

O-Segaki

Maka Hannya Haramita 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
butsu 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 soku setsu shu watsu gya tei gya tei ha ra
gya tei hara so gya tei bo ji sowa ka han-nya shin gyo

Invocation

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 shifu ra ya fuji sato bo ya moko sato bo ya mo ko kya runi kya ya en sa hara ha e shu tan no ton sha namu shiki ri toi mo ori ya boryo ki chi shifu 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 shifu 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 shifu 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 shifu ra ya somo ko shite do modora hodo ya so mo ko

Ambrosia Gate (x3)

Homage to the buddhas of the ten directions;

Homage to the dharma of the ten directions;

Homage to the sangha of the ten directions;

Homage to the original teacher, Shakyamuni Buddha;

Homage to Avalokiteshvara Bodhisattva, of great love and great compassion, reliever of suffering;

Homage to the Venerable Ananda, reciter of the teachings.

Invoking the Vow to Awaken

Our hearts set on awakening, we offer this gift of pure food to you, hungry ghosts from every corner of the dharma realm, from every country and land without number. You departed long ago, gather here. Come, all you spirits, from earth gods of mountains and rivers to demons and wraiths of the barren wastes. Accept this food, given in love and compassion.

We pray that each of you in turn offers this gift to all buddhas, all holy ones and sentient beings throughout space and time. May all be equally satisfied. May your bodies, nourished by this dharani-food, gain liberation and leave suffering behind. May you attain the joy of celestial birth; may you be delivered to one of the pure lands. May your heart be set on awakening, and may you practice the path of liberation. May you never stray from the path but instead become buddhas. On attaining the way, may you vow to liberate all others. And may you day and night without cease protect us, answering our prayers in full.

We dedicate the merit of this gift of food to all sentient beings of the dharma realm. May all beings live in harmony, and together with us may all dedicate these blessings to the pure spirit of suchness, to supreme, all-knowing awakening. Together with all sentient beings may we swiftly become buddhas and may we seek no further reward. With these words and rites to guide us, may all sentient beings swiftly become buddhas.

Dharani for Inviting the Cloudlike Hosts of Spirits:

Nō bō bohorī gyari tari tatā gyataya (x3)

Dharani for Breaking Down the Gates of Hell and Opening Throats:

On boho teri gyatari tatā gyataya (x3)

Dharani for Sanctifying the Food with the Unimpeded Radiance of Innumerable Virtues:

Nō maku saraba tatā gyata baro kitei on san barā
san barā un (x3)

Dharani for Bestowing the Ambrosial Taste of the Dharma:

Nō maku soro baya tatā gyataya tanyata on soro
soro hara soro hara soro sowaka (x3)

Dharani for Contemplating Vairocana through the Graph "Heart" on a Disk of Water:

Nō maku san man da bota nan ban (x many)

Invoking the Five Tathagatas (x3)

Namu tahō nyorai

Nō bo bagya batei hara bota ara
tan nō ya tatā gyataya

Joken ton gō fuku chi en man

Namu myō shiki shin nyorai

Nō bo bagya batei soro baya tatā gyataya
Hashu rogyō en man sō kō

Namu kanro o nyorai

Nō bo bagya batei ami ritei
aran jaya tatā gyataya

Kan pō shin jin ryō juke raku

Namu kō haku shin nyorai

Nō bo bagya batei biho
ragya taraya tatā gyataya

In kō kō dai on jiki jū bo

Namu rifui nyorai

Nōbo bagya batei aba
en gyaraya tatā gyataya

Kufu shitsu jori gakishu

Dharani for Producing the thought of Enlightenment:

On bō jishit-ta boda hada yami (*Call and response*)

Dharani of Giving the Bodhisattva Samaya Precepts:

On sanu maya sato ban (*Call and response*)

*Secret Root Dharani for Dwelling in the
Great Jeweled Pavilion of Nirvana:*

Nō maku saraba tatā gyata nanu on bihora gyarabei
mani hara bei tata tani tashani mani mani soha
rabei bima rei shagyara gen bi rei unu nunu jinu bara
jinu bara boda biroki tei kugya chishut-ta gyara bei
sowaka on mani baji rei unu on manida rei unu bat-ta
(x3)

Dharani for Initiation into the Mantra of Radiance of the Buddhas:

On abogya bei rosha nō maka bodara mani hanu
doma jinu bara hara bari taya unu (x3)

Verse for Dedicating Merit

With the good karma gathered in this practice, we repay the virtuous toils of our fathers and mothers, that the living may be blessed with joy and long life without distress and the deceased freed from suffering and born in the pure land. May the four benefactors, sentient beings in the three classes of existence, and those born in the three evil destinies and eight difficulties all be able to repent their transgressions, purify their defects, entirely escape the round of rebirth, and be born in the pure land.

Invocation

Ji Ho San Shi I Shi Fu
Shi Son Bu Sa Mo Ko Sa
Mo Ko Ho Ja Ho Ro Mi

Enmei Jikku Kannon Gyo

Kan ze on
Na mu Butsu
Yo Butsu u in
Yo Butsu u en
Bup po so en
Jo raku ga jo
Cho nen kan ze on
Bo nen kan ze on
Nen nen ju shin ki
Nen nen fu ri shin

The Meaning of Practice and Verification: Making the Vow to Benefit Beings

To arouse the thought of enlightenment is to vow to save all beings before saving ourselves. Whether lay person or monk, whether a deva or a human, whether suffering or at ease, we should quickly form the intention of first saving others before saving ourselves.

Though of humble appearance, one who has formed this intention is already the teacher of all living beings. Even a girl of seven is a teacher to the fourfold assembly, a compassionate father to living beings. Do not make an issue of male and female. This is a most wondrous principle of the way of the buddha.

After arousing the thought of enlightenment, even though we cycle through the six destinies and four modes of birth, the circumstances of this cycling themselves are all the practice of the vow of enlightenment. Therefore, although until now we may have vainly idled away our time, we should quickly make the vow before the present life has passed. Even if we have acquired a full measure of merit, sufficient to become a buddha, we turn it over, dedicating it to living beings that they may become buddhas and attain the way. There are

some who practice for countless kalpas, saving living beings first without themselves becoming buddhas; they only save beings and benefit beings.

There are four kinds of wisdom that benefit living beings: giving, kind speech, beneficial deeds, and cooperation. These are the practices of the vow of the bodhisattva. "Giving" means not to covet. In principle, although nothing is truly one's own, this does not prevent us from giving. Do not disdain even a small offering; its giving will surely bear fruit. Therefore, we should give even a line or a verse of the dharma, sowing good seeds for this life and other lives. We should give even a penny or a single blade of grass of resources, establishing good roots for this world and other worlds. The dharma is a resource, and resources are the dharma. Without coveting reward or thanks from others, we simply share our strength with them. Providing ferries and building bridges are also the perfection of giving. Earning a living and producing goods are fundamentally nothing other than giving.

"Kind speech" means, when meeting living beings, to think kindly of them and offer them affectionate words. To speak with a feeling of tenderness toward living beings, as if they were one's own infant, is what is meant by kind speech. We should praise the virtuous and pity the virtue-less. Kind

speech is fundamental to mollifying one's enemies and fostering harmony among one's friends. Hearing kind speech to one's face brightens one's countenance and pleases one's heart. Hearing kind speech indirectly leaves a deep impression. We should realize that kind speech has the power to move the heavens.

"Beneficial deeds" means to devise good ways of benefiting living beings, whether noble or humble. Those who encountered the trapped tortoise and the injured bird simply performed beneficial deeds for them, without seeking their reward or thanks. The foolish believe that their own interests will suffer if they put the benefits of others first. This is not the case. Beneficial deeds are one, universally benefiting self and others.

"Cooperation" means not to differentiate; to make no distinction between self and others. It is, for example, like the human Tathagata who was the same as other human beings. There is a way of understanding such that we identify others with ourselves and then identify ourselves with others. At such times self and other are without boundaries. The ocean does not reject any water; this is cooperation. It is because of this that water collects and becomes an ocean.

In sum, we should calmly reflect on the fact that the practice of the vow of arousing the thought of enlightenment has such principles; we should not be too hasty here. In working to save others, we should venerate and respect the merit that allows all living beings to receive guidance.

Invocation

All Buddhas, ten directions, three times
All beings, Bodhisattvas, Mahasattvas
Wisdom beyond wisdom, Maha Prajna Paramita