

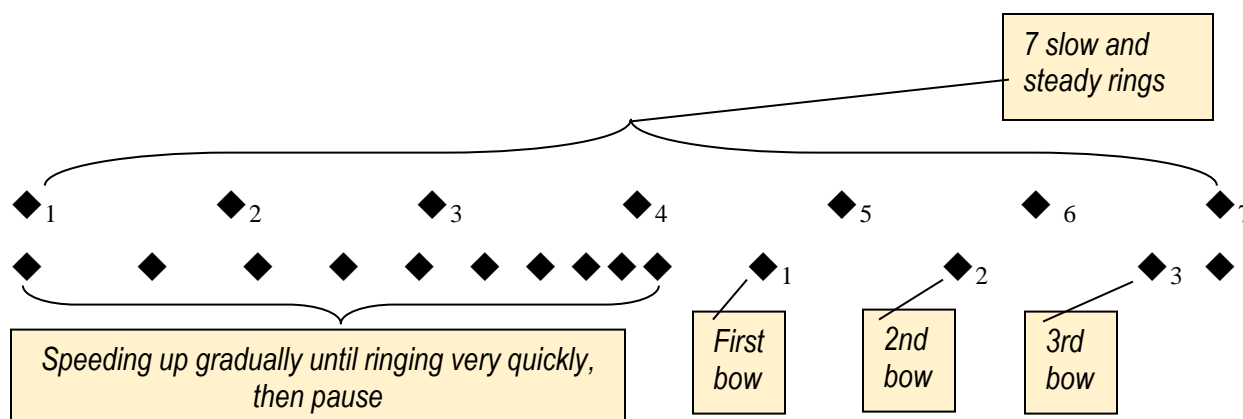
Segaki Festival - Zoom 2020

Explanation of ceremony: meaning, altar, song, dharanis, quatz, incense offering, names read, how to receive ceremony.

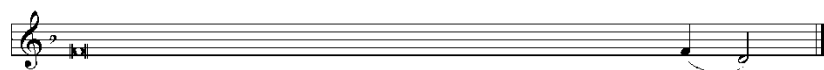
Musical quatz begins (inkin, drum, cymbals). Doshi makes offering altar. Quatz ends after ringdown sequence.

Chant leader: “Segaki Ceremony. Please keep yourself muted during chanting. You may now rise for three bows, or do seated bows.”

Ringdown for three bows using a small bell – make it audible but not too loud



Chant leader alone –



The Litany of the Great Compassionate One ●



Chant leader (or doshi) alone –

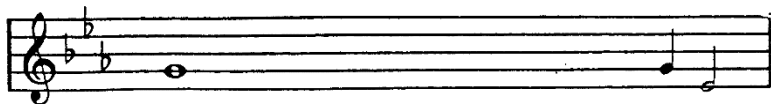
Adoration to the Triple | Treasure ⇅

All together –

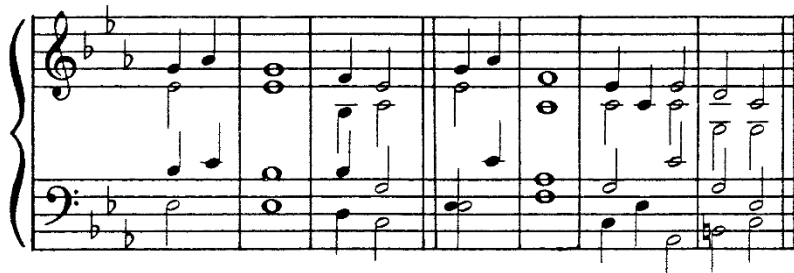
Adoration to Kanzeon who is the great com | passionate one!||

Om to the one who leaps beyond all | fear! ♪
 Having adored thee, ≈ may I enter into the heart of the noble, | adored Kanzeon! ||
 Thy life is the completion of | meaning; ♪
 It is pure, ≈ it is that which makes all beings victorious ≈ and cleanses the | path of all
 existence. ||
 Om, ≈ O thou seer, ≈ world-tran | scending one! ♪
 O hail to the | great bodhisattva! ||
 There is so much suffering on this earth, | earth. ♪
 Do, do the | work within my heart. ||
 O great victor, I hold on, hold | on! ♪
 To the source of cre | ation I cry! ||
 Move, move, my obstructions | free one! ♪
 Come, come, hear, hear, a | joy springs up in me! ||
 Speak, speak, give me di | rection! ♪
 Awakened, awakened, | I have awakened! ||
 O merciful one, com | passionate one, ♪
 Of daring ones the | most joyous, hail! ||
 Thou art all suc | cessful, hail! ♪
 Thou art the great suc | cessful one, hail! ||
 Thou hast attained mastery in the | discipline, hail! ♪
 Thou hast a weapon with | in thine hand, hail! ||
 Thou hast the wheel within thine | hand, hail! ♪
 Thou who | hast the lotus, hail! ||
 Hail to thee who art the root of e | ternity! ♪
 Hail to thee who | art all compassion! Hail! ||
 + Adoration to the triple | treasure! Hail! ♪
 + Give ear unto | this my prayer, hail! ||

Chant leader alone –



The Sweet Gate Scripture ●



Chant leader (or doshi) alone –

A | doration to the Buddhas in the ten | quarters; :

All together –

A | doration to the Dharma – per | vading the ten quarters; ||

A | doration to the Sangha in the ten | quarters; :

A | doration to Shakyamuni Buddha – who | is our true
teacher; ||

A | doration to Kanzeon – the Bodhisattva who is the great compassionate and pitying one, –
ready to save beings from af | fliction; :

A | doration to Ananda the Arahant – who is the ex | pounder of the teaching. ||

By | the power of the Buddhas and Ancestors – this food and drink will be puri | fied; :

And | this we offer wholeheartedly – to all | beings in the six worlds. ||

We | pray that all will partake of this | offering :

And, | discarding their harmful ways, – real | ize the true
Mind. ||

We | pray that all beings will take refuge in the Three | Treasures :

And | share in the merit – that | fills the Universe. ||

We | pray that the light of the spirit of the Truth – shall shine of it | self :

And | pierce the | darkness of delusion. ||

We | pray that by this offering – we may repay the kindness of the Four Bene | factors :

Who | have done all they could – to as | sist us in our training. ||

May | all beings continue to enjoy their happy and prosperous | lives, :

May | the spirits of the departed – and the hungry ghosts – be released from all their clinging
of | body, speech and mind. ||

May | all beings in all the worlds – accept our offering of the | Dharma :

Thus | ending their suffering – in the | evil paths of
existence. ||

- No bo boho ri
gyari tari tatā gyataya.

- No bo hotei ri gyatari
tatā gyataya.

- No maku sāraba tatā
gyata baro kitei on
san bara **san** bara un.

- No maku soro baya
tatā gyataya tanya-tā
om soro soro hāra soro hāra soro sowaka

- No maku san man da boda nan ban.
No maku san man da boda nan ban.
No maku san man da boda nan ban.

- Namu tahōn nyorai.
No boba gyaba tei
hara boda ara tan no ya tatā gyataya.
Ju ken ton go fukuchi en man.

- Namu myo shiki shin nyorai.
No boba gyaba tei
soro baya tatā gyataya.
Ha shu ro gyo en man so go.

- Namu kanrōn nyorai.
No boba gyaba tei
ami ritei aran jaya tatā gyataya.
Kan po shin jin ryo juke raku.

● Namu ko haku shin nyorai.
No boba gyaba tei bihora
gyatara-ya
tatā gyataya.
In ko ko dai on jiki ju bo.

● Namu rifu-in nyorai.
No boba gyaba tei
aba en gyara ya tatā gyataya.
Ku shitsu jori gaki shu.

Doshi alone (3 times; each time all assembled repeat line) –

Om boji shita boda hada ya mi.

Doshi alone (3 times; each time all assembled repeat line) –

Om san maya sato ban.

Dharani starts again vigorously...

● No maku sāraba tatā gyata-nan
On bihora gyara bei
mani hara bei
tata tani tashani
mani mani sohara bei
bima rei
sha-gya ra
genbi rei
un nun **jin** bara **jin** bara
boda biro kitei gu
gyachi shu ta gyara bei
sowa ka
on mani baji rei
un om manida rei
un bat ta.

● Om abo kya
beiro shano maka boda ra
mani **han** doma **jin**
bara hara
bari taya un.

Chant leader alone –

Let us pray that the merit of this recitation may be given to everything within the universe –
and may we be able to attain the truth.

All together –

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita.

Chant leader alone –

Universal Gateway of Compassion ●

All together –

Bod·hi·sat·tva In·fi·nite Thought

asked a ques·tion in verse:

“World·ho·nored One, of won·drous form,
I in·qui·re ag·ain of that bud·dha·child:
what are the caus·es of her name,
‘Re·gar·ding the Cries of the World?’”

The Ho·nored One, of won·drous form,
Re·plied in verse to In·fi·nite Thought:
“Lis·ten to the deeds of Kan·ze·on,
who apt·ly re·sponds in ev·ery quar·ter.

*While chanting continues doshi and others
go to Segaki altar(s) and make an offering.*

With vast pledge as deep as oc·eans,
Through·out kal·pas be·yond reck·on·ing,
she served ma·ny thou·sands of mil·lions of bud·dhas,
bring·ing forth this great pure vow.

For you I ex·plain it brief·ly:
Hear·ing the name or see·ing the form of Kan·ze·on
with mind·ful re·mem·brance is not in vain,
for the woes of ex·is·tence can thus be re·lieved.
When liv·ing be·ings suf·fer hard·ships,
Burd·ened by im·meas·'rab·le woes,
the pow·er of Kan·ze·on's won·dr·ous wis·dom
can re·lieve the suf·'ring of the world.

Ful·ly en·dowed with mi·ra·cu·lous pow·ers,
Wide·ly prac·tic·ing wis·dom and skill·ful means,
in ev·ery land and in all di·rec·tions,
in no realm does she not ap·pear.

In all the vari·ous ev·il des·tin·ies,
of hell be·ings, hun·gry ghosts, and an·i·mals,
the suf·'rings of birth, old age, sick·ness, and death,
are gra·dual·ly re·lieved by Com·pas·sion.

Oh you of the true gaze, of the pure gaze,
of the gaze of broad and great wis·dom,
of the com·pas·sion·ate gaze and the gaze of good will,
ev·er longed for, ev·er re·vered.

Un·blem·ished, ser·ene ra·di·ance,
Be·ne·vo·lent sun, dis·pel·ling all gloom,
Com·pas·sion can sub·due the wind and fi·re of woes,
Clear·ly il·lum·i·na·ting the world.

The pre·cepts of com·pas·sion roar like thun·der,
the kind heart won·drous as great clouds,
pour·ing dhar·ma rain of sweet dew,
quench·ing all flames of troub·ling pas·sion.

The wond·rous voice of Com·pas·sion,
Brah·ma·voice, voice of the roll·ing tides,
Sur·pas·ses ev·ery sound with·in all the world;
There·fore ev·er keep it in mind.
In each thought, with ne·ver a doubt,
Kan·ze·on, the pure sage,
in pain, a·go·ny, or in death's dis·tress,
can pro·vide a sure sup·port.

Ful·ly en·dowed with all vir·tues,
her eye of com·pas·sion be·holds all be·ings,
+ as·sem·bling a bound·less o·cean of hap·pi·ness;
+ thus, with rev·'rence, you should make pros·tra·tions.”

(Offertory)

Chant leader alone –

The body of buddha permeates the universe – and manifests itself in front of all of us;
There is no place where it does not so manifest itself;
It does so in every relationship and for all need – yet it is still in its own true place;

The seas of its merit cannot be counted.

We pray that the Three Treasures may give us their loving kindness.

We have decorated these altars – and offered many things that exist within the sea, the fields and the mountains – and opened the Gate of Dharma that is the most excellent in all the world.

We have made much ceremonial – and recited the *Litany of the Great Compassionate One*, *The Sweet Gate Scripture*, and *Universal Gateway of Compassion*.

We pray that the merit thereof may be turned to the good of all animate things in the endless world, – to the spirits that are lacking in wealth in the nether world, – and to the evil and wicked in heaven.

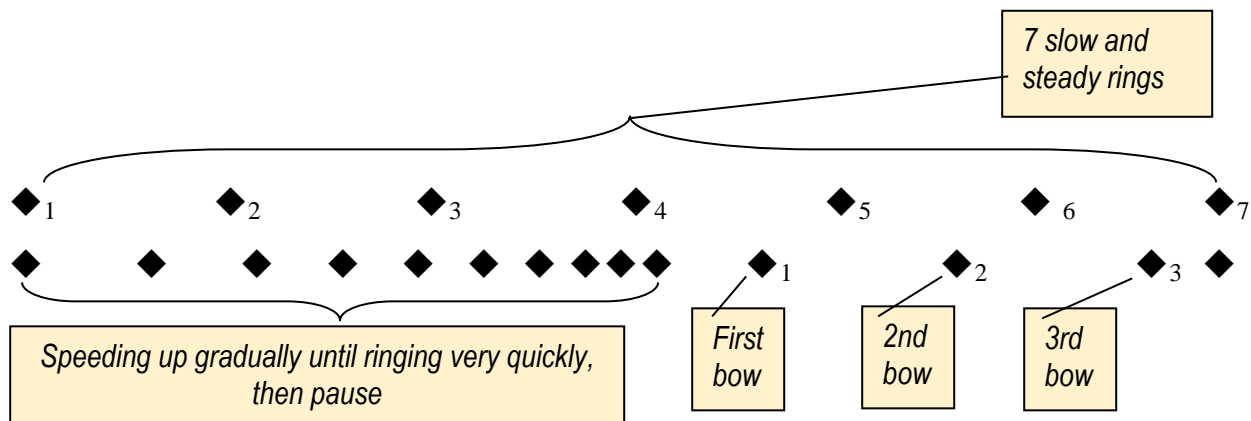
We pray that every being may realize the truth and be released from all bad karma and complete the wisdom which is right and true.

All together –

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita.

Chant leader: “You may now rise for three bows, or do seated bows.”

Ringdown for three bows using a small bell – make it audible but not too loud



Musical quartz begins.

Musical quartz ends. Zazen.