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POSTON BUDDHIST TEMPLE IN AMERICA

We hereby request your permission to hold a Buddhist memorial service and an outdoor Bon dance under the sponsorship of the Poston Buddhist Temple of America on August ____ from 9:00 p.m. to 11:00 p.m. in Poston.

The Bon Memorial Service is one of the most important Buddhist services. It is customarily followed by an outdoor Bon dance.

The origin of the Bon dance is legendary. According to the Urabon Sutra (sacred Buddhist Bible), Mokkenren, one of the greatest disciples of Shakamuni Buddhas was in great sorrow when he discovered through his divine powers that his deceased mother was suffering in the inferno of eternal hunger. He tried to save her but his own power failed him so he asked guidance from Shakamuni Buddha. By following the teachings of Buddha, he was able to save his mother. He was overjoyed and expressed his great joy in the form of a dance.---which was on August 15.

According to this legend, it has become a custom to have a Bon dance in observance of the Buddhist memorial day.

O-BON MEMORIAL SERVICE

Saturday, Aug. 22

- 9 A.M. Memorial Service at Cemetary
--Poston Memorial Park
- 8 P.M. Outdoor Bon Service
--Chairman George Yamaguchi
1. Opening Address--Chairman
 2. National Anthem--By everyone--accompanied by orchestra
 3. Sacred Chant (Junirai and Kannon Gyo) by all Reverends
Oshoko by family of deceased--during chant
and Rai hai by general assemblage.
 4. Gatha--Right Meditation and Hotoke no Kodomo
 5. Namu Shaka Muni Butsu (3 times)
 6. Introductions--Chairman
 - a. Guest speaker--Mr. Wade Head
 - b. Sermon--Rev. G. Nagafuji
 - c. Introduction of Reverends--Rev. Nagafuji
 7. Gatha--Ondoku San (twice)
 8. Closing Words--Chairman

O-BON ODORI

9 P.M.

Chairman--Roy Yoshida

1. Penning Address--Chairman
2. Odori--Sakka Bushi
3. Odori--Kagoshima Ohara
4. Musical Selection--Orchestra
5. Address of thanks--Rev. J. Ishihara
6. Odori--Rafu Ondo
7. Closing Words--Chairman

SUNDAY

Aug. 23

9 P.M.

Chairman--Roy Yoshida

1. Opening Address--Chairman
2. Gatha--Hotoke no Kodomo--accompanied by orchestra
3. Odori--Sakka Bushi
4. Odori--America Ondo
5. Musical selection--Orchestra
6. Odori--Rafu Ondo
7. Address of thanks--Rev. R. Sogabe
8. Odori--Kagoshima Ohara
9. Closing Words--Chairman

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GENERAL SUMMARY

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"All the Buddhas teach the same truth
They point out the path to those
 who goes astray
The Truth is our hope and comfort
We gratefully accept its
 illimitable light."

--Paul Carus

The Buddhist religion was founded in India some 3000 years ago by Prince Siddhartha, the son of King Buddhodana of the Shakya race.

Buddhism, like Christianity, is split into innumerable sects or denominations and these sects frequently cling to their sectarian tenets as being the main and most indispensable features of their religion. The term Nirvana used so frequently means: an ideal state in which man's soul, after being cleansed from all selfishness, lust, and hatred, has become a habitation of truth, teaching one to distrust the allurements of pleasure and to confine all his energies to attend to the duties of life.

As far as philosophical basis as well as ethical application of their faith are concerned, the two greatest religions of the world, Christianity and Buddhism presents many striking coincidences, although, their mode of systemizing their dogmas are radically different. It is difficult to understand why these arguments should have caused animosity, instead of creating sentiments of friendship and goodwill.

All essential moral truths of Christianity especially the principle of Universal love, of eradication of things,

are in our opinion deeply rooted in the nature of things and does not stand in contradiction to the cosmic order of the world. Some doctrines of the constitution of existence have been formulated by the church in certain symbols. The educated ^{also} ~~clauses~~ are usually estranged from religion since these symbols contain contradictions and conflicts with science.

The Buddhist religion is usually termed as Buddhism knows of no super-natural revelations and proclaims doctrine that requires no other argument than to "come and see." Buddhism is based solely on the man's knowledge of nature of things, upon provable truth. Thus, such comparisons of the two religion will be essential to distinguish essential from accidental, eternal from transient, truth from the allegory in which it has found its symbolic expression. Also the necessity of discriminatory symbol and its meaning between dogmas and religion, between metaphysical theories and statements of fact, between man-made formulas and eternal truth.

The strength as well as the weakness of original Buddhism lies in its philosophical character, which enabled a thinker, but not the masses, to understand the dispensation of the moral law that pervades the world. Thus, the original Buddhism was called a small vessel for salvation, for it is comparable to a small boat on which a man may cross the stream of worldliness. But later, religious men with earnest conviction popularized the Buddha's doctrines and made it accessible to the multitude. It is true that mythical and even fantastic notions were admitted, but succeeded in bringing its moral truths home to those who

incompletely grasped the philosophical meaning of Buddha's religion. Hence, a large vessel of salvation was constructed.

In either religion, Christianity or Buddhism, the true significance of both, is to bring into reality the maturity of our insight.

The Buddhist religion was first established on June 10, 1942 in Poston. Due to various sects represented, it was difficult for each minister to pursue his individual conception of Buddhism to the mass. The sects represented here are as follows: Shin-shu, Shingon (O-daishi), and Nichiren. The mass majority of Buddhist faith being Shin-shu in Poston and the others in the minority, the temple was compelled to have each minister concentrate his teachings to the original Buddhism. Thus we adapted ourselves to say Namu-Shaka-Muni-Butsu during our meditation. Hence, true American Buddhism can be propagated without sectarian friction, which otherwise would have existed.

The vacation school was the first stepping stone where true American Buddhism could be propagated to the younger generation in Poston. Therefore the Daily Vacation School Teachers were subjected to two weeks training of American Buddhism. During this period, emphasis was placed particularly on the Life of Buddha, devotional education, and etiquette which is essential in everyday life. A systematic schedule for each class was also established at this time. These teachers were selected by a detailed interview before being placed on the teaching staff. The age differences of these instructors ranged from 17 to 24 years, with experience of being a Sunday School Teacher, etc. These teachers were formerly from Imperial Valley, Boyle Heights, Orange County, San Diego County and Arizona.

With a survey registration for those interested in vacation school, 485 pupils whose age ranged from 5 to 15 were registered. The representation of boys and girls were about

equal.

On June 29, our vacation school inaugurated its 2 month session at four locales in Poston I and covered the areas stated below:

Blk. 6 ----- 5, 6, 11, 12, 21, 22, 26, 27, 28

Blk.14 ----- 2,3,4,13,14,15,16

Blk.30 ----- 17, 18, 19, 30, 31, 32, 35, 36, 45, 46

Blk.54 ----- 37, 38, 39, 42, 43, 44, 53, 54, 59, 60

There were 420 students present on the first day composed of children formerly from Imperial Valley, Orange County, San Diego County, Riverside, San Bernardino, Coachella Valley, Bakersfield, Delano, Boyle Heights, Arizona, and in the latter part of July, from Salinas Assembly Center. Our greatest handicap was the lack of materials: for example, papers, crayons, pencils, etc. As time went on, these necessary materials were slowly, but surely getting into our hands. The maximum number of students were 620. This was during the latter part of July when the Salinas evacuees were settled. On the final day of the vacation school, 590 students were present. The decrease in number of students were due to the following reasons:

1. Boys above 12 were interested in softball games, and conflicted with the school schedule.
2. Starting of the nursery school caused a sharp decrease in the kindergarten class.
3. Girls around 16 were seeking employments of various places.

The class that fluctuated the most was the senior group whose age ranged from 13 to 15. Apparently the girls seemed to be well represented in comparison to the boys. Mostly, boys dropped out in this class.

In the intermediate and the junior class-ages 7-9, 10-12 respectively were the largest classes with equal representation. In comparison to their age, the junior class caused a considerable amount of class uproars. This, I anticipated would happen in the intermediate class, but to my surprise, it was the contrary. The girls lead the kindergarten class by a large margin.

The morning service which prevailed every day was as follows:

1. Meditation
2. Salute the flag
3. Sing America
4. Short message to the students by the minister in charge.

Incidentally, this ceremony was carried on outside the recreation hall. Each class formed two lines during the service in order to promote orderly entrance to their respective classroom.

Since all schools did not have the same schedule, I will outline in general the standard schedule.

Monday: Morning service
Life of Buddha
Recess
Spelling
Recess
Arithmetic

Tuesday: Morning Service
Music
Recess
Handicraft
Recess
Handicraft

Wednesday: Morning Service
Devotional education
Recess
Art

Recess
Devotional ettiquette

Thursday: Morning service
Spelling
Recess
Sewing and woodcraft
Recess
Sewing and woodcraft

Friday: Morning service
Story telling
Recess
Physical education
Recess
Physical education

Each teacher was assigned to a particular class and the director appointed a superintendent for each school.

The priest officiated in the capacity as follows:

1. Head coordinator of the school
2. Executive supervisor

Occasional trips to the park were made during the physical education period where art sketching and games were played.

On August 22nd and 23rd, a gala ceremonial festival, known as the O-bon was held. The teachers and students participated in this event by selling articles made in their respective schools. The profits from the sale were used in reimbursing the temple for the use of materials. The following on the articles, which were for sales: woodcarving, pin cushions, artificial flowers, etc. Folk dances were prevalent at this occasion. These participants were mainly students and teachers.

On the last day of school, candies, cracker-jacks and ice water was served. Entertainment was given by the students, teachers, and the ministers. Gifts were presented to the students who had a perfect attendance record. As usual, those

who received this honor were mostly girls. As far as the students' intelligence and ability are concerned, I would rate them considerably above average.

We look forward in the year of 1943 to have another vacation school with better and smoother results.

Respectfully submitted,

Takeshi Sato,
Director of Buddhist Vacation
School

THE CONSTITUTION OF THE BLOCK Y.B.A.

Article I NAME

The name of this organization shall be the respective Blocks' Young Buddhists' Association.

Article II PURPOSE

The purpose of this organization shall be to propagate the Buddhist Doctrine among the members and eventually to the Peoples in general, and in it's process to promote unity and friendship among the members of this organization and community.

Article III LOCATION

The headquarter of this organization shall be established at the office of the Buddhist Church, 310-7-A & B, Poston, Arizona. The meeting of the Block Y.B.A. shall be held in their respective block.

Article IV MEMBERSHIP

The membership of this organization shall be restricted only to the Young Buddhists of Poston III.

Section I

The members shall be composed of 16 years and over.

Article V OFFICERS

Section I

This organization shall have the following officers:

President
Vice President
Secretary

Section II

Other officers may be elected if deem necessary.

Section III

The term of Office shall be six months--January to June--July to December, inclusive.

Article VI ADVISORS

The Reverends of the Buddhist Church shall be the general Advisor of this organization, and for the respective block, a qualified Advisor should be appointed.

Article VII
BOARD OF DIRECTORS AND PRESIDENT OF THE BLOCK Y.B.A.

The Directors of the each block shall be the official representatives, and the President of the block shall be the official representative to the Senate.

Article VIII MEETINGS

Section I

The general meeting shall be held at least once a month, and the block cabinet shall have the power to call meetings when necessary.

Section II

A quorum of any and all meetings of this organization shall be the presence of a majority of the members.

Article IX AMENDMENTS

Section I

The articles of this constitution may be amended by a two-thirds vote of the members.

Section II

To introduce an amendment to this constitution, or the by-laws hereof, the President shall send a copy of the proposed amendment or by-laws to the Executive Secretary at least 15 days preceding the block meeting.

Notes: The duties of the officers, and the election of the cabinet shall be followed to the accordance of the constitution of the Poston III Young Buddhists' Association.

TEMPLE BULLETIN

YOUNG PEOPLE'S SECTION

20th Edition

November 5, 1943

COMPASSION

The teaching of the Buddha has been rightly called the Religion of Compassion, a love extending not only to mankind, but to all forms of life. We are taught that animals and plants are sensitive to pain and that when we inflict other forms of life with suffering, we degrade ourselves.

The Buddha says: "As a mother, even at the risk of her life, protects her son, so let man cultivate towards the whole world above, below, around--- a heart of love unstinted, unmixed with the sense of differing or opposing interests."

Again, "Just so, all the means that can be used as a help toward doing right, avail not the sixteenth part of the emancipation of the heart through love"

Some religions teach love between man and man. Buddhism teaches compassion between creature and creature.

MAILING LIST

If you would like to have a copy of the Temple Bulletin mailed to your friends or yourself after leaving Poston, please get in contact with Mrs. Yoshimura at Blk. or the Buddhist Ice at Blk. 45.

ATTEND! the
Young People's
GATHERINGS

JR YBA INSTALLED

With Rev. Tsunoda of Unit III officiating, the Jr. YBA held a dual Installation ceremony on Saturday, Nov. 6 at Rec. Hall 22.

Respective cabinets of the Blk. 13, 22, and 54 chapters were installed, followed by the installation of the combined Jr. YBA cabinet headed by Myoji Oda.

Community singing rounded out the program of the evening. The YBA, led by prexy Tak Nimura, served as sponsors for the event. Chairman of the evening was Akira Hedani of the Blk. 22 chapter.

WANTED

Wanted: a girl for the Buddhist office at Blk. 45. If interested please come to Blk. 45-14-B.

Possessor of typewriter most desired.

YBA NITE

A gala Bussei Nite has been planned for the evening of November 14 at Mess Hall 30, the YBA office reported.

Tom Tanamachi is serving as general chairman and various committees are making plans for an outstanding YBA Nite.

Many surprises and talents are on call for the evening and everyone is welcome!

Further details will be posted on this coming event.

RESEARCH

Nobuo Fukuda has been selected as the new Research Chairman of the YBA following the departure of Ryocho Matsuda, it was learned.

SERVICE

The Nichiren Gōshiki will be held on Nov. 12 at Blk. 45-14-B from 8 p.m.

A FOOL are you if you think:

"These sons belong to me, and this wealth belongs to me," with such thought a fool is tormented. He himself does not belong to himself: how much LESS sons and wealth?

ON EARNESTNESS

When the learned man drives away vanity by earnestness, he, the wise, climbing the terraced heights of wisdom, looks down upon the fools: free from sorrow he looks upon the sorrowing crowd, as one stands on a mountain looks down upon them that stand upon the plain.

.....From Dhammapada.....

法輪

第廿號

波むな
嘆くな
佛陀の手あり

續 和泉式部

泉田準城

一日式部が夫と共に
丹後の國に行つた折に
この山に鹿が澤山ゐる
と聞き、保昌丸人を
雇いて逐ひ出さしめ、後
明けを待つて居たが

聖訓

人の心は時に随つて移り、物の性は
境に依つて改まる。すべて凡夫の
菩提心は、多く惡縁にたづらか
れて移り易きものなり。(目蓮上人)

眞夜中頃鹿の聲イト哀
れに聞こゆるので
ことわりやいかでか
鹿の泣かざらんこよ
い限りの命と思えば
と詠み狩を諫めたので
其歌の理りにせめられ
て遂に思止まり而して
その後此山の狩が禁
ぜられたとある。(筆者)

ヨシ食用の屠殺にても
可及的少苦の方法を採
ることに勤めねばなら
ぬ。又或時式部わ
娘小式部を連れて、嵯
峨の清涼寺に参詣され
た。此寺の釈迦如来の
尊像が如來御在世の當
時にビシユカツマ天が
センダン木を以て刻ま
れたる尊い縁起のある

お像である。然し式部
わ娘に傳來の縁起や作
者を知らせるよりも眞
の佛を了解させんために

これやこの白尾の鷹
に餌をえわれ鶴の代
りに身を捨てし人

と提案して釈尊の前生
に印度の尸毘大王と成
つて居られた時、或日

空よりハトが飛んで來
て王の懷に入つた。又
其後を追いつめて一羽

の鷹が來て言ふに「貴
わ鶴を助けなざるが爲
に私の餌がなくなる

から出して下さい」
大王「餌にわ代りを参ら
そう」鷹「私わ生肉

でなければ食わぬ」
大王「それぞわ我体を與え
よう」と全身を與えられた

その王の次の世が釈尊で
あるとの歌の意である。
即ち佛が過去世に於て衆

生の爲に幾千回となく身を
捨て玉いたる大悲の御方
である事を思わすして拜ん

でも所詮なしと知らせる
ための歌である。

伊波講演會

昨四日泉田師の発起に
より、廿二区會堂に於
て日蓮宗、眞言宗並に

眞宗の三開教師を招待し
て佛敎講演會を開催、

御會式法要

来月十二日執行

既報の如く、日蓮宗で
は御會式準備中であつ
たが、愈々十二日深夜

八時より、四十五區聖堂
に於て司會を倉橋師
導師を石原師により、

各開教師参列によつて
嚴修される事になった、

各位の参拜を望む、
尚ほ十三日午前十時より
石原、倉橋兩師の讀誦會あり

鶴湖便り

當所に来て既に旬余毎
日知人を訪問するのと讀
書するより外には用事は

無之候、今朝起き出で、
見ると燃料用の石炭の上
に白ろく、と積れる雪を

見、今年初雪なりと云ふ

而も別に寒くはなく氣候
は頗る身に快適に有之候、
私の住むブロックはセンター

の北部に位し前面には一帯
の丘陵を控へて空氣清澄、
喧噪の下町より離れ先以

て山の手とも申すべき所に
候、朝な夕な鶴の群飛
びかはし、静寂の中に動

を與へ來りて一段と風致
を添へ申候、さる朝
朝霧の立ちこむるを眺め

て左の首をこぎつけ申候
鷗飛ぶ大海原に似
たるかな、朝霧と

むる岡の彼方に。
元第四區住、
山本池川氏より

其他多數佛敎徒の方々
より當寺に宛書狀が送
られてゐる。

寺院書記を求む

先に報尊された、越智
美津子嬢の辞任により佛
敎寺院では事務所セキタ

リーの故員あり、希望者
を求めてゐる、タイプライタ
ー所有者であれば非常

に結構である。

越智嬢出家変更

既報の如く十月十日山所
定であつた越智嬢は、都合
により九日退出の筈

眞宗法談會

(一) 来月十月十一日午後七時
半、廿二區會堂に於て
長藤師が法談會を開催

(二) 同月連夜、十五日午後
七時半、十三區會堂に開催

表 弔 意

故 伊本 守氏は十月廿
六日早四時ホニルに於
て長藤師導師曾我部師

導師曾我部師曾我部師
院に於て長藤師導師
小野氏は全四十九區

石原師寺改表會あり

故 左 健一氏と易水半枝
嬢は十月十一日午後七時
於て山所定に當り

於て山所定に當り

オストン佛敎寺に於て

四十五區に於て