



**Shingon Buddhist
Service Book**

**Koyasan Shingon
Mission**



KOBO DAISHI

May we realize Buddhahood in this very life.

May we dedicate ourselves to the well-being of people.

May we establish the World of Buddha on the earth.

Veneration

Om sarva-tathāgata-pāda-vandanam karomi. (Skt.)
(Three times)

Om I bow down at the feet of all the *Tathāgatas*.

Repentance

LEADER: All my past deeds

GROUP: originating from greed, hatred, and ignorance are products of my own physical, verbal and mental misdeeds. I repent all wrong doings committed by my body, mouth and mind.

Three Jewels

LEADER: We put our faith in Buddha.

GROUP: May we all together realize Buddhahood to attain awakening.

LEADER: We put our faith in Dharma.

GROUP: May we all together dwell in Buddha's Teachings and attain the infinite wisdom.

LEADER: We put our faith in Sangha.

GROUP: May we all together be of One in accord and harmony and live the life of Universal Brotherhood

Three Refuges

LEADER: I take refuge in the Three Jewels.

GROUP: *Buddham śaranam gacchāmi.*
I take refuge in the Buddha.

Dharmam śaranam gacchāmi.
I take refuge in the Dharma.

Sangham śaranam gacchāmi.
I take refuge in the Sangha.

(Repeat the Sanskrit statements three times.)



Ten Precepts

LEADER: From this day forward

GROUP: I will do my best to observe Ten Precepts.

1. I will not harm life.
2. I will not steal.
3. I will not commit adultery.
4. I will not tell a lie.
5. I will not exaggerate.
6. I will not speak abusively.
7. I will not equivocate.
8. I will not be greedy.
9. I will not be hateful.
10. I will not lose sight of the Truth.

Bodhicitta*

LEADER: In pure faith,

GROUP: I awaken the mind of Enlightenment. I aspire, together with others, to cross over the sea of birth and death, and quickly reach the shore of liberation.

On boji shitta boda hadayami. (Jpn.)

Om bodhi-cittam utpādayāmi. (Skt.)

Om I aspire to evolve the Awakened mind.

**Bodhicitta - Awakening mind*

Samaya*

LEADER: I, a child of the Mahavairocana Buddha,

GROUP: will abide in the Buddha's great compassion and wisdom. As the embodiment of the Buddha's Wisdom, I will make a wholehearted effort to help others.

On sammaya satoban. (Jpn.)

Om samayas tvam. (Skt.)

Om you are united in the vow.

**Samaya-Vow*



Prelude

LEADER: The unsurpassed, profoundest, and most exquisite Truth is:

GROUP: difficult to encounter, even in one billion kalpas.*
Now we are about to see, listen to, and hold the sutra containing the Truth. May we understand the true meaning of the Buddha's message.

LEADER: Hannya Shin Gyo, the Heart Sutra is:

GROUP: the essence of Buddhism and Esoteric Buddhism in particular. If I uphold, recite and expound this sutra and offer it to others, I can be freed from suffering and can attain Buddhahood. If I practice the teaching given herein and contemplate its meaning, I can find the Path to awakening. This sutra is the lamp of the world that sheds light upon darkness. It is the raft that carries all sentient beings safely across the sea of birth and death. May I enter deeply into the meaning of the sutra and recite it earnestly.

Footnote: *Kalpa - A fabulous unit of time. For example, the time required for a celestial woman to wear away a ten cubic mile stone if she touched it with her garments once every hundred years.

Sutra Recitation Hannya Shin Gyō

LEADER: *Bussetsu Maka Han'nya Haramita Shin-Gyō*

GROUP: *Kanjizai bosa, gyo jin-han'nya-haramita ji, shoken go-un kaiku, do is'sai kuyaku. Sharishi, shiki fu-i-ku, ku fu-i-shiki, shiki soku ze ku, ku soku ze shiki, ju-so-gyo-shiki yakubu nyoze. Sharishi, ze shoho kuso fu sho fu metsu, fu ku fu jo, fu zo fu gen. Zeko ku chu mu shiki mu ju-so-gyo-shiki; mu gen-ni-bi-zet-shin-ni; mu shiki-sho-ko-mi-soku-ho; mu genkai naishi mu ishikikai; mu mumyo, yaku mu mumyo jin naishi mu roshi, yaku mu roshi jin, mu ku-ju-metsu-do; mu chi yaku mu toku, imu shotok'ko. Bodaisat'a e han'nya-haramita ko, shin mu kege; mu kege ko, mu u kufu; onri issai tendo muso kugyo nehan. Sanze shobutsu e han'nya-haramita ko, toku anokutara-sam'nyaku-sambodai. Ko chi han'nya-haramita, ze daijinshu, ze dai-myoshu, ze mujoshu, ze mutodoshu, nojo is'sai ku, shinjitsu fu ko, ko setsu han'nya-haramitashu, soku ses'shu watsu:*

*Gyate, gyate, hara-gyate, hara-sogyate, boji sowaka.
Hannya-shin-gyō.*

The Heart Sutra of Perfect Wisdom (Prajñā-pāramitā-hṛdaya-sūtram)

When the Bodhisattva Avalokiteśvara was practicing prajñā-pāramitā (a profound form of contemplation), he clearly saw that the Five Skandha¹ are Śūnya² and thereby became free from all suffering.

O Śāriputra³, form is sūnyatā, sūnyatā is form; form is none other than sūnyatā, sūnyatā is none other than form. The same can be said of perception, conception, volition and consciousness.

O Śāriputra, all dharmas⁴ 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 sūnyatā there is no form, no perception, no conception, no volition, no consciousness; no eyes, ears, nose, tongue, body or mind; no form, sound, odor, taste, tangibility/touch or objects of thought; no realm of the eyes, ... no realm of consciousness.⁵ There is no ignorance, no extinction of old age and death. There is no suffering, no origination of suffering, no extinction, no path. There is no wisdom and no attainment because there is no object to be attained.

The Bodhisattva, because of his reliance on Perfect Wisdom, has no obstacle in mind; because he has no obstacle, he has no fear. Being free from all delusions he reaches ultimate Nirvāna. All the Buddhas of the past, present, and future, relying on Perfect Wisdom, attain perfect Awakening. One should, therefore, know that the prajñā-paramitā is the great mantra, the mantra of great wisdom, the highest mantra, the incomparable mantra, which is capable of relieving all suffering; it is true and not false.

Thus, the prajñā-pāramitā mantra is:
Gate gate pāragate parāsamgate bodhi svāhā.
Gone, gone gone beyond, gone together, perfectly beyond,
O Awakening, hail!

Footnotes

1. Five Skanda- form, perception, conception, volition, and consciousness
2. Śūnya or Śūnyata - state of interdependent causation.
3. Śāriputra - One of the ten great disciples of Sakyamuni Buddha.
4. Dharmas - Law, truth, things and non things, Buddhas teaching, the whole universe as the object of thoughts.
5. No realm of eyes, ... no realm of consciousness - The Eighteen Realms of sensory means, objects and consciousness.

Sensory means	eyes	ears	nose	tongue	body	mind
Objects	form	sound	fragrance	taste	tangibility /touch	objects of thoughts
Consciousness	visual	auditory	olfactory	gustatory	tactile	nonsensuous

The Heart Sutra of Perfect Wisdom is Buddha's words to Sariputra

Thirteen Mantras

1. LEADER: Fudo Myo-o (Acala Vidyārāja)

GROUP: *Nōmaku sanmanda bazaradan senda
makaroshada sowataya un tarata kanman. (Jpn.)*



*Namah samanta-vajrānām chanda mahārosana
sphotaya hūm trat hām mām. (Skt.)*

Homage to the all-pervading Vajras! O Violent
One of great wrath! Destroy! *Hum trat ham mam.*

2. LEADER: Shaka Nyorai (Śākyamuni Tathāgata)

GROUP: *Nomaku Sanimanda bodanan baku. (Jpn.)*



Namah samanta-buddhānām bhah. (Skt.)

Homage to all the Buddhas! *Bhah.*

3. LEADER: Monju Bosatsu (Mañjuśrī Bodhisattva)

GROUP: *On a rahashanō. (Jpn.)*



Om a ra pa ca na. (Skt.)

Om a ra pa ca na.

4. LEADER: Fugen Bosatsu (Samantabhadra Bodhisattva)

GROUP: *On sanimaya satoban. (Jpn.)*



Om sammayas tvam. (Skt.)

Om you are an embodiment of the pledge.

5. LEADER: Jizo Bosatsu (Ksitigarbha Bodhisattva)

GROUP: *On kakaka bisanmaei sowaka. (Jpn.)*



Om ha-ha-ha vismaye svāhā. (Skt.)

Om Oh Wondrous One svāhā.

6. LEADER: Miroku Bosatsu (Maitreya Bodhisattva)



Om maitareiya sowaka. (Jpn.)

Om maitreya svāhā. (Skt.)

Om Compassionate One svāhā.

7. LEADER: Yakushi Nyorai (Bhaisajyaguru Tathāgata)

GROUP: *On koro koro sendari matōgi sowaka. (Jpn.)*



Om huru huru candāli mātangi svāhā. (Skt.)

Om heal, heal; Candāli Matangi svāhā.

8. LEADER: Kannon Bosatsu (Avalokiteśvara Bodhisattva)

GROUP: *On arorikya sowaka. (Jpn.)*



Om ārolik svāhā. (Skt.)

Om Unstained One svāhā.

9. LEADER: Seishi Bosatsu (Mahasthamaprapta Bodhisattva)

GROUP: *On san zan zan saku sowaka. (Jpn.)*



Om sam jam sah svāhā. (Skt.)

Om may defilements be removed svāhā.

10. LEADER: Amida Nyorai (Amitābha Tathāgata, Amitāyus Tathāgata)

GROUP: *On amirita teizei kara un. (Jpn.)*



Om amrta-teje hara hūm. (Skt.)

Om save us in the glory of the Deathless One hūm!

11. LEADER: Ashuku Nyorai (Aksobhya Tathāgata)



On akishubiya un. (Jpn.)

Om aksobhya hūm. (Skt.)

Om Immovable One hūm.

12. LEADER: Dainichi Nyorai (Mahāvairocana Tathāgata)

GROUP: *On abiraunken; bazaradato ban. (Jpn.)*



Om a-vi-ra-hum-kham; vajra dhātu vam. (Skt.)

Om All Pervading One; Imperishable One.

13. LEADER: Kokuzo Bosatsu (Ākāśagarbha Bodhisattva)

GROUP: *Nōbō akyashā kyarabaya
on arikyā mari bori sowaka. (Jpn.)*



*Namo Ākāśagarbhāyā om ārya kamari
mauli svāhā. (Skt.)*

*Homage to the great Space-bearer who holds
a flower and wears a garland and a jeweled
crown svāhā.*



Light Mantra

LEADER: The Light mantra contains,

GROUP: In its syllables, the entire power of the omnipresent Mahāvairocana Buddha. When we recite the mantra earnestly, the Light of the Buddha will embrace us. Illusions will disappear spontaneously, as the moon becomes free from mist.

On abokyā beirosha nō maka bodarā mani handoma jimbara harabaritaya un. (Jpn.)

Om amogha-vairocana mahāmudrā mani-padma-jvala pravarttaya hūm. (Skt.)

Om Unfailing Vairocana, the great mudrā (symbol), mani (jewel), padma (lotus), and jvala (light), evolve! Hūm.

Gohôgô

LEADER: Let us take refuge in our Great Master, Kōbō Daishi,

GROUP: *Namu Daishi Henjō Kongō. (Jpn.) (Three times)*

I take refuge in the Great Master, the *Vajra* of all-pervading spiritual radiance.

Prayer

LEADER: We reverently pray

GROUP: for eternal harmony in the universe. May we attain Buddhahood in this very life in this esoteric realm of Mahāvairocana. May the weather be seasonable, may the harvest be fruitful, may countries exist in harmony, and may all people enjoy happiness. May we share these benefits equally.

Universal Prayer

LEADER: May the merits we have accumulated

GROUP: be extended universally to all sentient beings so that they, together with us, may equally realize the Awakening.

Ekô

Negawakuwa kono kudoku o motte, amaneku issai ni oyoboshi warera to shjo to mina tomo ni butudô o jôzen.

Veneration

*Om sarva-tathāgata-pāda-vandanam karomi. (Skt.)
(Three times)*

Om I bow down at the feet of all the Tathāgatas.

LOTUS SUTRA

Myo-ho renekyo kanzeon bosatsu fumon bon dai nijugo ge

Niji mujin ni bosa igen mon natsu

<i>Se son myo so gu</i>	<i>Ga kon ju mon pi</i>	<i>Busshi ga in nen</i>
<i>Myo i kan ze on</i>	<i>Gu soku myo so son</i>	<i>Ge to mu jin ni</i>
<i>Nyo cho kan non gyo</i>	<i>Zen no sho ho sho</i>	<i>Gu zel jin nyo kai</i>
<i>Ryakko fu shi gi</i>	<i>Ji ta sen noku butsu</i>	<i>Hotsu dai sho jo gan</i>
<i>Ga i nyo ryaku setsu</i>	<i>Mon myo gyu ken shin</i>	<i>Shin nen fu ku ka</i>
<i>No metsu sho u ku</i>	<i>Ke shi kou gai i</i>	<i>Sui raku dai ka kyo</i>
<i>Nen pi kan non riki</i>	<i>Ka kyo hen jo chi</i>	<i>Waku hyo ru ko kai</i>
<i>Ryu gyo sho ki nan</i>	<i>Nen pi kan non riki</i>	<i>Ha ro fu no motsu</i>
<i>Waku zai shu mi bu</i>	<i>I nin sho sui da</i>	<i>Nen pi kan non riki</i>
<i>Nyo nichu ko ku ju</i>	<i>Waku hi aku nin chiku</i>	<i>Da raku kon go sen</i>
<i>Nen pi kan non riki</i>	<i>Fu no son ichi mo</i>	<i>Waku chi on zoku nyo</i>
<i>Kaku shu to ka gai</i>	<i>Nen pi kan non riki</i>	<i>Gen soku ki ji shin</i>
<i>Waku so o nan ku</i>	<i>Rin gyo yoku ju ju</i>	<i>Nen pi kan non riki</i>
<i>To jin dan dan ne</i>	<i>Waku shu kin ka sa</i>	<i>Shu soku hi chu kai</i>
<i>Nen pi kan non riki</i>	<i>Shaku nen toku ge datsu</i>	<i>Shu so sho doku yaku</i>
<i>Sho yoku gai shin ja</i>	<i>Nen pi kan non riki</i>	<i>Gen jaku o hon nin</i>
<i>Waku gu aku ra setsu</i>	<i>Doku ryu sho ki to</i>	<i>Nen pi kan non riki</i>
<i>Ji shippu kan gai</i>	<i>Nyaku aku ju i nyo</i>	<i>Ri ge so ka fu</i>
<i>Nen pi kan non riki</i>	<i>Shisso mu hen bo</i>	<i>Gwan ja gyu fukkatsu</i>
<i>Ke doku en ka nen</i>	<i>Nen pi kan non riki</i>	<i>Jin jo ji e ko</i>
<i>Un rai ku sei den</i>	<i>Go baku ju dai u</i>	<i>Nen pi kan non riki</i>
<i>O ji toku sho san</i>	<i>Shu jo hi kon nyaku</i>	<i>Mu ryo ku hisshin</i>
<i>Kan non myo chi riki</i>	<i>No ku se ken ku</i>	<i>Gu soku jin zu riki</i>

<i>Ko shu chi ho ben</i>	<i>Jippo sho kokudo</i>	<i>Mu seppu gen shin</i>
<i>Shu ju sho aku shu</i>	<i>Ji gokki chiku sho</i>	<i>Sho ro byo shi ku</i>
<i>I zen shitsu ryo metsu</i>	<i>Shin kan sho jo kan</i>	<i>Ko dai chi e kan</i>
<i>Hi kan gyu ji kan</i>	<i>Jo gan jo sen go</i>	<i>Mu ku sho jo ko</i>
<i>E nichu ha sho an</i>	<i>No buku sai fu ka</i>	<i>Fu myo sho se ken</i>
<i>Hi tai kai rai shin</i>	<i>Ji i myo dai un</i>	<i>Ju kan ro ho u</i>
<i>Metsu jo bon no en</i>	<i>Jo sho kyo kan jo</i>	<i>Fu i gun jin chu</i>
<i>Nen pi kan non riki</i>	<i>Shu on shittai san</i>	<i>Myo on kan ze on</i>
<i>Bon non kai cho on</i>	<i>Sho hi se ken non</i>	<i>Ze ko shu jo nen</i>
<i>Nen nen mossu gi</i>	<i>Kan ze on jo sho</i>	<i>O ku no shi yaku</i>
<i>No i sa e ko</i>	<i>Gu issai ku doku</i>	<i>Ji gen ji shu jo</i>
<i>Fuku ju kai mu ryo</i>	<i>Ze ko o cho rai</i>	

*Ni ji ji ji bo sa soku ju za ki zen byaku butsu gon se son nyaku u shu
jo mon ze kan ze on bo sa hon ji zai shi go fu mon ji gen jin zu riki sha
to chi ze nin ku doku fu sho busssetsu ze fu mon bon ji shuju hachi man
shi sen shujo kai hotsu mu to do anoku tara san myaku san bodai shin.*



The Lotus Sutra Chapter XXV The Gateway to Every Direction

(Gatha)

Thereupon, the Bodhisattva Aksayamati asked a question in verse, saying:

“O Bhagavat, endowed with excellent marks! I now wish to ask you about him once again: For what reason is the heir of the Buddha named Avalokiteśvara?”

The Bhagavat, endowed with excellent marks, answered Aksayamati in verse:

“Listen to the practices of Avalokiteśvara, which have their application to all! His vow is deep like the ocean and his kalpa is of inconceivable length. After having attended many thousands of *kotis* of Buddhas, he made a great, pure vow. I will now explain it to you in brief:

If you hear his name and see his body, and contemplate him in thought, your life will not be in vain; and you will extinguish all sufferings.

If anyone wants to hurt you and pushes you into a great fire-pit, if you contemplate the power of Avalokiteśvara, the fire-pit will change into a pond.

If you drift upon the great ocean and meet danger from dragons, fish and demons, if you contemplate the power of Avalokiteśvara, you will not be swallowed by the waves.

If you are on the peak of Sumeru and are pushed by somebody, if you contemplate the power of Avalokiteśvara, you will stay suspended in the air like the sun.

If any evil one chases you and pushes you from Mount Diamond, if you contemplate the power of Avalokiteśvara, not even a single hair will be hurt.

If evil robbers surround you each with a sword and the intent to harm, if you contemplate the power of Avalokiteśvara, the thought of mercy will awaken in them.

If you suffer under the punishment of a king and your life is to be ended by execution, if you contemplate the power of Avalokiteśvara, the sword will be immediately broken into pieces.

If you are imprisoned with a neck chain, your hands and feet fettered, if you contemplate the power of Avalokiteśvara, they will disappear and you will be released.

If anyone wants to hurt your body with a curse or poison, if you contemplate the power of Avalokiteśvara, these ills will return and afflict their authors.

If you meet evil raksasas, poisonous dragons or demons, if you contemplate the power of Avalokiteśvara, they will not dare to hurt you.

If you are surrounded by evil beasts whose teeth and claws are fearfully sharp, if you contemplate the power of Avalokiteśvara, they will run away swiftly and to an immeasurable distance.

If there are lizards, snakes, vipers or scorpions, whose breath is poisonous like a flaming smoke, if you contemplate the power of Avalokiteśvara, they will turn away swiftly at the sound of your voice.

If thunder resounds, lightning flashes, hail falls and great rain pours out of the clouds, if you contemplate the power of Avalokiteśvara, they will disappear immediately.

If sentient beings are in great adversity, and immeasurable pain afflicts them, the wonderful power of the wisdom of Avalokiteśvara can relieve the sufferings of the world.

Endowed with transcendent powers and having fully mastered wisdom and skillful means, in all the worlds in the ten directions, there is no place where he will not manifest himself.

The sufferings of those in the troubled states of being: Hell-dwellers, ever-hungry spirits, and beasts; and the sufferings of birth, old age, illness and death will gradually be extinguished.

He who perceives the world with truth, purity and vast knowledge, and with benevolence and compassion, should be ever longed for and looked up to.

He is a spotless, pure ray of light, a sun of wisdom which destroys the darkness, a flame which withstands the wind of calamities.

He brilliantly illuminates the entire world. His will, the essence of which is compassion, shakes like thunder, and the mind of mercy is like a beautiful overspreading cloud, which pours the Dharma-rain of immortality and extinguishes the flame of desires.

In a dispute before judges, or fearful in the midst of battle, if you contemplate the power of Avalokiteśvara, all enemies will flee away.

He has a wondrous voice, the voice of one who perceives the world, a voice like Brahma, a voice like the rolling tide, a voice unsurpassed in this world; for this reason you should always contemplate him.

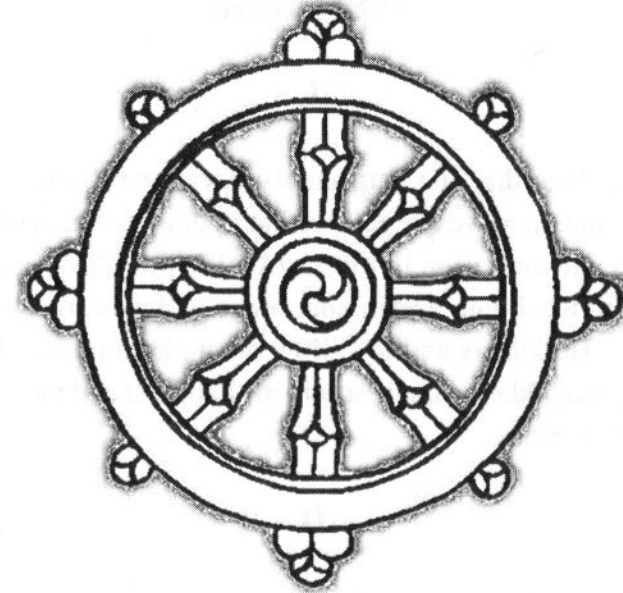
You should have no doubt, even for a moment, the pure seer Avalokiteśvara will be a refuge when suffering distress or the misery of death.

He is endowed with every quality, sees the sentient beings with his benevolent eyes, and his ocean of merit is immeasurable; for this reason you should pay him homage.”

At that time the Bodhisattva Dharanimdhara arose from his seat, went before the Buddha and said to him:

“O Bhagavat! If there are any sentient beings who hear of this chapter The Bodhisattva Avalokiteśvara, and these effortless deeds, the manifestation of the gateway to all directions, and the transcendent powers, know that their merit will not be little!”

When the Buddha taught the chapter, “The Gateway to Every Direction,” the thought of the highest and incomparable complete enlightenment awakened in the eighty-four thousand sentient beings in the assembly.



Golden Chain

I am a link in Lord Buddha’s golden chain of love that stretches around the world. I must keep my link bright and strong. I will try to be kind and gentle to every living thing, and protect all who are weaker than myself. I will try to think pure and beautiful thoughts, to say pure and beautiful words, and to do pure and beautiful deeds, knowing that on what I do now depends my happiness and misery.

May every link in Lord Buddha’s golden chain of love become bright and strong and may we all attain perfect peace.

Aspiration

I

O, Buddha, the Supremely Awakened One, the Most Honored One, here we are gathered in your presence with deepest reverence and adoration in our hearts. We put our whole trust in you, in your teachings, and in your order, and we earnestly resolve to be good Buddhists and to follow the path you have shown us, so that we may, like yourself, attain the happiest and most peaceful realm of Nirvana.

II

We are the result of what we have thought. If a man speaks or acts with an evil thought, sorrow follows him even as the wheel follows the foot of the drawer. The scent of flowers does not travel against the wind, but the fragrance of good people travels even against the wind. As a mother, at the risk of her life, watches over her only child, so let every one cultivate a boundless love toward all beings.



III

We surround all men and all forms of life with infinite love and compassion. In particular we send our loving thoughts to those in suffering and sorrow, and to all those in doubt and ignorance, to all who are groping for the truth, and those whose feet are standing close beside the gate of death, we send forth oceans of Wisdom, Mercy and Love.

IV

Reverently we come before the holy place of Lord Buddha, the Holy One, and the Perfect One. With the deepest gratitude we have brought our offerings of universal wishes and devotion to honour him. We earnestly resolve to strive to know and understand his Universal Dharma, and to walk everyday in his path, so that like himself, we may attain the Perfect Peace of Nirvana.

V

Be to yourselves your own Light.
Be to yourselves your own refuge.

Do not go looking about for any other light or refuge. Whoever follows, when I am gone, shall be to themselves their own light, their own refuge. Whoever shall take the truth I have taught as their light and their refuge – that they now and always will be my true disciples – will always walk in the universal path. They will see and know the supreme bliss.

VI

In my love, in my spiritual power, and in the Holy Name Henjo Kongo, I shall save all beings accompanied by Miroku Bosatsu. Beings come from the Universal power of Maha Vairocana, the Illuminated One, and return to him with a pure, wealthy, universal, and charitable heart. They shall know him and see happiness and peace in their land.



VII

The Buddha addressed us on his last day: “At first, I thought I should live till I was a hundred years old to save all the people in the bank of suffering, but now that you are all grown up and accomplishing my holy mission, there is no need for my life to be prolonged, and I shall not grieve, agonize and be disappointed. I will leave for the eternal Samadhi on the 21st day of next March. For I will still live and save all the people accompanied by the Maitreya Bodhisattva to cease your suffering on the earth”.

VIII

One who dwells in Dharma, delights in the Dharma, meditates on the Dharma, recollects the Dharma will never fall away from the true Dharma.

IX

One who longs for life, knows that immortality is hidden in transiency. One who wishes for happiness, without the sting of regrets, receives treasures that are eternal. Truth is wealth, and a life of truth is happiness. The Dharma knows neither birth nor death; it has no beginning and no end. It is the immortal source of mind.



KŌYASAN SHINGONSHŪ SHŪKA IROHA UTA (1)

Koji Nagai

J = 60

I - ro wa ni o - e do chi - ri - nu ru - o
 wa ga yo ta re - zo tsu ne - na ra - n
 u i - - no o ku - - ya ma kyo - - ko e - te
 a sa - ki yu me - mi ji e i - mo se - zu

宗歌（いろは歌）
 いろはにほへど
 ちりぬるを
 わがよたれぞ
 つねならむ
 うるのおくやま
 けふこえて
 あさきゆめみじ
 ふひもせず

THE TEXTURE OF THE LIFE

A. C. Constable

A. C. Constable

1. The tex - ture of the life to be We
 2. We make our - selves the joys and fears With
 3. We live our pres - ent lives a - gain With

weave in col - ours all our own; And in the Realm of
 which the com - ing life is made, And fill a - lone our
 mem - o - ry warm or cold - ly dim; The pic - tures of the

Des - ti - ny We reap as we have sown.
 fu - ture spheres With - sun - shine or with shade.
 past re - main. "Man's work shall fol - low him."

WHEN WE SEE THE GOLDEN SUN

A. R. Zorn

A. R. Zorn

1. When we see the gold - en sun Shin - ing from a - bove,
 2. When we see the sil - ver moon Gleam - ing in the sky.

We are mind - ful Of the Bud - dha's love,
 We re - mem - ber Still our Lord is nigh.

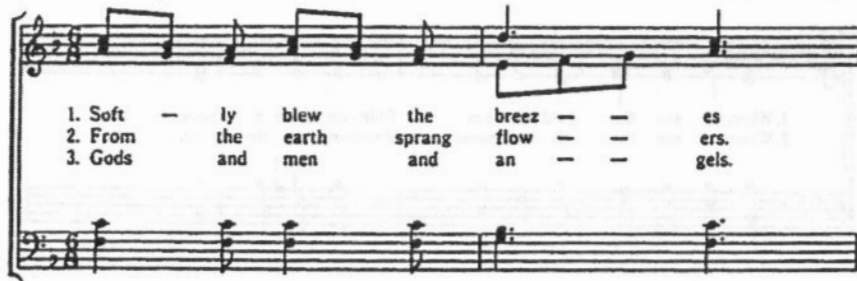
O'er us all His pure com - pas - sion Sheds its stead - fast glow.
 By his bless - ed Law to guide us Thru this earth - ly night.

By His Doc - trine Wis - dom's Way to show
 Out of sor - row In - to joy and light.

SOFTLY BLEW THE BREEZES

Paul Carus

R. R. Bode



1. Soft - ly blew the breez - - es
 2. From the earth sprang flow - - ers.
 3. Gods and men and an - - gels.



On that sum - mer morn. In Lum - bi - ni's
 Birds in war - bles sang. While through earth and
 All for wor - ship came. Glo - ry to - Lord



gar - den. Where the Lord was born.
 heav - en. Strains of mu - sic rang.
 Bud - dha. Glo - ry to His Name.



高野山真言宗

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