



## **The Shingon School Layperson's Morning Service Order**

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Liturgy is important within the Shingon school and virtually all schools of Buddhism because it assists the student, beginner or advanced, to make the possibility of the Buddhadharma to manifest itself through sight, sound, and hearing. Whether at home or in a Sangha group, the chanting of gathas, mantras, and the sacred name are important in nourishing and strengthening our practice for the sake of all beings around us in the cosmos.

You may like to practice this liturgy at home daily in the morning, or with a group if possible. It is not necessary to recite everything in this booklet; reading the Hannya Shingyo, reciting the mantra of Mahavairocana Tathagata and the Gohogo is enough for enrichment of one's path toward liberation.

When beginning, rinse your mouth, wash your hands and face clean. Prepare some incense (no more than three sticks can be offered, but just one will suffice) and a candle should be lit. If possible, a flower arrangement, steamed rice, tea, fruit or any other foods can be offered to the Buddha (as long as it does not contain meat, garlic, leeks, onions or alcohol) to further adorn the altar.

Kneel on a meditation cushion or sit with your legs crossed with proper posture, keep a calm mind, and place your hands together for prayer. If you have *juzu* (rosary), they should be folded and placed in your left hand. Whether or not you may wish to rub your beads is up to one's own discretion.

When chanting, use a medium level voice and chant evenly, not raising or lowering one's voice or going too slow or fast. Strike the bell once after each section, or where it is marked with the symbol "⊗".

It is important to remember that in Shingon Buddhism, the chanting of sutras is an occasion in which the Three Mysteries of the body, speech and mind of the Buddha join together with our own three functions of the body, speech and mind to form a single entity in meditation.

## OPENING VENERATION

*Make three prostrations, or make three half bows before the altar, while repeating:*

### **ON SARABA TATAGYATA HANNA MANNA NO KYAROMI**

*Om sarva tathagata pada vandanam karomi. (Skt.)*

(Om! I prostrate myself at the feet of all the Tathagatas.)

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## REPENTANCE

LEADER: All of my past karmic deeds I have created

GROUP: were stemmed from my own greed, hatred, and ignorance. All of these delusions arose from my body, speech, and mind. I sincerely do repent all of my transgressions.

## THREE JEWELS

LEADER: We take refuge in the Buddha,

GROUP: wishing that all beings understand the great way so that they may attain supreme awakening.

LEADER: We take refuge in the Dharma.

GROUP: wishing that all beings enter the sutra treasury so that their wisdom may grow as vast as the ocean.

LEADER: We take refuge in the Sangha.

GROUP: wishing that all beings may resolve to practice together in peace and harmony without obstruction.

## THREE REFUGES

LEADER: From this present lifetime forward until the end of the future, we take refuge in the Three Jewels.

GROUP: Buddhāṃ Saṃgāṃ Gacchāmi    (I take refuge in the Buddha.)

Dhammāṃ Saṃgāṃ Gacchāmi    (I take refuge in the Dharma.)

Saṃghaṃ Saṃgāṃ Gacchāmi    (I take refuge in the Sangha.)

*Repeat the above three times.*

## TEN WHOLESOME DEEDS

LEADER: From this present lifetime forward until the end of the future, we will do our best to follow the Ten Wholesome Deeds.

GROUP: I vow not to harm life.  
I vow not to steal.  
I vow not to commit sexual misconduct.  
I vow not to tell lies.  
I vow not to speak words of exaggeration.  
I vow not to speak abusively.  
I vow not to speak insincerely.  
I vow not to harbor greed.  
I vow not to harbor hatred.  
I vow not to lose sight of the truth.

## GENERATING BODHICITTA

LEADER: Raising the pure mind of faith,

GROUP: we seek to awaken our minds to enlightenment. To break free from from the cycle of birth and death, we enable ourselves to reach the shore of liberation.

***On bojishitta boda hadayami***

*Om bodhi-cittam utpadayami*

(Om! I aspire to evolve the awakened mind.)

*Repeat the above three times.*

## SAMAYA PRECEPTS

LEADER: We, the children of Mahavairocana,

GROUP: vow to abide in the Buddha's great compassion and wisdom. Being the embodiments of the wisdom of Buddha, we wholeheartedly vow to make the effort in helping others from suffering.

***On sanmaya satoban***

*Om samayas tvam*

(Om! I am united in my vows.)

*Repeat the above three times.*

## PRELUDE

LEADER: The most supreme, deep, profound, and most wonderful Dharma,

GROUP: is difficult to encounter in this life, even in one billion eons. Now that we have encountered this teaching within our sight, our hearing and our receiving, we vow to understand and fathom the teaching of the Tathagatas.

LEADER: The Prajnaparamita Heart Sutra is

GROUP: the core of Buddhist teaching and Esoteric teaching. If one can understand, recite, and offer this teaching to others, one can achieve liberation and attain enlightenment. If one practices and studies the inner meanings, one can find the path towards awakening.

The sutra is a beacon of light to the world that illuminates the darkness.

It is like the raft that safely ferries sentient beings toward the other shore.

May we delve into the sutra's meanings and recite it with sincerity.

## RECITING OF THE HEART SUTRA (JAPANESE)

BUS SETSU MA KA HAN NYA HA RA MI TA SHIN GYO

LEADER: 仏説摩訶般若波羅蜜多心經 ⊗

KAN JI ZAI BO SA GYO JIN HAN NYA HA RA MI TA JI SHO KEN GO UN KAI

GROUP: 觀自在菩薩行深般若波羅蜜多時照見五蘊皆

KU DO IS SAI KU YAKU SHA RI SHI SHIKI FU I KU KU FU I SHIKISHIKISOKU  
空度一切苦厄舍利子色不異空空不異色色即

ZE KU KU SOKU ZE SHIKI JU SO GYO SHIKIYAKU BU NYO ZE SHA RI SHI ZE SHO  
是空空即是色受想行識亦復如是舍利子是諸

HO KU SO FU SHO FU METSU FU KU FU JO FU ZO FU GEN ZE KO KU CHU  
法空相不生不滅不垢不淨不增不減是故空中

MU SHIKI MU JU SO GYO SHIKI MU GEN NI BI ZET SHIN NI MU SHIKI SHO KO MI  
無色無受想行識無眼耳鼻舌身意無色声香味

SOKU HO MU GEN KAI NAI SHI MU I SHIKI KAI MU MU MYO YAKU MU MU MYO JIN  
觸法無眼界乃至無意識界無無明亦無無明尽

NAI SHI MU RO SHI YAKU MU RO SHI JIN MU KU JU METSU DO MU CHI YAKU MU  
乃至無老死亦無老死尽無苦集滅道無智亦無

TOKU I MU SHO TOK KO BO DAI SAT TA E HAN NYA HA RA MI TA KO SHIN  
得以無所得故菩提薩埵依般若波羅蜜多故心

MU KE GE MU KE GE KO MU U KU FU ON RI IS SAI TEN DO MU SO  
無罣礙無罣礙故無有恐怖遠離一切顛倒夢想

KU GYO NE HAN SAN ZE SHO BUTSU E HAN NYA HA RA MI TA KO TOKU A NOKU  
究竟涅槃三世諸佛依般若波羅蜜多故得阿耨

TA RA SAM MYAKU SAM BO DAI KO CHI HAN NYA HA RA MI TA ZE DAI JIN SHU  
多羅三藐三菩提故知般若波羅蜜多是大神呪

ZE DAI MYO SHU ZE MU JO SHU ZE MU TO DO SHU NO JO IS SAI KU SHIN  
是大明呪是無上呪是無等等呪能除一切苦真

JITSU FU KO KO SETSU HAN NYA HA RA MI TA SHU SOKU SE SHU WATSU  
實不虛故說般若波羅蜜多呪即說呪日

GYA TE GYA TE HA RA GYA TE HA RA SO GYA TE BO JI SO WA KA  
羯諦羯諦 波羅羯諦 波羅僧羯諦 菩提薩婆訶

HAN NYA SHIN GYO  
般若心經 ⊗

## RECITING OF THE HEART SUTRA (ENGLISH)

LEADER: The Buddha Expounds the Maha Prajna Paramita Heart Sutra (*strike bell*)

GROUP: The Bodhisattva Avalokitesvara, when deeply practicing Prajna Paramita, he clearly saw that the Five Aggregates are empty and thereby became free from all suffering.

Oh Shariputra, form is emptiness, emptiness is form; form is none other than emptiness, emptiness is none other than form. The same can be said of sensation, conception, predisposition and consciousness.

Oh Shariputra, all dharmas are characterized by dependence upon causation; they are neither born nor do they perish; they are neither tainted nor immaculate; they neither increase nor decrease. Therefore, in emptiness there is no form, no sensation, no conception, no predisposition, no consciousness; no eyes, no ears, no nose, no tongue, no body or mind; no form, no sound, no odor, no taste, no touch or objects of thought; no realm of the eyes, and no realm of consciousness. There is no ignorance, no extinction of

of old age and death. There is no suffering, no origination of suffering, no extinction and no path. There is no wisdom and no attainment because there is no object to be attained. Because of the bodhisattva's reliance on Prajna Paramita, he has no obstacle in mind; because he has no obstacle, he has no fear. Being free from all delusions, he reaches ultimate Nirvana. All the Buddhas of the past, present, and future, relying on Prajna Paramita, attain perfectly supreme enlightenment. One should, therefore, know that the Prajna Paramita is the great spiritual mantra, the mantra of great illumination, the supreme mantra, the incomparable mantra, which is capable of relieving all suffering; it is true and not false. Thus, proclaim the Prajna Paramita mantra which is:

*Gate gate paragate parasamgate bodhi svaha!*

End of Prajna Paramita Heart Sutra. ☓

### **MANTRAS OF THE THIRTEEN BUDDHAS** *(Repeat each mantra three or seven times)*

LEADER: Fudo Myo-o! (Acalanatha Vidyaraja)

GROUP: ***Nomaku sanmanda bazaradan senda makaroshada sowataya un tarata kanman***  
*Namah samanta vajranam chanda makaroshana sphotaya hum trat ham mam*  
(Homage to the all pervading Vajras, Oh violent one of great wrath! Destroy! Hum! Trat Ham Mam.)

LEADER: Shaka Nyorai! (Shakyamuni Tathagata)

GROUP: ***Nomaku sanmanda bodanan baku***  
*Namah samanta-buddhanam bhah*  
(Homage to the Buddhas, bhah!)

LEADER: Monju Bosatsu! (Manjusri Bodhisattva)

GROUP: ***On arahashano***  
*Om a ra pa ca na (dhi)*  
(No translation)

LEADER: Fugen Bosatsu! (Samantabhadra Bodhisattva)

GROUP: ***On sanmaya satoban***  
*Om samayas tvam*  
(Om! I am united in my vows.)

LEADER: Jizo Bosatsu! (Ksitigarbha Bodhisattva)

GROUP: ***On kakaka bisanmaei sowaka***

*Om ha ha ha vismaye svaha*

(Om! Ha! Ha! Ha! The Wondrous One! Svaha.)

LEADER: Miroku Bosatsu! (Maitreya Bodhisattva)

GROUP: ***On maitareiya sowaka***

*Om maitreya svaha*

(Om! The Benevolent One! Svaha.)

LEADER: Yakushi Nyorai! (Bhaisajyaguru Tathagata)

GROUP: ***On koro koro sendari matogi sowaka***

*Om huru huru candali matangi svaha*

(Om! Heal, heal! The fierce Matangi! Svaha.)

LEADER: Kannon Bosatsu! (Avalokitesvara Bodhisattva)

GROUP: ***On arorikya sowaka***

*Om arolik svaha*

(Om! The Undefined One! Svaha.)

LEADER: Seishi Bosatsu! (Mahasthamaprapa Bodhisattva)

GROUP: ***On san zan zan saku sowaka***

*Om sam jam jam sah svaha*

(Om! May my defilements be cleansed! Svaha.)

LEADER: Amida Nyorai! (Amitabha Tathagata)

GROUP: ***On amirita teisei kara un***

*Om amrta-teje hara hum*

(Om! Save us in the glory of the Deathless One! Hum.)

LEADER: Ashuku Nyorai! (Aksobhya Tathagata)

GROUP: ***On akishubiya un***

*Om aksobhya hum*

(Om! The Immovable One! Hum.)

LEADER: Dainichi Nyorai! (Mahavairocana Tathagata)

GROUP: ***On a bi ra un ken; bazaradato ban***

*Om a vi ra hum kham; vajradhatu vam*

(Om! All pervading one! Imperishable One! Vam.)

LEADER: Kokuzo Bosatsu! (Akasagarbha Bodhisattva)

GROUP: ***Nobo akyasha kyarabaya on ariky mari bori sowaka***

*Namah akasagarbhaya om arya kamari mauli svaha*

(Homage to the great Space Bearer who wields a flower, wears a garland and a bejeweled crown! Svaha.)

### **MANTRA OF LIGHT** *(Repeat mantra seven times)*

LEADER: The Mantra of Light,

GROUP: in every syllable and word, possesses the power of the all-pervasive Mahavairocana Tathagata. If one recites the mantra with an earnest heart, the boundless light of the Buddha will shine upon us. All of our illusions will be dispelled, like the moonlight that casts away the mist.

***On abokya beiroshano maka bodara mani handoma jinbara harabaritaya un***

***Om amogha vairocana maha mudra mani padma jvala pravartaya hum***

(Om! Unfailing Vairocana! the great Mudra, jewel, lotus and light, evolve! Hum!)

### **GOHOGO (SACRED NAME OF KOBO DAISHI)** *(Repeat mantra seven times)*

LEADER: We take refuge in the great master of Mount Koya, the ever-resplendent Vajra and the propagator of the Buddhist teaching, Kobo Daishi.

GROUP: ***Namu Daishi Henjo Kongo***

(Homage to the Great Master, the Vajra of ever-resplendent light.)

### **PRAYER**

LEADER: Sincerely do we the disciples of the Buddha, pray

GROUP: for universal harmony in the universe. Abiding in the esoteric world of Mahavairocana, may we achieve Buddhahood in this body. May the weather be seasonable, may the harvest be bountiful, may all countries exist in harmony, and may all people enjoy happiness. We share these merits equally with all beings in the Dharma Realm.

### **DEDICATION OF MERIT**

LEADER: We share the merits we have generated

GROUP: to the benefit of all sentient beings, so that we may all together progress toward the achievement of awakening.



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## **CLOSING VENERATION**

*Make three prostrations, or make three half bows before the altar, while repeating:*

***ON SARABA TATAGYATA HANNA MANNA NO KYAROMI***

*Om sarva tathagata pada vandanam karomi. (Skt.)*

*(Om! I prostrate myself at the feet of all the Tathagatas.)*



*Created August 2011 by Shingonji Temple*

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