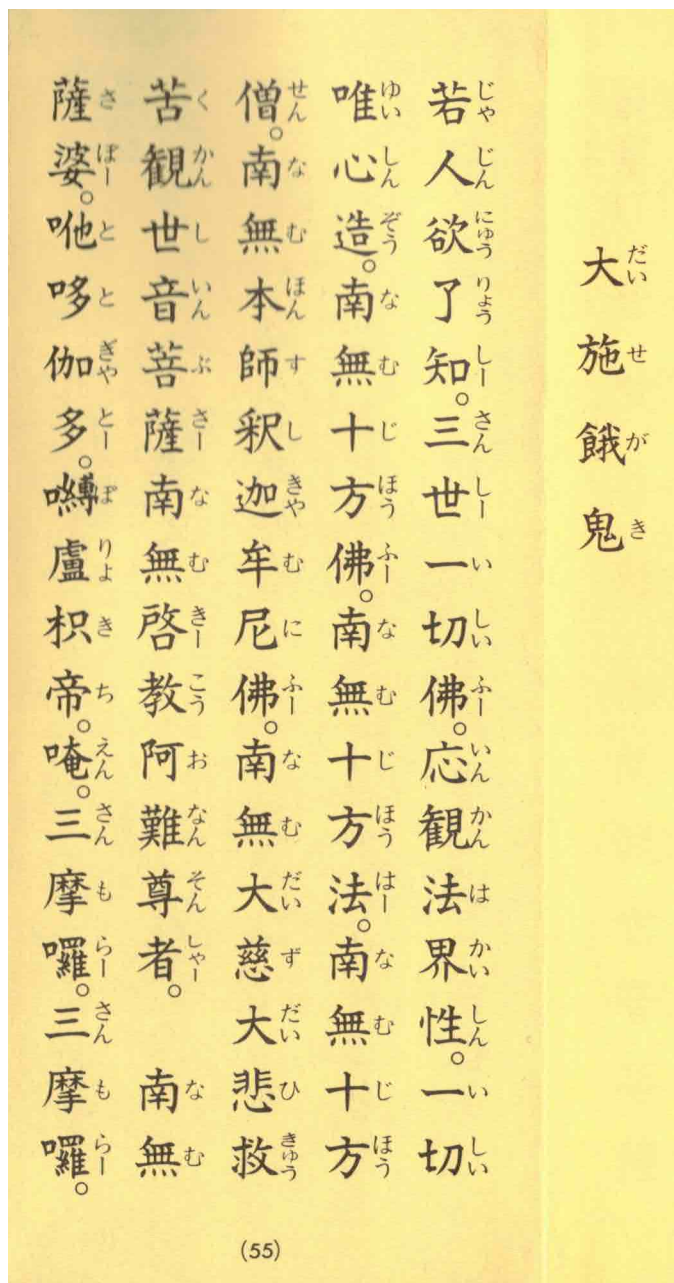


DAI SEGAKI

(Skan tekstu pochodzi z Eigenji)



阿^お弥^み陀^と如^じ来^{らい}。南^な無^む阿^お弥^み陀^と婆^ば耶^や哆^と他^と伽^ぎ多^と
 耶^や。哆^と。賦^に耶^や。哆^と。阿^お弥^み唎^り都^つ婆^ば毘^み阿^お弥^み唎^り哆^と。悉^し耽^た
 婆^ば毘^み阿^お弥^み唎^り哆^と。毘^び伽^ぎ蘭^{らん}帝^ち阿^お弥^み唎^り哆^と。毘^び伽^ぎ蘭^{らん}
 哆^と。伽^ぎ弥^み賦^に伽^ぎ耶^や。伽^ぎ耶^や。积^し哆^と伽^ぎ唎^り娑^そ婆^も訶^こ。神^{じん}呪^{じゆ}
 加^き持^じ淨^{じん}飲^{にん}食^し。普^ふ施^し河^お沙^さ衆^{しゆ}鬼^き神^{しん}。願^{げん}皆^{かい}飽^{ほう}滿^{もん}捨^{しゃ}

(57)

吽^{きん}。南^な無^む蘇^す嚧^り婆^ば耶^や。他^と多^と伽^ぎ多^と耶^や。多^と姪^じ他^と。唵^{えん}
 蘇^す嚧^り。蘇^す嚧^り。娑^ば耶^や。蘇^す嚧^り。娑^ば耶^や。蘇^す嚧^り。娑^ば婆^も訶^こ。南^な
 無^む三^{さん}滿^{まん}哆^だ。没^ぼ駄^と喃^{なん}梵^{ばん}。南^な無^む宝^{ほう}勝^{しん}如^じ来^{らい}。南^な無^む
 多^と宝^{ほう}如^じ来^{らい}。南^な無^む妙^{みょう}色^し身^{しん}如^じ来^{らい}。南^な無^む広^{こう}博^は身^{しん}如^じ
 来^{らい}。南^な無^む離^り怖^ふ畏^い如^じ来^{らい}。南^な無^む甘^{かん}露^ろ王^{よう}如^じ来^{らい}。南^な無^む

(56)

慳心。悉脫幽冥。生善道。歸依三寶。發菩提。究竟得成。無上覺。功德無邊。盡未來。一切衆生。同法食。汝等鬼神。呪我。今施汝俱。此食遍十方。一切鬼神俱。以此修行衆善根。報答父母劬勞德。存者福樂壽無窮。亡者離苦生。

(58)

安養。四恩三有。諸含識。三途八難。苦衆生俱蒙悔過。洗瑕疵。盡出輪回。生淨土。願以此功德。普及於一切。我等與衆生。皆共成佛道。十方三世一切諸佛。諸尊菩薩。摩訶薩。摩訶般若波羅蜜。

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DAI SEGAKI

JA JIN NYŪ RYŌ SHI.

SAN SHĪ I SHII FŪ.

IN KAN HA KAI SHIN.

I SHII YUI SHIN ZŌ.

NA MU JI HŌ FŪ.

NA MU JI HŌ HĀ.

NA MU JI HŌ SEN.

NA MU HON SU SHI KYA MU NI FŪ.

NA MU DAI ZU DAI HI KYŪ KU KAN SHI IN BU SĀ

NA MU KĪ KŌ O NAN SON SHĀ.

NA MU SA BŌ.

TO TO GYA TŌ.

PO RYO KI CHI. EN.

SAN MO RĀ. SAN MO RĀ. KIN.

NA MU SU RYO BO YĀ.

TO TO GYA TO YĀ.

TO JI TŌ. EN.

SU RYŌ SU RYŌ.

BO YA SU RYŌ.

BO YA SU RYŌ.

SO MO KO.

NA MU SA MAN DĀ.

HO TO NAN PAN.

NA MU HŌ SHIN JI RAI.

NA MU TO HŌ JI RAI.

NA MU MYŌ SHI SHIN JI RAI.

NA MU KŌ HA SHIN JI RAI.

NA MU RI FU I JI RAI.

NA MU KAN RO YŌ JI RAI.

NA MU O MI TO JI RAI.

NA MU O MI TO PO YĀ TO TO GYA TO YĀ.

TO NI YA TŌ.
O MI RĪ TSU BO MII.
O MI RI TŌ.
SHI TA BO MĪ.
O MI RI TŌ.
BI GYA RA CHII.
O MI RI TŌ.
BI GYA RA TŌ.
GYA MI NĪ. GYA GYA NŌ.
SHI TO GYA RI. SO MO KO.

JIN SHŪ KYĀ JĪ JIN NIN SHĪ.
FŪ SHĪ Ō SĀ SHŪ KĪ SHIN.
GEN KAI BŌ MON SHĀ KEN SHĪN.
SHĪ DŌ YŪ MĪ SAN ZEN DŌ.
KĪ Ī SAN PŌ HĀ BŪ JĪ.
KYŪ KIN TĒ SHIN BŪ JŌ KĀ.
KUN TĒ BŪ HEN JIN MI RĀI.
Ī SHĪ SHUN SAN ZUN BĀ SHĪ.

JI TEN KI JIN SHŪ.
GO KIN SU JI KYŪ.
SU JI HEN. JI HŌ I SHII KI JIN KYŪ.

I SŪ SHŪ AN SHŪ SEN GĒN.
HŌ TĀ BŪ MŌ KĪ RŌ TĒ.
SON SHĀ FŪ RĀ JŪ BŪ KYŪ.
MŌ SHĀ RĪ KŪ SAN NAN NYŌ.
SŪ IN SAN NYŪ SHĪ AN SHĪ.
SAN ZŪ HĀ NAN KŪ SHUN SAN.
KYŪ MŌ KUI KŌ SEN NAN SŪ.
JIN SHŪ RIN NUI. SAN JIN ZŪ.

GEN NI SU KUN TĒ.
FU GYŪ Ō I SHII.
GO TEN I SHUN SAN.
KAI KYŪ JIN BU DŌ.

JĪ HŌ SAN SHĪ I SHII SHI BU.
SHI SON BU SĀ. MO KŌ SĀ.
MO KŌ HŌ JĀ HŌ RŌ MI.

Translation by D. T. Suzuki:¹

If one wishes to know all the Buddhas of the past, present, and future, one should contemplate the nature of this Dharmadhatu essentially as the creation of Absolute Mind.

Adoration to the Buddhas in the ten quarters; adoration to the Dharma pervading the ten quarters; adoration to the Sangha in the ten quarters; adoration to Sakyamuni the Buddha who is our Master; adoration to Kwanzeon the Bodhisattva, who is the great compassionate and pitying one, ready to save beings from afflictions; adoration to Ananda the Arhat who is the expounder of the Teaching.

Namu sabo totogyato boryakite, yen! Sammola sammola, un! Namu suryoboya totogyatoya tojito, yen! Suryo suryo boya suryo boya suryo, somoko! Namu samanda motonan, ban!²

Adoration to Hoshin³ the Tathagata; adoration to Taho⁴ the Tathagata; adoration to Myoshishin⁵ the Tathagata; adoration to Kohashin⁶ the Tathagata; adoration to Rifui⁷ the Tathagata; adoration to Kanroo⁸ the Tathagata;

¹Žródło: http://zen.rinnou.net/whats_zen/sacred_texts.html

²It is difficult to tell how this dharani came to be inserted here. As most dharanis are, it is devoid of sense from the human point of view; but it may not be necessarily so to the hungry ghosts, for whom the prayer is offered. Can this be restored to the original Sanskrit as follows? “Namah sarva-tathagatavalokite! Om! Sambala, sambala! Hum! Namah surupaya tathagataya! Tadyatha, Om, suru[paya], surupaya, surupaya, suru[paya], svaha! Namah samantabuddhanam, vam!” “Be adored! O all the Tathagatas who are regarded [as our protectors]; Om! Provision, provision! Hum! Adored be the Tathagata Beautifully Formed! Namely: Om! To the Beautifully-formed One! To the Beautifully formed One! To the Beautifully-formed One! Hail! Adored be all the Buddhas! Vam!”

³“Jewel-excelled” (ratnaketu).

⁴“Abundant-in-jewel” (prabhutaratna).

⁵“Fine-form-body” (surupakaya).

⁶“Broad-wide-body” (vipulakaya).

⁷“Freed-from-fear” (abhayankara).

⁸“Nectar-king” (amritaraja).

adoration to Omito⁹ the Tathagata.

Namu omitoboya totogyatoya, Toniyato, Omiritsubomi, Omirito, Shita-bomi, Omirito bigyaratei, Omirito bigyarato gyamini, Gyagyano shitogyari, Somoko!¹⁰

By the supernatural power of this Dharani the food and drink is purified, and this we offer to the spiritual beings as numerous as the sands of the Ganga. We pray that they shall all be fully satisfied and abandon their greed; that they shall all leave their abodes of darkness and be born in the blissful paths of existence; and further that taking refuge in the Triple Treasure they shall awaken the desire for supreme enlightenment and finally come to the realization of it. The merit they thus attain is inexhaustible and will continue on to the end of time, making all beings equally share in this Dharma-food. O you hosts of spiritual beings, we make this offering of food to you all, which we pray will fill the ten quarters and that all beings of your kind will partake of it. By the practice of this meritorious deed we pray that we repay what we owe to our parents, who have done all they could for our sakes. May those who are still alive continue to enjoy their happy and prosperous lives for ever, while those who are no more with us be released from suffering and born in the land of bliss.

We pray that all sentient beings in the triple world who are recipients of the fourfold benefaction, together with those beings suffering in the three evil paths of existence and tormented with the eight kinds of calamities, may repent of all their sins and be cleansed of all their sores, so that they may all be released from the cycle of transmigration and be born in the land of purity. We pray to all the Buddhas, all the Bodhisattva-Mahasattvas in the ten quarters, of the past, present, and future, and to Mahaprajna-paramita, that by virtue of this merit universally prevailing, not only we but all beings shall equally attain Buddhahood.

⁹”Amida” (amitabha).

¹⁰”Namo ’mitabhaya tathagataya! Tadyatha, amritodbhave, amritasiddhe, (?)-bhave, amritavikrante, amrita-vikranta-gamine, gaganakirtikare! Svaha!” “Adored be the Tathagata of Infinite Light! Namely: O Nectar-raising one! O Nectar-perfecting one! [O Nectar-] producing one! O One who makes nectar pervade! O One who makes nectar universally pervade! O One who makes nectar known as widely as space! Hail!”

Segaki (jap. 施餓鬼) oznacza „karmienie głodnych duchów”. Jest to rytuał wykonywany w celu wyzwolenia z cierpienia duchów.

Ceremonia Segaki może być wykonywana w dowolnym czasie, choć tradycyjnie ma to miejsce corocznie w czasie Urabon’e¹¹ oraz O’bon¹².

¹¹Urabon – Ullambana, Święto Głodnych Duchów

¹²O’bon (お盆)– obchodzone corocznie w sierpniu, święto upamiętniające zmarłych przodków. Uważa się, że to czas, kiedy duchy zmarłych odwiedzają swoich krewnych. Tradycja ta wywodzi się z historii ucznia Buddy, Maha Maudgalyayana (Mokuren), który użył swoich nadnaturalnych mocy, aby sprawdzić co dzieje się z jego zmarłą matką. Okazało się, że upadła ona do świata głodnych duchów i cierpiała. Bardzo poruszony udał się do Buddy i zapytał jak mógłby wyzwolić matkę. Budda poinstruował go, aby składał ofiary wielu mnichom, którzy właśnie skończyli swoje odosobnienia piętnastego dnia siódmego miesiąca. Mokuren tak uczynił i w ten sposób wyzwolił matkę. Ujrzał również jej przeszłe altruistyczne działania i poświęcenia, które zrobiła dla niego za życia. Szczęśliwy uczeń, widząc wyzwolenie matki z cierpienia oraz będąc wdzięczny za jej dobroć, zatańczył z radości. Ten taniec radości stał się Bon Odori (tańcem bon). To czas, kiedy przypominane i doceniane są poświęcenia przodków. Więcej na ten temat można przeczytać m.in. w Ullambana Sutra.