



SokukoJi Buddhist Temple Monastery

Order of Immediate Light

Morning Chant Book

Takkesage

The Four Vows

Maka Hannya Haramitta Shingyo

Daihi Shin Dharani

Sandokai

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-mi-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

MO KO HO JA HO RO MI

Sandokai

(The Equality of Sameness and Difference)

The mind of the Great Sage of India was intimately

Conveyed from west to east.

Among human beings are wise ones and fools,

But in the Way there is no northern or southern Ancestor.

The subtle source is clear and bright;

The tributary streams flow through the darkness.

To be attached to things is illusion;

To encounter the absolute is not yet enlightenment.

Each and all, the subjective and objective spheres are related,

And at the same time, independent.

Related, yet working differently, though each keeps its own place.

Form makes the character and appearance different;

Sounds distinguish comfort and discomfort.

The dark makes all words one;

The brightness distinguishes good and bad phrases.

The four elements return to their nature as a child to its mother.

Fire is hot, wind moves, water is wet, earth hard.

Eyes see, ears hear, nose smells, tongue tastes the salt and sour.

Each thing comes out from the root like branches and leaves from a tree.

Cause and effect must return to the great reality.

The words high and low are used relatively.

Within light there is darkness,

But do not try to understand that darkness.

Within darkness there is light,

But do not look for that light.

Light and darkness are a pair,

Like the foot before and the foot behind in walking.

Each thing has its own virtue

And relates to everything else in function and position.

Ordinary life fits the absolute as a box and its lid.

The absolute works together with the relative like two arrows meeting in mid-air.

Reading the words you should grasp the great reality.

Do not judge by any standards.

If you do not see the Way, you do not see it even as you walk on it.

When you walk the Way, it is not near, it is not far.

If you are deluded, you are mountains and rivers away from it.

I respectfully say to those who wish to be enlightened:

Do not waste your time by night or day!

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, Sinhavijumbhitā 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 Paldrön 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.