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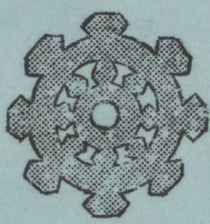
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DEFENSE

U.S. War Relocation auth. Jensen

UNIVERSITY OF CALIFORNIA
GRADY
OCT 23 1944
DOCUMENTS DIVISION



GATHAS
AND
SERVICES

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2 GENERAL

Sunday School Service

MEDITATION

(All be seated)

Offering of Flowers

JYUNI RAI

(All remain seated)

(Offering of the incense by a boy and a girl.)

THREE HOMAGES

(All arise)

Leader: I put my faith in the Buddha.

Congregation: I put my faith in the Buddha.

L: I put my faith in the Dharma.

C: I put my faith in the Dharma.

L: I put my faith in the Sangha.

C: I put my faith in the Sangha.

PLEDGE

(All remain standing)

Leader: To the Lord Buddha...

Congregation: ...who promised to be present in His Teaching, we pledge our loyalty and devotion.

We consecrate our lives to the Way of Life He laid down for us to walk.

We resolve to follow His example and labor earnestly

for the welfare of all mankind.

L: Namu Amida Butsu

C: Namu Amida Butsu

L: Namu Amida Butsu

C: Namu Amida Butsu

L: Namu Amida Butsu

C: Namu Amida Butsu

GATHA

(All remain standing)

STORY

ANNOUNCEMENTS

GOLDEN CHAIN

(All be seated)

Leader and congregation:

I am a link in Lord Buddha's golden chain of love that stretches around the world. I must keep my link bright and strong.

I will try to be kind and gentle to every living thing, and protect all who are weaker than myself.

I will try to think pure and beautiful thoughts, to say pure and beautiful words, and to do pure and beautiful deeds, knowing that on what I do now depends my happiness and misery.

May every link in Lord Buddha's golden chain of love

become bright and strong,
and may we all attain Perfect
Peace.

GATHA

(All arise)

CREED

(All remain standing)

Leader and congregation:

We thank the Lord Buddha for
showing to us the Way of Free-
dom.

We will endeavor to walk
in His Noble Path every day
of our lives.

CHAIRMAN'S ADDRESS

MEDITATION

(All be seated)

(Thought Wave during meditation)

BUSSEI

MEDITATION

(All be seated)

(Offering of the incense by a
boy and a girl.)

VANDANA

(All arise)

Leader: Homage to Him, the Ex-
alted One, the Enlightened One,
the Supremely Awakened One.

THREE HOMAGES

(All remain standing)

GATHA

(All remain standing)

by the leader.)

Leader: We surround all men and
all forms of life with Infi-
nite Love and Compassion.

Particularly do we send
forth loving thoughts to those
in suffering and sorrow, to
those in doubt and ignorance,
to all who are striving to
attain Truth, and to those
whose feet are standing close
to the great change men call
death, we send forth oceans
of wisdom and mercy and
love.

Leader: Namu Amida Butsu

Congregation:

Namu Amida Butsu

L: Namu Amida Butsu

C: Namu Amida Butsu

L: Namu Amida Butsu

C: Namu Amida Butsu

Brotherhood Service

READING

(All be seated)

STORY

(By the Reverend)

GATHA

(All arise)

ANNOUNCEMENTS

CLOSING ADDRESS

(By the chairman)

MEDITATION

(Leader recite the Thought Wave.)

THE PRAISES OF AMIDA

Jyuni Rai

Translation by

REV. I. KYOGOKU

● In awful reverence, I seek my refuge in Amida Buddha of infinite wisdom and compassion whom all men and angels worship. He dwells now in the blissful Land of Peace surrounded by innumerable Bodhisattvas.

His body, issuing radiant rays of gold, is pure and sublime as Sumera, the King of Mountains. His process of meditation is as calm and steady as the walk of elephants. His eyes are pure like blue lotus blossoms.

Therefore, in reverence, I prostrate myself before the Amida Buddha.

● His countenance is perfect, pure, and peaceful as the full moon. His dignity is majestic like a thousand suns and moons. His voice is full of grandeur like the sound of the celestial drum and seem like the song of the Kokila Bird.

Therefore, in reverence, I prostrate myself before the Amida Buddha.

● On the crown of Avalokiteśvara, He manifests Himself in forms of excellence with various

adornments of treasures. Instructing heretics, devils and haughty ones. He converts them and makes them all have absolute faith in Him (His Teachings).

Therefore, in reverence, I prostrate myself before the Amida Buddha.

● His virtues are beyond compassion, and without a single stain, and as vast as the sky. He always seeks the welfare of all sentient beings and for them freely uses the means of salvation.

Therefore, in reverence, I prostrate myself before the Amida Buddha.

● His Holy Name resounds throughout the Ten Quarters. All Bodhisattvas and even innumerable devils praise His Name. The Divine Might of His Promise is perpetually working for the sake of all the living.

Therefore, in reverence, I prostrate myself before the Amida Buddha.

● In the Land of Peace, there are lakes adorned with various gems; their bottoms are strewn with golden sand and pure and splendid Lotus blossoms grow in the lakes. These are the manifestations of the Supreme Merit of the Buddha; and He is seated on the exquisite Lotus throne, calm and magnificent like Sumera,

(continued on page 5)

(continued from page 4)
the King of the Mountains.

Therefore, in reverence, I
prostrate myself before the Amida
Buddha.

● The Bodhisattvas coming from
the Ten Regions enter the Land
of Peace manifesting supernatural
wisdom. They all dedicate homage
to the Buddha, looking upward on
His Divine Countenance.

Therefore, in reverence, I
prostrate myself before the Amida
Buddha.

● He teaches that all living
things are transitory and uncer-
tain like lightening or shadow,
like dew or the reflection of
the moon on the water. He
teaches the Doctrine of Egoless-
ness and Emptiness.

Therefore, in reverence, I
prostrate myself before the Amida
Buddha.

● In His Land of Peace, there
exists no Evil Realms, nay not
even the names of Evil Realms

can be heard. And no females⁵
(temptations) are there. All
who surround Him, venerate Him
sincerely.

Therefore, in reverence, I
prostrate myself before the Amida
Buddha.

● To instruct all that have
life, he uses innumerable skill-
ful devices (ways). He expels
all Evil Lands and wicked (un-
wise) teachers. All who are
born in His land are beyond birth
and death and there attain full
Enlightenment.

Therefore, in reverence, I
prostrate myself before the Amida
Buddha.

● In these gathas, I commend
the Treasury of His Good and
glorify His Virtues, boundless
like the waters of a great ocean.
May the pure merit which comes
through praising Him be turned
to all living things, that they
may all be born in His Land of
Peace.

---Translated by Rev. I. Kyogoku

RESPONSIVE READING

Aspiration

Leader:

Reverently we come before the
shrine of our Lord Buddha,
the Holy One.

Congregation:

With gratitude we have brought
our offering of love and de-

votion to honor Him.

We earnestly resolve to
strive to understand His Holy
Teaching, and to walk every
day in His Blessed Path, so
that like Him we may attain
the peace of Nirvana.

6 RESPONSIVE READINGS

WAY OF SALVATION

Leader: Buddha our Lord hath found the Way of Salvation.

Congregation:

And hath redeemed us from the terror of death.

L: He giveth courage to them that are weak.

C: And comfort to the weary and sorrow-laden.

L: In His Law there is balm for the wounded.

C: And bread for them that are hungry.

L: There is hope for the despairing.

C: And light for them that sit in darkness.

L: Trust in the Truth, ye that love the Truth.

C: For the Kingdom of Righteousness is founded upon earth.

L: Take refuge in the Buddha, our Lord.

C: For He hath found the Truth and blessed be His Name for ever and ever.

THREE TREASURES

Leader:

Hard it is to be born into human life. Now we are living it. Difficult is it to hear the Teaching of the Blessed One. Now we hear it.

If we do not deliver ourselves in the present life, no hope is there that we shall be freed from suffering and sorrow in the ocean of birth and death.

Let us reverently take refuge in the Three Treasures of the Truth.

Leader and congregation:

I PUT MY FAITH IN THE
BUDDHA.

May we all together absorb into ourselves the principle of Thy Way to Enlightenment and awaken in our souls Thy

Supreme Will.

I PUT MY FAITH IN THE
DHARMA.

May we all together be submerged in the depths of Thy Doctrine and gain wisdom as deep as the ocean.

I PUT MY FAITH IN THE
SANGHA.

May we all together become units in true accord in Thy Life of Harmony, in a spirit of Universal Brotherhood, free from the bondage of selfishness.

Leader: Even through ages of myriads of Kalpas hard is it to hear such an excellent, profound and wonderful doctrine. Now we are able to hear and receive it. Let us thoroughly understand the true meaning of Tathagata's Teaching.

EIGHTFOLD PATH

Leader: The Buddha-Dharma is the realization within one's deepest consciousness of the Oneness of all life. For the attainment of this purpose our Blessed Master left for us to follow the Eightfold Path which is the Way of prime importance.

L: First: Highest Understanding.

Congregation: To keep ourselves free from prejudice, superstition, and delusion, and to see aright the true nature of life.

L: Second: Highest Purpose.

C: To turn away from the evils of this world and to direct our minds towards righteousness.

L: Third: Highest Speech.

C: To refrain from pointless and harmful talk and to speak kindly and courteously to all.

L: Fourth: Highest Conduct.

C: To see that our deeds are

peaceable, benevolent, compassionate, and pure; to live the Teaching daily.

L: Fifth: Highest Livelihood.

C: To earn our living in such a way as to entail no evil consequences.

L: Sixth: Highest Endeavor.

C: To direct our efforts incessantly to the overcoming of ignorance and craving desires.

L: Seventh: Highest Thoughts.

C: To cherish good and pure thoughts, for all that we say, and do arise from our thoughts,

L: Eight: Highest Meditation.

C: To concentrate our will on the Buddha, His Life, and His Teaching.

L: May the sacred presence of Him who said He would abide in His Teaching be our guide. May we follow, with faith and thanks, His Way and tread with unfaltering step this Noble Path until we, too, shall attain Enlightenment.

INVOCATION

Leader:

May the Wisdom of the All-Compassionate One so shine within our hearts and minds that the mists of error and the foolish vanity of self may be dispelled.

So shall we understand the changing nature of existence

and reach spiritual peace..

Congregation:

I pledge myself to strive for the Enlightenment of all beings.

I pledge myself to renounce all unholy desires.

I pledge myself to follow the Laws of Righteousness.

SEVEN JEWELS OF THE LAW

Leader: Blessed are they that reject evil

Congregation: For they shall attain purity.

L: Blessed are they that aspire to holiness

C: For they shall attain serenity.

L: Blessed are they that pursue knowledge

C: For they shall attain comprehension.

L: Blessed are they that promote peace

C: For they shall attain felicity.

L: Blessed are they that seek truth

C: For they shall attain perfection.

L: Blessed are they that follow the Path.

C: For they shall attain enlightenment.

THOUGHTS

Leader:

All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts.

Congregation:

If a man speaks or acts with a pure thought; happiness follows him, like a shadow that never leaves him.

L: He abused me, he beat me, he defeated me, he robbed me; in those who do not harbour such thoughts hatred will cease.

C: For hatred is not overcome by hatred, hatred is overcome

by love. This is an old rule.

L: They who imagine truth in untruth, and see untruth in truth; never arrive at truth, but follow vain desires.

C: They who know truth in truth and untruth in untruth; arrive at truth, and follow true desires.

L: As rain does not break through a well thatched house; passion will not break through a well reflecting mind.

C: I go to the Buddha for guidance. I go to the Teaching for guidance. I go to the Brotherhood for guidance.

EARNESTNESS

Leader:

Earnestness is the path of immortality; thoughtlessness the path of death.

Congregation:

Those who are in earnest do not die, those who are thoughtless (continued on page 9)

EARNESTNESS

9

less are as if dead already.

L: Having understood this clearly, those who are advanced in earnestness delight in earnestness; and rejoice in the knowledge of the truth.

C: These wise people, meditative, steady, always possessed of strong powers, attain Nirvana, the highest Happiness.

L: If an earnest person has aroused himself, if he is not forgetful, if his deeds are pure, if he restrains himself.

then his glory will increase.

C: By arousing himself, by earnestness, by restraint and control, the wise man can make for himself an island which no flood can overwhelm.

L: Earnest among the thoughtless, awake among the sleepers; the wise man advances like a racer, leaving behind the hack.

C: I go to the Buddha for guidance. I go to the Teaching for guidance. I go to the Brotherhood for guidance.

RELIGIOUS PATH

Leader:

This is the Dharmapada, the path of religion pursued by those who are followers of the Lord Buddha.

Congregation:

Good people shine from afar like the snowy mountains; bad people are concealed like arrows shot by night.

L: Lead others, not by violence, but by righteousness and equity.

C: Fear there is none in the man awake, whose mind is clean of craving done alike with good and with evil.

L: Long is the night to him that is awake, long is life to those who are ignorant of the Truth.

C: Better than living a hun-

dred years, is one day in the life of a man that sees the highest truth.

L: Though one should utter a hundred verses devoid of meaning, better is one verse of the teaching that brings peace.

C: Though one should conquer in battle thousands and thousands of men, whose shall conquer himself, he is the greatest of warriors.

L: The best of ways is the Eight-fold Path; there is none other that brings to Perfect Peace.

C: The gift of religion exceeds all gifts, the sweetness of religion exceeds all sweetness.

(continued on page 10)

10 RELIGIOUS PATH

L: As a pure lily will grow upon a heap of rubbish, so the follower of the Lord Buddha shines forth from among those who walk in dark-

ness.

C: I go to the Buddha for guidance. I go to the Teaching for guidance. I go to the Brotherhood for guidance.

MIND CONTROL

Leader:

As a fletcher makes straight his arrow so the wise man straightens his fickle and unsteady thoughts, which are difficult to guard and difficult to guide.

Congregation:

Hard to control, unstable is the mind, ever in quest of delight. Good it is to subdue the mind. A mind subdued brings happiness.

L: Look upon him who makes you see your faults as one who points you out a treasure. It is well to cultivate the acquaintance of such a one.

C: Irrigators lead the water where they will; fletchers shape the arrow. Carpenters bend wood to their will; wise men shape themselves.

L: Even as a solid rock remains unshaken by the wind, so the wise man remains unmoved by praise or blame.

C: Even as a lake, deep, serene and still, so are the wise who hearken to the Dharma.

L: He whose senses are mastered as horses well under con-

trol, who is purged of pride and frailty, such a one is envied even of the gods.

C: The man who is free from all credulity, who knows the Uncreated, who has severed every tie and slain desire, he is the greatest of men.

L: All fear punishment. To all men life is dear. Judging others by yourself, slay not, neither cause to slay.

C: He who hurts a creature which seeks for happiness will not find it for himself.

L: Let each man shape himself according as he teaches others. He who controls himself can control others. Hard it is to gain this self-control.

C: From craving is born sorrow, from craving is born fear, For him who is entirely free from craving there is neither sorrow nor fear.

L: Impermanent are all component things. When the wise man understand this he grows weary of pain. This is the Path to Purity.

(continued on page 11)

MIND CONTROL

- C: All is suffering. All forms are unreal. When the wise man understands this he is weary of pain. This is the Path to Purity.
- L: Control of speech, control of thought, control of action

Keep these roads of action clear and find the Way made known by the wise.

- C: I go to the Buddha for guidance. I go to the Teaching for guidance. I go to the Brotherhood for guidance.

SELFHOOD

Leader:

Surely if living creatures saw the results of all their evil deeds, they would turn away from them in disgust.

But selfhood blinds them, and they cling to their obnoxious desires.

Congregation:

They crave pleasure for themselves and they cause pain to others;

- L: When death destroys their individuality, they find no peace;

- C: Their thirst for existence abides and their selfhood reappears in new births.

- L: Thus they continue to move in the coil and can find no

escape from the hell of their own making.

- C: And how empty are their endeavors;

- L: Hollow like the plantain-trees and without contents like the bubble.

- C: The world is full of evil and sorrow, because it is full of lust;

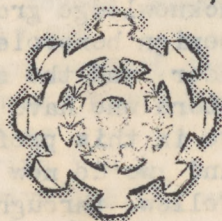
- L: Men go astray because they think that delusion is better than truth.

Rather than truth they follow error, which is pleasant to look at in the beginning but in the end causes anxiety, tribulation, and misery.

---Gospel of Buddha

READING

The Wheel of Life



- Leader: The spokes are the rules of Right Conduct

Their equi-length is Justice

The tire is all-encompassing Wisdom

The hub is Modesty and Thoughtfulness

The axle is the bar of Truth on which the Wheel of
(continued on page 12)

12 THE WHEEL OF LIFE

Life inexorably turns.

The Wheel of Life is built upon the Twelve-linked Chain of Causation:

Congregation: Upon ignorance depends karma

Upon karma depends consciousness

Upon consciousness depends name and form

Upon name and form depends the six organs of sense

Upon six organs of sense depends contact

Upon contact depends sensation

Upon sensation depends de-

sires

Upon desire depends attachment

Upon attachment depends existence

Upon existence depends birth

Upon birth depends old age, sorrow, lamentation, death

Upon old age, sorrow, lamentation, death, depends ignorance.

Leader: Those who recognize the existence of suffering, its cause, its remedy, and its cessation have fathomed the Four Noble Truths.

LORD BUDDHA

THE GUIDER

Glorious Lord! Most glorious is the truth preached by the Tathagata! Our Lord, the Buddha, sets up what has been overturned; he reveals what has

been hidden; he points out the way to the wanderer who has gone astray; he lights a lamp in the darkness so that those who have eyes to see may see.

The Creed

We rely upon Tathagata Amitaba with our whole heart for the Enlightenment in the life to come, abstaining from all sundry practices and teachings, and giving up the trust in our powerless self.

We believe that the assurance of our Rebirth through His Salvation comes at the very moment we put our Faith in Him; and we call the Name,

Namu Amida Butsu, in happiness and thankfulness for His Mercy.

We also acknowledge gratefully the benign benevolence of our Founder and the succeeding Masters who have led us to believe in this profound teaching; and we do now endeavor to follow throughout our lives the Way laid down for us.

The Four Great Vows

13

I take my solemn oath that I
will save
All sentient beings that know
life's cruel pain
And, by the Dharma teaching, for
them pave
A road by which the Buddhahood
to gain.

I take my solemn oath that I will
break
The power of evil passions and
desire
And, through the Grace of Buddha,
undertake
To quench for now and ever sor-
row's fire.

A SENTENCE

"He who takes refuge with the
Buddha, the Dharma and the San-
gha, who with clear understand-
ing sees the Four Holy Truths
and Eightfold Path, that is the

GATHA

(Tune to Auld Lang Syne)
With joyous hearts we bring
to close
Another perfect day
We thank thee Lord for every-
thing
And viva Y.B.A.
Oh, viva Y.B.A., we'll sing
Oh, viva Y.B.A.
Let's drink a toast of happi-
ness

I take my solemn oath that I'll
aspire
To learn the countless system
of the Law,
And, having learned each one to
go still higher
Till ignorance has fled for ever
more.

I take my solemn oath that I
will strive
Among the Bodhisattvas to en-
roll,
Nor shall I ever rest till I
contrive
To reach the Tathagata's high-
est Goal.

DELIVERANCE FROM SORROWS

safe refuge, that is the best
refuge; having gone to that re-
fuge, a man is delivered from
all sorrow."

---Dharmapada

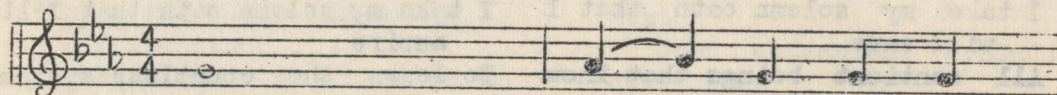
VIVA Y. B. A.

To the followers of His Way.

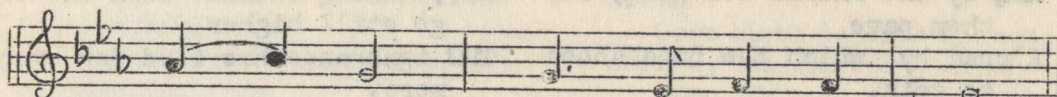
We'll hold this day in memory
As we gratefully join to say
Namu Amida Butsu
And viva Y.B.A.
Oh, viva Y.B.A., we'll cheer
Oh, viva Y.B.A.
We'll meet again someday, dear
friends,
Till then march on, Bussei!

VANDANA

Ancient Chant



Homage to Him, the Ex - alt - ed One, The En -

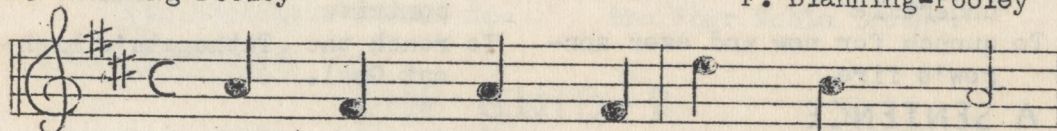


light - ened One, the Supremely A - wak - ened One.

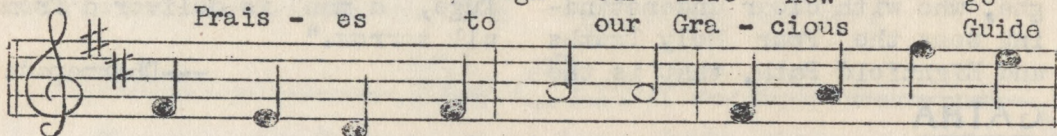
HAPPY LITTLE CHILDREN

F. Blanning-Pooley

F. Blanning-Pooley



Hap - py lit - tle chil - dren we,
 Kind - ness pit - y and good - will,
 On this earth on which we dwell,
 We will through our life now go
 Prais - es to our Gra - cious Guide



By the Dhar - ma keep - ing, We shall all in
 We'll al - ways be shew - ing, Mal - ice, ha - tred,
 Or in orbs much vast - er, Dhar - ma rules thru -
 Ev - er for - ward sing - ing Prais - es of our
 Ev - 'ry where as - cend - ing, Let us keep His



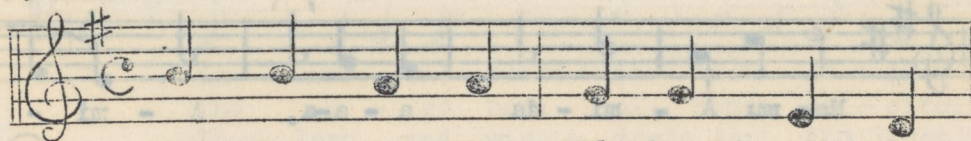
love and joy Fit re - ward be reap - ing.
 spite and fear From our hearts o'er throw - ing.
 out them all Teach - ings of our Mas - ter.
 Bless - ed Lord, Loud our voic - es ring - ing.
 Law and show Grat - i - tude un - end - ing.

LISTEN TO HIS VOICE

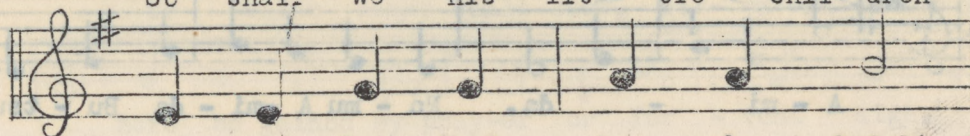
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D. Hunt

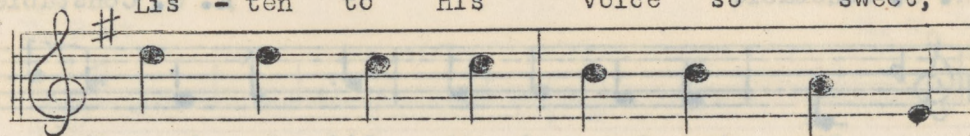
R. R. Bode



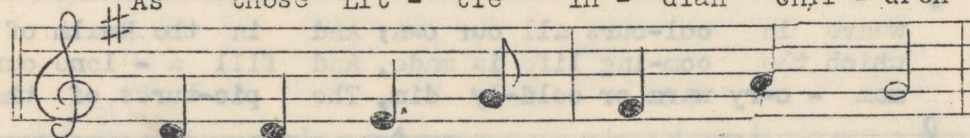
Glad - ly sing the chil - dren's voi - ces
How for man - y years he wan - dered
'Neath the tree the Mas - ter seat - ed
O what glo - rious light was shin - ing
And the peo - ple when they heard Him,
So shall we His lit - tle chil - dren



In Lord Bud - dha's tem - ple bright,
In the for - ests dark and vast,
Found Nir - va - na's ra - diant peace,
From Lord Bud - dha's gen - tle face,
Glad - ly walked the Eight - fold way,
Lis - ten to His voice so sweet,



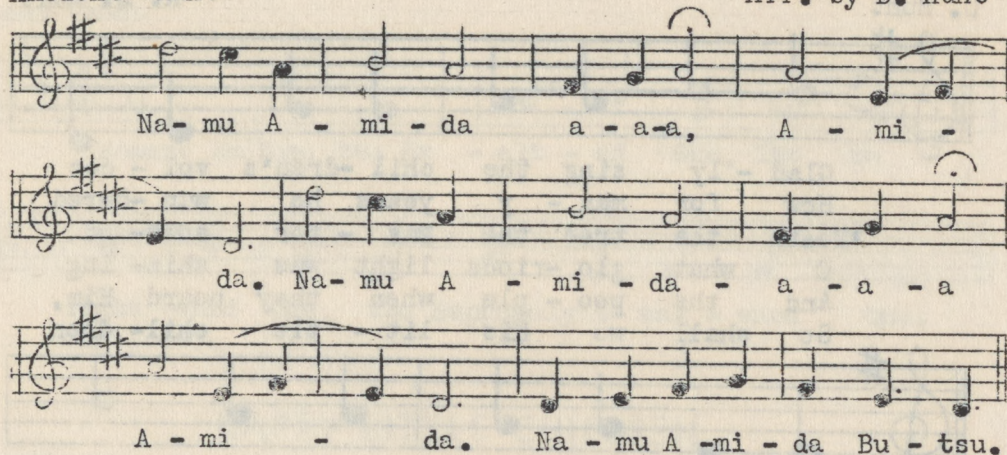
As they tell the won - drous stor - y
Till one night up on His spir - it
Saw be - fore His eyes the Path - way
As he went to preach sal - va - tion
Lead - ing from the realms of dark - ness
As those Lit - tle In - dian chil - dren



Of His search to find Truth's light.
Wis - dom's Ho - ly Light was cast.
Where - by all man's ill shall cease.
To the peo - ple of His race.
In - to ev - er - last - ing day.
Whom He ~~path~~ - ered at His feet.

Ancient Chant

Arr. by D. Hunt



Na- mu A - mi - da a - a-a, A - mi -

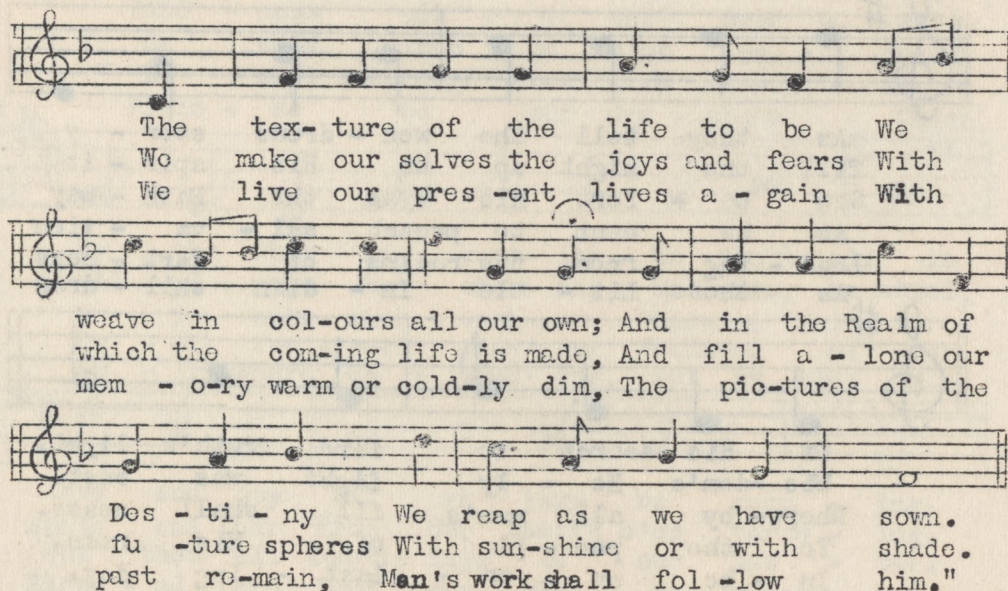
da. Na- mu A - mi - da - a - a - a

A - mi - da. Na - mu A - mi - da Bu - tsu.

THE TEXTURE OF THE LIFE

A. C. Constable

A. C. Constable



The tex- ture of the life to be We
 We make our selves the joys and fears With
 We live our pres-ent lives a - gain With

weave in col-ours all our own; And in the Realm of
 which the com-ing life is made, And fill a - lone our
 mem - o-ry warm or cold-ly dim, The pic-tures of the


Des - ti - ny We reap as we have sown.
 fu - ture spheres With sun-shine or with shade.
 past re-main, Man's work shall fol - low him."

NIRVANA'S BLISS

17

A. R. Zorn

R. R. Bode



Im - mor - tal bliss is not at-tained By
 The e - go born of sense de - sire Dis-
 Then love and wis - dom's joy and light In-
 faith in gods on high, Nor may per-fec - tion
 card and thou shalt see, Thy high-er self re-
 to thine heart shall flow, Nir-va-na's bliss thou
 here be gained By pray-er or fer - vent sigh.
 vealed with - in In pow - er and pu - ri - ty.
 here shalt taste And full per-fec - tion know.

EVENING GATHA

D. Hunt

H. M. Uyeda

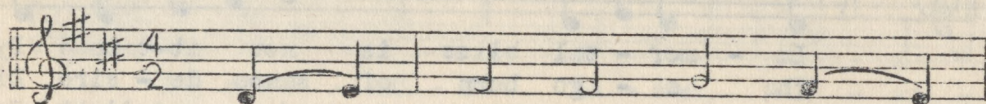


Shad-ows o'er the earth are steal - ing.
 When that last long dark - some twi - light
 Ev - er on - ward, Ev - er up - ward,
 Soon the dark-ness will de-scend. Glad - ly we a-
 All the lights of earth shall hide, Truth with-in its
 Gent - ly held in Loves em -brace, Till we reach Nir-
 round thee gath - er Teach - er, Mas - ter, Guide and Friend.
 arms shall hold us Bear - ing us a -cross death's tide.
 va -na's sum -mit, And be-hold Truth face to face.

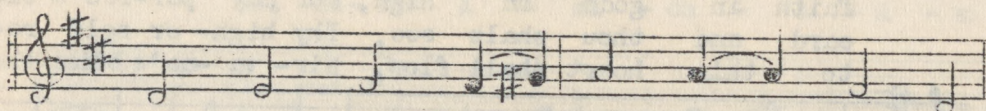
ST. SHINRAN

D. Hunt

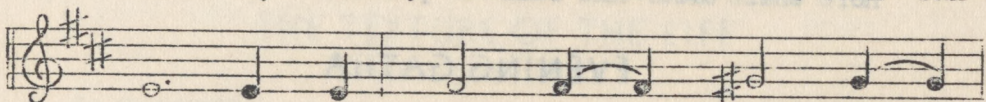
R. R. Bode



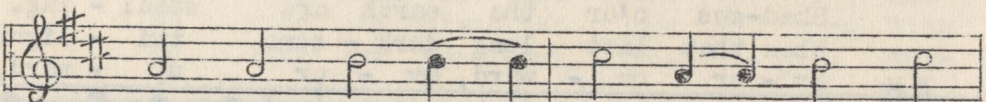
Saint Shin - ran left his
 And when he found A -
 When death shall claim us
 We will trust A -- mi - da's



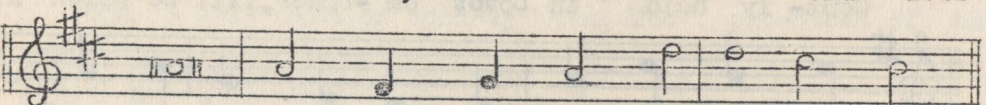
home and friends To seek for the Ho - ly
 mi - dha's Name He asked for no power or
 for its own We shall not faint nor
 Ho - ly Name, And will walk in St. Shin - ran's



Way, That should lead man - kind from the
 praise, But straight-way down from the
 fear, No mat - ter how dark the
 way, Un - til we rest in the

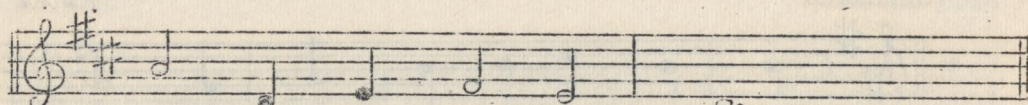


paths of night To the realms of end - less
 moun - tain came The sin - ful and lost to
 path may seem, A - mi - dha's love is
 land of the west, Where all is end - less



day. Na - mu A - mi - da Bu -tsu, With
 raise. Na - mu A - mi - da Bu -tsu, We'll
 near. Na - mu A - mi - da Bu -tsu, We'll
 day. Na - mu A - mi - da Bu -tsu, All the

(continuo on page 19)

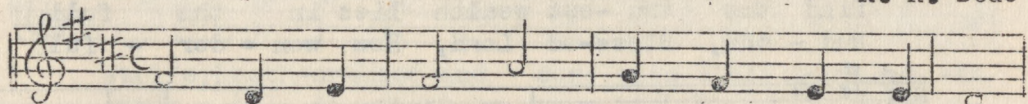


faith we re - peat to - day.
 say our earth - ly days.
 say till the shad - ows clear.
 chil - dren of Shin - ran say.

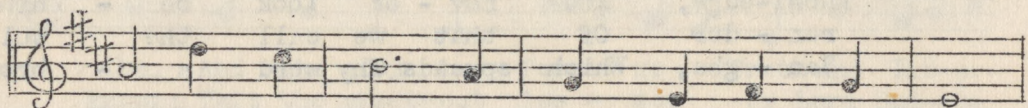
NAMU AMIDA BUTSU

Shinkaku

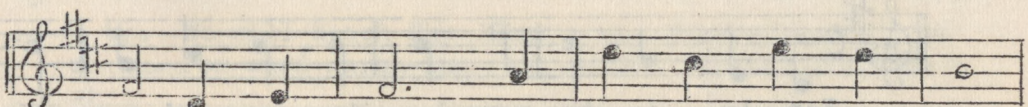
R. R. Bode



When life is fair And sun - light gilds the day
 When comes temp - ta - tion Lur - ing us to sin,
 E'en though our way Leads 'neath a dark-en'd sky



When for - tune smiles And flow'rs a - dorn our way
 When doubts and fears As - sail our hearts with - in;
 And to our loved ones Pain and death draw nigh;



Oft let us pause With grate - ful hearts to say
 This be our prayer The Vic - tory we shall win
 Our tears may flow Yet trust - ing - ly we cry



Na - mu A - mi - da Bu - tsu.
 Na - mu A - mi - da Bu - tsu.
 Na - mu A - mi - da Bu - tsu.

HOW GLORIOUS IS THY DHARMA

Shinkaku

R. R. Bode

How glo - ri - ous is Thy Dham - ma, O,
 We, too, will sure - ly fol - low The
 And walk - ing in Thy foot - steps, We'll
 How glo - ri - ous is Thy Dham - ma, O,

Bud - dha, Bless - ed Lord. How won - der - ful Thy
 road that Thou didst find, The per - fect Road of
 find the tru - est wealth Lies in the full sur -
 Bud - dha, Bless - ed Lord, How won - der - ful Thy

San - gha, Which spreads Thy word a - broad.
 Knowl - edge, And nev - er look be - hind.
 ren - der Of that we call the self.
 San - gha, Which spreads Thy word a - broad.

MORNING GATHA

D. Hunt

H. M. Uyeda

Ear - ly in the morn - ing, We our voi - ces raise
 Let the ho - ly tem - ple Now with joy re - sound
 Here each child shall of - fer Hearts de - vo - tion true,
 May our deeds like flow - ers Sweet - est per - fume give,

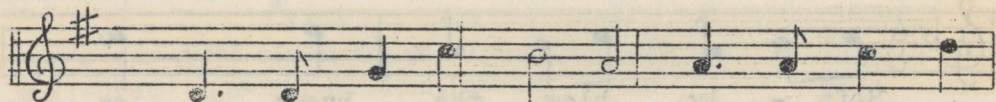
To the gen - tle teach - er Hymns of joy and praise.
 Glo - ry to Lord Bud - dha Who Nir - va - na found.
 Prom - is - ing for ev - er Right - eous deed to do.
 Our re - li - gion preach - ing By the lives we live.

CLIMB THE PATH WITH GLADNESS

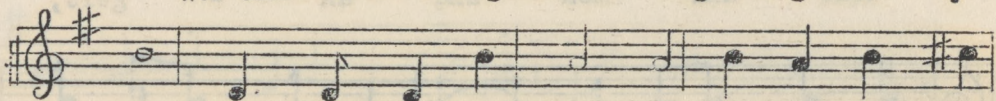
21

D. Hunt

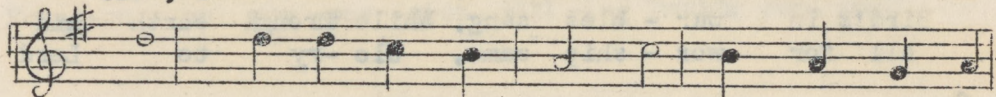
R. R. Bode



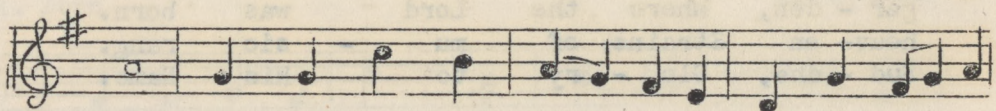
Climb the Path with glad-ness In the field of
We must stand to- geth - er Fight-ing side by



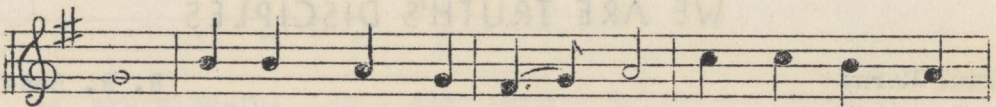
life, Van- quish-ing il - lu -sion, Ig- no-rance and
side, Truth is un- di -vid - ed This must be our



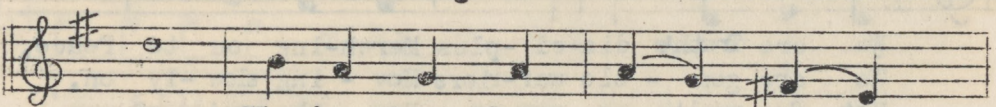
strife, Broth-er-hood and ser- vice Shall our mot -to
guide, All di -vi-sions van- nish Where the Truth is



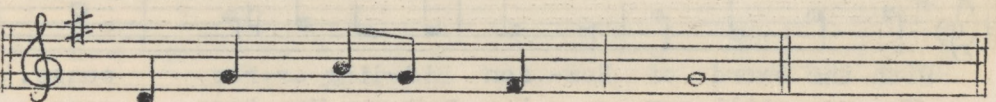
be, And the goal be - fore us Truth and lib-er-
known; This the great-est les - son By Lord Bud-dha



ty. We will teach Thy Dhar - ma, Where-so-e're we
shewn. For-ward march-ing ev - er In the Dhar -ma's



go Wis-dom, Love, Com - pas - sion,
might, Till we lead the na - tions

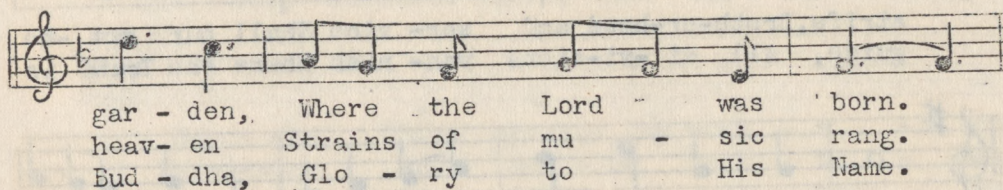
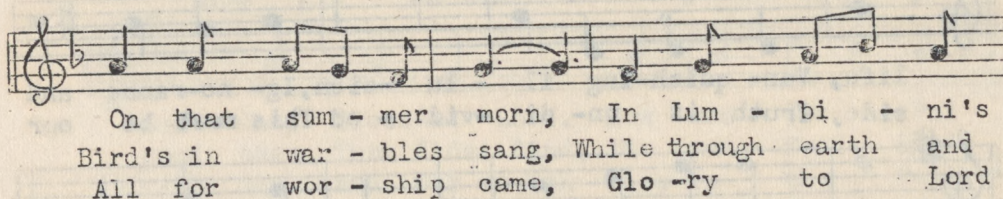
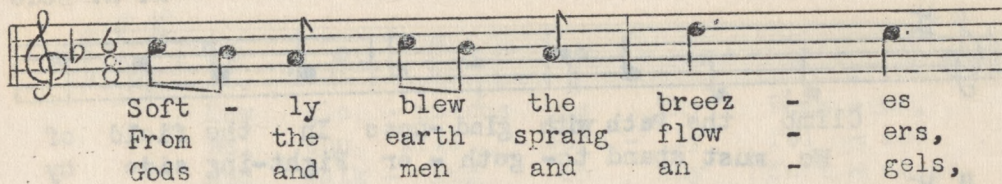


In our ac - tions shew.
In - to end - less light.

SOFTLY BLEW THE BREEZES

Paul Carus

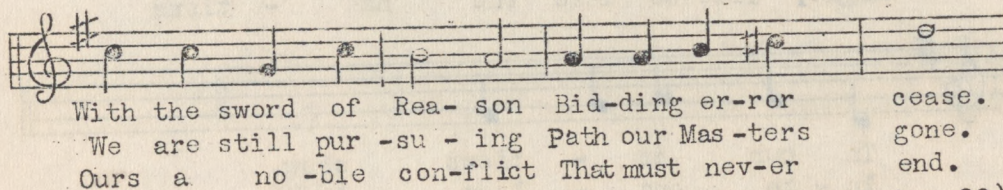
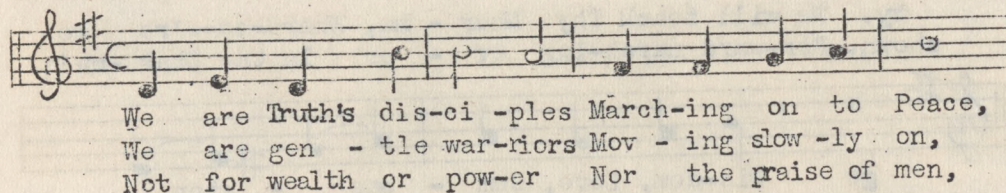
R. R. Bode



WE ARE TRUTH'S DISCIPLES

Paul Carus

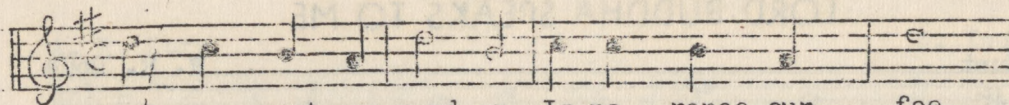
R. R. Bode



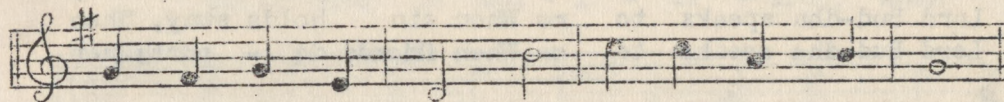
(continued on page 22)

WE ARE TRUTH'S DISCIPLES (continued from page 22.)

23



Love's our great com-mand-er, Ig-no - rance our foe,
Fail-ures can-not daunt us, Hope is born a - new,
Kind-ness rise and van-ish, Ours will al - ways stand;

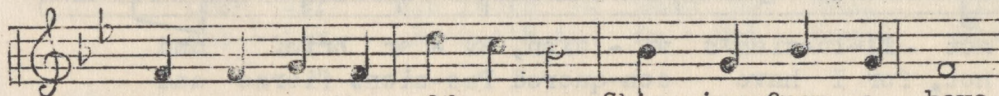


To dis-pel il - lu - sion For-ward we must go.
Know-ledge wins the bat - tle, Right-eous-ness is true.
Found-ed on com-pas-sion, Fill-ing Truth's com-mand.

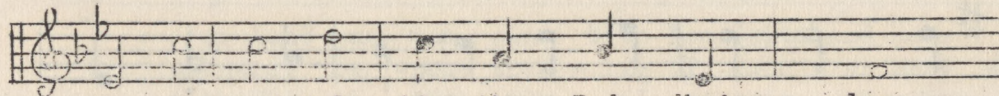
WHEN WE SEE THE GOLDEN SUN

A. R. Zorn

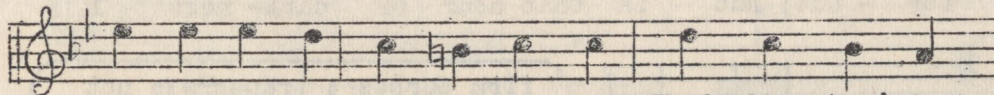
A. R. Zorn



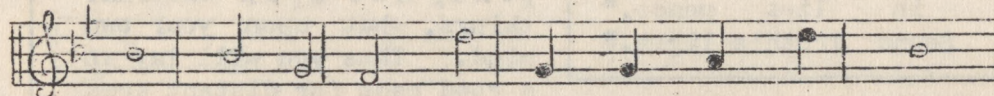
When we see the gold-en sun Shin-ing from a - bove,
When we see the sil-ver moon Gleam-ing in the sky,



We are mind-ful Of the Bud - dha's love.
We re - mem-ber Still our Lord is nigh;



O'er us all His pure com-pas-sion Sheds its stead-fast
By his bless-ed Law to guide us Thru this earth-ly

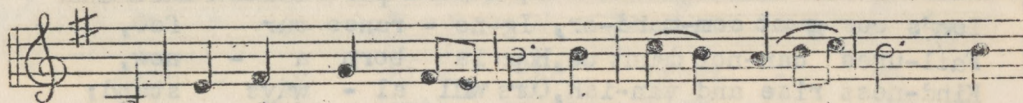


glow, By His Doc-trine Wis - dom's Way to show.
night, Out of sor - row In - to joy and light.

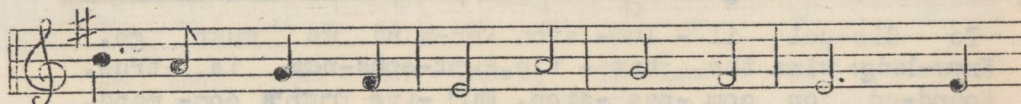
LORD BUDDHA SPEAKS TO ME

D. Hunt

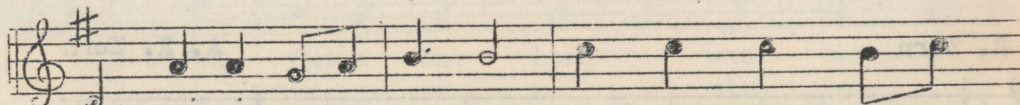
R. R. Bode



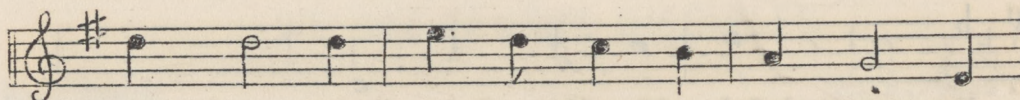
Lord Bud-dha speaks to me In ac - cents low: "My
 Lord Bud-dha speaks to me When sin holds sway, When
 Lord Bud-dha speaks to me When friends de - part; When



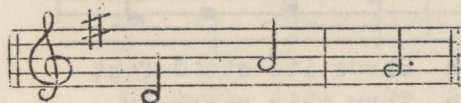
child, look up and learn, The Truth I show. Trust
 pas - sion's fires rise high And help seems faraway "Fear
 lone - li - ness as - sails My ach - ing heart. "My



not il-lu-sion's vi - sion, Ev - er brief and
 not, for I have con-quered Pas-sions fierce and
 child, my feet once wand-ered Lone-ly in the



fleet - ing; For on - ly Truth can give thee Thy
 rag - ing; Tread thou the Path I show thee, There -
 for - est; But in that hour of dark - ness I



heart's de - sire."
 in lies peace."
 found Truth's light."

SEEK SINCERE FAITH

Elevate the mind, and
 seek sincere faith with

firm purpose; transgress not
 the rules of kingly conduct,
 and let your happiness de-
 pend, not upon external
 things, but upon your own
 mind. Thus you will lay up
 a good name for distant ages
 and will secure the favor of
 the Tathagata.

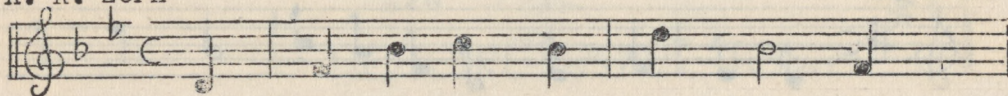
---Gospel of Buddha

RIGHT MEDITATION

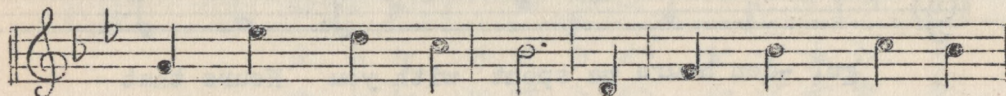
25

A. R. Zorn

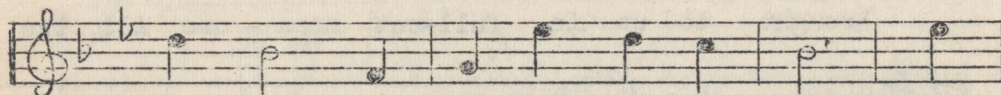
C. Izumi



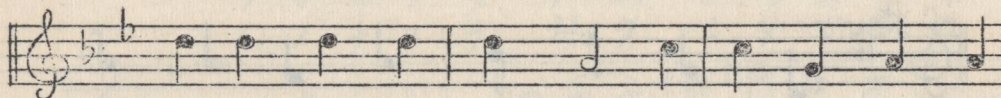
Sweet hour of med - i - ta - tion, The
Sweet hour of med - i - ta - tion, When
Sweet hour of med - i - ta - tion, When



qui - et hour of peace, When from life's care and
si - lent and a - lone, The mas - ter's word I
oft there comes to me, A vi - sion of the



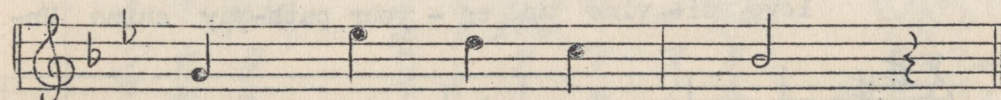
tur - moil I find a blest re - lease. In
pon - der His Truth to make my own, With
Mas - ter Be - neath the Bo - dhi tree; And



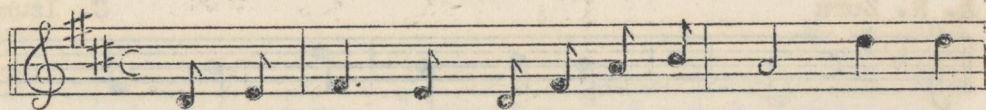
si - lent con - tem - pla - tion New faith and hope I
earn - est pur - pose seek - ing I gath - er more and
with Him in that vig - il my spir - it seems to



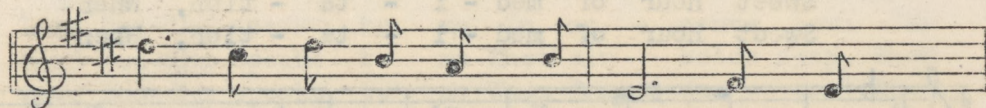
win. More light and deep - er knowl - edge New
more Of Wis - dom's ho - ly trea - sure From
share A fore - taste of Nir - va - na, Of



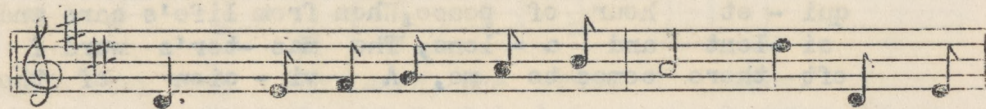
strength to con - quer sin.
His ex - haust - less store.
bliss be - yond com - pare.



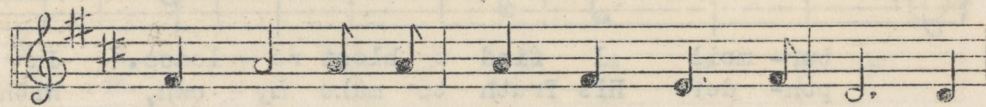
Ev - er - more in mem 'ry we shall treas - ure The



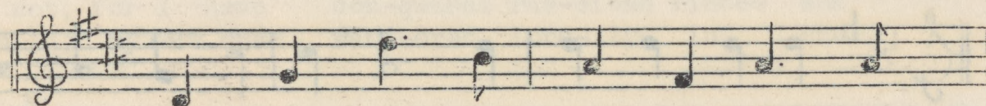
gol - den hours we spent with you Hours that



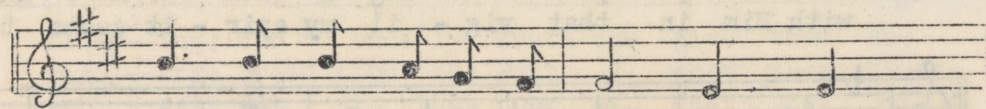
brought to us in full - est meas - ure All the



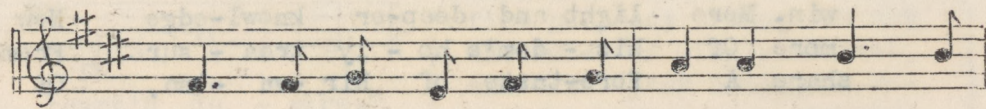
bless - ings and the joy of friend - ship true. Fare -



well to you Our friends so true; May



Love and Truth E - ter - nal guide you, And



love di - vine up on - your path - way shine Un -



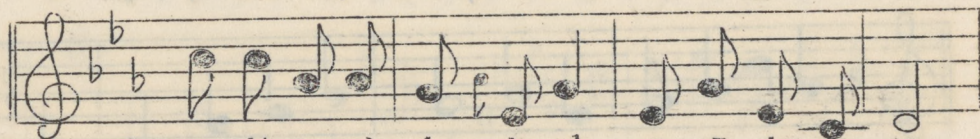
til we meet a - gain.

佛様とは

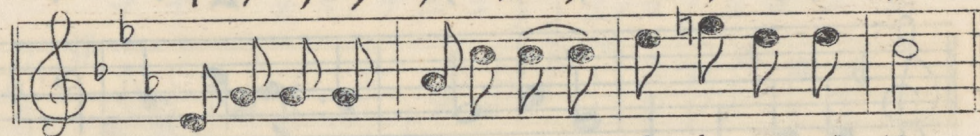
HOTOKE-SAMA TOWA



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 ホ ト ケ サ マ ト ハ ド ソ ナ カ タ



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 ナ サ ケ モ チ エ モ カ ギ リ ナ ク
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 イ ノ チ ガ ニ ミ ヲ ス テ テ



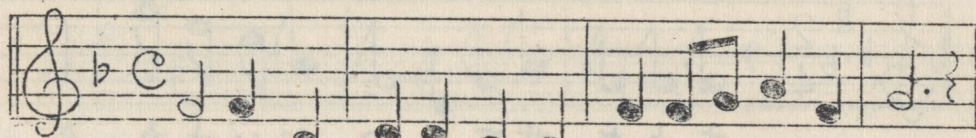
オ タ ス ケ ナ サ ル ー オ カ タ デ ス
 ト ウ ト イ ケ カ タ ガ ー ホ ト ケ デ マ
 イ カ ツ テ シ ヲ サ ル ホ カ ケ デ マ
 メ グ シ テ サ ル ホ カ ケ デ マ

私^{ワタクシ}たちハミ
 佛^{ワタクシ}サマノコト
 モデアリマス。
 私^{ワタクシ}たちハ佛
 サマノオツヘ
 ラマモリマセ
 ウ。
 私^{ワタクシ}たちハミ
 シナナカヨク
 イタツマセウ。

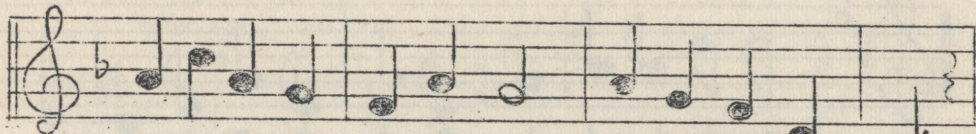


佛さま

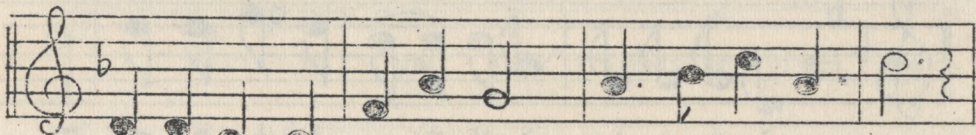
HOTOKE-SAMA



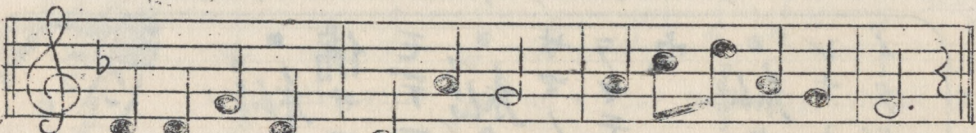
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ワタシノスキナカアサマノ
 ワタシノスキナカアサマノ
 ミアガシアゲテオガムトキ



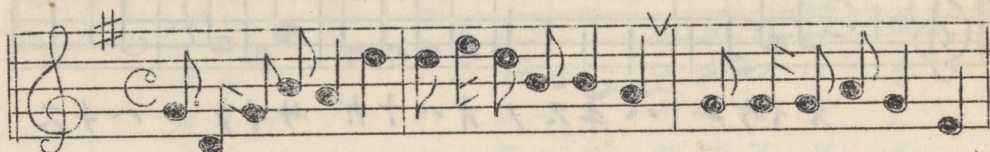
オムネノヨウニヤンワリト
 オテテノヨウニヤンワリト
 オスガタミエテキラキラト



ダカレテミタイホトケサマ
 スガツテミイルホトケサマ
 ゴコウノヒルホトケサマ

清きまどい

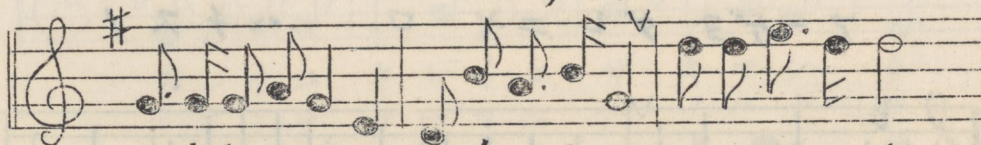
KIYOKI MADOI



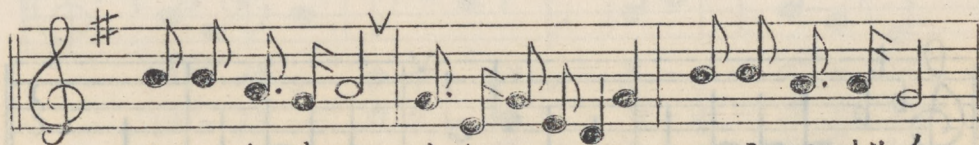
キヨキマドイ イザトモコヨ ワレラハミナ
 イカリニクミ アイシキロウ イクタノトガ
 ユクテクラキヨミジノタビ タエズマモル



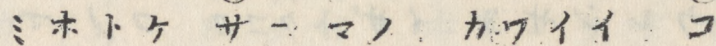
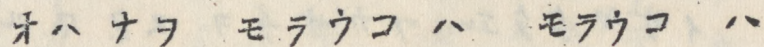
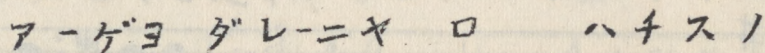
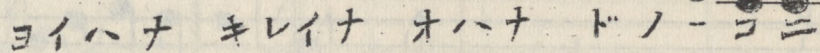
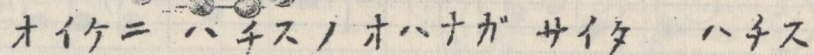
ジヒノコヨ イツクシミノハナサクソノ
 オウキツミ カクテツイニシズムワレラ
 チチノジヒ ナニニタトエコノヨロコビ



ミオヤハトク マチマセリ スクワルル
 ミチヒキマス ミテトウト スクワルル
 イザヤタタエ ワガサチヲ スクワルル



ウレシサヨ イザトクコヨ コノマドイ
 ウレシサヨ イザトクコヨ コノマドイ
 ウレシサヨ イザトクコヨ コノマドイ



はすのはな

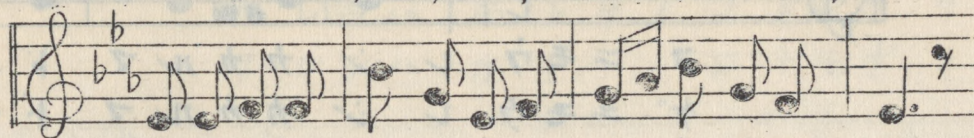
HASU NO HANA



オ イ ケ ノ ハー スー カ サ キ マ シ タ
 オ イ ケ ノ ハー スー カ サ キ マ シ タ
 オ イ ケ ノ ハー スー カ サ キ マ シ タ
 オ イ ケ ノ ハー スー カ サ キ マ シ タ



ドー ロ ノ ナー カー カ ラー ス ケ ダ シー テ
 ワ タ シ ノ スー ー キ ナー シ ロ イ ハー ナ
 ア シ ナ ニ キー レー イ ナー ハ ナ ノ ヨー ナ
 ハー ナ ハ チー リー テ モー ミ ト ナ リー テ



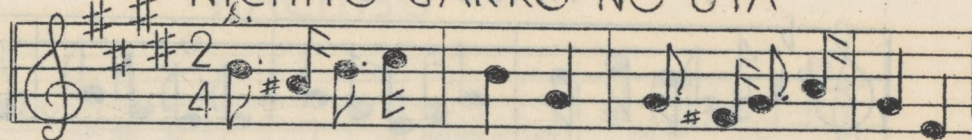
ア シ ナ ニ キ レ イ ニ サー キ マ シ タ
 ミ ホ ト ケ サー マ ニ アー ノ ハ ナ ヲ
 ヲ ト イ トー ト イ ミー オ シ エ ラ
 コ ンド ハ キ レ イ ナ オー ジョウ ド ニ



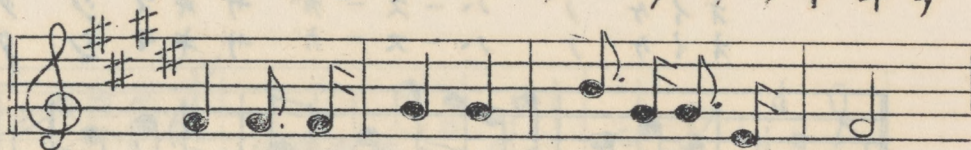
ウー ー シン カ アー ー シン キー テー ゴラ シン
 ウー ー シン カ アー ー シン キー ナー エ マ ショ
 ウー ー シン カ アー ー シン キー ー キ マ ショ
 ウー ー シン カ アー ー シン キー マー レ マ ショ

日曜學校

NICHIIYO GAKKO NO UTA



ウ レ シ ワ レ ラ ケ フ モ ヨ リ テ
ケ フ モ ワ レ ラ ワ チ ッ ト ン テ



ミ ホ ト ケ ノ ミ ナ ト ナ フ
ミ ホ ト ケ ノ ト ク タ タ フ



ヨ ニ モ ウ レ シ カ カ ル マ ド ン
ゲ ニ モ ウ レ シ カ カ ル マ ド ン



ア - ハ レ ミ オ ヤ ノ ジ ヒ ソ
ア - ハ レ ミ オ ヤ ノ ナ サ ケ



タ ダ タ ノ メ ミ ホ ト ケ ヲ
タ ダ タ ノ メ ミ ホ ト ケ ヲ

(Continued on page 33)


(CONT. NICHIO GAKKO NO UTA)



タダ ス カレ ミ ソ デ ニ
タダ ス カレ ミ ソ デ ニ

佛の子供

HOTOKE NO KODOMO



ワレラハ ホトケノ コドモナリ
ワレラハ ホトケノ コドモナリ



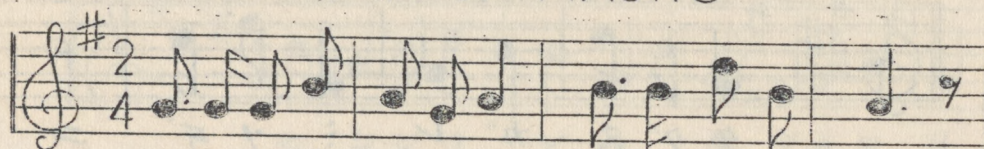
ウレシキ トキモ カナシキ トキモ
オサナキ トキモ オイタル トキモ



ミ オヤノ ソ デーニース ガーリ ナン
ミ オヤニ カ ワーラズ ツカ エ ナン

お詣りしましょ

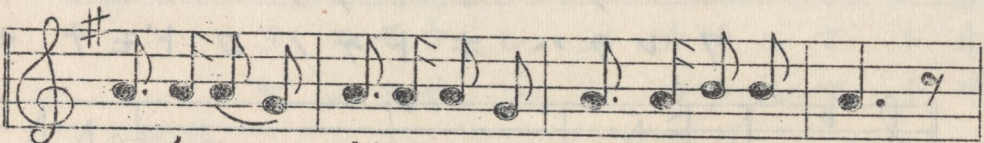
OMAIRI-SHIMASHO



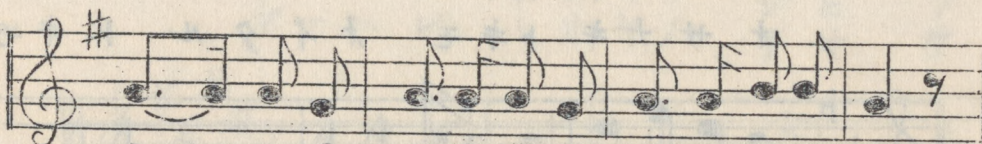
オ マイ リ シ マ ショ ホ ト ケ サ マ
 オ マイ リ シ マ ショ ホ ト ケ サ マ
 オ マイ リ シ マ ショ ホ ト ケ サ マ



オ ハ ナ シ キ キ マ ショ ホ ト ケ サ マ
 オ ハ ナ シ キ キ マ ショ ホ ト ケ サ マ
 オ ハ ナ シ キ キ マ ショ ホ ト ケ サ マ



ニ チ ヨウ - ガ ツ コウ ノ カ ネ ガ ナ ル
 ニ チ ヨウ - ガ ツ コウ ダ ウ レ シ イ ナ
 ニ チ ヨウ - ガ ツ コウ ノ カ ネ ガ ナ ル



ミ - シ ナ ユ キ マ ショ ハ ナ ノ ミ チ
 ミ - シ ナ ユ キ マ ショ ア メ ノ ミ チ
 ミ - シ ナ ゲ シ キ デ ユ キ ノ ミ チ

(CONT. NEXT PAGE)

(CONT.) OMAIRI-SHIMASHO



ハ	ナ	ヲ	ツ	ミ	ー	ツ	ミ	ー	ニ	三
カ	サ	ヲ	カ	ツ	ー	イ	デ	ー	ニ	三
サ	ア	サ	ユ	キ	ー	マ	ジョ	ー	ニ	三

さよなら

SAYONARA



タ	ノ	シ	ク	キ	ョ	ウ	ー	モ	ー	ス	ミ	マ	シ	タ
サ	ヨ	ナ	ラ	ミ	ナ	サ	ン	ゴ	キ	ゲ	ン	ヨ	ウ	



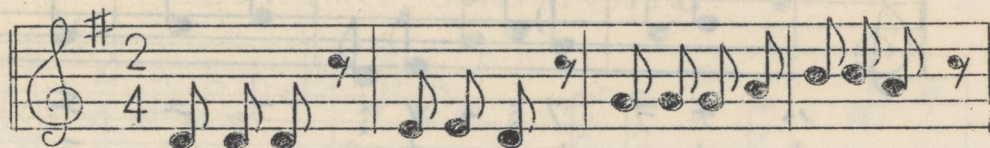
ヤ	サ	シ	イ	ミ	オ	ヤ	ニ	マ	モ	ラ	レ	テ
サ	ヨ	ナ	ラ	セ	ン	セ	イ	ゴ	ダ	イ	ジ	ニ



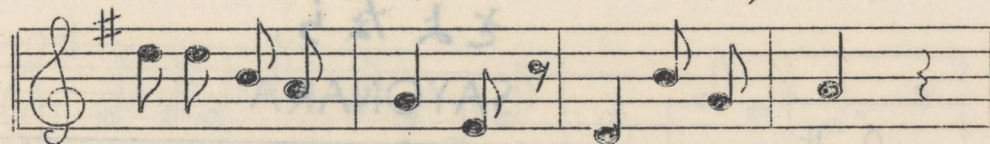
ウ	レ	シ	イ	オ	ウ	チ	ヘ	カ	エ	リ	マ	ジョ	ウ
タ	ノ	シ	イ	コ	ソ	ド	ノ	ツ	ド	イ	マ	デ	

佛の子供

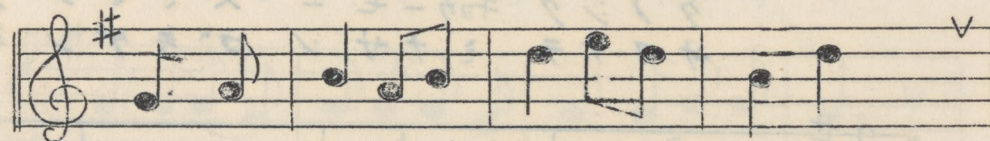
HOTOKE NO KODOMO



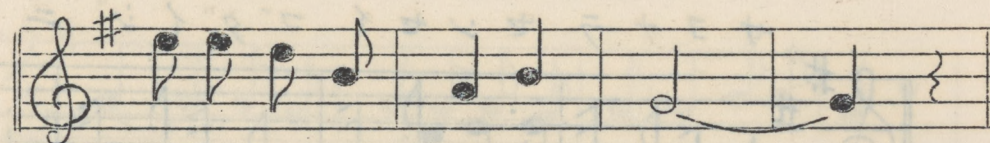
ノ ヒ ヨ ノ ビ ヨ グ ン グ ン ノ ビ ヨ
 オ キ ヨ オ キ ヨ ヒ ト リ デ オ キ ヨ
 ス ス メ ス ス メ ソ ロ ツ テ ス ス メ



ワ カ メ ノ ヨ ニ ズ ク リ ト
 ヒ ノ デ ノ タイ コ ウ ナ ラ シ
 ヤ マ デ モ バ モ イ マ シ ク



ホ ト ケ ノ ー コ ド ー モ ハ
 ホ ト ケ ノ ー コ ド ー モ ハ
 ホ ト ケ ノ ー コ ド ー モ ハ

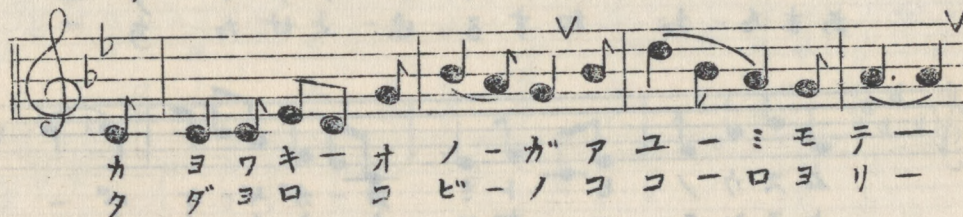
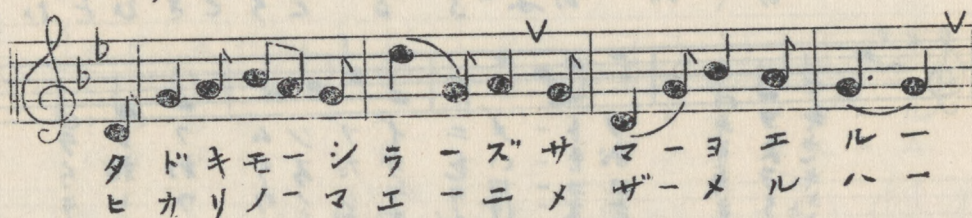
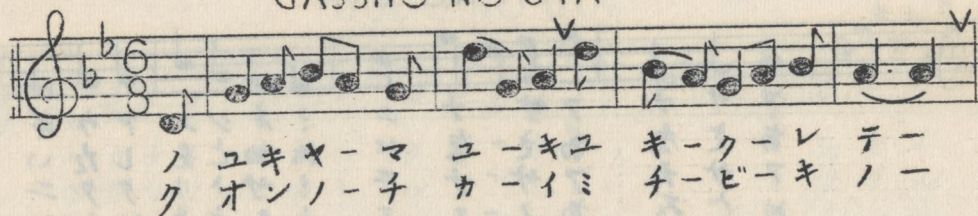


ヒ カ リ ニ ソ ダ ツ ー
 ヒ カ リ ニ ソ ダ ツ ー
 ヒ カ リ ニ ソ ダ ツ ー

合掌の歌

GASSHO NO UTA

37



朝の歌

ASA NO UTA

アサナ アサナ ニ ミ オ シ エ ア ウ ギ
 あさな あさな に み お と を り う た い
 め さ ナ め さ ナ る る と ち と き ひ と エ ひ
 キヨ キヨ ツ ト メ ニ イ ソ シ ム フ レ ラ
 キヨ キヨ お も ろ け カ た ろ う わ れ ろ う
 キヨ キヨ ゴ コ ー ー ヤ れ の の

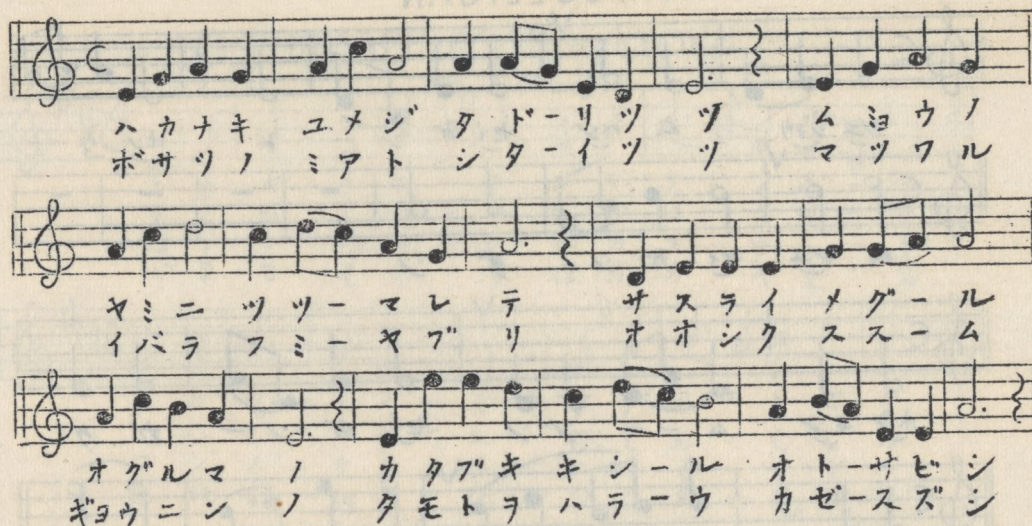
聖夜

SEI-YA

ホ シ ノ ヨ ゴー ラ ノ ウー ツ クー シ サー
 が レ ジ ス ガー わ の まー さ じー よ リー
 タ レ カー バ シ ル ヤ アー メ ノ ナ ジー
 あ ま たー お わ す る ほー と け た ちー
 ム ス ウ ノ ヒー ト ミ カー ガ ヤー ケ バー
 よ る ひ る つー ね に まー も うー す とー
 カー シ ギ ニ ナ ゴ ム ワー ガ コー コ ロー
 きー く に な ご め る わー ガ ー ー るー

求道の歌

GUDO NO UTA



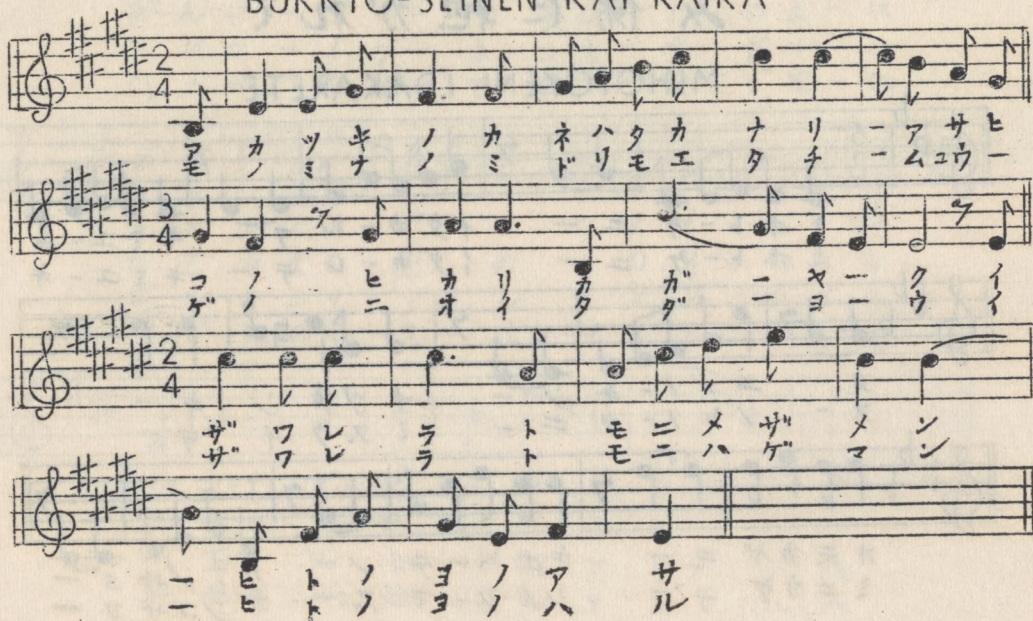
ハカナキ ユメジ タドーリツ ツ ム ヨウノ
ボサツノ ミアト シターイツ ツ マツフル

ヤミニ ツツー マレ テ サスライ メグール
イバラ フミー ヤブ リ オオシク ススーム

オグルマ ノ カタブキ キシール オトサヒシ
ギョウニン ノ タモトラ ハラーウ カゼースズシ

佛教青年會會歌

BUKKYO-SEINEN-KAI KAIKA



カ ツ キ ノ カ ネ ハ タ カ ナ リ ー ア サ ヒ
モ カ ノ ツ ミ ナ ノ カ ミ ネ ド リ モ エ タ チ ー ム ユー

コ ノ ヒ カ リ カ ガ ニ ヨ ー ク イ
ゲ ノ ニ オ イ タ ダ ニ ヨ ー ウ イ

ザ フ レ ラ ト モ ニ メ ザ メ シ
ー ヒ ト ノ ヨ ノ ア サ ル

四弘誓願

SHIGUZEIGAN

ヲ ジョウ - ム ヘン セイ ガ シ - ド ホン ン -
 ム ヲ セイ ガ シ - ダ シ
 ホウ モン ム - ジン セイ ガ シ - ガ ク
 ガ ツ ドウ ム ジョウ - - セイ ガ シ - ジョウ -

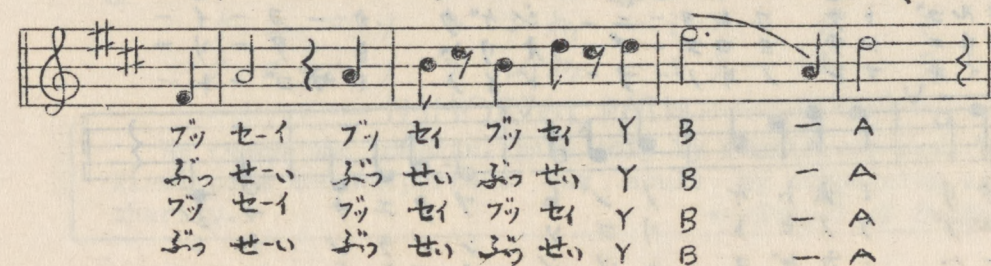
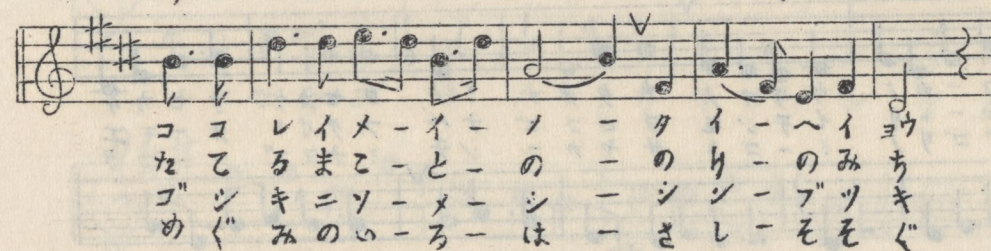
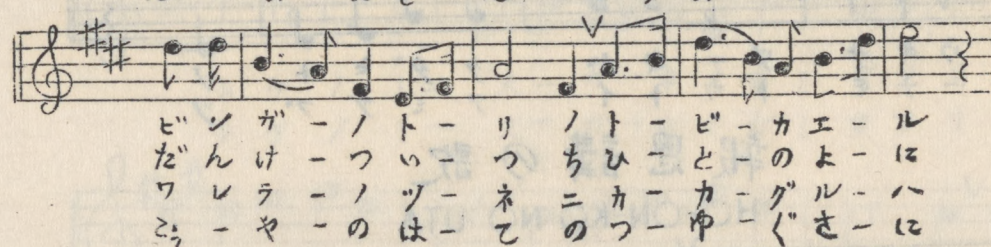
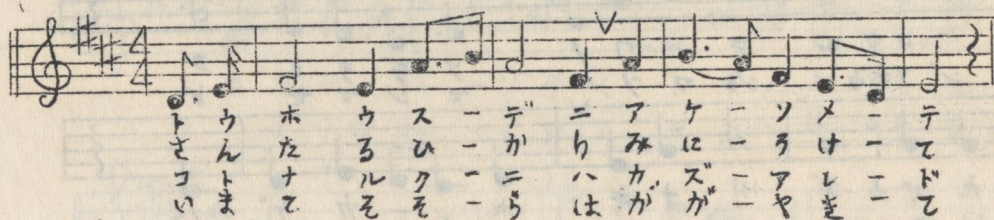
み 佛 に 抱 か れ て

MIHOTOKENI IDAKARETE

ミ ホ ト - ケ ニ - イ ダ カ - レ テ - キ ミ ユ - キ
 ミ ホ ト - ケ ニ - イ ダ カ - レ テ - キ ミ ユ - キ
 ヌ - ニ シ ノ - キ シ - ナ ツ カ シ キ -
 ヌ - ジ ヒ ノ - ク ニ - ミ ス ク イ ヲ -
 オ モ カ ゲ モ - キ エ ハ - テ シ - カ ナ シ サ ヲ -
 ミ ニ カ ゲ テ - シ メ シ - マ ス - カ シ コ サ ヲ -

佛青行進曲

BUSSEI-KOSHIN-KYOKU



光

HIKARI

ハレタル ヨーワノ ソラヲミ ヨ
 シノホー ヨブツハ マシマセ ト

カズカギ リナキ ホシカケル ハ
 ワタシヲ スクイ ホタマール ハ

キラリキー ラリト カーガメー ケード
 キヒロイセー カイニ ターダヒー トーリ

オウキナ ツーキハ タダヒト ツ
 ミーナモ トウタイ アミダブ ツ

報恩講の歌

HO-ON-KO NO UTA

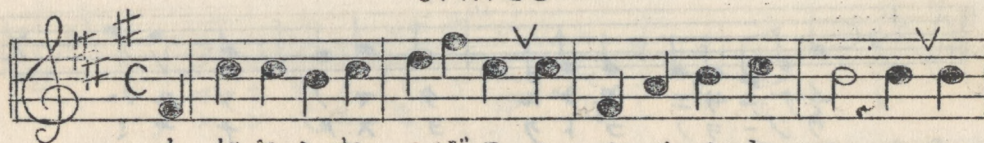
ワーカーノ ウラワノ カタオナ ミノ ヨセカケ ヨセカケ
 ヒートリノ イテシモ ヨロコビ ナバ フタリト オーモエラ
 ナゴリノ ミーコト サヤカニ シンテ ミナヨブ コーエラ

カエルゴ トク ワレヨーニ シゲク カーヨーイー
 アタリニ シテ ヨロコブー オリハ カミターリー
 シタイキ マシ ノリノーツ ドイノ ミザゴート

キタリ ミホトケ ノシヒ ツタエナ マシレ
 ナルツ ソノヒト ノリコソ シンラ マチ
 ニーハ ミカゲヲ ウツ シ ノゾミ タモウ

散華

SANGE



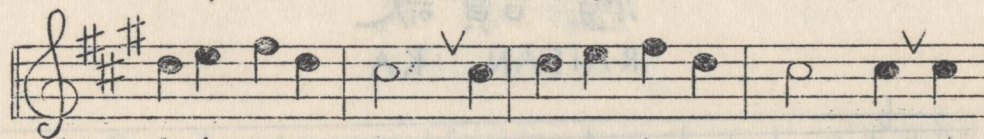
カガヤクホーゾラミドリノノヤマヒ
アメツチホーイシテラシハキエテニ



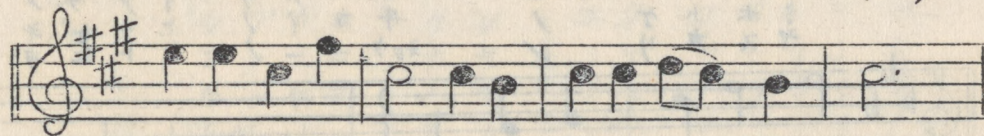
カリユタカニアサヒハノホルホ
オイホノカニツキカゲシロシホ



トケノミースーガータオガミマツリカ
トケノミースーガータオガミマツリイ



オリタカキハナヲチラシテタ
ロモキヨキハナヲチラシテタ



タエマツランホーミメーグミ
タエマツランホーミチーカラ

IMMORTAL PATH

We reach the immortal path only by continuous acts of
kindliness and we perfect our souls by compassion and
charity.

---Gospel of Buddha

清 け き 光

KIYOKEKI HIKARI

チグーサニ ヤドル タ マ ノ ツ ユ ハ
ウジーヲノ ゴトク ヨ ス ル ナ ヤ ミ

ミ ソー ラ ノ ツ キー ニ ヒー カ リ エ タ リ
ア ラー ユ ル ツ ミー ハ ワ カ ミ ニ アー リ

ケ ガー レ シ ム ネ モ チー チ ノ ジ ヒ ノ
ウ レー シ キ チ チ ノ オー シ エ ナ ク バ

ヤ ド レ バー キ ヨー ケ キ ヒー カ リ ミ ツ ヨ
イ カ デ カー ワ レー ラ ハ ヤ ス キ ヲ エ ー シ

禮 讃 歌

RAISAN KA

イ ス ク ニ モ ヒー カ リ ノ イ タ ラ ヌ
ミ ホ ト ケリ ノ シ キー カ イ ノ ヒ ト ビ キ
ヤ ス カ リ シ ヲ ウ ー ノ ヒ ト ビ キ

ク タ マ ソ ナ キ
タ ロ ケ レー バ
ヨ ロ コ フ テ ノ ミ ニ ヨ リ ノ

チ カ イ ノ ヒー ロ キ
ク マー エ ハ ヲ ナ カ ス カ
マ ー エ ハ ヲ ナ カ ス カ

まねきの御手

MANEKI NO MITE

マ ネ キ ノ ミ テ ハ マ エ ニ ア リ
 よ び こ え き こ エ に は げ ま ア リ
 ス ク イ ノ ミ コ エ に は げ ま ア リ
 す す む る こ え に は げ ま ア リ

ホ ト ケ ノ ジ ヒ ニ ヨ ハ ア ケ テ
 ひ た す ら す す む ひ と の よ て
 う れ シ ノ ナ ミ ダ ム ネ ニ ミ ツ
 や め り ぎ あ ふ れ ひ か り み ツ

夕の歌

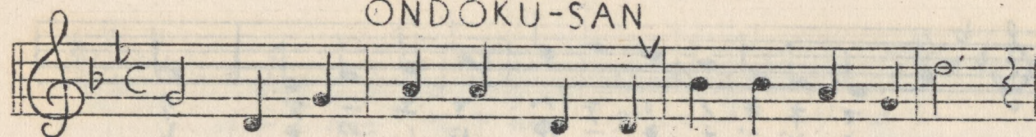
YUBE NO UTA

シ ツ カ ニ ク レ ユ ク コ ノ ユ ベ
 ヨ ノ ナ ヤ ミ ヲ ツ ツ ミ テ
 キ ケ ヲ メ ザ メ ヲ ハ ラ カ ラ ヲ
 キ ヲ ノ カ シ シ ヲ コ フ ク ノ

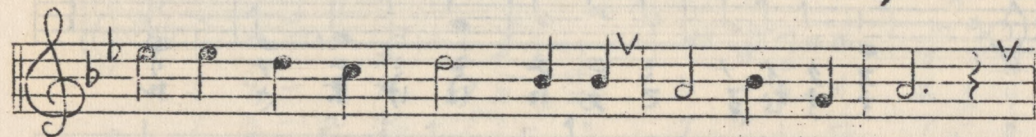
カ ネ ガ ナ ル
 カ ネ ガ ナ ル
 カ ネ ガ ナ ル

恩 徳 讃

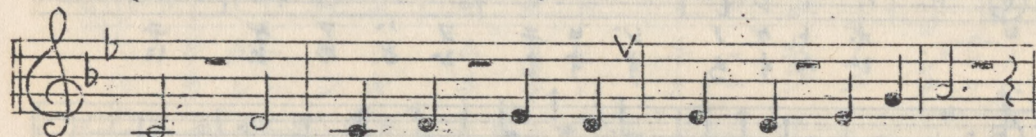
ONDOKU-SAN



ニョ ラ イ ダ イ ヒ ノ オ ン ド ク ハ



ミ ヲ コ ニ シ テ モ ホ ウ ズ ベ シ



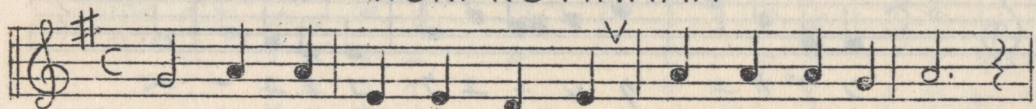
シ ュ チ シ キ ノ オ ン ド ク モ



ホ ネ ヲ ク ダ キ テ モ 坂 - ス ベ シ

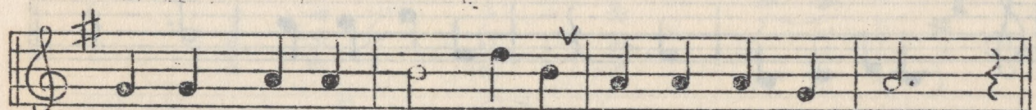
法 の 深 山

NORI NO MIYAMA



ノ リ ノ ミ ヤ マ ノ サ ク ラ バ ナ

ノ リ ノ ミ ヤ マ ノ ホ ト ト ギ ス

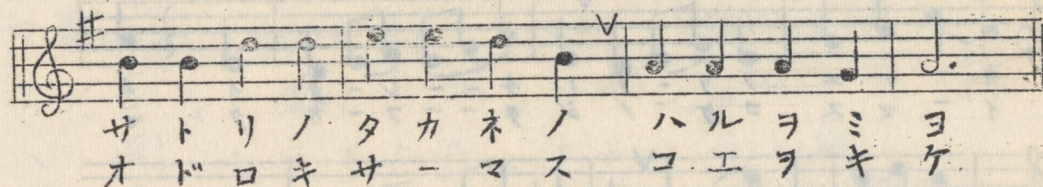
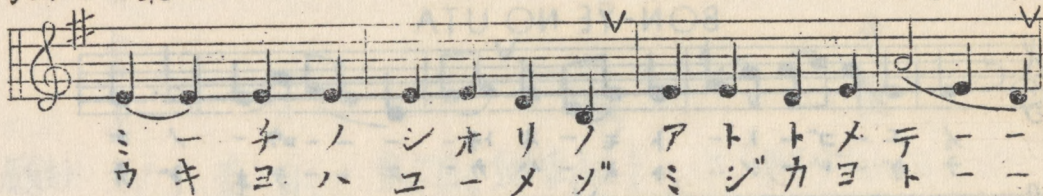


ム カ シ ノ マ マ ニ ニ ヲ ナ リ

ム カ シ ノ マ マ ニ ナ ノ ル ナ リ

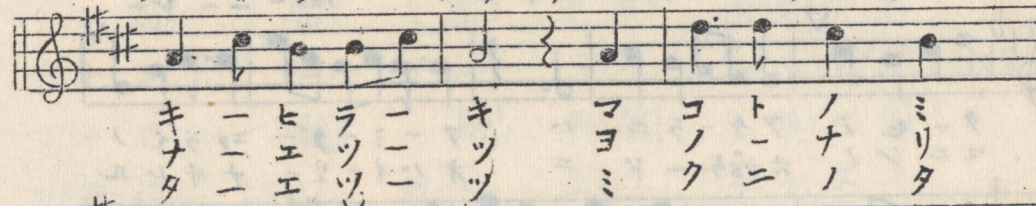
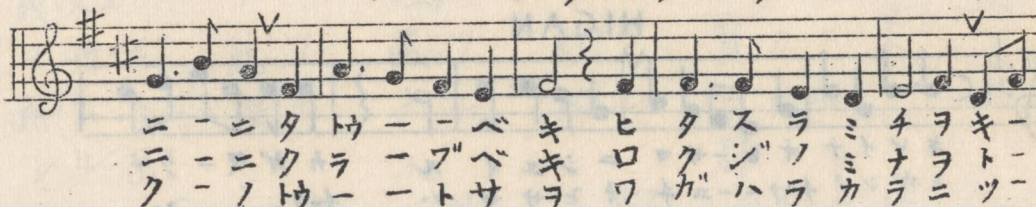
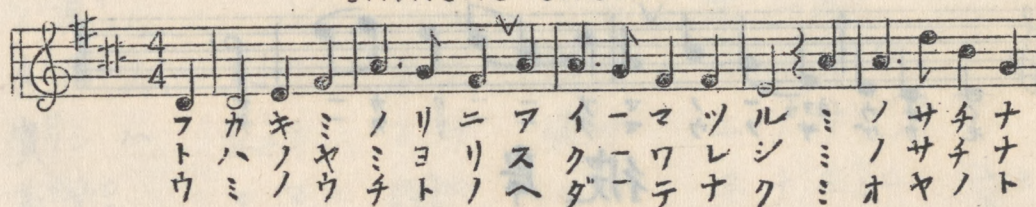
(continued on page 47)

法の深山 NORI NO MIYAMA (continued from page 46) 47



眞宗宗歌

SHINSHU-SHUKA



盆會の歌

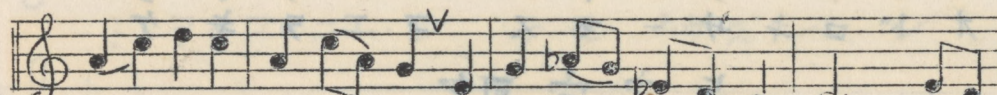
BON-YE NO UTA



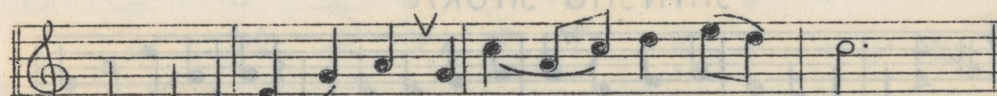
イ エーゴートー トモーストウー ー ー ー ー ノ ホ
ナ ガーレーシー トキーハカー エー ー ラネ ド オ



カ ー ゲ ニ ノ リ ー ノ ミ シ チ ー ニ シ ー タ イ ノ
イ ー マ ス コ ケ ー ノ シ タ ー ー フ ー カ ク マ



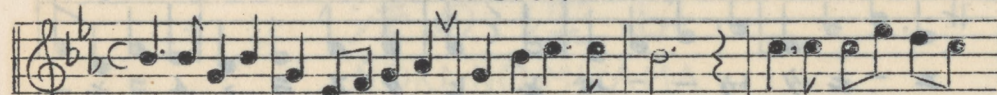
コ ー レ ル ユ ケ ー ル モ ロ シ ー ー ト ー ニ モ シ ニ
ゴ ー コ ロ カ ヨ ー イ ト シ ー ー ト ー ニ モ シ ニ



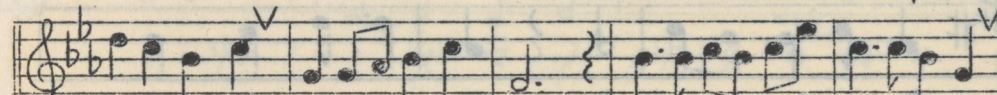
イ モ オ カ ウ ゲ キ ヨ ウ ソ ウ マ ツ ニ ー リ カ ー ナ
イ モ オ カ ウ ゲ キ ヨ ウ ソ ウ マ ツ ニ ー リ カ ー ナ

彼岸

HIGAN



キ レ イ ナ オ ヒ ー サ マ ニ シ ニ イ ル カ ガ ヤ ー ク ー
ヒ ガ ン ノ チ ャ ー ー ニ チ オ ヒ サ マ ハ チ ャ ー ー ド ー



ク ー モ ノ ア チ ー ラ ニ ハ ア ー ミ ー タ ー ニ ヨ ラ イ ノ
マ ニ シ ノ オ ジ ャ ー ド ニ オ ハ イ ー リ ー ナ サ レ ル



オ ー ジ ャ ー ド ガ ア ー ル ー ト ー ユ ー コ ト キ キ マ シ タ
オ ー ハ ー ナ シ ヲ キ ヨ ウ ー ー ハ ー オ テ ラ デ キ キ マ シ タ

司會者

會

衆

司會者

願 ^ネ 補 ^ナ 無 ^ム ナ	衆 ^シ 自 ^ミ カ	衆 ^シ 自 ^ミ カ	衆 ^シ 自 ^ミ カ	衆 ^シ 自 ^ミ カ	衆 ^シ 自 ^ミ カ	大 ^タ 更 ^マ 今 ^イ 人 ^ニ
ワ難 ^ナ 上 ^ウ ラ	生 ^シ ラ	如 ^ニ 生 ^シ ラ	サ生 ^シ ラ	ベ衆 ^シ ニ	已 ^ニ 身 ^シ	歸 ^キ
クシ甚 ^シ ン。	ト僧 ^{ソウ} ク	ト法 ^{ホウ} ン。	ト佛 ^{ブツ} シ。	諸 ^{ショ} 何 ^ニ	受 ^ウ	敬 ^{キョウ}
ハ深 ^シ ン	トニナ	トニ	トニ	共 ^ニ レ	聞 ^ケ	
如 ^ニ 我 ^ガ 已 ^ニ 微 ^ミ	モ帰 ^キ ラ	モ帰 ^キ	モ帰 ^キ	ニノ久 ^ガ 難 ^ナ	生 ^シ	敬 ^{キョウ}
來 ^キ 今 ^イ 妙 ^{ミョウ}	ニ依 ^エ ン。	ニ依 ^エ	ニ依 ^エ	至 ^シ ニ此 ^コ	心 ^{シン} 向 ^{コウ} 身 ^{シン} 今 ^イ	
ノ見 ^{ケン} ノ	シ	シ	シ	ニツ今 ^イ 已 ^ニ	ニツ今 ^イ 已 ^ニ	文 ^{モン}
真 ^マ 聞 ^{モン} 法 ^{ホウ}	大 ^{ダイ} タ	深 ^{シン} タ	大 ^{ダイ} タ	心 ^{シン} 向 ^{コウ} 身 ^{シン} 今 ^イ	ニツ今 ^イ 已 ^ニ	
實 ^{ジツ} シハ	衆 ^シ テ	クテ	道 ^{ダウ} テ	ニツ今 ^イ 已 ^ニ	ニツ今 ^イ 已 ^ニ	
義 ^ギ 受 ^{ジュ}	ヲマ	經 ^{キョウ} マ	ヲマ	ニテ生 ^シ ニ	ニテ生 ^シ ニ	
ヲ持 ^チ 百 ^{ヒャク}	統 ^{トウ} ツ	藏 ^{ゾウ} ツ	體 ^{タイ} ツ	寶 ^{ホウ} カニ	寶 ^{ホウ} カニ	
解 ^{ガイ} ス千 ^{セン}	理 ^リ ル	ニル	解 ^{ガイ} ル	ニ此 ^コ 向 ^{コウ} 久 ^ク	ニ此 ^コ 向 ^{コウ} 久 ^ク	
シル萬 ^{マン}	シ	入 ^イ	シ	歸 ^キ ノツ	歸 ^キ ノツ	
タコ劫 ^{ゴウ}	テ當 ^{トウ}	リ當 ^{トウ}	テ當 ^{トウ}	依 ^エ 身 ^{シン} テ佛 ^{ブツ}	依 ^エ 身 ^{シン} テ佛 ^{ブツ}	
テトニ	ニ	テニ	ニ	シヲ度 ^{タク} 法 ^{ホウ}	シヲ度 ^{タク} 法 ^{ホウ}	
マヲモ	一 ^{イチ} 願 ^ネ ガ	願 ^ネ ガ	無 ^ム 願 ^ネ	タ度 ^{タク} セ聞 ^キ	タ度 ^{タク} セ聞 ^キ	
ツ得 ^エ 値 ^チ	切 ^{セツ} ワ	智 ^チ ワ	上 ^{ジョウ} ワ	テセズキ	テセズキ	
ラタ遇 ^ウ	無 ^ム ク	慧 ^エ ク	意 ^イ ク	マンン難 ^ナ	マンン難 ^ナ	
ン。リコ	碍 ^{ガイ} ハ	海 ^{カイ} ハ	ヲハ	ツバシ	ツバシ	

(*Jyuni Rai and Kikyomon cut by George Shigeyasu.)

金底寶間池生華

諸有無常無我等

彼尊無量方便境

善根所成妙臺座

亦如水月電影露

無有諸趣惡知識

於彼座上如山王

為衆說法無名字

往生不退至菩提

故我頂禮彌陀尊

故我頂禮彌陀尊

故我頂禮彌陀尊

十方所來諸佛子

彼尊佛刹無惡名

我說彼尊功德事

顯現神通至安樂

亦無女人惡道怖

衆善無邊如海水

瞻仰尊顏常恭敬

衆人至心敬彼尊

所獲善根清淨者

故我頂禮彌陀尊

故我頂禮彌陀尊

迴施衆生生彼國

十一 禮

クイシテニシヨクギヤ
稽首天人所恭敬

メンゼンエンジヨウヨマンガ
面善圓淨如滿月

ムヒムクコシヨウジヤ
無比無垢廣清淨

アミダセシリヨゾクソン

イユウエニヨセンチカ
威光猶如千日月

シエトクキウケツニヨコク
衆德皎潔如虛空

阿彌陀仙兩足尊

シヨウニヨテンククシラ
聲如天鼓俱翅羅

シヨサリヤクトクジヤ
所作利益得自在

ザヒミメウアンラクコク
在彼微妙安樂國

コガキヨウライミダソン
故我頂禮彌陀尊

コガキヨウライミダソン
故我頂禮彌陀尊

ムリヨウブシシヨイニヨウ
無量佛子象圍繞

カンインキヨウライカンキヤジヤ
觀音頂禮冠中住

ジツホウミヨウモンボサツシ
十方名聞菩薩衆

コンジキシンジヨウニョセンノウ
金色身淨如山王

シエジエメウソウホウシヨウゼン
種種妙相寶莊嚴

ムリヨウシヨマジヤサン
無量諸魔常讚嘆

シヤマタギヨウニヨウブ
奢摩他行如象步

ノウブリゲドウマキヨウマン
能伏外道魔憍慢

イシヨシエジヨウカンリキジヤ
爲諸衆生願力住

リヨウモクジヨウニヤフシヨウレンゲ
兩目淨若青蓮華

コガキヨウライミダソン
故我頂禮彌陀尊

コガキヨウライミダソン
故我頂禮彌陀尊

コガキヨウライミダソン
故我頂禮彌陀尊

御佛光報散清禮マタ恩法眞盆彼子帰十
 青^{セン} 恩^{オン} ケ ネキ / 徳^{トク} 宗^{ソウ} 會^エ 帰^キ 敬^{キョウ} ニ モ
 行^{コウ} 講^{コウ} キ 讃^{サン} / 深^{シン} 東^{トウ} 敬^{キョウ}
 進^{シン} / 御^ミ 歌^カ 華^ケ 光^{クワウ} 歌^カ 手^テ 歌^カ 讃^{サン} 山^{サン} 歌^カ 歌^カ 岸^{ガン} 文^{モン} 文^{モン} 禮^{レイ} 7
 佛^{ホトケ} 曲^{キョク} 歌^カ 華^ケ 光^{クワウ} 歌^カ 手^テ 歌^カ 讃^{サン} 山^{サン} 歌^カ 歌^カ 岸^{ガン} 文^{モン} 文^{モン} 禮^{レイ} 7

40 41 42 42 43 44 44 45 45 46 46 47 48 48 27 49 51 □

佛^{ホトケ} 佛^{ホトケ} 清^{セイ} ハ ハ 日^{ニチ} 佛^{ホトケ} オ サ 佛^{ホトケ} 合^{ガフ} 朝^{アサ} 聖^{セイ} 求^{モトメ} 佛^{ホトケ} 四^シ 7
 樣^{サマ} サ マ チ / ス 曜^{ヨウ} 學^{ガク} / 詣^ギ ヨ / 掌^{テウ} 道^{ダウ} 青^{セイ} 弘^{コウ} 7
 ト ド ハ / 子^コ シ ナ 子^コ / 年^{ネン} 會^{カイ} 哲^{テツ} 7
 ハ マ イ ス ナ 歌^カ 供^{コウ} シ ヲ 供^{コウ} 歌^カ 歌^カ 夜^ヤ 歌^カ 歌^カ 願^{ガン} 7

27 28 29 30 31 32 33 34 35 36 37 38 38 39 39 40

POSTLUDE

The immortality of our religion lies in the immortality of our good deeds.

DEDICATION

This book is dedicated to all Bussei who have assisted with earnestness and with sincerity to uphold the doctrine of Lord Buddha, "To help those who are in need of help."

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