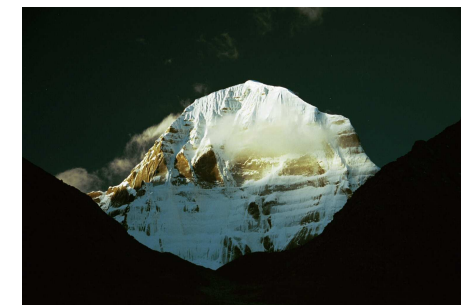
KAKA SHOKAN FUIN YO KON

JI HO SAN SHI I SHI FU  
SHI SON BU SA MO KO SA  
MO KO HO JA HO RO MI

### **SHO SAI SHU The Great Light Dharani** (Repeat Three Times)

#### **NA MU SA MAN DA**

MO TO NAN  
O HA RA CHI  
KO TO SHA  
SO NO NAN  
TO JI TO  
EN  
GYA GYA  
GYA KI  
GYA KI  
UN NUN  
SHI FU RA  
SHI FU RA  
HA RA SHI FU RA  
HA RA SHI FU RA.  
CHI SHU SA, CHI SHU SA.  
SHI SHU RI, SHI SHU RI.  
SO HA JA, SO HA JA.  
SE CHI GYA.  
SHI RI EI.  
SO MO KO.



## Sang om Zazen

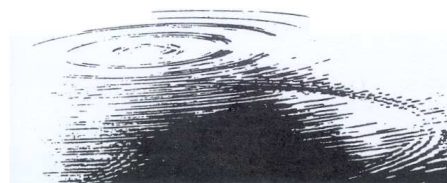
Alt levende er i deres væsen Buddha. Som med vand og is er der ingen is uden vand. Adskilt fra levende væsner er der ingen buddhaer. Uden at vide hvor nær sandheden er, søger vi den langt bort – hvilken skam! Vi er som den, der i vandet, fortvivlet råber på vand. Vi er som en rig mands søn, som lever blandt de fattige. Grunden til vi genfødes i de seks verdener, er fordi vi er fortabt i uvidenhedens mørke. Når vi går længere og længere ind i mørket, hvordan kan vi nogensinde blive fri af fødsel og død. Med hensyn til zazen praksis i Mahayana, er der ingen ord som kan prise den fuldt ud. De seks paramitaer som at give, etisk livsførelse og andre gode dyder som at fremsige Buddhas navn, fortrydelse og spirituel træning, er alle ensbetydende med zazen praksis. Selv de der kun har praktiseret zazen en eneste gang, vil kunne se, at al deres karma ophører. Ingen steder vil de finde onde veje, og det Rene Land vil være nær. Hvis vi blot én gang med et åbent hjerte lytter til denne sandhed, priser den og med glæde tager den til os, er det en rigdom. Hvor meget mere vil der ikke ske, hvis vi vender blikket ind i os selv og direkte realiserer vor egentlige natur, og dermed bekræfter den sandhed, at vor egentlige natur ikke er nogen

natur. Da vil vi være gået langt videre end tilfældig spekulation. Porten til årsag og virknings enhed er dermed åben, og ikke-to, ikke-tre, men lige ud går vejen. At realisere det der er uden form som form, Hvad enten vi går af sted eller vender tilbage, er ikke noget andet sted. At realisere det som ikke tænkes som tanke, hvad enten vi synger eller danser, er dharmas stemme. Hvor enorm og udstrakt er ikke samadhis uhindrede himmel! Hvor strålende og klar er ikke den firefoldige visdoms fuldkomne måneskin! Når dennne sandheds evige stille åbenbarer sig for os, er netop dette sted lotusblomsternes land, og netop dette legeme Buddhas legeme.

## Hakuin Zenji ZAZEN WASAN

SHU JO HONRAI HOTOKE NARI  
MIZU TO KORI NO GOTOKU NITE  
MIZU O HANARETE KORI NAKU  
SHUJO NO HOKA NI HOTOKE NA-  
SHI SHUJO CHIKAKI O SHIRAZU  
SHITE TOKU MOTOMURU HAKA-  
NASA YO TATOEBABA MIZU NO NAKA  
NI ITE KATSU WO SAKEBU GA  
GOTOKU NARI CHOJA NO IE NO  
KO TO NARITE HINRI NI MAYOU NI  
KOTONARA ZU ROKUSHU RINNE  
NO INNEN WA ONORE GA GUCHI  
NO YAMIJI NARI YAMIJI NI YAMIJI  
O FUMISOETE ITSUKA SHOJI O  
HANARU BEKI SORE MAKAEN NO  
ZENJO WA SHOTAN SURU NI

AMARI ARI FUSE YA JIKAI NO  
SHOHARAMITSU NENBUTSU  
ZANGE SHUGYO TO SONO SHINA  
OKI SHOZENGYO MINA KONO  
UCHI NI KISURU NARI ICHIZA NO  
KO WO NASU HITO MO TSUMISHI  
MURYO NO TSUMI HOROBU AKU-  
SHU IZUKU NI ARINU BEKI JODO  
SUNAWACHI TOKARA ZU KATAJI-  
KENAKU MO KONO NORI O HITO-  
TABI MIMI NI FURURU TOKI SAN-  
TAN ZUIKI SURU HITO WA FUKU  
WO U RU KOTO KAGIRI NASHI  
IWANYA MIZUKARA EKO SHITE  
JIKI NI JISHO O SHOSURE BA  
JISHO SUNAWACHI MUSHO NITE  
SUDENI KERON O HANARE TARI  
INGA ICHINYO NO MON HIRAKE  
MU NI MU SAN NO MICHU NAOSHI  
MUSO NO SO WO SO TO SHITE  
YUKU MO KAERU MOYOSO NARA-  
ZU MU NEN NO NEN O NEN TO  
SHITE UTAU MO MAU MO NORI  
NO KOE SANMAI MUGE NO SORA  
HIROKU SHICHI ENMYO NO TSUKI  
SAEN KO NO TOKI NANIOKA MO-  
TOMU BEKI JAKUMETSU GENZEN  
SU RU YUENI TOSHO SUNAWACHI  
RENGEKOKU KONO MI SUNA-  
WACHI HOTOKE NARI.



## *The Song of Zazen*

by Hakuin Ekaku Zenji

All sentient beings are essentially Buddhas. As with water and ice, there is no ice without water; apart from sentient beings, there are no Buddhas. Not knowing how close the truth is we seek it far away – what a pity! We are like one who in the midst of water cries out desperately in thirst. We are like the son of a rich man who wandered away among the poor. The reason we transmigrate through the Six Realms is because we are lost in the darkness of ignorance. Going further and further astray in the darkness, how can we ever be free from birth-and-death?

As for the Mahayana practice of zazen, there are no words to praise it fully. The Six Paramitas, such as giving, maintaining the precepts, and various other good deeds like invoking the Buddha's name, repentance, and spiritual training, all finally return to the practice of zazen. Even those who have sat zazen only once will see all karma erased. Nowhere will they find evil paths, and the Pure Land will not be far away. If we listen even once with open heart to this truth, then praise it and gladly embrace it, how much more so then, if on reflecting within ourselves we directly realize Self-nature, giving proof to the truth that Self-nature is no nature. We will have gone far beyond idle speculation. The gate of the oneness of cause and effect is thereby opened, and not-two, not-three, straight ahead runs the Way. Realizing the form of no-form

as form, whether going or returning we cannot be any place else. Realizing the thought of no-thought as thought, whether singing or dancing, we are the voice of the Dharma. How vast and wide the unobstructed sky of samadhi! How bright and clear the perfect moonlight of the Fourfold Wisdom! At this moment what more need we seek? As the eternal tranquillity of Truth reveals itself to us, this very place is the Land of Lotuses and this very body is the body of the Buddha.

### **DAI E ZENJI HOTSU GAN MON**

TADA NEGAWAKU WA SORE  
GASHI DOSHIN KENGO NI SHITE  
CHO ON FUTAI SHITAI KYOAN  
SHINJIN YUMYO SHUBYO  
KOTOGOTOKU NOZOKI KONSAN  
SUMIYAKA NI SHOJI MUNAN  
MUSAI MUMA MUSHO JARO NI  
MUKAWAZU JIKI NI SHODO NI ITTE  
BONNO SHOMETSU SHI CHIE  
ZOCHO SHI TON NI DAIJI O  
SATOTTE HOTOKE NO EMYO O  
TSUGI MOROMORO NO SHUJO O  
DOSHITE BUSSO NO ON O HOZEN  
KOTO O TSUGI NI KOINEGAWAKU  
WA SORE GASHI RIN MYO JU NO  
TOKI SHOBYO SHO NO SHICHI  
NICHI I ZEN NI ARAKAJIME SHI NO  
ITARAN KOTO O SHITTE ANJU  
SHONEN MATSUGO JIZAI NI KONO  
MI O SUTE OWATTE SUMIYAKA NI  
BUTSU DO NI SHOJI MANO ATARI  
SHOBUTSU NI MAMIE SHOGAKU  
NO KI O UKE HOKKAI NI BUNSHIN  
SHITE AMANEKU SHUJO O DOSEN  
KOTO O JIPPO SAN ZE ISSAI NO

SHOBUTSU SHOSON BOSATSU  
MAKASATSU MAKI HANNYA  
HARAMITSU.

### **Dai E Zenji's Vow for Awakening**

Our only prayer is to be firm in our determination to give ourselves completely to the Buddha's Way, so that no doubts arise however long the road seems to be; to be light and easy in the four parts of the body; to be strong and undismayed in both body and in mind; to be free from illness and drive out both depressed feelings and distraction; to be free from calamity, misfortune, harmful influences and obstructions; not to seek the Truth outside of ourselves, so we may instantly enter the right way; to be unattached to all thoughts that we may reach the perfectly clear bright mind of Prajna and have immediate enlightenment on the Great Matter. Thereby we receive the transmission of the deep wisdom of the Buddhas to save all sentient beings who suffer in the round of birth and death. In this way we offer our gratitude for the compassion of the Buddhas and the Patriarchs. Our further prayer is not to be extremely ill or to be suffering at the time of departure, to know its coming seven days ahead so that we can quiet the mind to abandon the body and be unattached to all things at the last moment wherein we return to the Original Mind of no birth and no death

and merge infinitely into the whole universe to manifest as all things in their True Nature and with the great wisdom of the Buddhas to awaken all beings to the Buddha Mind. We offer this to all Buddhas and Bodhisattva-Mahasattvas of the past, present, and future in the ten quarters and to the Maha Prajna Paramita.

### **ENMEI JUKU KANNON GYO (Repeat thirty-three times)**

KAN ZE ON NA MU BUTSU YO  
BUTSU U IN YO BUTSU U EN  
BUPPO SO EN JO RAKU GA JO  
CHO NEN KAN ZE ON BO NEN KAN  
ZE ON NEN NEN JU SHIN KI NEN  
NEN FU RI SHIN

### **Bodhisattva's Vow Bosatsu Gangyo Mon**

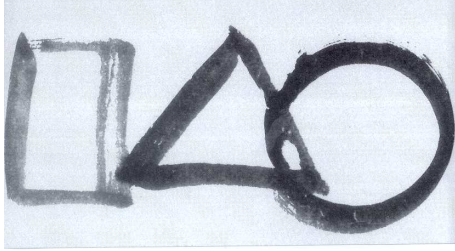
Disciples,  
When I humbly observe the true nature of things, all are the marvelous manifestations of the Tathagata's truth.

Atom by atom, instant by instant, all are none other than his mysterious radiance. Because of this our virtuous ancestors extended loving care and reverence toward even such beings as birds and beasts. How, then, can

we be but humbly grateful for the food, drink and clothing that nourishes and protects us throughout the day, these being in essence the warm skin and flesh of the great masters, the incarnate compassion of the Buddha ?

If it is so even with inanimate objects, how much more should we be kind and merciful towards human beings, even those who are foolish. Though they become our sworn enemies, reviling and persecuting us, we should regard them as bodhisattva manifestations who, in their great compassion, are employing skillful means to help emancipate us from the sinful karma we have produced over countless kalpas through our biased, self-centered views.

If we awaken in ourselves this deep, pure faith, offering humble words and taking refuge in the Buddha, then with every thought there will bloom a lotus flower, each with a Buddha. These Buddhas will establish Pure Lands everywhere and reveal the radiance of the Tathagata beneath our very feet. May we extend this mind throughout the universe, so that we and all sen-tient beings may equally bring to fruition the seeds of wisdom.

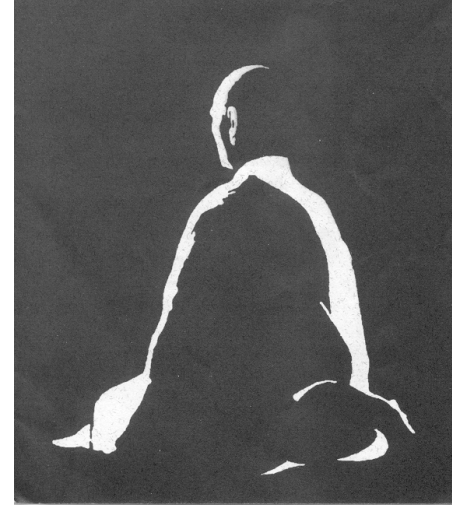


## The Bodhisattva Vows

**Sentient beings** are numberless:  
I vow to liberate them.  
Desires are inexhaustible:  
I vow to put an end to them.  
The Dharmas are boundless:  
I vow to master them.  
The Buddha's way is unsurpassable:  
I vow to become it.

## Hellige Fudo Sutra

Engang under et møde blandt Buddhas tilhængere dukkede Fudo op. Denne Fudo var enorm kraftfuld: stor medfølelse var tydelig i hans blege mørke ansigtsudtryk, stor stabilitet var påfaldende da han indtog "Diamantsædet" og stor vidom manifesterede sig i flammerne, der ompændte ham. Svingende et sværd af indsigt skar han gennem de tre gifte af begær, vrede og selvbedrag; hans samadhi-reb bandt buddhismens modstandere. Formløs som Dharma-kroppens tomme rum, slår Fudo sig ikke ned nogen steder, men lever i hjertet af levende væsner.  
som hengiven tjener for alle, opmuntrer han levende væsner til velvære og ultimativ frelse. Da hele forsamlingen hørte denne lære troede de på den og modtog den med glæde.



Focus like a sharp sword!  
Your mind big  
- big as space!

Shodo Harada Roshi

## Bodhisattva løfterne

Levende væsener er utallige  
Lover at befri dem  
Begær er uudslukkeligt  
lover at gøre en ende på det.  
Dharmaen er udtømmelig  
lover at mestre den.  
Buddhaens vej er uoverstigelig  
lover at blive den.

Huineng, 7. årh

## SHIKUSEIGAN

(repeat three times)

**SHU JO MU HEN SEI GAN DO**  
BON NO MU JIN SEI GAN DAN  
HO MON MU RYO SEI GAN GAKU  
BUTSU DO MU JO SEI GAN JO

## Ten Chi Dojo

Zen i Odense  
Blichersvej 71,  
5230 Odense M  
Tel.2991 1748  
torben.sottaku@gmail.com