



# **Sokukoji Buddhist Temple Monastery**

## **Order of Immediate Light**

### **Morning Chant Book**

**Takkesage**

**The Four Vows**

**Maka Hannya Haramitta Shingyo**

**Daihi Shin Dharani**

**Hōkyō Zanmai**

**Gojushichi Butsu**

**The Mother Lineage**

**Dedication of Merit**

## ***Takkesage*** (Robe Chant)

***Dai sai ge da pu ku***  
***Musō fuku den e***  
***Hi bu nyo rai kyō***  
***Kō do sho shu jō***

**Great robe of liberation**  
**Virtuous field far beyond form and emptiness**  
**Wearing the Tathāgata's teaching**  
**We vow to be with all things**

***Dai sai ge da pu ku***  
***Musō fuku den e***  
***Hi bu nyo rai kyō***  
***Kō do sho shu jō***

# The Four Vows

*Shu jo mu hen sei gan do*

Beings are without number; I vow to liberate them all.

*Bon no mu jin sei gan dan*

Afflictions are endless; I vow to dissolve them all.

*Ho mon mu ryo sei gan gaku*

Dharma gates are beyond measure; I vow to enter them all.

*Butsu do mu jo sei gan jo*

The Way of the Buddha is unsurpassable; I vow to become it.

## ***Maka Hannya Haramitta Shingyo***

*Kan ji zai bo satsu gyo jin han-nya ha-ra mit-ta ji sho 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 so  
gyo shiki yaku bu nyo ze sha ri shi ze sho ho ku so fu sho fu metsu fu ku fu jo fu  
zo fu gen ze ko ku chu mu shiki mu ju so gyo shiki mu gen ni bi zes shin ni mu  
shiki sho ko mi soku ho mu gen kai nai shi mu i shiki kai mu mu myo yaku mu-mu  
myo jin nai shi mu ro-shi yaku mu ro-shi jin mu ku shu metsu do mu chi yaku mu  
toku i mu sho tok ko bo-dai sat-ta e han-nya ha-ra mit-ta ko shin mu kei-ge mu kei  
ge ko mu u ku fu on-ri is-sai ten do mu-so ku-gyo ne-han san-ze sho butso e han-  
nya ha-ra-mit-ta ko toku a noku ta-ra san myaku san bo-dai ko chi han-nya ha-ra  
mit-ta ze dai jin shu ze dai myo shu ze mu jo shu ze mu to-do shu no jo is-sai ku  
shin jitsu fu ko ko setsu han-nya ha-ra mit-ta shu soko setsu shu watsu  
gya-tei gya-tei ha-ra gya-tei hara so gya-tei bo-ji sowa-ka han-nya shin gyo.*

*(Honzonjogu Ekō)*

*Jorai, Makahannya Haramitta Shingyo-o fujū suru kudoku wa, Daion kyoshu  
honshi Shakamunibutsu, Koso Jōyō Daishi, Taisō Josai Daishi ni kuyo shi  
tatematsuri, mujo buk-ka bodai-o shogon su. Fu shite negawaku wa, shion subete  
hoji, sannu hitoshiku tasuke, hok-kai no ujo to, onajiku shuchi-o madoka ni sen  
koto-o.*

**JI HO SAN SHI I SHI FU**

**SHI SON BU SA MO KO SA**

**MO KO HO JA HO RO MI**

## ***Daihi 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 te cho to ji to en o bo ryo ki ru gya chi kya ra 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 i-ki i-ki shi-no shi-no ora-san fura-sha-ri ha-za ha-zan 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 shihu ra-ya somo-ko shite-do modo ra hodo-  
ya so mo ko.*

*(Fuekō)*

*Negawaku-wa kono-kudoku-o motte amaneku issai-ni oyoboshi,*

*Warera-to shujo-to-minatomoni Butsudo-o jozen-koto-o.*

**JI HO SAN SHI I SHI FU**

**SHI SON BU SA MO KO SA**

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## ***Hōkyō Zanmai*** (Song of the Jewel Mirror Samadhi)

The teaching of thusness has been intimately communicated by buddhas and ancestors.

Now you have it, so keep it well.

Filling a silver bowl with snow, hiding a heron in the moonlight:

Taken as similar they're not the same; when you mix them, you know where they are.

The meaning is not in the words, yet it responds to the inquiring impulse.

Move and you are trapped; miss and you fall into doubt and vacillation.

Turning away and touching are both wrong, for it is like a massive fire.

Just to depict it in literary form is to stain it with defilement.

It is bright just at midnight; it doesn't appear at dawn.

It acts as a guide for beings; its use removes all pains.

Although it is not fabricated, it is not without speech.

It is like facing a jewel mirror: form and image behold each other.

You are not it; in truth it is you.

Like a babe in the world, in five aspects complete; it does not go or come, nor rise nor stand.

“Baba wawa,” is there anything said or not?

Ultimately it does not apprehend anything because its speech is not yet correct.

It is like the six lines of the illumination hexagram: relative and ultimate interact.

Piled up, they make three; the complete transformation makes five.

It is like the taste of the five-flavored herb, like a diamond thunderbolt.

Subtly included within the true, inquiry and response come up together.

Communing with the source, travel the pathways, embrace the territory and treasure the road.

Respecting this is fortunate; do not neglect it.

Naturally real yet inconceivable, it is not within the province of delusion or enlightenment.

With causal conditions, time and season, quiescently it shines bright.

In its fineness it fits into spacelessness; in its greatness it is utterly beyond location.

A hair's breadth deviation will fail to accord with the proper attunement.

Now there are sudden and gradual in which teachings and approaches arise.

Once basic approaches are distinguished, then there are guiding rules.

But even though the basis is reached and the approach comprehended, true eternity still flows.

Outwardly still while inwardly moving, like a tethered colt, a trapped rat.

The ancient sages pitied them and bestowed upon them the teachings.

According to their delusions, they called black as white;  
When erroneous imaginations cease, the acquiescent mind realizes itself.

If you want to conform to the ancient way, please observe the sages of former times.  
When about to fulfill the way of buddhahood, one gazed at the tree for ten eons,  
Like a battle-scarred tiger, like a horse with shanks gone gray.

Because there is the common, there are jewel pedestals, fine clothing;

Because there is the startlingly different, there are house, cat and cow.

Yi with his archer's skill could hit a target at a hundred paces,

But when the arrow points meet head on, what has this to do with the power of skill?

When the wooden man begins to sing, the stone woman gets up dancing;

It's not within reach of feeling or discrimination. How could it admit of consideration in thought?

Ministers serve their lords, children obey their parents;

Not obeying is not filial and not serving is no help.

Practice secretly, working within, like a fool, like an idiot.

Just to continue in this way is called the host within the host.

**May the merit of this penetrate into all places,**

**So that we and every sentient being together can realize the Buddha's Way.**

**The ten directions, the three times, all Buddhas;**

**All Venerable Ones, Bodhisattvas, Mahasattvas;**

**The Great Prajna Paramita.**

## **Gojushichi Butsu**

*Bibashi Butsu Daioshō, Shiki Butsu Daioshō, Bishabu Butsu Daioshō,*

*Kuruson Butsu Daioshō, Kunagon Muni Butsu Daioshō, Kashō Butsu Daioshō,*

*Shakamuni Butsu Daioshō, Makakashō Daioshō, Ananda Daioshō,*

*Shōna-Washu Daioshō, Uba-kikuta Daioshō, Dai-taka Daioshō, Mishaka Daioshō,*

*Bashu-mitsu Daioshō, Butsuda-nandai Daioshō, Fuda-mitta Daioshō,*

*Barishiba Daioshō, Funayasha Daioshō, Anabotei Daioshō, Kabimora Daioshō,*

*Nagyahara-Juna Daioshō, Kana-daiba Daioshō, Ragorata Daioshō,*

*Sōgya-nandai Daioshō, Kaya-shata Daioshō, Kumorata Daioshō, Shayata Daioshō,*

*Bashu-banzu Daioshō, Manura Daioshō, Kakuro-kuna Daioshō, Shishi-bodai Daioshō,*

*Basha-shita Daioshō, Funyo-mitta Daioshō, Hanya-tara Daioshō,*

*Bodai-daruma Daioshō, Taiso-ekka Daioshō, Kanchi-sōsan Daioshō,*

*Dai-i-dōshin Daioshō, Daiman-kōnin Daioshō, Daikan Enō Daioshō,*

*Seigen Gyōshi Daioshō, Sekitō Kisen Daioshō, Yakusan Igen Daioshō,*

*Ungan Donjō Daioshō, Tōzan Ryōkai Daioshō, Ungo Dōyō Daioshō, Dōan Dōhi Daioshō,*

*Dōan Kanshi Daioshō, Ryōzan Enkan Daioshō, Taiyō Kyōgen Daioshō,*

*Tō Sugisei Daioshō, Fuyō Dōkai Daioshō, Tanka Shijun Daioshō, Chōro Seiryō Daioshō,*

*Tendō Sōgaku Daioshō, Setchō Chikan Daioshō, Tendō Nyojō Daioshō,*



*Eihei Dōgen Daiooshō, Koun Ejō Daiooshō, Tettsu Gikai Daiooshō, Keizan Jōkin Daiooshō,  
Meihō Sotetsu Daiooshō, Jhugan Dōchin Daiooshō, Tessan Shikaku Daiooshō,  
Keigan Eishō Daiooshō, Chūzan Ryōun Daiooshō, Gizan Tōnin Daiooshō,  
Shōgaku Kenryū Daiooshō, Kinen Hōryū Daiooshō, Taishitsu Chisen Daiooshō,  
Kokei Shōjun Daiooshō, Sesso Yūho Daiooshō, Kaiten Genshu Daiooshō,  
Shūzan Shunshō Daiooshō, Chōzan Sennetsu Daiooshō, Fukushū Kōchi Daiooshō,  
Meidō Yūton Daiooshō, Hakuhō Genteki Daiooshō, Gesshu Sōko Daiooshō,  
Manzan Dōhaku Daiooshō, Sōgen Tekisui Daiooshō, Houn Keidō Daiooshō,  
Hōgen Tantei Daiooshō, Issen Shuchō Daiooshō, Ungai Shuin Daiooshō,  
Gimon Ryōhō Daiooshō, Hakuryu Kanzui Daiooshō, Daiju Bussan Daiooshō,  
Dairin Kanchu Daiooshō, Giun Kōshū Daiooshō, Hōzan Kōei Daiooshō,  
Hōun Kōbun Daiooshō, Hōun Kōbun Daiooshō, Hōun Kōbun Daiooshō.*

*(Fuekō)*

*Negawaku-wa kono-kudoku-o motte amaneku issai-ni oyoboshi,*

*Warera-to shujo-to-minatomoni Butsudo-o jozen-koto-o.*

**JI HO SAN SHI I SHI FU**

**SHI SON BU SA MO KO SA**

**MO KO HO JA HO RO MI**

# The Mother Lineage

We express our gratitude and acknowledge our debt to all successive Buddhas and Ancestors who have transmitted the authentic Dharma, including the Great Matriarchs, and we pay homage to The Mother of All Buddhas, Prajna Paramita. And to the first women who realized the Way.

To all of the women of the original Indian Lineage:

Mahā-Māyā Honored One, Shrīmālā Honored One, Tārā Honored One,  
Ratnavatī Honored One, Prabhūtā Honored One, Sinhavijurmbhitā Honored One,  
Mahapajapati Honored One, Mitta Honored One, Yasodhara Honored One,  
Khema Honored One, Uppalavana Honored One,

Tissa Acarya, Samavati Acarya, Upasama Acarya, Viksha Acarya, Khujjuttara Acarya,  
Nanduttara Acarya, Anoja Acarya, Dantika Acarya, Mata Acarya, Sakula Acarya,  
Siha Acarya, Dhammadina Acarya, Kisagatami Acarya, Vaidehi Acarya, Vasetthi Acarya,  
Ubbiri Acarya, Patacara-Pancasatalsidasi Acarya, Bhadda-Kapilani Acarya,  
Mutta Acarya, Capa Acarya, Dhamma Acarya, Citta Acarya, Sumana Acarya,  
Vimala Acarya, Addhakasi Acarya, Padumavati Acarya, Ambapali Acarya,  
Anopama Acarya, Abhirupa-Nanda Acarya, Jenti Acarya.

To all of the women of the Great Tibetan Lineages:

Princess Mandaravi Great Teacher, Princess Sakyadevi Great Teacher,  
Princess Yeshe Tsogyal Great Teacher, Princess Chokyi Dronma Great Teacher,  
Kalasiddhi Great Teacher, Lha-Cham Pema Sei Great Teacher,  
Jetsunma Niguma Great Teacher, Dakini Suka Siddhi Great Teacher,  
Bhishuni Srimati Great Teacher, Machig Labdronma Great Teacher,  
Jomo Menmo Great Teacher, Jetsunma Mingyur Paldron Great Teacher,  
Jetsunma Thinley Chodron Great Teacher, Jetsunma Shukseb Great Teacher.

**And to all of the Great Zen Mother Ancestors; Honored Ones:**

**Zongshi Daioshō, Moshan Daioshō, Miao-shan Daioshō, Shozen Daioshō,  
Liu Tie Mo Daioshō, Mofuku-sonin Daioshō, Meisho Enkan Daioshō, En'i Daioshō,  
Shinmyo Daioshō, Shinso Daioshō, Jonin Daioshō, Ninkai Daioshō, Myoshin Daioshō,  
Mugai Nyodai Daioshō, Ryonen Gesho Daioshō, Kojima Kendo Daioshō,  
Antoku-en Kasho Myokei Daioshō, Zenpo Eshun Daioshō.**

**And to all the women, honored ones, seen and unseen, Whose names have been  
forgotten or left unsaid. We dedicate this chant to the true nature of all beings.**

**May we all realize the Way together.**

**All Buddhas of the ten directions and the three times.**

**All Honored Ones, Bodhisattvas, Mahasattvas;**

**Wisdom Beyond Wisdom,**

**Maha Prajna Paramita.**

## **Dedication of Merit**

**May the merit of this penetrate into all places so that we and every sentient being together can realize the Buddha's Way.**

***JI HO SAN SHI I SHI FU***

***SHI SON BU SA MO KO SA***

***MO KO HO JA HO RO MI***

**The ten directions, the three times, all Buddhas;**

**All Venerable Ones, Bodhisattvas, Mahasattvas;**

**The Great Prajna Paramita.**