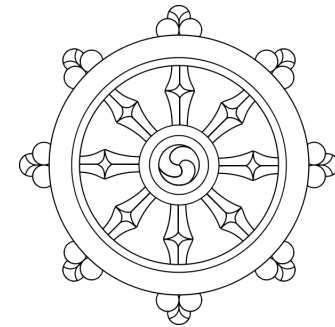


# Windhorse Zen Community Chant Book



*Great is the matter of  
birth and death;  
Life slips quickly by;  
Time waits for no one;  
Wake up! Wake up!  
Don't waste a moment!*

*– Zen Master Bassui*

## Contents

### *Daily Chants*

Verse of the Buddha-robe	I
The Three Treasures	I
Prajñā Pāramitā Hridaya	2
Ten-Verse Kannon Sutra	4
Emmei Jikku Kannon Gyō	4
Daihishin Darani	5
Return of Merit	8
Abbreviated Ancestral Line	9
Rinzai-Soto Ancestral Line	11
Affirming Faith in Mind	16
Shōsai Myōkichijō Darani	23
Master Hakuin's Chant in Praise of Zazen	24
The Four Bodhisattvic Vows	26

### *Other Chants and Recitations*

Soto Zen Ancestral Line	29
The Three General Resolutions	34
The Ten Cardinal Precepts	34
Dharani of Avalokiteshvara	35
Mantra of Bhaisajyaguru, Buddha of Healing	38

Mantra of Shakyamuni Buddha	38
Dharani of Jizō Bodhisattva	38
Memorial Prayer	39
Flowers Poem	40
Sesshin Evening Ritual	42

### *Meal Chants*

The Five Reflections	44
Verse of the Main Meal	45
Offering to the Hungry Ghosts	45
Offering to the Thirsty Spirits	46

### *Chanting: Pointers and Notes*

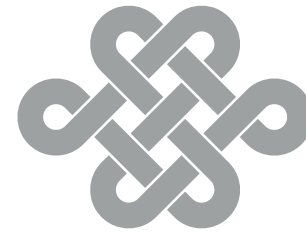
Some Pointers for Chanting	49
Notes	51

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*Mind is unlimited.  
Chanting when performed egolessly  
has the power to penetrate  
visible and invisible worlds.*

*—Roshi Philip Kaplean*

## Daily Chants



## Verse of the Buddha-robe

Wondrous is the robe of liberation,  
a treasure beyond form and emptiness.  
Wearing it I will unfold Buddha's teaching  
for the benefit of all sentient beings.

## The Three Treasures

ALL: I take refuge in Buddha,

LEADER:

*and resolve that with all beings  
I will understand the Great Way  
whereby the Buddha seed may forever thrive.*

ALL: I take refuge in Dharma,

LEADER:

*and resolve that with all beings  
I will enter deeply into the sutra-treasure  
whereby my wisdom may grow as vast as the ocean.*

ALL: I take refuge in Sangha,

LEADER:

*and in its wisdom, example, and never-failing help,  
and resolve to live in harmony with all sentient beings.*

# Prajñā Pāramitā Hridaya

(Heart of Perfect Wisdom)

The Bodhisattva of Compassion  
from the depths of prajñā wisdom  
saw the emptiness of all five skandhas  
and sundered the bonds that cause all suffering.

Know then:

Form here is only emptiness;  
emptiness only form.

Form is no other than emptiness;  
emptiness no other than form.

Feeling, thought, and choice—  
consciousness itself—  
are the same as this.

Dharmas here are empty;  
all are the primal void.

None are born or die,  
nor are they stained or pure,  
nor do they wax or wane.

So in emptiness no form,  
no feeling, thought, or choice,  
nor is there consciousness.

No eye, ear, nose, tongue, body, mind,  
no color, sound, smell, taste, touch,  
or what the mind takes hold of,  
nor even act of sensing.

No ignorance or end of it,  
nor all that comes of ignorance:  
No withering, no death, no end of them.  
Nor is there pain, or cause of pain,  
or cease in pain,  
or noble path to lead from pain;  
not even wisdom to attain:  
Attainment too is emptiness.

So know that the Bodhisattva,  
holding to nothing whatever,  
but dwelling in prajñā wisdom,  
is freed of delusive hindrance,  
rid of the fear bred by it,  
and reaches clearest nirvana.

All buddhas of past and present,  
buddhas of future time,  
through faith in prajñā wisdom,  
come to full enlightenment.

Know then the great dharani,  
the radiant, peerless mantra,  
the supreme, unfailing mantra,  
the Prajñā Pāramitā,  
whose words allay all pain.  
This is highest wisdom,  
true beyond all doubt;  
know and proclaim its truth:

Gate, gate  
pāragate  
pārasamgate  
bodhi, svāhā!

## Ten-Verse Kannon Sutra

(Emmei Jikku Kannon Gyō)

Kanzeon!

Praise to Buddha!

All are one with Buddha;

all awake to Buddha.

Buddha, Dharma, Sangha—  
eternal, joyous, selfless, pure.

Through the day Kanzeon—  
through the night Kanzeon.

This moment arises from Mind;  
this moment itself is Mind.

## Emmei Jikku Kannon Gyō

(Ten-Verse Kannon Sutra)

Kanzeon

namu butsu

yo butsu u in

yo butsu u en

buppō sō en

jōraku ga jō

chō nen kanzeon

bō nen kanzeon

nen nen jū shin ki

nen nen fu ri shin.

## Daihishin Darani

(Dharani of Avalokiteśvara,  
Great Compassionate One)

Namu kara tan no

tora ya ya

namu ori ya

boryo ki chi shifu ra ya

fuji sato bo ya

moko sato bo ya

mo ko kya runi kya ya

en

sa hara ha e shu tan no ton sha

namu shiki ri toi mo

ori ya

boryo ki chi

shifu ra

rin to bo

na mu no ra

kin ji ki ri

mo ko ho do

sha mi sa bo

o to jo shu ben

o shu in

sa bo sa to

no mo bo gya

mo ha te cho

to ji to

en

o bo ryo ki

ru gya chi

kya ra chi  
i kiri mo ko  
fuji sa to  
sa bo sa bo  
mo ra mo ra  
mo ki mo ki  
ri to in ku ryo ku ryo  
ke mo to ryo to ryo  
ho ja ya chi  
mo ko ho ja ya chi  
to ra to ra  
chiri ni  
shifu ra ya  
sha ro sha ro  
mo mo ha mo ra  
ho chi ri  
i ki i ki  
shi no shi no  
ora san fura sha ri  
ha za ha zan  
fura sha ya  
ku ryo ku ryo  
mo ra ku ryo ku ryo  
ki ri sha ro sha ro  
shi ri shi ri  
su ryo su ryo  
fuji ya  
fuji ya  
fudo ya fudo ya  
mi chiri ya  
nora kin ji

chiri shuni no  
hoya mono  
somo ko  
shido ya  
somo ko  
moko shido ya  
somo ko  
shido yu ki  
shifu ra ya  
somo ko  
nora kin ji  
somo ko  
mo ra no ra somo ko  
shira su omo gya ya  
somo ko  
sobo moko shido ya  
somo ko  
shaki ra oshi do ya  
somo ko  
hodo mogya shido ya  
somo ko  
nora kin ji ha gyara ya  
somo ko  
mo hori shin gyara ya somo ko  
namu kara tan no tora ya ya  
namu ori ya  
boryo ki chi  
shifu ra ya  
somo ko  
shite do modo ra  
hodo ya  
so mo ko.



## Return of Merit

(Honzon Ekō)

LEADER:

*Faith in Buddha, Dharma, Sangha  
brings true liberation.*

*We now return the merit of our chanting to:*

*Shākyamuni Buddha,*

*Mañjuśrī Bodhisattva,*

*Avalokita Bodhisattva,*

*Samantabhadra Bodhisattva.*

*We place our faith in the Great Heart of Perfect Wisdom.*

*May all beings attain Buddhahood!*

ALL:

Ten Directions, Three Worlds,

All Buddhas, Bodhisattva-mahāsattvas,

Mahā Prajñā Pāramitā.

## Abbreviated Ancestral Line

LEADER:

*O Awakened Ones! May the power of your samadhi  
sustain us. We now return the merit of our chanting to:*

ALL:

*Vipashyin Buddha, Honored One*

*Shikhin Buddha, Honored One*

*Vishvabhū Buddha, Honored One*

*Krakucchanda Buddha, Honored One*

*Kanakamuni Buddha, Honored One*

*Kāshyapa Buddha, Honored One*

*Shākyamuni Buddha, Honored One*

*Mahākāshyapa, Honored One*

*Ānanda, Honored One*

*Ashvaghoṣha, Honored One*

*Nāgārjuna, Honored One*

*Vasubandhu, Honored One*

*Bodhidharma, Honored One*

*Dazu Huike, Honored One*

*(Dah-dzoo Hway-k'e)*

*Jianzhi Sengcan, Honored One*

*(Jyen-jih Seng-ts'an)*

*Dajian Huineng, Honored One*

*(Dah-jyen Hway-neng)*

*Eihei Dōgen, Honored One*

Daiun Sogaku, Honored One  
Hakuun Ryōkō, Honored One  
Philip Kapleau, Honored One.

LEADER:

*... and to the unknown women,  
centuries of enlightened ones,  
whose commitment to the Dharma  
nourishes and sustains our practice—  
You who have handed down the light of Dharma,  
we shall repay your benevolence!*

ALL:

Ten Directions, Three Worlds,  
All Buddhas, Bodhisattva-mahāsattvas,  
Mahā Prajñā Pāramitā.

## Rinzai-Soto Ancestral Line

*(Female ancestors listed in italics)*

LEADER:

*O Awakened Ones –  
All men and women who have made manifest the Dharma  
– May the power of your samadhi sustain us!  
We now return the merit of our practice to:*

ALL:

Vipashyin Buddha, Honored One  
Shikhin Buddha, Honored One  
Vishvabhū Buddha, Honored One  
Krakucchanda Buddha, Honored One  
Kanakamuni Buddha, Honored One  
Kāshyapa Buddha, Honored One  
Shākyamuni Buddha, Honored One  
Mahākāshyapa, Honored One  
*Prajāpati, Honored One*  
Ānanda, Honored One  
Ashvaghoṣha, Honored One  
Nāgārjuna, Honored One  
Vasubandhu, Honored One  
  
Bodhidharma, Honored One  
Huīke, Honored One (Eka)  
*(Hway-k'e)*  
*Zongchi, Honored One* (Soji)  
*(Dzoong-ch'ih)*  
Sengcan, Honored One (Sōsan)  
*(Seng-ts'an)*

Huineng, Honored One ( <i>Hway-neng</i> )	(Enō)	Longtan, Honored One ( <i>Loong-t'an</i> )	(Ryutan)
Huizhong, Honored One ( <i>Hway-joong</i> )	(National Teacher, Echu)	Deshan, Honored One ( <i>De-shan</i> )	(Tokusan)
Yongjia, Honored One ( <i>Yoong-jya</i> )	(Yōka)	<i>Liu Tiemo, Honored One</i> ( <i>Lyoh T'yeh-mwoh</i> )	( <i>Ryu Tetsuma</i> ) <i>Iron Grinder Liu</i>
Mazu, Honored One ( <i>Mah-dzoo</i> )	(Baso)	Dongshan, Honored One ( <i>Doong-shan</i> )	(Tozan Ryokai)
Shitou, Honored One ( <i>Shih-t'oh</i> )	(Sekito)	<i>Moshan, Honored One</i> ( <i>Mwob-shan</i> )	( <i>Massan</i> )
Baizhang, Honored One ( <i>Bai-jiang</i> )	(Hyakujo)	Juzhi, Honored One ( <i>Jyü-jih</i> )	(Gutei)
Pang Yun, Honored One ( <i>P'ang Yün</i> ),	(Houn)	Linji, Honored One ( <i>Lin-jyee</i> )	(Rinzai)
<i>Lingzhao, Honored One</i> ( <i>Ling-jow</i> )	( <i>Reisho</i> )	Yangshan, Honored One ( <i>Yang-shan</i> )	(Kyozan)
Nanchuan, Honored One ( <i>Nan-ch'wan</i> )	(Nansen)	<i>Miaoxin, Honored One</i> ( <i>Myow-syin</i> )	( <i>Myoshin</i> )
Zhaozhou, Honored One ( <i>Jow-joh</i> )	(Jōshū)	Xiangyan, Honored One ( <i>Syang-yen</i> )	(Kyōgen)
Huangbo, Honored One ( <i>Hwang-bwob</i> )	(Obaku)	Sansheng, Honored One ( <i>Sahn-sheng</i> )	(Sanshō)
Changsha, Honored One ( <i>Ch'ang-sha</i> )	(Chosha)	Yantou, Honored One ( <i>Yen-t'oh</i> )	(Gānto)
Dao Wu, Honored One ( <i>Dow Woo</i> )	(Dogo)	Xuefeng, Honored One ( <i>Syü-e-feng</i> )	(Seppo)
Guishan, Honored One ( <i>Gway-shan</i> )	(Isan)	Caoshan, Honored One ( <i>Ts'ow-shan</i> )	(Sozan)

Changqing, Honored One (Chokei)  
*(Ch'ang-ch'ing)*

Ruiyan, Honored One (Zuigan)  
*(Rway-yen)*

Yunmen, Honored One (Unmon)  
*(Yün-men)*

Dongshan, Honored One (Tozan Shusho)  
*(Doong-shan)*

Fengxue, Honored One (Fuketsu)  
*(Feng-syü e)*

Fayan, Honored One (Hōgen)  
*(Fah-yen)*

Shoushan, Honored One (Shūzan)  
*(Shoh-shan)*

Shishuang, Honored One (Sekiso)  
*(Shih-shwang)*

Doushuai, Honored One (Tosotsu)  
*(Doh-shwai)*

Wuzu, Honored One (Goso)  
*(Woo-dzoo)*

Hongzhi, Honored One (Wanshi)  
*(Hoong-jih)*

Yuanwu, Honored One (Engo)  
*(Ywen-woo)*

Dahui, Honored One (Daie)  
*(Dah-hway)*

Xuedou, Honored One (Setchō)  
*(Syü e-doh)*

Huo'an, Honored One (Wakuan)  
*(Hwo-an)*

Rujing, Honored One (Nyajo)  
*(Roo-jing)*

Wumen, Honored One (Mumon)  
*(Woo-men)*

Dōgen, Honored One

Keizan, Honored One

Musō, Honored One

Bassui, Honored One

Ikkyū, Honored One

Bankei, Honored One

Hakuin, Honored One

Torei, Honored One

Ryōkan, Honored One

Daiun, Honored One (Harada)

Hakuun, Honored One (Yasutani)

Philip Kapleau, Honored One.

LEADER:

*Dedication of merit (ekō)*

ALL:

Ten Directions, Three Worlds,  
 All Buddhas, Bodhisattva-mahāsattvas,  
 Mahā Prajñā Pāramitā.

## Affirming Faith in Mind

(Xin Xin Ming)

The Great Way is not difficult  
for those who do not pick and choose.

When preferences are cast aside,  
the Way stands clear and undisguised.

But even slight distinctions made  
set earth and heaven far apart.

If you would clearly see the truth,  
discard opinions pro and con.

To founder in dislike and like  
is nothing but the mind's disease.

And not to see the Way's deep truth  
disturbs the mind's essential peace.

The Way is perfect like vast space,  
where there's no lack and no excess.

Our choice to choose and to reject  
prevents our seeing this simple truth.

Both striving for the outer world  
as well as for the inner void  
condemn us to entangled lives.

Just calmly see that all is One,  
and by themselves false views will go.

Attempts to stop activity  
will fill you with activity.

Remaining in duality,  
you'll never know of unity.

And not to know this unity  
lets conflict lead you far astray.

When you assert that things are real,  
you miss their true reality.

But to assert that things are void  
also misses reality.

The more you talk and think on this  
the further from the truth you'll be.

Cut off all useless thoughts and words,  
and there's nowhere you cannot go.

Returning to the root itself,  
you'll find the meaning of all things.

If you pursue appearances,  
you overlook the primal source.

Awak'ning is to go beyond  
both emptiness as well as form.

All changes in this empty world  
seem real because of ignorance.

Do not go searching for the truth,  
just let those fond opinions go.

Abide not in duality;  
refrain from all pursuit of it.

If there's a trace of right and wrong,  
True-mind is lost, confused, distraught.

From One-mind comes duality,  
but cling not even to this One.

When this One-mind rests undisturbed,  
then nothing in the world offends.

And when no thing can give offense,  
then all obstructions cease to be.

If all thought-objects disappear,  
the thinking subject drops away.

For things are things because of mind,  
as mind is mind because of things.

These two are merely relative,  
and both at source are Emptiness.

In Emptiness these are not two,  
yet in each are contained all forms.

Once coarse and fine are seen no more,  
then how can there be taking sides?

The Great Way is without limit,  
beyond the easy and the hard.

But those who hold to narrow views  
are fearful and irresolute;  
their frantic haste just slows them down.

If you're attached to anything,  
you surely will go far astray.

Just let go now of clinging mind,  
and all things are just as they are:  
In essence nothing goes or stays.

See into the true self of things,  
and you're in step with the Great Way,  
thus walking freely, undisturbed.

But live in bondage to your thoughts,  
and you will be confused, unclear.

This heavy burden weighs you down—  
so why keep judging good and bad?

If you would walk the highest Way,  
do not reject the sense domain.

For as it is, whole and complete,  
this sense world is Enlightenment.

The wise do not strive after goals;  
the foolish put themselves in bonds.

The One Way knows no differences;  
the foolish cling to this and that.

To seek Great Mind with thinking mind  
is certainly a grave mistake.

From small mind come rest and unrest,  
but mind awakened transcends both.

Delusion spawns dualities—  
these dreams are merely flow'rs of air—  
why work so hard at grasping them?

Both gain and loss, and right and wrong—  
once and for all get rid of them.

When you no longer are asleep,  
all dreams will vanish by themselves.

If mind does not discriminate,  
all things are as they are, as One.

To go to this mysterious Source  
frees us from all entanglements.

When all is seen with 'equal mind,'  
to our Self-nature we return.

This single mind goes right beyond  
all reasons and comparison.

Seek movement and there's no movement,  
seek rest and no-rest comes instead.

When rest and movement cease to be,  
then even oneness disappears.

This ultimate finality,  
beyond all laws, can't be described.

With single mind one with the Way,  
all ego-centered strivings cease;

Doubts and confusion disappear,  
and so true faith pervades our life.

There is no thing that clings to us,  
and nothing that is left behind.

All's self-revealing, void and clear,  
without exerting power of mind.

Thought cannot reach this state of truth,  
here feelings are of no avail.

In this true world of Emptiness,  
both self and other are no more.

To enter this true empty world,  
immediately affirm 'not-two.'

In this 'not-two' all is the same,  
with nothing separate or outside.

The wise in all times and places  
awaken to this primal truth.

The Way's beyond all space, all time;  
one instant is ten thousand years.

Not only here, not only there,  
truth's right before your very eyes.

Distinctions such as large and small  
have relevance for you no more.

The largest is the smallest too—  
here limitations have no place.

What is is not, what is not is—  
if this is not yet clear to you,  
you're still far from the inner truth.

One thing is all, all things are one—  
know this and all's whole and complete.

When faith and Mind are not separate,  
and not separate are Mind and faith,  
this is beyond all words, all thought.

For here there is no yesterday,  
no tomorrow,  
no today.

## Shōsai Myōkichijō Darani

(Disaster-Preventing Dharani)

No mo san man da  
moto nan  
oha ra chi koto sha  
sono nan to ji to  
en  
gya gya  
gya ki gya ki  
un nun  
shifu ra shifu ra  
hara shifu ra hara shifu ra  
chishu sa chishu sa  
chishu ri chishu ri  
sowa ja sowa ja  
sen chi gya  
shiri ei somo ko.



## Master Hakuin's Chant in Praise of Zazen

(Zazen Wasan)

From the very beginning all beings are Buddha.  
Like water and ice,  
without water no ice,  
outside us no Buddhas.

How near the truth  
yet how far we seek,  
like one in water crying 'I thirst!'  
Like a child of rich birth wandering poor on this earth,  
we endlessly circle the six worlds.

The cause of our sorrow is ego delusion.  
From dark path to dark path we've wandered in  
darkness.

How can we be free from birth and death?  
The gateway to freedom is zazen samadhi—  
beyond exaltation, beyond all our praises,  
the pure Mahayana.

Upholding the precepts,  
repentance and giving,  
the countless good deeds,  
and the way of right living  
all come from zazen.

Thus one true samadhi extinguishes evils;  
it purifies karma, dissolving obstructions.

Then where are the dark paths to lead us astray?  
The pure lotus land is not far away.

Hearing this truth, heart humble and grateful,  
to praise and embrace it,  
to practice its wisdom,  
brings unending blessings,  
brings mountains of merit.

And when we turn inward and prove our True-nature—  
that True-self is no-self,  
our own Self is no-self—  
we go beyond ego and past clever words.

Then the gate to the oneness of cause and effect is  
thrown open.  
Not two and not three,  
straight ahead runs the Way.

Our form now being no-form,  
in going and returning we never leave home.  
Our thought now being no-thought,  
our dancing and songs are the voice of the Dharma.

How vast is the heaven of boundless samadhi!  
How bright and transparent the moonlight of wisdom!

What is there outside us,  
what is there we lack?  
Nirvana is openly shown to our eyes.  
This earth where we stand is the pure lotus land,  
and this very body—the body of Buddha.

## The Four Bodhisattvic Vows

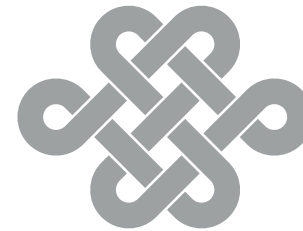
All beings, without number,  
I vow to liberate.

Endless blind passions  
I vow to uproot.

Dharma gates, beyond measure,  
I vow to penetrate.

The Great Way of Buddha  
I vow to attain.

## Other Chants and Recitations



## Soto Zen Ancestral Line

LEADER: *O Awakened Ones!*  
*May the power of your samadhi sustain us.*  
*We now return the merit of our chanting to:*

ALL:

*Vipashyin* Buddha, Honored One  
*Shikhin* Buddha, Honored One  
*Vishvabhū* Buddha, Honored One  
*Krakucchanda* Buddha, Honored One  
*Kanakamuni* Buddha, Honored One  
*Kāshyapa* Buddha, Honored One  
*Shākyamuni* Buddha, Honored One  
  
*Mahākāshyapa*, Honored One  
*Ānanda*, Honored One  
*Shanavāsa*, Honored One  
*Upagupta*, Honored One  
*Dhritaka*, Honored One  
*Miccaka*, Honored One  
*Vasumitra*, Honored One  
*Buddhanandi*, Honored One  
*Buddhamitra*, Honored One  
*Bhikshu Pārshva*, Honored One  
*Punyayashas*, Honored One  
*Ashvaghoṣha*, Honored One  
*Kapimala*, Honored One  
*Nāgārjuna*, Honored One

Kānadeva, Honored One  
Rāhulata, Honored One  
Sanghānandi, Honored One  
Gayashāta, Honored One  
Kumārata, Honored One  
Jayata, Honored One  
Vasubandhu, Honored One  
Manorhita, Honored One  
Haklenayashas, Honored One  
Bhikshu Simha, Honored One  
Basiasita, Honored One  
Punyamitra, Honored One  
Prajñātāra, Honored One  
Bodhidharma, Honored One  
Dazu Huike, Honored One  
(*Dah-dzoo Hway-k'e*)  
Jianzhi Sengcan, Honored One  
(*Jyen-jih Seng-ts'an*)  
Dayi Daoxin, Honored One  
(*Dah-yea Dow-syin*)  
Daman Hongren, Honored One  
(*Dah-man Hoong-ren*)  
Dajian Huineng, Honored One  
(*Dah-jyen Hway-neng*)  
Qingyuan Xingsi, Honored One  
(*Ch'ing-ywen Sying-sih*)  
Shitou Xiqian, Honored One  
(*Shih-t'oh Syee-ch'yen*)

Yaoshan Weiyan, Honored One  
(*Yow-shan Way-yen*)  
Yunyan Tansheng, Honored One  
(*Yün-yen T'an-sheng*)  
Dongshan Liangjie, Honored One  
(*Doong-shan Lyang-jye*)  
Yunju Daoying, Honored One  
(*Yün-jyü Dow-ying*)  
Tongan Daopi, Honored One  
(*T'oong-an Dow-p'ee*)  
Tongan Guanzhi, Honored One  
(*T'oong-an Gwan-jih*)  
Liangshan Yuanguan, Honored One  
(*Lyang-shan Yuen-gwan*)  
Dayang Jingxuan, Honored One  
(*Dah-yang Jing-syuen*)  
Touzi Yiqing, Honored One  
(*T'oh-dzih Yee-ch'ing*)  
Furong Daokai, Honored One  
(*Fu-roong Dow-k'ai*)  
Danxia Zichun, Honored One  
(*Dahn-sya Dzih-ch'wun*)  
Zhenxie Qingliao, Honored One  
(*Jen-sye Ch'ing-liow*)  
Tiantong Zongjue, Honored One  
(*T'yen-t'oong Dzoong-jywe*)  
Xuedou Zhijian, Honored One  
(*Syüe-doh Jih-jyen*)

Tiantong Rujing, Honored One  
*(T'yen-t'ooong Roo-jing)*  
Eihei Dōgen, Honored One  
Koun Ejō, Honored One  
Tettsū Gikai, Honored One  
Keizan Jōkin, Honored One  
Meihō Sotetsu, Honored One  
Shugan Dōchin, Honored One  
Tessan Shikaku, Honored One  
Keigan Eishō, Honored One  
Juzan Ryōun, Honored One  
Gizan Tōnin, Honored One  
Shōgaku Kenryū, Honored One  
Kinen Hōryū, Honored One  
Daishitsu Chisen, Honored One  
Gukei Shōjun, Honored One  
Sessō Yūho, Honored One  
Kaiten Genjū, Honored One  
Shūzan Shunshō, Honored One  
Chōzan Genetsu, Honored One  
Fukushū Kōchi, Honored One  
Myōdo Yūton, Honored One  
Hakuhō Genteki, Honored One  
Gesshū Sōko, Honored One  
Tokuō Ryōkō, Honored One  
Hōgan Soren, Honored One  
Sekisō Tesshū, Honored One

Ryūkō Ryōshū, Honored One  
Renzan Sohō, Honored One  
Motsugai Shidō, Honored One  
Gukei Yōun, Honored One  
Kakushō Sodō, Honored One  
Daiun Sogaku, Honored One  
Hakuun Ryōkō, Honored One  
Philip Kapleau, Honored One

LEADER:

*... and to the unknown women,  
centuries of enlightened ones,  
whose commitment to the Dharma  
nourishes and sustains our practice –  
You who have handed down the light of Dharma,  
we shall repay your benevolence!*

ALL:

Ten Directions, Three Worlds,  
All Buddhas, Bodhisattva-mahāsattvas,  
Mahā Prajñā Pāramitā.

## The Three General Resolutions

I resolve to do no harm.

I resolve to do good.

I resolve to liberate all living beings.

## The Ten Cardinal Precepts

1. I resolve not to kill,  
but to cherish all life.
2. I resolve not to take what is not given,  
but to respect the things of others.
3. I resolve not to misuse sexuality,  
but to be caring and responsible.
4. I resolve not to lie,  
but to speak the truth.
5. I resolve not to cause others to abuse substances  
that can impair the mind, nor to do so myself,  
but to keep the mind clear.
6. I resolve not to speak of the faults of others,  
but to be understanding and sympathetic.
7. I resolve not to praise myself and disparage others,  
but to overcome my own shortcomings.
8. I resolve not to withhold spiritual or material aid,  
but to give them freely where needed.
9. I resolve not to indulge in anger,  
but to practice forbearance.
10. I resolve not to defile the Three Treasures,  
but to cherish and uphold them.

## Dharani of the Great Compassionate Avalokitéshvara

(Sanskrit version)

Na-mo rat-na  
tra-ya-ya  
na-mah ar-ya  
a-va-lo-ki-tes-va-ra-ya  
bo-dhi-satt-va-ya  
ma-ha-satt-va-ya  
ma-ha ka-ru-ni-ka-ya  
o-om sa-ba-la va-ti  
su-dha-na-tas-ya  
na-mas kri-va-ni-mam  
ar-ya  
a-va-lo-ki-tes-va-ra  
lam-ta-bha  
na-mo  
ni-la-kan-tha  
sri-ma-ha-pa-ta-sa-mi  
sar-va-to-dhu-su-phem  
a-si-yum  
sar-va-sa-da  
na-ma bha-ga  
ma-bha-te-tu tad-ya-tha  
o-om a-va-lo-ki  
lo-ka-te  
ka-la-ti  
e-si-li

ma-ha bo-dhi-satt-va  
sa-bho sa-bho  
ma-ra ma-ra  
ma-si ma-si  
ri-dha-yum  
gu-ru gu-ru  
ga-mam  
tu-ru tu-ru  
bha-si-ya-ti  
ma-ha vha-si-ya-ti  
dha-ra dha-ra  
dhi-ri-ni  
sva-ra-ya  
ja-la ja-la  
ma-ma bha-ma-ra  
mu-dhi-li  
e-dhye-hi  
si-na si-na  
a-la-sim  
bha-la-sa-ri  
bha-sa bha-sim  
bha-ra-sa-ya  
hu-lu hu-lu pra  
hu-lu hu-lu sri  
sa-ra sa-ra  
si-ri si-ri  
su-ru su-ru  
bu-dhi bu-dhi  
bu-dha-ya bu-dha-ya

mai-tri-ye  
ni-la-kan-tha  
tri-sa-ra-na  
bha-ya-ma-na sva-ha  
si-ta-ya sva-ha  
ma-ha si-ta-ya sva-ha  
si-ta-ya-ye  
sva-ra-ya sva-ha  
ni la-kan-thi sva-ha  
pra-ni-la sva-ha  
sri si-dha  
mu-kha-ya sva-ha  
sar-va ma-ha  
as-ta-ya sva-ha  
cak-ra as-ta-ya sva-ha  
pad-ma ke-sa-ya sva-ha  
ni-la-kan-the  
pan-ta-la-ya sva-ha  
mo-bho-li  
san-ka-ra-ye sva-ha  
na-mo rat-na  
tra-ya-ya  
na-mah ar-ya  
a-va-lo-ki-ta  
is-var-a-ya sva-ha  
o-om sidh-yan-tu  
man-tra  
pa-ta-ye  
sva-ha!

## Mantra of Bhaisajyaguru, Buddha of Healing

Na-mo bha-ga-va-te  
bhai-sa-jya-gu-ru  
vai-dū-rya  
pra-bhā-rā-jā-ya  
ta-thā-ga-tā-ya  
ar-ha-te  
sam-yak-sam-bud-dhā-ya  
ta-dya-thā om  
bhai-sa-jye  
bhai-sa-jye  
bhai-sa-jya  
sam-mud-ga-te  
svā-hā.

## Mantra of Shakyamuni Buddha

Om Muni Muni  
Mahā Muni  
Shakyamuni  
Svāhā!

## Dharani of Jizō Bodhisattva

Om ka ka kabi san ma e sowa ka.

## Memorial Prayer (repeat three times)

O Buddhas and Bodhisattvas,  
abiding in all directions,  
endowed with great compassion, endowed with love,  
affording protection to sentient beings,  
consent through the power of your great compassion  
to come forth.

O Compassionate Ones,  
you who possess the wisdom of understanding,  
the love of compassion,  
the power of protecting in incomprehensible measure,  
[full name] is passing from this world to the next.  
The light of this world has faded for him/her.  
She/He has entered solitude with his/her karmic forces.  
She/He has gone into a vast Silence.  
She/He is borne away on the Great Ocean  
of birth and death.

O Compassionate Ones,  
protect [first name], who is defenseless.  
Be to him/her like a mother and a father.

O Compassionate Ones,  
Let not the force of your compassion be weak,  
but aid him/her.  
Forget not your ancient vows.



## “Flowers”

*[Address person by name]*

The world is a flower.  
Enlightened ones are flowers.  
All phenomena are flowers.  
Red flowers, white flowers, green flowers,  
yellow flowers, black flowers,  
all the different kinds of the colors of flowers,  
all the different kinds  
of love’s shining forth.  
Life unfolds from life and returns to life.  
Such an immense universe! Oh many lives!  
Flowers of gratitude, flowers of sorrow,  
flowers of suffering, flowers of joy,  
laughter’s flowers, anger’s flowers,  
heaven’s flowers, hell’s flowers.  
Each connected to the others  
and each making the others grow.

When our real mind’s eye  
opens this world of flowers,  
all beings shine,  
music echoes through mountains and oceans.  
One’s world becomes the world of millions.  
The individual becomes the human race.  
All lives become the individual –  
billions of mirrors all reflecting each other.  
There is death and there is life,  
there is no death and no life.

There is changing life, there is unchanging life.  
Flowers change color, moment by moment.

Such a vivid world! Such a bright you!...  
You were born out of these flowers,  
you gave birth to these flowers.  
You have no beginning and no ending,  
you are bottomless and limitless,  
even as you are infinitesimal dust...

*[Person’s name]*

You are the flower.  
You are love.  
All beings shine out of their uniqueness,  
all melt into the oneness of colors.  
You are one, you are many,  
only one moment, only one unique place,  
only the unique you.  
Beside you there is nothing:  
you dance, appearing in all.  
  
From nowhere you came, to nowhere you go.  
You stay nowhere. You are nowhere attached.  
You occupy everything, you occupy nothing.  
You are the becoming of indescribable change.  
You are love. You are the flower.

*– adapted from a poem by a Japanese monk;  
often read at memorial services*

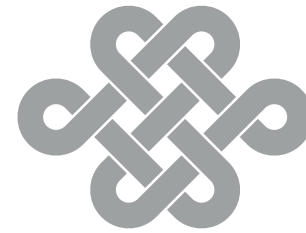
## Sesshin Evening Ritual

Even as night darkens the green earth,  
the wheel turns.

Death follows birth.

Strive as you sleep, with every breath,  
that you may wake past day, past death!

## Meal Chants



## The Five Reflections

*(clappers – hands palm-to-palm)*

LEADER:

*With all that lives  
let us honor the Three Treasures.  
Let us recall the exertions  
of Buddhas and Bodhisattvas.*

*(clappers)*

ALL:

This food is a gift of the whole universe  
and the labor of countless beings –  
May our lives fully honor this offering.

May we transform unskillful states of mind,  
especially our greed –  
Let us be moderate.

Our lives are sustained by this offering –  
Let us be grateful.

We take this food to attain the Buddha Way –  
Prajñā Pāramitā!

## Verse of the Main Meal

*(clappers – all with raised bowls or plates)*

LEADER:

*Our meal is offered ...*

ALL:

... to Buddha, Dharma and Sangha.  
With teachers and family,  
with nations and all life,  
let us equally share.  
To beings throughout the six worlds  
we offer this meal.

## Offering to the Hungry Ghosts

*(clappers – hands palm-to-palm;  
offering bowl passed hand-to-hand)*

ALL:

All hungry ghosts!  
All tortured spirits!  
Now we give you this Dharma-food.  
May it fill the ten directions  
and satisfy hunger in realms of darkness.

All hungry ghosts!  
All tortured spirits!  
Abandon greed  
and rouse the desire for enlightenment!

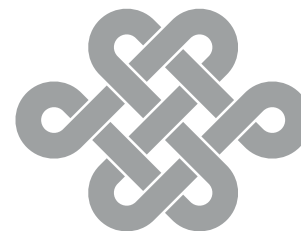
## Offering to the Thirsty Spirits

*(clappers — hands palm-to-palm;  
offering bowl placed on table between two people)*

ALL:

To you spirits tortured by thirst  
we give this liquid offering.  
May your thirst be relieved,  
may your suffering diminish.  
May all beings attain Buddhahood!

## Chanting Pointers and Notes



## Some Pointers for Chanting

### *Chanting and the Zen Tradition*

Zen chanting is another form of zazen and therefore differs from the chanting of many other spiritual traditions. Conscious awareness of the meaning of the words is unimportant; this meaning is absorbed on a subconscious level. Of primary importance is the mind-state created by the chanting—namely, absolute oneness to the point of self-forgetfulness.

The mealtime chants are an expression of gratitude toward the many beings and forces that sustain our lives and Dharma practice through the nourishment provided by our food.

### *How to Chant*

To be effective, chanting must be clear, wholehearted, and concentrated. Performed in this way, it is a means of strengthening our samadhi power and deepening our understanding. Accordingly, our Buddha-nature will shine with greater luster in our daily life.

Each chanter finds his or her own lowest natural pitch—a note in the lowest part of one's range that can be maintained without strain. At the same time, it is important to blend one's voice with the dominant pitch and volume so that there is a harmonious unity. The words of the chants should flow together. If the syllables—particularly the consonants—are enunciated too precisely, the chanting becomes choppy. At the same time, care should be taken not to let the pitch rise and fall in a sing-song fashion.

## Posture and Chanting

The preferred posture for chanting is *seiza*, or the traditional Japanese posture, i.e., kneeling with back straight and buttocks resting on the heels. The knees should be approximately two fist-widths apart to reduce strain. It is important to keep the body relaxed, especially the shoulders, chest, and throat, and to wear loose-fitting clothing.

The energy for chanting comes from the *hara* (lower abdomen) with the sound resonating in the chest and head cavities. Thus it will not help to tighten or tense the vocal cords, as this will only cause a more constricted sound. Do not sway or rock during the chanting, but maintain a firm, erect posture. During all the chants the position of the hands is similar to the *zazen mudra*, but with thumbs resting next to each other. During the *Return of Merit*, the *Ancestral Line*, the *Ten Directions*, and the *Four Vows*, hands are placed palm-to-palm (in *gassho*), with finger tips at chin level (not in front of the mouth or face).

The *mokugyo* (wooden fish drum) sets the cadence for the chants. Follow the beat of the *mokugyo* and adjust to its changes in rhythm at the beginning and end of the chants. Usually there is one beat for each syllable chanted.

## Notes

*Verse of the Buddha-robe* (p. 1): The Buddha-robe, or *rakusu*, is a rectangular vestment sewn in the same pattern used in making both the robes of Theravada monks and the *kesa*, or shoulder cloth, worn as a formal garment by Mahayana priests. The *Verse of the Buddha-robe* is traditionally recited in Soto Zen assemblies at dawn when the priests put on their *kesas* and lay people their *rakus*, placing the folded garment on their head or holding it up in front of them. At Windhorse, those without such garments place hands palm-to-palm during this chant, whose words are a daily reminder that we are practicing for all beings.

*The Three Treasures* (p. 1): The sentences in roman are chanted by all; the remainder of each of the Three Treasures is chanted by the lead chanter while the rest of those present do a prostration.

*Prajñā Pāramitā Hridaya* (p. 2): The Heart Sutra represents the core or kernel of the Buddha's teaching and is considered the most potent formulation for piercing the delusive mind.

In the Sanskrit mantra at the end of the sutra, the pronunciation of short 'a' is very reduced, so that the first syllable is pronounced almost as the English word 'gut,' while the syllable 'sam' is pronounced as the English word 'sung,' with the pronunciation of the 'm' changing to 'ng' before the following letter 'g.' The long 'a,' on the other hand, is quite open, as 'a' in 'father.' Thus, the pronunciation of the whole may be represented as follows:

Gut-ay gut-ay  
pah-ra gut-ay  
pahra sung-gut-ay  
bo-dhi svah-hah!

The mantra may be rendered into English as follows:

Gone, gone,  
gone beyond,  
gone completely beyond,  
Awake; rejoice!

*Ten-Verse Kannon Sutra* (p. 4): In *The Three Pillars of Zen* (New York: Anchor Books, 2000), Roshi Philip Kapleau speaks of the Bodhisattva Kannon or Kanzeon as follows: ‘According to Mahayana teaching, Kannon was one of the Buddha’s highly evolved disciples. Since he had a strong compassionate nature and was deeply sensitive to suffering, the Buddha gave him the name which means “regarder of the cries of the world.”’ (p. 208) Kannon is known in Sanskrit as Avalokitesvara, and in Chinese as Guanyin (sometimes romanized as Kuan Yin or Kwan Yin). ‘Although originally male, Kannon has become a feminine figure in the popular imagination of Asia.’ (p. 408)

*Daihishin Darani* and *Shōsai Myōkichijō Darani* (pp. 5 and 23): ‘As phonetic transliterations of Sanskrit words, dharani have doubtlessly lost much of their profound meaning through the inevitable alterations of the original sounds. But as anyone who has recited them for any length of time knows, in their effect on the spirit they are anything but meaningless.’ *The Three Pillars of Zen*, p. 21.

*Return of Merit* (p. 8): Mañjushrī—the Bodhisattva of Wisdom—represents awakening, that is, the sudden realization of the Oneness of all existence. The Bodhisattva Samantabhadra ("Bhadra") embodies calm, compassionate action or "skillful means" (upaya), the active expression of this liberated transcendent wisdom. Accordingly, Mañjushrī and Samantabhadra represent, respectively, Oneness (or Equality) and multiplicity. Avalokita or Avalokitesvara—the Bodhisattva of Compassion—represents all-embracing love and benevolence. The ‘ten directions’ encompass the whole cosmos—the eight cardinal and intermediate points of the compass, as well as the zenith and nadir. The ‘three worlds’ refer to a classification of reality according to Buddhist cosmology: in ascending order these are the worlds of Desire, Form, and Non-Form. These may also be viewed as dimensions of human consciousness. See *The Three Pillars of Zen*, pp. 408–424.

*The Ancestral Lines* (pp. 9, 11 and 29): The stressed syllables in Sanskrit names are italicized. In the name Bhikshu Simha, the pronunciation of the ‘m’ changes to ‘n’ before the following letter ‘h’: thus, ‘Bhikshu Sinha.’ The Chinese names are given twice, first in the standard Pinyin romanization and then parenthetically in a phonetic romanization.

The Rinzai-Soto Ancestral Line has been adapted from a chant that comes to us from the Diamond Sangha, and includes a few female Dharma ancestors.

*Affirming Faith in Mind* (p. 16): *Xin Xin Ming* (*Affirming Faith in Mind* or *Verses on the Faith-Mind*) was written by Sengcan, the third Zen ancestor, and is believed to be the first Chinese Zen document.

*The Three Treasures, Three General Resolutions, and Ten Cardinal Precepts* (pp. 1 and 34): One is formally initiated as a Zen Buddhist through participation in the ceremony of *Jukai*, or receiving the precepts, wherein one pledges to give oneself to the Three Treasures, makes the Three General Resolutions, and pledges to keep the Ten Cardinal Precepts.

*Mantra of Bhaisajyaguru* (p. 38): For ease in chanting, the mantra is printed here syllable by syllable. In the syllable combination ‘sam-yak,’ the pronunciation of the ‘m’ changes to ‘ñ’ before the following letter ‘y’: thus, ‘sañ-yak sam-bud-dha-ya.’ Raoul Birnbaum gives the following translation in his book, *The Healing Buddha* (Boston: Shambhala, 1989):

I honor the Lord Master of Healing, the King of Lapis  
Lazuli Radiance, Tathāgata, Arhat, Perfectly Enlightened  
One, saying: To the healing, to the healing, to the supreme  
healing hail!  
(p. 171 note 11)

*Memorial Prayer* (p. 39): A usual memorial service is to chant the Heart of Perfect Wisdom twice, the Ten-Verse Kannon Sutra seven times, the Shōsai Myōkichijō Darani five times, the Daihishin Darani once, and then to recite the Memorial Prayer thrice. It is helpful to have a picture of the deceased on the altar. Traditionally the memorial service is done for seven days after a person’s death, then each week on the day of death for the next six weeks (i.e., ending on the forty-ninth day), and then on the yearly anniversary of death.

*Sesshin Evening Ritual* (p. 42): This verse is recited at the end of each day’s sitting during sesshin. It is to be reserved for this occasion and not incorporated into any other ceremony.

*Hungry Ghosts and Thirsty Spirits* (pp. 45–46): These constitute the second-lowest of the Six Realms of Unenlightened Existence, just above that of Hell. This purgatory-like state is one of burning desire, its inhabitants having consigned themselves to it through their own cravings. Viewed literally, these ‘hungry shadows’ co-exist with human beings while yet remaining mostly invisible to us, and the morsel of food we offer is to allay their suffering and to be reminded of those in the world who are starving.

Understood psychologically, this realm represents insatiable longing as a state of mind. Our offering in the meal chants then becomes a way of acknowledging our own various addictions and other unfulfilled cravings, however faint, and in doing so gaining some freedom from them. In performing the actual ritual (described below), we are in effect declaring, ‘You have been seen. Now accept this, if you will—and go in peace!’

While the ‘hungry ghost’ verse is being chanted, a bowl is passed from the head of the table. At the same time each person takes a small piece of dry food between the thumb and third finger of the right hand and circles the hand three times in a clockwise direction over his or her plate of food. (This mudra is reserved for this purpose only.) When the bowl arrives, the small piece of food is placed in the bowl, which is then passed to the next person, and so on down the line.

While the ‘thirsty spirit’ verse is being chanted, a bowl is passed down from the head of the table. When it arrives at a place between two people, each pours a small amount of liquid from the cup into the bowl, keeping one hand in a ‘gassho’ position. The bowl is then passed to the next two people down the line, and so on.

*A note on the translations:* Unless otherwise credited, the English translations in this book have evolved over many years of actual use at both the Rochester Zen Center and Windhorse Zen Community. Typically, many existing translations have been consulted along the way. In crafting the final versions, consideration has been given both to suitability for chanting and to literal meaning.



