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とりあえず、資料をまとめておきました。 適当に編集、修正してください。 泉原

Obon is a shortened form of Ullambana (Japanese: 于蘭盆會 or 孟蘭盆會, Urabon'e). It is Sanskrit for "hanging upside down" and implies great suffering. The Japanese believe they should ameliorate the suffering of the "Urabon."

In Japan, Obon (お盆) or just Bon (盆) is a kind of Buddhist custom to honor the spirits of one's ancestors. This Buddhist-Confucian custom has evolved into a family reunion holiday during which people return to ancestral family places and visit and clean their ancestors' graves, and when the spirits of ancestors are supposed to revisit the household altars, which has been celebrated in Japan for more than 1,000 years and traditionally includes a dance, known as Bon-Odori.

The Ullambana Sutra, a Mahayana sutra, consists in a brief discourse given by the Gautama Buddha principally to the monk Maudgalyayana (Japanese Mokuren) on the practice of filial piety. In the Ullambana Sutra, the Buddha instructs his disciple Maudgalyayana on how to obtain liberation for his mother, who had been reborn into a lower realm, by making food offerings to the sangha on the fifteenth day of the seventh month. This practice is the basis of the East Asian Ghost festival, including the Bon Festival, in honor of one's ancestors.

The festival of Obon lasts for three days; however its starting date varies within different regions of Japan. When the lunar calendar was changed to the Gregorian calendar at the beginning of the Meiji era, the localities in Japan reacted differently and this resulted in three different times of Obon. "Shichigatsu Bon" (Bon in July) is based on the solar calendar and is celebrated around 15 July in eastern Japan (Kantō region such as Tokyo, Yokohama and the Tohoku region), coinciding with Chūgen.

(1)Obon:

A Buddhist festival called the "Bon" Festival

(2)Obon Sutra:

It is said that Segaki of Mokuren originated from 'Urabon-e-kyo Sutra. Buddhist tradition held that the sutra was translated from the Sanskrit by Dharmarakṣa. "Recent scholarship however, acknowledges that this sutra was not originally composed in India but in China in the mid-sixth century."

(3)Bon odori:

On the evening of the 16th, the day after the Bon festival, men and women of all ages get together in the precincts of a shrine or other places and dance the Bon Odori.



Though this also depends on the region, there are special rituals, for example, households experiencing Hatsubon hang all white Chochin (Japanese paper lantern) at the gate to welcome the spirits of their ancestors.



During the Bon festival in Japan, the fires ignited at the entrance of one's house, the flames of which are meant to both welcome back the spirits of the dead as well as see off spirits of those who have died.

"Hachigatsu Bon" (Bon in August) is based on the lunar calendar, is celebrated around the 15th of August and is the most commonly celebrated time. "Kyu Bon" (Old Bon) is celebrated on the 15th day of the seventh month of the lunar calendar, and so differs each year. "Kyu Bon" is celebrated in areas like the northern part of the Kantō region, Chūgoku region, Shikoku, and the Okinawa Prefecture. These three days are not listed as public holidays but it is customary that people are given leave.

Bon Odori:

Bon Odori originates from the story of Maha Maudgalyayana (Mokuren), a disciple of the Buddha, who used his supernatural powers to look upon his deceased mother. He discovered she had fallen into the Realm of Hungry Ghosts and was suffering. Greatly disturbed, he went to the Buddha and asked how he could release his mother from this realm. Buddha instructed him to make offerings to the many Buddhist monks who had just completed their summer retreat, on the fifteenth day of the seventh month. The disciple did this and, thus, saw his mother's release. He also began to see the true nature of her past selflessness and also the many sacrifices that she had made for him. The disciple got happy to know that his mother was released from the suffering, and then danced with joy. From this dance of joy comes Bon Odori or "Bon Dance", in which ancestors and their sacrifices are remembered and appreciated.

As Obon occurs in the heat of the summer, participants traditionally wear yukata, or light cotton kimonos. Many Obon celebrations include a huge carnival with rides, games, and summer festival food like watermelon. The festival ends with Toro Nagashi, or the floating of lanterns. Paper lanterns are illuminated and then floated down rivers symbolically signaling the ancestral spirits' peaceful return to the world of the dead. This ceremony usually culminates in a fireworks display.



Offerings in the shapes of animal vehicles on the shelf that is set up at the time of the bon festival for the spirits of the dead

The festival ends with Toro Nagashi, or the floating of lanterns. Toro (lanterns) of wooden frames covered with paper are set adrift in a ceremony called Toro-nagashi; and Chochin on small boats are floated down a river in the Shoryo-nagashi ceremony.



A temporary tower-style structure set up in a field to be used as a special place for a festival or a Bon Festival Dance



People enjoying Bon Odori at a school
As a matsuri influenced by Buddhism and having a strong character of syncretization of Shinto with Buddhism, Bon Festival Dance incorporating a native ancestor worship or Nenbutsu-odori dance (a dance with an invocation to the Buddha) with a magic of kotodama (soul or power of language) is named, and is conducive to



The style of Bon Dance varies in many aspects from region to region. Each region has a local dance, as well as different music. The music can be songs specifically pertinent to the spiritual message of Obon, or local “min'yo” folk songs. Consequently, the Bon dance looks and sounds different from region to region. The dance of a region can depict the area's history and specialization.

For example, the movements of the dance of the Tankō Bushi (the "coal mining song") of old Miike Mine in Kyushu show the movements of miners, i.e. digging, cart pushing, lantern hanging, etc. All dancers perform the same dance sequence in unison.

Modern arrangements of Tankō Bushi replace the lyric "Miike Tankō" with "uchi no oyama," which in traditional mining dialect means "our coal mine" or "our coal pit," as Miike Mine is no longer in service, and the song is played at Bon dances outside of Kyūshū.

Urabon-e Festival (a Festival of the Dead or Buddhist All Souls' day, around July or August 15, depending on local customs) syncretized.

the Tankō Bushi (the “coal mining song”) of old Miike Mine in Kyushu

Japanese:

Tsuki ga deta deta

Tsuki ga deta, a yoi yoi

Miike Tankō no ue ni deta

Anmari entotsu ga takai no de

Sazoya otsukisan kemutakaro

Sa no yoi yoi

Rough English translation:

The moon, has come out,

Oh, the moon is out, heave ho ([kakegoe](#))

Over Miike Coal Mine has the moon come out.

The chimney is so high,

I wonder if the moon chokes on the smoke...

Heave Ho!

The Bon festival dance was originally a Buddhist event.

