



# SHINGON BUDDHIST SERVICE BOOK

A simplified Service Book for lay practitioners



Seattle Koyasan  
Shingon Buddhist Temple

1518 S. Washington Street  
Seattle, WA 98144 USA

Regular Sunday Services - pp.2-9

**Goma Fire Ritual - p.10**

# Koyasan Shingon Lay Service Book

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## First Sunday Service of Each Month - Tribute

### シアトル高野山先亡者追悼

A tribute to the memory of past contributors  
to the prosperity of Seattle Koyasan Buddhist Temple

な お どうざん だいだん のつ いっ さいしゅうりょう  
南無当山代々壇越一切精霊

**NA MU TŌ ZAN DAI DAI DAN NOTSU ISSAI SHŌ RYŌ**

(Homage to the spirits of all faithful members of this temple)

な お どうざん だいだい せ にゅうしゅうりょう  
南無当山代々施入精霊

**NA MU TŌ ZAN DAI DAI SE NYŪ SHŌ RYŌ**

(Homage to spirits of all benefactors and benefactresses of this temple)

な お どうざん かい き  
南無当山開基

**NA MU TŌ ZAN KAI KI**

(Homage to the spirits of the founders of this temple)

な お どうざん だいだい せん じ そんりょう  
南無当山代々先師尊霊

**NA MU TŌ ZAN DAI DAI SEN JI SON RYŌ**

(Homage to the spirits of the past priests of this temple)

な お どうざん だいだい う えん お えんしゅうりょう  
南無当山代々有縁無縁諸精霊

**NA MU TŌ ZAN DAI DAI U-EN MU-EN SHO-SHŌ RYŌ**

(Homage to the spirits of all those who contributed to this temple directly or indirectly)

# Koyasan Shingon Buddhist Lay Service

**Gasshō Raihai** (合掌礼拝): **Veneration** – “With great reverence I honor and respect the Buddha, coming and going.”

**ON SARABA TATAGATA HANNA MANNANO KYAROMI**

**Sange** (懺悔): **Repentance**

**GA SHAKU SHO ZŌ SHO AKU GŌ KAI YU MU SHI TON JIN CHI  
JŪ SHIN GO I SHI SHO SHŌ IS SAI GA KON KAI SAN GE**

All of the unwholesome actions I have committed in the past  
Were due to my greed, malice, and foolishness throughout beginningless time  
And came about through my actions, words, and thought.  
I now repent every one of them.

**Sanki** (三帰): **Triple Refuge**

**DESHI MUKŌ      JIN MIRAI SAI  
KI-E BUTSU      KI-E HŌ  
KI-E SŌ**

As a disciple of the Buddha, until the end of all future time,  
I take refuge in the Buddha, I take refuge in the Dharma, I take refuge in the Sangha.

**Sankyō** (三竟): **Completion of the Triple Refuge**

**DESHI MUKŌ      JIN MIRAI SAI  
KI-E BUK KYŌ      KI-E HŌ KYŌ  
KI-E SŌ KYŌ**

As a disciple of the Buddha, until the end of all future time,  
I have fully taken refuge in the Buddha, I have fully taken refuge in the Dharma,  
I have fully taken refuge in the Sangha.

## Jūzen-kai (十善戒): Ten Guides to Unwholesome Conduct

**DESHI MUKŌ      JIN MIRAI SAI**  
**FU-SES SHŌ      FU-CHŪ TŌ      FU-JA IN**  
**FU-MŌ GO      FU-KI GO      FU-AK KU**  
**FU-RYŌ ZETSU      FU-KEN DON      FU-SHIN NI**  
**FU-JA KEN**

As a disciple of the Buddha, until the end of all future time,  
I will not kill or harm any living things unnecessarily  
I will not take what is not given  
I will not have improper sexual relations  
I will not speak falsely  
I will not speak carelessly  
I will not speak abusively  
I will not speak to cause discord  
I will not have thoughts of greed  
I will not have thoughts of ill-will  
I will not hold false views

## Hotsu-bodaishin (發菩提心): Aspiration to Become a Buddha

**ON BŌ JISHI TA BODA HADA YAMI**

(I give rise to the pure and clear conviction) and aspire to supreme awakening. I pray that all beings may together realize the path to Buddhahood, crossing over the sea of birth-and-death, to quickly reach the shore of liberation beyond.

## Sanmaya-kai (三昧耶戒): Commitment to Compassionate Action

**ON SAN MAYA SATO BAN**

(I am a disciple (We are disciples) of the Buddha.) With the deepest respect for the Buddha's fundamental vow of universal compassion, I will establish myself in the pure conviction that we are all one, and not apart. I will devote myself to the bodhisattva practice of always acting for the benefit of others, and thereby continue the living line of the Buddha's wisdom.

## Kaikyo-ge (開經偈): Introduction to Sūtra Recitation

**Mujo jinjin mimyo no ho wa Hyaku-sen-man-go ni mo ai-au koto katashi**  
**Ware ima kenmon-shi juji-suru koto o etari Nega waku wa nyorai no shinjitsu-gi-**  
**Ge-shi-tate matsu ran**

(The supreme, profound and subtle Dharma) is difficult to encounter even in 100, 1000, or 10,000 kalpas. Now I am able to see, hear, receive, and hold it. May I understand the Buddha's true meaning.



**Hannya Shingyō (般若心經): Heart Sūtra**

**BUS-SETSU MA KA HAN NYA HA RA MI TA SHIN GYŌ (\*)**

**KAN JI ZAI BO SA. GYŌ JIN HAN NYA HA RA MI TA JI. SHŌ 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 SŌ GYŌ SHIKI.  
YAKU BU NYO ZE. SHA RI SHI. ZE SHO HŌ KU SŌ. FU SHO FU  
METSU. FU KU FU JŌ. FU ZŌ FU GEN. ZE KO KU CHU. MU SHIKI  
MU JU SŌ GYŌ SHIKI. MU GEN NI BI ZES- SHIN NI. MU SHIKI SHŌ  
KŌ MI SOKU HŌ. MU GEN KAI NAI SHI MU I SHIKI KAI. MU MU  
MYŌ YAKU MU MU MYŌ JIN. NAI SHI MU RŌ SHI. YAKU MU RŌ  
SHI JIN. MU KU SHU METSU DŌ. MU CHI YAKU MU TOKU. I MU  
SHO TOK- 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 DŌ MU  
SŌ. KU GYŌ NE HAN. SAN ZE SHO BUTSU. E HAN NYA HA RA MI  
TA KO TOKU A NOKU TA RA SAN MYAKU SAN BO DAI. KO CHI HAN  
NYA HA RA MI TA. ZE DAI JIN SHU. ZE DAI MYŌ SHU. ZE MU JŌ  
SHU. ZE MU TŌ DŌ SHU. NO JO IS- SAI KU. SHIN JITSU FU KO KO  
SETSU HAN NYA HA RA MI TA SHU. SOKU SES SHU WATSU.  
GYA TEI, GYA TEI, (\*) HA RA GYA TEI. HARA SŌ GYA TEI. (\*) BŌ JI  
SOWA KA. HAN NYA SHIN GYŌ. (\*)**

## Translation of the Heart Sūtra

*Avalokiteshvara*, the Bodhisattva of Compassion, meditating deeply on Perfection of Wisdom, saw clearly that the five aspects of human existence are empty, and so released himself from suffering. Answering the monk *Sariputra*, he said this:

Body is nothing more than emptiness,  
emptiness is nothing more than body.  
The body is exactly empty,  
and emptiness is exactly body.

The other four aspects of human existence --  
feeling, thought, will, and consciousness --  
are likewise nothing more than emptiness,  
and emptiness nothing more than they.

All things are empty:  
Nothing is born, nothing dies,  
nothing is pure, nothing is stained,  
nothing increases and nothing decreases.

So, in emptiness, there is no body,  
no feeling, no thought,  
no will, no consciousness.  
There are no eyes, no ears,  
no nose, no tongue,  
no body, no mind.  
There is no seeing, no hearing,  
no smelling, no tasting,  
no touching, no imagining.  
There is nothing seen, nor heard,  
nor smelled, nor tasted,  
nor touched, nor imagined.

There is no ignorance,  
and no end to ignorance.  
There is no old age and death,  
and no end to old age and death.  
There is no suffering, no cause of suffering,  
no end to suffering, no path to follow.  
There is no attainment of wisdom,  
and no wisdom to attain.

The Bodhisattvas rely on the Perfection of  
Wisdom,  
and so, with no delusions,  
they feel no fear,

All the Buddhas,  
past, present, and future,  
rely on the Perfection of Wisdom,  
and live in full enlightenment.

The Perfection of Wisdom is the greatest mantra.  
It is the clearest mantra,  
the highest mantra,  
the mantra that removes all suffering.

This is truth that cannot be doubted.  
Say it so:  
Gaté, gaté, paragaté, parasamgaté.  
Bodhi! Svaha!  
Gone, gone, gone over, gone fully over.  
Awakened! So be it!

## Jusan Butsu Shokai (十三仏の紹介): Introduction of the Thirteen Buddha



**Fudō Myōō** (不動明王, Acala): Eternal Wisdom King, alter ego of Dainichi Nyorai, represents the beginning of practice; Mantra of Compassionate Help.

**NŌ MAKU SA MAN DA BA ZARA DA SEN DA  
MA KARO SHA DA SOWA TAYA UN TARA TA KAN MAN**

**Shakya Nyorai** (釈迦如来, Shakyamuni): Gautama Buddha, the historical buddha; “Hail all the Buddhas”

**NŌ MAKU SAN MAN DA BODA NAN BAKU**

**Monju Bosatsu** (文殊菩薩, Manjushri): Bodhisattva of Wisdom; Mantra of Insight

**ON ARA HASHA NŌ**

**Fugen Bosatsu** (普賢菩薩, Samantabhadra): Bodhisattva of Universal Beauty, Goodness and Virtue; Mantra of the Pledge

**ON SAN MAYA SATO BAN**

**Jizō Bosatsu** (地藏菩薩, Ksitigarbha): Bodhisattva of the Great Vow; Mantra of the Wondrous One

**ON KAKA KABI SAN MAEI SOWA KA**

**Miroku Bosatsu** (弥勒菩薩, Maitreya): Bodhisattva of the Future; Mantra of the Compassionate One

**ON MAITA REI YA SOWA KA**

**Yakushi Nyorai** (薬師如来, Bhaisajyaguru): Medicine Buddha; Mantra of the Healer

**ON KORO KORO SEN DARI MATŌ GI SOWA KA**



**Kanzeon Bosatsu** (觀世音菩薩, Avalokitesvara): Bodhisattva of Compassion, attendant of Amida Nyorai; Mantra of the Unstained One

**ON ARO RIKYA SOWA KA**

**Seishi Bosatsu** (勢至菩薩, Mahasthamaprapta): Bodhisattva of Strength and Vigor, attendant of Amida Nyorai; Mantra to Remove Defilements

**ON SAN ZAN SAKU SOWA KA**

**Amida Nyorai** (阿彌陀如來, Amitabha): Buddha of Infinite Life, presides over the Pure Land of the Western Paradise; Mantra of the Deathless One

**ON AMI RITA TEI SEI KARA UN**

**Ashuku Nyorai** (阿闍如來, Akshobhya): Immovable Buddha of the Pure Land in the East; Mantra of the Immovable One

**ON AKISHU BIYA UN**

**Dainichi Nyorai** (大日如來, Vairocana): Great Buddha of Universal Illumination; Mantra of the Imperishable One

**ON ABIRA UN KEN BAZA RA DATO BAN**

**Kokūzō Bosatsu** (虛空藏菩薩, Akashagarbha): Bodhisattva of Memory, Storehouse of Space; Mantra of the Lotus Crown

**NŌ BŌ AKYA SHA KYARA BAYA ON ARI KYA MARI BORI SOWA KA**

**Goeika** (御詠歌): Buddhist Hymn

**Kōmyō Shingon** (光明真言), Mantra of Light, Mantra of the Unfailing Rope Snare, Light of the Buddha; Mantra to Realize the Jewel, Lotus, and Radiant Light

**ON ABO KYA BEI ROSHA NŌ MAKA BODA RA  
MANI HAN DOMA JIN BARA HARA BARI TAYA UN**

**(Leader)** The Light Mantra we will now recite holds within its twenty-three Sanskrit ...

**(Group)** ... letters the infinite virtues of the universal gate of Mahāvairocana. By emptying myself and chanting this mantra with a focused mind, I will be bathed in the radiant light of the Buddha, and the mists of confusion will spontaneously disperse. The pure jewel of mind will then become clear, brilliant and the perfect full moon of suchness will appear.

**Mantra of Kōbō-Daishi** (弘法大師): Kūkai (空海): Praise for the Great Teacher, Brilliant Shining Diamond

**NAMU DAISHI HENJO KONGO**



**Kigan-mon** (祈願文): Prayer

**With my whole heart, I offer this prayer.  
May the world be stable and secure,  
May all beings attain buddhahood in this lifetime,  
May we realize the secretly-adorned ideal world of Dainichi Nyorai,  
May the winds and rains come in their seasons,  
May the harvests be bountiful,  
May all countries co-exist in harmony,  
May all people be happy,  
And may every being in the world be benefited equally.**



**Ekō** (回向): Dedication

**Negawaku wa kono kudoku o motte  
Amaneku issai ni oyoboshi warera to shujo to  
Mina tomo ni butsodo o jozen koto-o**

**May these merits  
Be shared by all beings everywhere,  
So that all of us together  
May attain supreme awakening.**

**Gasshō Raihai** (合掌礼拝): **Veneration** – “With great reverence I honor and respect the Buddha, coming and going.”

**ON SARABA TATAGATA HANNA MANNANO KYAROMI**

## Last Sunday of the Month

### Goma (護摩) Fire Ritual - Ritual of Consecrated Fire

The Goma Ritual is unique to Esoteric Buddhism and is the most recognizable ritual of Shingon practice. It comes from the ancient Vedic Agnicayana Ritual and is performed by priests for the benefit of individuals, the state, or all sentient beings. The fire has a powerful cleansing effect both spiritually and psychologically. The deity invoked in this ritual is Acala (Fudō Myōō 不動明王). The ritual is performed to destroy negative energies, detrimental thoughts and desires, and to make secular requests and receive blessings. The fire embodies Fudō Myōō's limitless compassion.

Seattle Koyasan performs this ritual on the last Sunday of each month, as well as at the new year. The ceremony includes taiko drumming and chanting of the mantra of Acala by priests and lay practitioners. Flames can sometimes reach a few meters high, and the combination of visuals and sound makes for a trance-inducing and profound experience.

Before the ritual begins, attendee's prayers are written on plaques of wood called *goma-gi* (護摩木) that are ritually burned in the consecrated fire, becoming smoke that rises together with incense offerings to be heard by Buddha. The fire symbolizes the wisdom of Buddha and the wood sticks symbolize human desires (the root of suffering). The Buddha burns away the root of our suffering as we pray for wishes to come true. Mikkyō prayers and wishes do not come true only by asking the Buddha. We must also accept the help and protection from the Buddha. Imagine Buddha as the brilliant shining full moon and we humans are like the surface of water on a lake. If there are waves in the water, the reflection of the moon cannot be clearly seen on the water. The goodness, blessings and protection of the Buddha cannot be seen in our own lives unless we make the effort to accept Buddha's help and follow his teachings of love and compassion. To accept this power, we perform Gasshō, chant mantras, and visualize Buddha in our mind.

Our priest will perform many special prayers before lighting the fire. Please join us when we chant *Hannya Shingyō* (Heart Sutra 般若心經) and for extended chanting of Fudō Myōō's mantra.



*The texts chanted during Goma are indicated in this manual by the image of Fudō Myōō.*