



**SHINGON BUDDHIST
SERVICE BOOK**

**A Simplified
Service Book for
Lay Practitioners**



Seattle Koyasan
Shingon
Buddhist Temple

1518 S.
Washington
Street
Seattle, WA
98144 USA

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Services
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Koyasan Shingon Lay Service Book

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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 of 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 of 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!

Koyasan Shingon Buddhist Lay Service

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

NAMU DAISHI HENJŌ KONGŌ

南無大師遍照金剛

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

**ON SARABA TATAGATA HANNA
MANNANŌ KYAROMI**

Shōmyō (声明): Buddhist Chanting

First Sunday Tributes (先忘者追悼)

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

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

NA MU TŌ ZAN DAI DAI DAN NOTSU ISSAI SHŌ RYŌ

南無当山代々壇越一切精靈

**(Homage to the spirits of all benefactors and benefactresses of this
Temple)**

NA MU TŌ ZAN DAI DAI SE NYŪ SHŌ RYŌ

南無当山代々施入精靈

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

NA MU TŌ ZAN KAI KI

南無当山開基

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

NA MU TŌ ZAN DAI DAI SEN JI SON RYŌ

南無当山代々先師尊靈

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

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

南無当山代々有縁無縁諸精靈

Rishukyō (理趣經) Chanting & Incense Offering

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**

我昔所造諸惡業
皆由無始貪瞋癡
從身語意之所生
一切我今皆懺悔

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 thoughts.
I now repent every one of them.

Ekō (回向): Dedication

**Nega waku wa kono kudo ku o motte
Ama neku is-sai ni oyo boshi
Warera to shujō to
Mina tomo ni butsodō o jōzen koto-o**

願以此功德 普及於一切 我等與衆生 皆共成佛道

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.”

**ON SARABA TATAGATA HANNA
MANNANŌ KYAROMI**

Fudō Myōō Shingon (不動明王真言): Acala Vidyārāja, The Embodiment of the Compassion of Dainichi Nyorai, Mantra of Destroying Attachments

NŌ MAKU SA MAN DA
BA ZARA DAN SEN DA
MAKA RO SHA DA
SOWA TAYA UN
TARA TA KAN MAN

Kigan-mon (祈願文): Prayer

With our whole hearts, we 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 cherished,
And may every being in the world be benefited equally.

至心禱願 天長地久 即身成佛 密嚴国土 風雨順時
五穀豐饒 萬邦協和 諸人快樂 乃至法界 平等利益

Sanki (三歸): Triple Refuge

DESHI MU KŌ JIN MIRAI SAI
KI-E BUTSU KI-E HŌ
KI-E SŌ

弟子某甲 尽未来際
歸依佛 歸依法
歸依僧

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 MU KŌ JIN MIRAI SAI
KI-E BUK KYŌ KI-E HŌ KYŌ
KI-E SŌ KYŌ

弟子某甲 尽未来際
歸依佛竟 歸依法竟
歸依僧竟

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 Guiding Precepts to Wholesome Conduct

DESHI MU KŌ 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

弟子某甲 尽未来際
不殺生 不偷盜 不邪淫
不妄語 不綺語 不惡口
不兩舌 不慳貪 不瞋恚 不邪見

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 misuse sexual relationships
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 be angry or hold thoughts of ill-will
I will not hold false views

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

(Leader) I give rise to the pure and clear conviction

(Group) 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.

ON BŌJI SHITTA BODA HADA YAMI

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*

佛說摩訶般若波羅蜜多心經

觀自在菩薩行深般若波羅蜜多時照見五蘊皆空度一切苦厄舍利子
色不異空空不異色色即是空空即是色受想行識亦復如是
舍利子是諸法空相不生不滅不垢不淨不增不減是故空中無色無受
想行識無眼耳鼻舌身意無色声香味触法無眼界乃至無意識界無無
明亦無無明尽乃至無老死亦無老死尽無苦集滅道無智亦無得以無
所得故菩提薩埵依般若波羅蜜多故心無罣礙無罣礙故無有恐怖遠
離一切顛倒夢想究竟涅槃三世諸佛依般若波羅蜜多故得阿耨多羅
三藐三菩提故知般若波羅蜜多是大神呪是大明呪是無上呪是無等
等呪能除一切苦真實不虛故說般若波羅蜜多呪即說呪曰
羯諦羯諦波羅羯諦波羅僧羯諦菩提薩婆訶

般若心經

* For English translation, see page 17

Last Sunday of the Month

Koyasan Shingon Goma Fire Service

不動明王護摩供

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

**ON SARABA TATAGATA HANNA
MANNANŌ KYAROMI**

Hannya Shingyō (般若心經): Heart Sūtra

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

(Group) 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

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

(Leader) We are disciples of the Buddha.

(Group) 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.

ON SAN MAYA SATO BAN

Kaikyō-ge (開經偈): Introduction to Sūtra Recitation

**Mujo jinjin mimyō no hō wa
Hyaku-sen-man-gō nimo ai-au koto katashi
Ware ima kenmon-shi juji-suru koto o etari
Nega waku wa nyorai no shinjitsu-gi-o
Ge-shi tate matsu ran**

無上甚深微妙法 百千万劫難遭遇
我今見聞得受持 願解如來真實義

(Leader) The supreme, profound and subtle Dharma

(Group) 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

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

(Group) 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
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Ekō (回向): Dedication

Nega waku wa kono kudo ku o motte
Ama neku is-sai ni oyo boshi
Warera to shujō to
Mina tomo ni butsodō o jōzen koto-o

願以此功德 普及於一切 我等與衆生 皆共成佛道

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.”

**ON SARABA TATAGATA HANNA
MANNANŌ KYAROMI**

* For English translation, see page 17

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

(Leader) We beg you to remain in this world at Kōyasan,

(Group) and extend your liberating hand to us. We humbly take refuge in you, the source of the teachings. May you illuminate the dark path we tread in ignorance during the long night of samsāra, and may you guide us in the period between the two Buddhas.

NAMU DAISHI HENJŌ KONGŌ

南無大師遍照金剛

Kigan-mon (祈願文): Prayer

With our whole hearts, we 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 cherished,
And may every being in the world be benefited equally.

至心禱願 天長地久 即身成佛 密嚴国土 風雨順時
五穀豐饒 萬邦協和 諸人快樂 乃至法界 平等利益

佛說摩訶般若波羅蜜多心經

觀自在菩薩行深般若波羅蜜多時照見五蘊皆空度一切苦厄舍利子
色不異空空不異色色即是空空即是色受想行識亦復如是

舍利子是諸法空相不生不滅不垢不淨不增不減是故空中無色無受
想行識無眼耳鼻舌身意無色声香味觸法無眼界乃至無意識界無無
明亦無無明尽乃至無老死亦無老死尽無苦集滅道無智亦無得以無

所得故菩提薩埵依般若波羅蜜多故心無罣礙無罣礙故無有恐怖遠
離一切顛倒夢想究竟涅槃三世諸佛依般若波羅蜜多故得阿耨多羅

三藐三菩提故知般若波羅蜜多是大神呪是大明呪是無上呪是無等
等呪能除一切苦真實不虛故說般若波羅蜜多呪即說呪曰

羯諦羯諦波羅羯諦波羅僧羯諦菩提薩婆訶

般若心經

Jusan Butsu Shingon (十三佛真言): Mantras of the Thirteen Buddhas

Fudō Myōō (不動明王): Acala Vidyārāja, The Embodiment of the Compassion of Dainichi Nyorai, Mantra of Destroying Attachments

**NŌ MAKU SA MAN DA BA ZARA DAN SEN DA
MAKA RO SHA DA SOWA TAYA UN TARA TA KAN MAN**

Shakya Nyorai (釈迦如来): Shakyamuni, Gautama Buddha, the historical buddha. Mantra of Dependent Origination.

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 Equality; Mantra of the Universal Equality

ON SAN MAYA SATO BAN

Jizō Bosatsu (地藏菩薩): Ksitigarbha Bodhisattva of the Great
Earth; Mantra of the Blessings of the Great Earth

ON KAKA KABI SAN MAEI SOWA KA

Miroku Bosatsu (弥勒菩薩): Maitreya Bodhisattva of the Future
Buddha; Mantra of Hope

ON MAITA REI YA SOWA KA

Yakushi Nyorai (藥師如来): Bhaisajyaguru Medicine Buddha;
Mantra of Healing

ON KORO KORO SEN DARI MATŌ GI SOWA KA

Kanzeon Bosatsu (觀世音菩薩): Avalokitesvara Bodhisattva of
Compassion; Mantra of Compassion for sentient beings

ON ARO RIKYA SOWA KA

Seishi Bosatsu (勢至菩薩): Mahasthamaprapta Bodhisattva of
Strength and Vigor; Mantra of Detachments

ON SAN ZAN SAKU SOWA KA

Amida Nyorai (阿弥陀如来): Amitabha Buddha of Infinite Light
and Time; Mantra of Inclusion of all sentient beings

ON AMI RITA TEI SEI KARA UN

Ashuku Nyorai (阿閼如来): Akshobhya Immovable Buddha;
Mantra of the Immovable Ground

ON AKISHU BIYA UN

Dainichi Nyorai (大日如来): Mahavairocana Buddha of Universal
Illumination; Mantra of Embracing every sentient being

ON ABIRA UN KEN BAZA RA DATO BAN

Kokūzō Bosatsu (虚空蔵菩薩): Akasagarbha Bodhisattva of
Storehouse of Space; Mantra of storing all experiences of every
being from beginningless time

**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*

(Leader) The Light Mantra we will now recite...

(Group) ... holds within its twenty-three Sanskrit letters the
infinite virtues of the universal gate of Dainichi Nyorai. 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 and brilliant, and the
perfect full moon of suchness will appear.

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

* Also, Mantra of the Unfailing Rope Snare, Light of the Buddha; Mantra to Realize the Jewel, Lotus, and Radiant Light