



# At Home Memorial Service

**a personal 49-day dedication**



*Clouds in Water*  
*Zen Center*

## Personal 49-day Memorial Service

In the Buddhist teaching, it takes 49 days for the dissolution of the karmic ties of a unique person. Prayers and chanting help the deceased and also help with the grieving process. Below is information on the short service to be performed each day.

### 1

Light a candle or keep a candle lit every day for 49 days. You can also light incense or any other ritual that has meaning for you.

Three full bows.

### 2

#### **Daily recitation of a compassion sutra**

Classically, the **Dai Hi Shin Dharani** is chanted.

Additional chants can include:

**Emmei Jukku Kannon Gyo**

**Chant of Boundless Compassion**

**Metta Sutta**

**Heart Sutra**

*You will find these chants on the following pages.*

### 3

#### **Dedication (Eko)**

May all awakened ones extend their luminous mirror wisdom through the three treasures.

Having chanted the           *chant name*          

We dedicate its virtue and energy to  
                                  *name of the deceased*                                  

May s/he attain complete awakening.

### 4

#### **Merit Offering**

All Buddhas throughout space and time

All honored ones bodhisattvas, mahasattvas

Wisdom beyond wisdom

Maha prajna paramita

### 5

Three full bows.

## Dai Hi Shin Dharani

namu kara tan no tora ya ya namu ori ya  
boryo ki chi shihu ra ya fuji sato bo ya  
moko sato bo ya mo ko kya runi kya ya  
en sa hara ha ei shu tan no ton sha namu  
shiki ri toi mo ori ya boryo ki chi shihu 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 de cho to ji to  
en o bo ryo ki ryo gya chi kya rya 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 shihu ra ya sha ro sha  
ro mo mo ha mo ra ho chi ri yu ki  
yu ki shi no shi no ora san fura sha ri ha  
za ha za 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 hoyo mono somo ko shido ya  
somo ko moko shido ya somo ko shido yu ki shihu 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

## Chants of Compassion

Calling forth Avalokiteshvara or Kanzeon  
*(Avalokiteshvara, or Kanzeon, embodies the  
compassion of all Buddhas)*

*Frequently these short chants are repeated  
3, 6 or 9 times.*

### Emmei Jukku Kannon gyo

Kanzeon!  
Namu Butsu  
Yo Butsu U In  
Yo Butsu U En  
Buppo So En  
Jo Raku Ga Jo  
Cho Nen Kanzeon  
Bo Nen Kanzeon  
Nen Nen Ju Shin Ki  
Nen Nen Furi Shin

### Chant of Boundless Compassion

*English translation of Emmei Jukku Kannon gyo*

Absorbing World Sounds awakens a  
Buddha right here!  
This Buddha, the source of compassion!  
This Buddha receives only compassion!  
Buddha, Dharma, Sangha, are only compassion  
Thus, the true heart always rejoices!  
In the light recall this!  
In the dark recall this!  
Moment after moment the true heart arises.  
Time after Time there is nothing but THIS!

## Metta Sutta

This is what should be done  
By those who are skilled in goodness  
And who know the path of peace:  
Let them be able and upright,  
Straightforward and gentle in speech.  
Humble and not conceited,  
Contented and easily satisfied.  
Unburdened with duties and frugal in their ways.  
Peaceful and calm, wise and skillful,  
Not proud and demanding in nature.  
Let them not do the slightest thing  
That the wise would later reprove.  
Wishing: in gladness and in safety,  
May all beings be at ease.  
Whatever living beings there may be;  
Whether they are weak or strong, omitting none,  
The great or the mighty, medium, short, or small,  
The seen and the unseen,  
Those living near and far away,  
Those born and to-be born —  
May all beings be at ease!  
Let none deceive another,  
Or despise any being in any state.  
Let none through anger or ill-will  
Wish harm upon another.  
Even as a mother protects with her life  
Her child, her only child,  
So with a boundless heart  
Should one cherish all living beings;  
Radiating kindness over the entire world:  
Spreading upward to the skies,  
And downward to the depths;  
Outward and unbounded,  
Freed from hatred and ill-will.  
Whether standing or walking, seated or lying down,  
Free from drowsiness,  
One should sustain this recollection.  
This is said to be the sublime abiding.  
By not holding to fixed views,  
The pure-hearted one, having clarity of vision,  
Being freed from all sense desires,  
Is not born again into this world.

## Heart Sutra

Avalokiteshvara Bodhisattva, when deeply practicing prajna paramita, clearly saw that all five aggregates are empty and thus relieved all suffering. Shariputra, form does not differ from emptiness, emptiness does not differ from form. Form itself is emptiness, emptiness itself form. Sensations, perceptions, formations, and consciousness are also like this. Shariputra, all dharmas are marked by emptiness; they neither arise nor cease, are neither defiled nor pure, neither increase nor decrease. Therefore, given emptiness, there is no form, no sensation, no perception, no formation, no consciousness; no eyes, no ears, no nose, no tongue, no body, no mind; no sight, no sound, no smell, no taste, no touch, no object of mind; no realm of sight... no realm of mind consciousness. There is neither ignorance nor extinction of ignorance... neither old age and death, nor extinction of old age and death; no suffering, no cause, no cessation, no path; no knowledge and no attainment. With nothing to attain, a bodhisattva relies on prajna paramita, and thus the mind is without hindrance. Without hindrance, there is no fear. Far beyond all inverted views, one realizes nirvana. All buddhas of past, present, and future rely on prajna paramita and thereby attain unsurpassed, complete, perfect enlightenment. Therefore, know the prajna paramita as the great miraculous mantra, the great bright mantra, the supreme mantra, the incomparable mantra, which removes all suffering and is true, not false. Therefore we proclaim the prajna paramita mantra, the mantra that says: "Gate Gate Paragate Parasamgate Bodhi Svaha."

## **Funerals**

Priests at Clouds in Water Zen Center are available to help you plan a traditional Zen service, or a service that has a Buddhist tone but is created by you and your family. This can be at the Zen Center or a place of your choice. Contact Sosan Theresa Flynn for more information.

## **Memorial Services**

A short service including offerings, chants and a dedication to the deceased can be done at Clouds in Water Zen Center or at a place of your choosing. Frequently this is done as part of a morning meditation at the Zen Center.

For more information, please contact  
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