

# Dai Kongou In

# 大金剛印

Seal of the Great Indestructible Self

**MAHAJRYA**  
Japanese Mikkyo Esoteric Practice  
buddhist tradition

Written by MajaVajra

## Introduction

The Dai Kongou In is an image comprising various Japanese kanji and images, all drawn with black ink on paper. Each kanji and image is a symbol representing a spiritual concept. It is a part of the daily practice of the majutsushi (magic users, spellcasters) of the esoteric tradition of Mahajrya Buddhism. The Dai Kongou practice consists in invoking various spiritual forces and concepts that have been previously empowered in the user.

Anyone can do the practice of the Dai Kongou In, without implicating themselves in the learning process of all its components. There are great benefits gained simply by chanting the Dai Kongou mantra, while thinking about its basic interpretation.

However, the majutsushi that learns and practices the nine kuji-in, the four conscious states and the five elements, will not only gain blessings. They will also develop supernatural abilities of various intensity and effect, depending on each person and the level of their implication. The first manifestation will be the revealing of the inherent supernatural power derived from the soul (atma) of the majutsushi.

Dai Kongou is also the name of the mantra. Dai Kongou In is the name of the seal, the image with many Japanese kanji. When someone only chants the mantra with no seal, we say that he is practicing Dai Kongou. When someone chants the mantra in front of the seal, contemplating its various aspects, we say that he is practicing Dai Kongou In.

The mantra is: Dai Kongou Butsu Shiyou.  
It means: Great Indestructible Buddha Radiation.

The simple recitation of this mantra brings blessings to the user, even without understanding the mechanics behind it, if the user simply knows the meaning of the mantra. Naturally, life becomes easier when one chants the Dai Kongou, with voice or simply kept in mind. A more efficient practice is when the user also learns the basic meaning of all the symbols and practices daily in front of a seal. This is the most common level use of the Dai Kongou In, and all that is required to learn the basics is contained in this document.

One step higher is when the user also studies and practices the various components of the seal. A fully trained majutsushi will receive the greatest benefits from the practice. It remains the rarest way, because of the time required to train oneself in majutsu. Once trained in majutsu (esoteric or magical arts), the user augments his ability to influence natural forces. We may also add that a majutsushi must purify his ego along the process, develop compassion and act in a virtuous way, or the effect of the practice of the Dai Kongou In will be limited to have a better life, without control over nature.



*Dai Kongou In, drawn by Maha Vajra at an El Paso seminar , January 2009 , and gifted to Reverend Durgananda (note the slight alteration of the "gou" kanji at the bottom, useful at the time)*

|       |   |   |   |      |
|-------|---|---|---|------|
| Rin   | 臨 | 大 | 息 | Soku |
| Kyo   | 兵 | 金 | 存 | Son  |
| Toh   | 鬪 |   | 感 | Kan  |
| Sha   | 者 | 剛 | 認 | Nin  |
| Kai   | 皆 |   | 地 | Chi  |
| Jin   | 陣 | 佛 | 水 | Sui  |
| Retsu | 列 |   | 風 | Fu   |
| Zai   | 在 | 照 | 火 | Ka   |
| Zen   | 前 |   | 空 | Ku   |

自知  
Ji Chi

皆劫芳今  
Kai Gou Hon Kon

不限  
Fu Gen

Central line, big kanji from top to bottom: Dai Kon Gou Butsu Shiyou

## Description

### *Central column*

### Main section

|   |        |                                   |
|---|--------|-----------------------------------|
| 大 | Dai    | great, big                        |
| 金 | Kon    | metal                             |
| 剛 | gou    | strong                            |
| 佛 | Butsu  | Buddha / awakened / consciousness |
| 照 | Shiyou | radiation                         |

Kongou, or metal-strong, is how to say Adamant in Japanese. Adamant is the strongest known metal, extremely rare. In Sanskrit, we say Vajra. Vajra has many different applications. It can be diamond, lightning, adamant, thunder or the concept of being indestructible. It is a reference to the part of us that cannot be altered, which is the Soul or higher Self.

Dai Kongou Butsu Shiyou could mean: Great Indestructible Buddha Radiation. It is a practice in which we invoke the radiation of the consciousness of the highest awakened Self. It is also a practice thru which we develop ourselves to become the tool by which the highest Self will radiate in the world.

## Bottom

|   |     |            |
|---|-----|------------|
| 皆 | Kai | everything |
| 劫 | Gou | forever    |
| 芳 | Hon | favorable  |
| 今 | Kon | now        |

The blessing at the bottom of the seal is the resulting effect of the practice of the Dai Kongou In. It means “Everything, forever, is favorable, taking place now”. Again, it is not linguistic Japanese, but an esoteric Mikkyo formula.

It is the Japanese equivalent of the favorable mantra, which in Sanskrit is:

**Sarvata Kalyanam Mangala Bhavantu.**

You should eventually charge this Sanskrit mantra, 9 malas per day for 12 days, to receive the maximum blessings of the practice of the Dai Kongou In. It will even empower the effect when you say the formula in Japanese.

buddhist tradition

### *Left column*

The left column is about the way to become a supernatural being and how to use supernatural abilities. It contains the nine kanji of the kuji-in. They are the concepts we must become aware of, inside us, so to become a master of our self. Here are a few examples.

On the first approach, one would think that to acquire the power of KYO, we must develop strategies or learn how to manage troops. In fact, KYO is a process where we must find what strategy hides in our own ego, where we manipulate, have control or power-trips.

While the commoner thinks that to develop TOH, you must learn how to fight, it is in fact quite the contrary. To develop TOH, we must dwell inside and find where we are fighting inside, what combat we entertain with ourselves.

|   |       |                      |
|---|-------|----------------------|
| 臨 | Rin   | meet, face           |
| 兵 | Kyo   | strategy, troops     |
| 鬪 | Toh   | combat, fight        |
| 者 | Sha   | person, identity     |
| 皆 | Kai   | all, everything      |
| 陣 | Jin   | explain, demonstrate |
| 列 | Retsu | split, dimensions    |
| 在 | Zai   | nature, elements     |
| 前 | Zen   | obvious, in front    |
| 自 | Ji    | self                 |
| 知 | tShi  | knowledge            |

Here, Jichi is not a common word. It is an esoteric combination of kanji that means Knowledge of self. The image of the Buddha sitting on the lotus is rooted in self-awareness. It is also a symbol of self-awareness, contemplation, and meditation.

## *Right column*

The right column is about the states of being that one must develop so to become able to interact with natural forces in a supernatural way. We must develop the four states of being, and empower the five elements so have leverage over natural forces.

The art of integration is a way to constantly stay conscious. We must develop these states of being beyond the simple habit. It must become a way of being, in a passive way, while we contemplate every other aspect of ourselves.

|   |      |         |
|---|------|---------|
| 息 | Soku | breathe |
| 存 | Son  | inhabit |
| 感 | Kan  | feel    |
| 認 | Nin  | observe |

The five elements are not just material objects in nature. They are pure-thought concepts, spiritual energies and forces. We must develop a bond with them, so to gain awareness of their working, and develop the ability to use them. Here, the elements appear in order of density. They do not follow the chakra association, but their order in nature.

|   |     |            |
|---|-----|------------|
| 地 | Chi | earth      |
| 水 | Sui | water      |
| 風 | Fu  | air        |
| 火 | Ka  | fire       |
| 空 | Ku  | void       |
| 不 | fu  | non        |
| 限 | gen | attachment |

Here, Fugen is not used as the common word. It is the esoteric representation of non-attachment. The sword is a symbol of cutting away the ropes and chains of illusion and yearning. There is a rope, turned once on itself, with its ends cut lose.



## The Practice

The practice of the Dai Kongou In is quite easy. It simply consists in fixing the seal, mostly contemplating the central column and reciting the words “Dai Kongou Butsu Shiyou” repeatedly. The result of this practice is that everything in your life will become easier, to the point where you can become free of any possible cause of suffering.

There are no strict rules as to the method of the practice. Here follows suggestions. You should keep your seal in a sacred space, untouched by anyone, in the greatest respect. It is adequate to print out a color or grayscale copy if you do not have an original. Eventually, the more advanced Majutsushi (esoteric spell-caster) will make their own, after a long period of practice, once they have empowered all the components of the seal.

You can practice only a few minutes per day to sustain your general level of awareness of the higher Self, or many hours in a row in times of need. It is recommended that those who appreciate its practice would do it one hour in a row, at least once a week.

The practitioner should be seated comfortably, like he would in a normal meditation. The eyes will be fixed on the seal, without strain. If other people are there, you should see to it that everyone is comfortable before the practice begins, so that the practice will not be disturbed until it is finished. A good time balance is 2-for-1. If you dispose of one hour, give 40 minutes to chanting and 20 minutes for meditation. If you dispose of 15 minutes, give 10 minutes for chanting and 5 minutes for meditation.

The hands should be joined in the Vajra mudra, palms joined, but each finger softly intersecting between the first and second phalange. When in prayer, or when we are saluting someone by bowing, all our fingers are aligned, to address another force. With the Vajra mudra, the intersection of the fingers inspire communion with the Self, to exist in a self-sustained manner, as supreme consciousness and human experience united. Keep your hands relaxed during the practice. You may shake your hands a bit at the rhythm of your chant, in front of you, about at the level of the heart. Some people prefer so rock gently and not shake the hands. It belongs to each to find their preferred process, while respecting the general suggestions. A percussion, bell or bowl ring can be used to mark specific events during the process.

The practice is initiated with prayers of your choice. Then, there is a slow and strong recitation of the Dai Kongou (Daaiiii KonnnnGooouuuu Buuuutsu shiyuuuuu), three times, followed by a deep breathe. At the end of this relaxing breathe, the devoted spiritual seeker can bow to the Dai Kongou In, his forehead to the floor (optional).

The chanting can begin immediately, or the more experienced seeker can do the kanji recitation, along with their respective mudra. It is possible for a group animator to do this aloud while others stay silent, doing the mudras they have learned, yet keeping the words in their mind. If this case applies, starting with the left column, the nine Kuji-In will be done at a pace of one every few (+5) seconds, followed by “Ji Chi” with the meditation mudra, contemplating the knowledge of self for the moment of a deep long breath. Then, the kanji of the “states of being”, in the right column, will be done in the same manner, ending with “Fu Gen” while freeing your hands on each side, palms facing up, contemplating the freedom of non-attachment, releasing all control of the mind. Then, the favorable “Kon Gou Hon Kon” will be said moving the hands to the prayer mudra, hands joining at the end of the expression, fingers aligned.

The hands will now be joined in Vajra mudra, and the chanting period will begin. The chanting should be done rhythmically with a soft voice, while the mind dwells on whatever it has grasped so far of the entire seal. After a short time, the mind should become empty and simply allow the practice to unfold with no-mind.

The practice ends with another recitation of three slow Dai Kongou and a deep breathe. The hands will then be dropped slowly on your lap, for meditation, at least one minute, but preferably more. The more you meditate after the practice of the Dai Kongou, the more its principles will empower you, and the more your life will become favorable to you, according to your Soul’s pure intention.

When done in group, an animator will be seated in the middle of the group. The basic concept will be explained quickly to new practitioners. The animator will also describe the simple steps of the practice, also indicating the amount of time that will be allowed for chanting, and then for meditation. Then, the animator will begin while everyone else will do the practice simultaneously, trying to keep up with the same rhythm.

It is important to be at peace once we are done with a practice session. If, after a session of the Dai Kongou, someone is struck with emotional turmoil, they should take the time to integrate their emotions and recognize their ego, without being hard on themselves. This is no time for intensive therapy, but simply for awareness and letting go, while remaining conscious. If, instead, one is struck with an enlightening experience, they should stay in this state as long as they can. When done in group, it is good to share with one another, but do not disturb the peace of those who still wish to stay in a blessed state of no-mind.

## Creating your own seal

To create your own seal, you need to be trained in the art of Majutsu. You need then to empower all the symbols on the Dai Kongou, as well as the drawings of the Buddha, the lotus, the sword and the cut rope. When you are ready, set yourself comfortably and draw a great deal of seals, one after the other.

Artistic value is of no importance. Each time, draw the entire seal. When you draw a seal with one component that is totally inadequate, put it in a pile that will be burned. Put others aside to dry, regardless of their good alignment and beauty. When you are done drawing them (10, 20, 50...), go thru all those that respect the kanji and symbol order and graphic application, and keep only those (or the one) you are most satisfied with. Burn every other, or put them in the recycling bin after a prayer of release to mother earth, torn apart in a few pieces. Keep practicing, once in a while. Do seals for your students who are not yet competent enough to make their own.

A Dai Kongou seal is not meant to sit away for many years. If a student does not use his for a very long period of time, it should be returned to the maker, given to someone interested, or destroyed. There is no karma or penalty for destroying a seal that is not used for a while. You may also feel free to pass on or destroy a seal, if you make yourself a new. Nothing is permanent. Do not stay attached when the time comes for change.

I pray that in the times to come, more people will become competent and agile enough to make seals of a great artistic value, with balanced and rich character crafting. Anyone who makes a Dai Kongou In, even with only the strict minimum training, will have his seal empowered by the will of MahaVajra, by connecting to the unified consciousness of the most Supreme Truth.

More information is available in the book *Kuji-Kiri and Majutsu*, by MahaVajra.

The Dai Kongou In process was created by Maha Vajra