



Sokukoji Buddhist Temple Monastery
Order of Immediate Light

Morning

Chant Book

Takkesage

Four Vows

Maka Hannya Haramitta Shingyo

Daihi Shin Dharani

Hokkyo Zanmai

Gojushichi Butsu

The Mother Lineage

Dedication of Merit

Takkesage
(Robe Chant)

**Dai sai ge dap-puku
Mu sō 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 dap-puku
Mu sō 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 mi-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 mi-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-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 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 mi-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 Eko)

Doan: Jorai, Makahannya Haramitta Shingyo-o fuju suru kudoku wa, Daion kyoshu honshi Shakamunibutsu, Koso Juyo Daishi, Taiso 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.

ALL: 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 kiri sha-rosha-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.

(Fueko)

Doan: 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

Hokkyo-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.

Doan: 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 WORLDS, ALL BUDDHAS;
ALL VENERABLE ONES, BODHISATTVAS, MAHASATTVAS;
THE GREAT PRAJNA PARAMITA.

Gojushichi Butsu

**Bibashi Butsu Dai-o-sho, Shiki Butsu Dai-o-sho, Bishabu Butsu Dai-o-sho,
Kuruson Butsu Dai-o-sho, Kunagon Muni Butsu Dai-o-sho,
Kasho Butsu Dai-o-sho, Shakamuni Butsu Dai-o-sho, Makakasho Dai-o-sho,
Ananda Dai-o-sho, Shona-Washu Dai-o-sho, Uba-kikuta Dai-o-sho,
Dai-taka Dai-o-sho, Mishaka Dai-o-sho, Bashu-mitsu Dai-o-sho,
Butsuda-nandai Dai-o-sho, Fuda-mitta Dai-o-sho, Barishiba Dai-o-sho,
Funayasha Dai-o-sho, Anabotei Dai-o-sho, Kabimora Dai-o-sho,
Nagyahara-Juna Dai-o-sho, Kana-daiba Dai-o-sho, Ragorata Dai-o-sho,
Sogya-nandai Dai-o-sho, Kaya-shata Dai-o-sho, Kumorata Dai-o-sho,
Shayata Dai-o-sho, Bashu-banzu Dai-o-sho, Manura Dai-o-sho,
Kakuro-kuna Dai-o-sho, Shishi-bodai Dai-o-sho, Basha-shita Dai-o-sho,
Funyo-mitta Dai-o-sho, Hanya-tara Dai-o-sho, Bodai-daruma Dai-o-sho,
Taiso-ekka Dai-o-sho, Kanchi-sosan Dai-o-sho, Dai-i-doshin Dai-o-sho,
Daiman-konin Dai-o-sho, Daikan Eno Dai-o-sho, Seigen Gyoshi Dai-o-sho,
Sekito Kisen Dai-o-sho, Yakusan Igen Dai-o-sho, Ungan Donjo Dai-o-sho,
Tozan Ryokai Dai-o-sho, Ungo Doyo Dai-o-sho, Doan Dohi Dai-o-sho, Doan
Kanshi Dai-o-sho, Ryozan Enkan Dai-o-sho, Taiyo Kyogen Dai-o-sho,
To Sugisei Dai-o-sho, Fuyo Dokai Dai-o-sho, Tanka Shijun Dai-o-sho,
Choro Seiryō Dai-o-sho, Tendo Sagaku Dai-o-sho, Setcho Chikan Dai-o-sho,
Tendo Nyojo Dai-o-sho, Eihei Dogen Dai-o-sho, Koun Ejo Dai-o-sho,
Tettsu Gikai Dai-o-sho, Keisan Jokin Dai-o-sho, Meiho Sotetsu Dai-o-sho,
Jhugan Dochin Dai-o-sho, Tessen Shikaku Dai-o-sho, Keigan Eisho Dai-o-sho,
Chuzan Ryouin Dai-o-sho, Gizan Tonin Dai-o-sho, Shogaku Kenryu Dai-o-sho,
Kinen Horyu Dai-o-sho, Taishitsu Chisen Dai-o-sho, Kokei Shojun Dai-o-sho,
Sesso Yuho Dai-o-sho, Kaiten Genshu Dai-o-sho, Shuzan Shunsho Dai-o-sho,
Chozan Sennetsu Dai-o-sho, Meido Yuton Dai-o-sho, Hakuho Genteki Dai-o-sho,
Gesshu Soko Dai-o-sho, Manzan Dohaku Dai-o-sho, Sogen Tekisui Dai-o-sho,
Houn Keido Dai-o-sho, Hogen Tantei Dai-o-sho, Issen Shucho Dai-o-sho,
Ungai Shuin Dai-o-sho, Gimon Ryoho Dai-o-sho, Hakuryu Kanzui Dai-o-sho,**

Daiju Bussan Dai-o-sho, Dairin Kanchu Dai-o-sho, Giun Koshu Dai-o-sho,
Hozan Koei Dai-o-sho, Houn Kobun Dai-o-sho, Houn Kobun Dai-o-sho,
Houn Kobun Dai-o-sho.

(Fueko)

*Doan: 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

Doan: 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:

ALL CHANT:

**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_**

Doan: To all of the women of the great Tibetan Lineages:

ALL CHANT:

**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_

Doan: And to all of the Great Zen Mother Ancestors, Honored Ones:

ALL CHANT:

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

*Doan: 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 CHANT:

All Buddhas of the ten directions and the three times
All beings, 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 above chant is translated below)

The ten directions, the three worlds, all Buddhas;
All venerable ones, Bodhisattvas, Mahasattvas;
The great Prajna Paramita.

○ ○ ○

(Note: ○: this circle means that a gong or bell may be struck at this point.)