

**WINDHORSE
COMMUNITY
CHANTS**

MORNING CHANTS

FOUR GOODNESSES

I am Basically Good
You are Basically Good
We are Basically Good
All is Basically Good

SUPPLICATION TO VAJRASATTVA

AH

In the center of limitless space,
You are supreme wonderous siddhi
Exuding compassion like rays of the sun
Your ever joyful smile warms our hearts
Essence of Buddhas and Bodhisattvas
All-victorious Basic Goodness
Please approach and grant your blessings
VAJRASATTVA SIDDHI HUM

WINDHORSE CHANT

Namo Buddha
Adrift in the ocean of samsara,
Battered by the waves of hope and fear,
Kleshas and confusion leave us endlessly wandering and disoriented.
Our attention is weak, our senses dull, and our hearts barely feel.
The raft of conceptualizations will only keep us adrift in the stormy waves.
The Three Lords of Materialism are like a magician's illusion distracting us from the truth.
The two extremes of Eternalism and Nihilism produce a chimera of ground to hold onto.
There is only the Dharma and the roar of fearless lions who proclaim the Dharma.
Treading the middle way path and nurturing the spark of Bodhicitta,
I vow to ignite the inner lamp illuminating the sacred world of nowness.

The Pure Conduct of the Arhat pays heed to the truth of karma.
The Vast View of the Pandita elucidates the truth of emptiness.
The Radiant Bodhicitta of the Mystic holds the relative and absolute in equality.
The Mirror-like Wisdom of the Kusulu naturally liberates whatever it meets.
Mahasiddhas Spontaneously Play in the great expanse.

To the enlightened Buddhas and Bodhisattvas,
 To the realized masters of Mahamudra and Ati,
 The wish-fulfilling jewels of the lineage who give the pith instructions
 To the accomplished masters of theravada, zen, and tantra,
 To the lineage of human wakefulness altogether,
 I take refuge and rouse Bodhicitta.
 I call upon your wisdom and compassion.
 I call upon your mindfulness and bravery.
 I call upon your discipline and exertion.
 I call upon your generosity and patience.
 I call upon your skillful means and renunciation.
 I call upon your authenticity and peace.
 May you plant yourselves upon my head and in my heart
 So that the perpetual feast of mahasukha is always present.
 Perfecting the paths and bhumis
 May I speedily attain the state of Vajrasattva
 HA HA HE HE HO HO SARVAVIJAYA SIDDHI HOH
 HA HA HE HE HO HO SARVAVIJAYA SIDDHI HOH
 HA HA HE HE HO HO SARVAVIJAYA SIDDHI HOH (All-Victorious Accomplishment)
 Gather all, SARVA, gather gather, HOH
 Rouse all our life, virtue, and glorious windhorse higher and higher
 OM YE DHARMA HETU PRABHAVA HETUM TESHAM TATHAGATO HYAVADAT
 TESHAM CHA YO NIRODHA EVAM VADI MAHASHRAMANAH SVAHA
 (Interdependence Mantra - *All dharmas originate from causes. The Tathagata has taught these causes, and also that which puts a stop to these causes. This has been taught by the Great Shramana.*)

THE SUTRA OF THE HEART OF TRANSCENDENT KNOWLEDGE

Thus have I heard. Once the Blessed One was dwelling in Rajagriha at Vulture Peak mountain, together with a great gathering of the sangha of monastics and a great gathering of the sangha of bodhisattvas. At that time the Blessed One entered the samadhi that expresses the dharma called “profound illumination,” and at the same time noble Avalokiteshvara, the bodhisattva mahasattva, while practicing the profound prajnaparamita, saw in this way: they saw the five skandhas to be empty of nature. Then, through the power of the Buddha, venerable Shariputra said to noble Avalokiteshvara, the bodhisattva mahasattva, “How should a child of noble family train, who wishes to practice the profound prajnaparamita?” Addressed in this way, noble Avalokiteshvara, the bodhisattva mahasattva, said to venerable Shariputra, “O Shariputra, a child of noble family who wishes to practice the profound prajnaparamita should see in this way: seeing the five skandhas to be empty of nature. Form is emptiness; emptiness also is form. Emptiness is no other than form; form is no other than emptiness. In the same way, feeling, perception, formation, and consciousness are emptiness. Thus, Shariputra, all dharmas are emptiness. There are no characteristics. There is no birth and no cessation. There is no impurity

and no purity. There is no decrease and no increase. Therefore, Shariputra, in emptiness, there is no form, no feeling, no perception, no formation, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no appearance, no sound, no smell, no taste, no touch, no dharmas; no eye dhatu up to no mind dhatu, no dhatu of dharmas, no mind consciousness dhatu; no ignorance, no end of ignorance up to no old age and death, no end of old age and death; no suffering, no origin of suffering, no cessation of suffering, no path, no wisdom, no attainment, and no nonattainment. Therefore, Shariputra, since the bodhisattvas have no attainment, they abide by means of prajnaparamita. Since there is no obscuration of mind, there is no fear. They transcend falsity and attain complete nirvana. All the buddhas of the three times, by means of prajnaparamita, fully awaken to unsurpassable, true, complete enlightenment. Therefore, the great mantra of prajnaparamita, the mantra of great insight, the unsurpassed mantra, the unequaled mantra, the mantra that calms all suffering, should be known as truth, since there is no deception. The prajnaparamita mantra is said in this way:

OM GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

(Gone, Gone, Completely Gone, Utterly Completely Gone, Wakefulness, So Be It)

Thus, Shariputra, the bodhisattva mahasattva should train in the profound prajnaparamita.” Then the Blessed One arose from that samadhi and praised noble Avalokiteshvara, the bodhisattva mahasattva, saying, “Good, good, O child of noble family; thus it is, O child of noble family, thus it is. One should practice the profound prajnaparamita just as you have taught and all the tathagatas will rejoice.” When the Blessed One had said this, venerable Shariputra and noble Avalokiteshvara, the bodhisattva mahasattva, that whole assembly and the world rejoiced and praised the words of the Blessed One.

MAHASIDDHA CHANT

In the boundless space of suchness,
Earth, water, fire, wind, and all the elements arise.
The animate and the inanimate,
The mountains, deserts, plains, forests, rivers, ocean, sky and so on;
These are the original playground before the projections of good and evil.
In the throe of wonder, present and child-like without illusion,
The limitless magic of the ayatanas spontaneously play in present fresh wakefulness.
In the fourth moment, egolessness is the natural state.
Rest the mind in fundamental goodness.
Ah, bliss emptiness.
AH AH AH

MEAL CHANT

Before:

MEAL CHANT *(Bow)*

I give thanks for this food,
May this food nourish my body,
And may my body nourish all beings.

(Contemplate interdependence and gratitude)

After:

DEDICATION & ASPIRATION *(In Anjali)*

By this merit, may all obtain omniscience
May it defeat the enemy, wrong-doing
From the stormy waves of birth, old-age, sickness and death
From the ocean of samsara, may I free all beings

By the radiance of the sun of bodhichitta
May the dark clouds of confusion be dispelled
May the lotus garden of wisdom and compassion bloom
May all beings quickly attain Buddhahood

(Bow)

EVENING CHANTS

SUPPLICATION TO THE LINEAGE *(In Anjali)*

I supplicate the Buddhas, Bodhisattvas, lineage of accomplished masters, and spiritual friends,
May I always remember your wisdom and compassion, and
Through my prayers, may you protect and guide me with your kindness.

May I not be enticed with materialism,
But keep to the simple and virtuous life of a shramanah.
Grant your blessings so that I may train to be like you.

May I not be consumed by the illusion of pleasure, pain, or fear,
But become greatly learned in the Dharma transforming destructive states.
Grant your blessings so that I may train to be like you.

May I not pretend that I have more time and forget practice because of worldly affairs,
But practice to perfection the essence so that liberation is guaranteed in this life.
Grant your blessings so that I may train to be like you.

May I not hold tightly to personal liberation alone neglecting sentient beings,
But take delight in being of service and having exceptional loving care for all.
Grant your blessings so that I may train to be like you.

I supplicate the lineage gurus to never leave my mind.
May our minds mix throughout all time and space,
Bringing about a vast Buddha field filled with Buddha activity of the five wisdoms.

DEDICATION & ASPIRATION *(In Anjali)*

By this merit, may all obtain omniscience
May it defeat the enemy, wrong-doing
From the stormy waves of birth, old-age, sickness and death
From the ocean of samsara, may I free all beings

By the radiance of the sun of bodhichitta
May the dark clouds of confusion be dispelled
May the lotus garden of wisdom and compassion bloom
May all beings quickly attain Buddhahood

(Bow)