

P3.71

67/14
c

MINIDOKA UNITED BUDDHIST CHURCH

CHURCH OFFICERS:

Mr. K. Sugino	Block 7-7-E
Mr. K. Omura	Block 28-9-C
Mr. K. Nakano	Block 22-2-C&D
Mr. Y. Endo	Block 37-11-A
Mr. T. Tomota	Block 8-12-D
Mr. K. Kido	Block 29-4-C & D

ADVISORY BOARD MEMBERS
OF
OREGON BUDDHIST CHURCH AT MINIDOKA

1. Mr. J. Fujinaka	34-1-A	
2. D. Morimoto		
3. R. Shiiki	31-4-B	
4. M. Shimizu	32-4-F	
5. S. Oda	29-7-E	
6. K. Matsumoto	37-4-D	
7. K. Kido	29-4-C	
8. To Yoneyama	30-12-C	
9. H. Yoshihara	32-8-A	
10. U. Takabayashi	30-3-D	
11. Smith Morimoto	29-6-E	
12. Taka Okita	37-2-E	at present in Nyssa
13. Roy Matsunaga	38-4-B	
14. Henry Matsunaga	34-5-D	
15. Nobuko Ochiai	31-6-D	
16. Noriko Oda	29-7-F	
17. Jimmy Sugimura	32-2-D	
18. Nobuko Enkoji	29-1-D	
19. K. Kida	39-3-D	
20. Yuriko Ishibashi	32-12-F	

Buddhist Church

Sunday Meetings, ~~May 2~~ May 2,
(Morning)

Young People's Devotional Services:

Senior R.H. Bk 4 (9:00-10:30)

" R.H. Bk 36 (10:00-11:00)

Junior R.H. Bk 28 (9:00-10:00)

" R.H. Bk 36 (9:00-10:00)

Sunday Schools:

R.H. 4 (10:30-11:30)

R.H. 28 (10:15-11:15)

R.H. 36 (11:00-12:00)

Adults' Meetings: ↑
(2:00-3:00 p.m.)

R.H. 13. R.H. 28. R.H. 36.

Choir Practice: R.H. 36 (7:30-9:00)

9. American Buddhist Cro.....2
10. Mottabhavana.....14
11. Postlude

----- (Form 4) -----

1. Prelude (All be seated in meditation)
2. Ti-sarana.....(all ariso)...3
3. Gatha
4. Recitation
5. Homages (All be seated).....4
6. Sermon
7. Gatha (All ariso)
8. Pledge.....4
9. Mottabhavana.....14
10. Postlude

----- (Form 5) -----

1. Prelude
2. Aspirations (All remain seated)...3
3. Ti-sarana (All ariso).....3
4. Gatha
5. Reading of a selected passage
6. Homages (All remain seated).....4
7. Sermon
8. Atthangiko magga (All be seated) 26
9. Gatha
10. Mottabhavana.....14
11. Postlude (All remain seated in meditation)

Continuation from page 26

May we follow, with faith and thanks,
His Way and tread with unfaltering step
this Noble Path until we, too, shall
attain Enlightenment.

(28)

A THREEFOLD AIM OF BUDDHISM

Firstly---to relieve sufferers from
their sorrow and misery and to bless
with them with happiness.

Secondly---to dispell the cloud of
Ignorance and to reveal the Light of
Truth.

Thirdly---to instruct men to refrain
from doing evil and to cultivate
good.

THE SENDING FORTH OF THE BRETHREN

"Go ye, O disciples, and wander forth
for the gain of the many, for the wel-
fare of the many, in compassion for the
world, for the good, for the gain, for
the welfare of gods and men. Proclaim,
O Disciples, the Doctrine glorious,
preach ye a life of holiness, perfect
and pure."

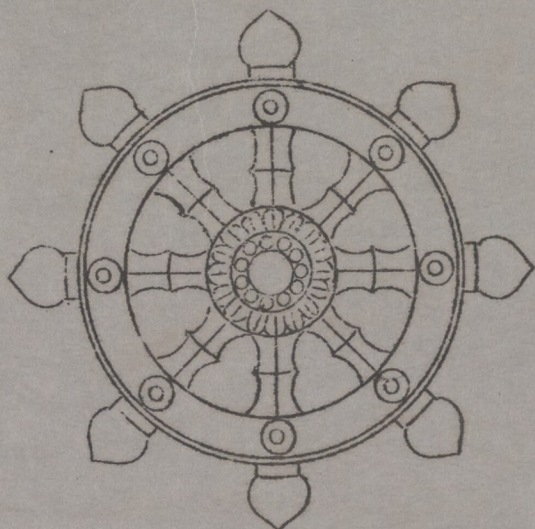
-----Mahavagga, Vinaya Pitaka.

(1)

WRA Library Washington

1 copy

BUDDHIST
SUNDAY SCHOOL
SERVICES & GATHAS



UNITED BUDDHIST CHURCH
OF
MINIDOKA, IDAHO

ASPIRATIONS (All remain standing)

Teacher: Oh, Thou, the Buddha,

Children: The supremely Awakened One,
The Most Honored One, here are we
gathered in Thy presence with deepest
reverence and adoration in our hearts.
We do earnestly resolve to understand
Thy Teaching, and walk every day in
the Holy Path Thou has shown us, so
that Thyself we may attain the happiest
and the most peaceful realm of NIRVANA.

GOLDEN CHAIN (All be seated)

Teacher and children: 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 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
speak 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.

PLEDGE

TEACHER: To the Lord Buddha

CHILDREN: who promised to be present in His Teachings, 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 labour earnestly for the welfare of all mankind.

THREE REFUGES

NAMU-KIE BUTSU

I go to the Buddha for guidance.

NAMU-KIE HO

I go to the Dharma for guidance.

NAMU-KIE SO

I go to the Sangha for guidance.

CREED (All arise)

Teacher: We are children of the Buddha,
Children: in whom only we can find refuge. The Buddha guards us day and night from all evils and temptations. May we earnestly follow His guidance and perfect ourselves by learning His Teaching.

PROMISE

I promise not to hurt anything nor take anything that does not belong to me. To keep my thoughts and acts pure and clean; nor tell what is false, nor to drink things harmful to me.

THE EIGHTFOLD PATH

1. RIGHT VIEWS.

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

2. RIGHT ASPIRATIONS.

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

3. RIGHT SPEECH.

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

4. RIGHT ACTION.

To see that our deeds are peaceful, benevolent, compassionate, and pure; to live the Teaching daily.

5. RIGHT LIVELIHOOD.

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

6. RIGHT EFFORT.

To direct our effort incessantly to the overcoming ignorance and selfish desires.

7. RIGHT MINDFULNESS.

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

8. RIGHT CONTEMPLATION.

To concentrate our will on the Buddha, His Life, and His Teachings.

GATHAS

PRAISE TO BUDDHA

1. With happy children's voices
Let Buddha's temple ring
As to our blessed Master
Our thanks and praise we bring.
2. He shows the way that leads us
From sin and sorrow here
And if His Path we follow
No evil shall we fear.
3. We thank Him for His Doctrine
Which shows us what to do
So that our lives may ever
Be pure and good and true.
4. And when this life is over
Like Him we too shall rise,
With songs of joy to enter
Nirvana's Paradise.

OUR GUARDIAN No. 527

1. When we see the golden sun
Shining from above,
We are mindful of the Buddha's love.
O'er us all His pure compassion
Sheds its steadfast glow,
By His Doctrine
Wisdom's Way to show.
2. When we see the silver moon
Gleaming in the sky,
We remember still our Lord is nigh,
By His blessed Law to guide us
Through this earthly night
Out of sorrow
Into joy and light.

BUDDHIST CHILDREN No. 524

Kings and Princes offer
Precious gift of gold,
And in Buddha's temple
Pour their wealth untold.

But we little children
Ever frail and small,
Are too poor to offer
Any gift at all.

Little hands may gather
Blossoms of the spring,
And those fragrant flowers
To His temple bring.

Little lips may utter
Words of Holy praise,
And in Buddha's temple
Hymns of gladness raise.

Little feet may journey
In His Holy Ways,
And by righteous actions
Close to Buddha stay.

There are none so tiny,
But they too may bring,
Hearts of Love and kindness
To their Lord and King.

MORNING GATHA No. 522

Early in the morning,
We our voices raise
To the gentle teacher
Hymns of joy and praise.

Let the holy temple
Now with joy rescind
Glory to Lord Buddha
Who Nirvana found.

Here each child shall offer
Heart's devotion true,
Promising forever
Righteous deeds to do.

In the early morning
Ere the day begins,
Buddha loves to gather
All the children's hymns.

Here upon His Altar
Blossoms rare we place,
Emblems true of beauty,
Purity and grace.

May our deeds like flowers
Sweetest perfume give,
Our religion preaching
By the lives we live.

HAPPY LITTLE CHILDREN No. 520

Happy little children we,
By the Dharma keeping,
We shall all in love and joy
Fit reward be reaping.

Kindness, pity and goodwill,
We'll always be shewing,
Malice, hatred, spite and fear
From our hearts o'er throwing.

On this earth on which we dwell,
Or in orbs much vaster,
Dharma rules throughout them all
Teachings of our Master.

We will through our life now go,
Ever forward singing
Praises of our Blessed Lord,
Loud our voices ringing.

Praises to our Gracious Guide,
Everywhere ascending,
Let us keep His Law and show
Gratitude unending.

LISTEN TO HIS VOICE No. 523

Gladly sing the children's voices
In Lord Buddha's temple bright,
As they tell the wondrous story
O His search to find Truth's Light.

How for many years he wandered
In the forests dark and vast,
Till one night up on His spirit
Wisdom's Holy Light was cast.

'Neath the tree the Master seated
Found Nirvana's radiant peace,
Saw before His eyes the Pathway
Whereby all man's ill shall cease.

O what glorious light was shining
From Lord Buddha's gentle face,
As he went to preach salvation
To the people of His race.

And the people when they heard Him,
Gladly walked the Eightfold Way,
Leading from the realms of darkness
Into everlasting day.

So shall we His little children
Listen to His voice so sweet,
As those little Indian children
Whom He gathered at His feet.

BUDDHIST DOXOLOGY (Bright Shineth the
Sun.)

Bright shineth the sun in His splendor
by day,
And bright the moon's radiance by
night;
Bright shineth the hero in the battle
array,
And the sage in His thought shineth
bright;
But by day and by night none so glori-
ous, so bright
As Lord Buddha, the source of all
spiritual light,
But by day and by night, none so glori-
ous, so bright
As Lord Buddha, the source of all
spiritual light.

SWEET NIRVANA

Sweet Nirvana, Highest Jhana!
Rapture sweeter than all pleasures,
Thou the measure of all measures,
Thou the treasure of all treasures,
O, immortal Buddhahood!

HOTOKENO KODOMO No. 304

Warerawa Hotokeno Kodomo nari,
Ureshii tokimo kanashii tokimo
Mioyano sodeni sugari nan.

Warerawa Hotokeno Kodomo nari,
Osanaki tokimo citaru tokimo.
Micyani kawarazu tsukaye nan.

(We are children of the Buddha. To Him
we always go whether we are in joy or
sorrow. We are children of the Buddha.
To Him we always serve whether we are
young or old.)

YOROKOBI

Mihotoke samawo ogamu toki
Itsumo akarui sorano yoni
Hareru watashino kokoro desu.

Mihotoke samano mimegumi wa
Kiyoi izumino mizuno yoni
Watashino kokorowo sumasa masu.

Mihotoke samawo ogamu toki
Kibou-to chikara-ga waki idete
Watashino kokorowo hagemi masu.

Mihotoke samano minasake wa
Kurai yomichino tsukino yo-ni
Watashino yukutewo terashi masu.

TANJO-BI (Birthday) No. 320

Kyo-owa yoi hiyo tewo agete
Kumo yo hikari yo iwai mashe
Kyo-owa watashino tanjo-bi
Hareyo hiyoriyo kanega naru
Hareyo hiyoriyo kanega naru.

Kyo-owa yoi hiyo koe gae ni
Kaze yo kotori yo utai mashe
Kyo-owa watashino tanjo-bi
Soyoge kigusayo kanega naru
Soyoge kigusayo kanega naru.

Kyo-owa yoi hiyo hotoke sama
Chichi yo haha yoto tanomi mashe
Kyo-owa watashino tanjo-bi
Kasume noyama yo kanega naru
Kasume noyama yo kanega naru.

SAYONARA (Good-bye) No. 322

Tanoshiku kyo-omo sumi mashita
Yasashii miyori mamorarete
Ureshii ochiye kaeri mashe.

Sayonara minasan gokigen yo
Sayonara sensei odaiji ni
Tanoshii kondomo tsudoi made.

IROHA UTA No. 209

Irowa nioedo chirinuru wo
Wa-ga-yo tarezo tsune naran
U-i-no okuyama kyo-o koyete
Asaki yumemiji ehimo sezu.

MIYOYANO KOE - (Buddha's Voice) No. 310

Micyano koega takaraka ni
Kikoeru youna kokoro mochi
Ureshii kotoga kinou kyo
Watashino megurini yotte kuru.

Kazeno hibikimo toriuta mo
Nagareno otomo shitawashi ku
Asawa micyani okosarete
Yoruwa micyani mamorare te.

Hotokeno kokoro itadaite
Imawa ureshii yoru hiru wo
Tanoshiku kurasu watashira wa
Micyano karada waga karada.

MIHOTOKENO KODOMO (Buddha's Children)

Mihotoke samano okodomo wa
Ka-chan nei-chan watashira yo
Shinanu hotokeni tarega naru
Ka-chan nei-chan watashira yo.

FOUR GREAT VOWS No. 105

Shujo muhen seigwan dow.
Bonno mushu seigwan dan.
Homon mujin seigwan gaku.
Butsudo mujo seigwan jo.

(I vow to save all sentient Beings,
to destroy all evil passions, to
study all Holy Teachings and to
attain Buddhahood.)

NICHIYO-BI (Sunday) No. 305

Ureshii na ureshii na
Kyo-owa ureshii nichiy-c-bi
Ne-e-san mo irashai
Ni-i-san mo irashai
Kawaii akachan tete hiite
Sa-a sa-a isshoni mairi masho.

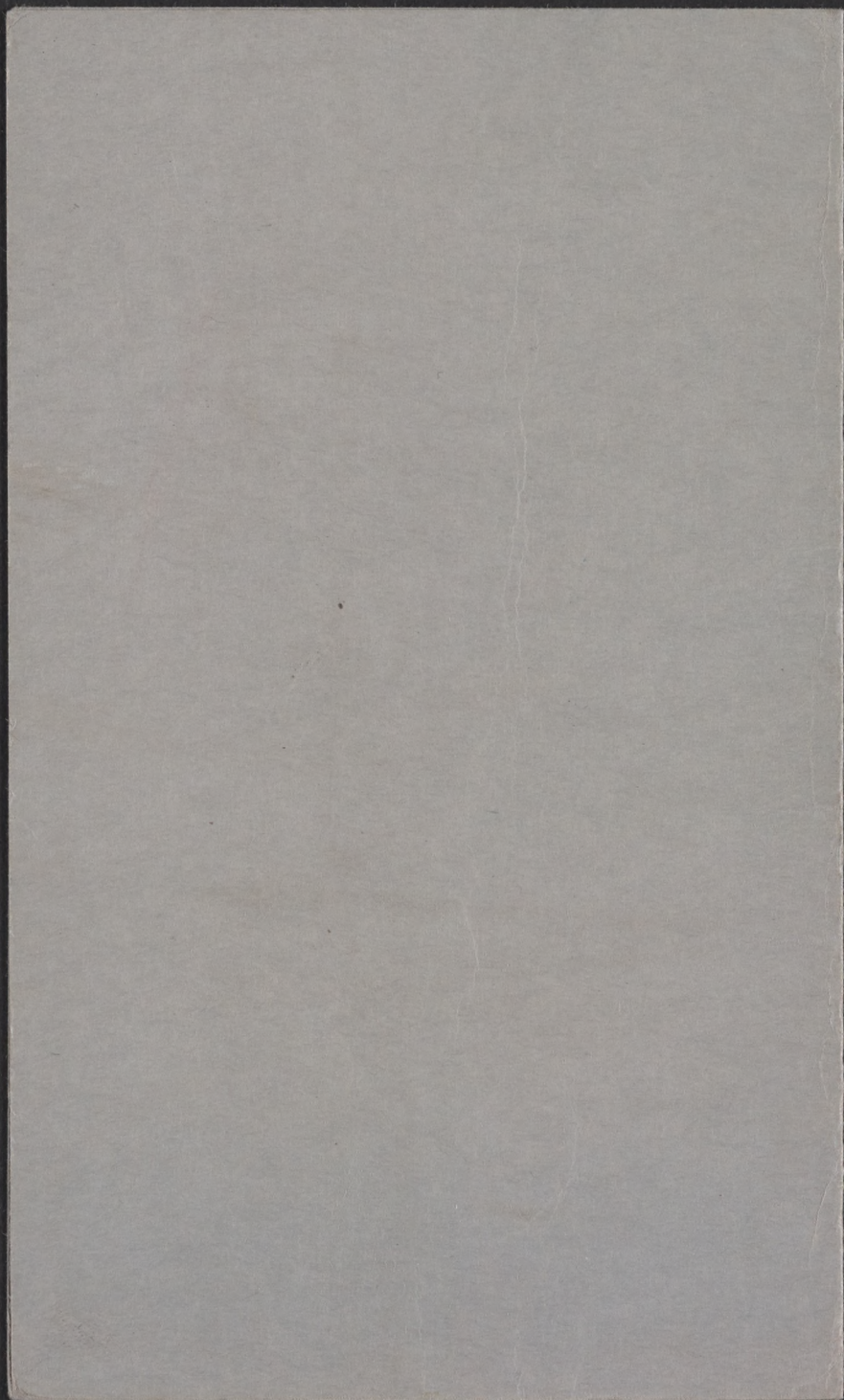
Ureshii na ureshii na
Kyo-owa ureshii nichiy-c-bi
Sensei chayo
Minasan chayo
Nakayoku sorote tewo awase
Sa-a sa-a isshoni ogami masho.

ORDER OF SERVICE

1. Gatha No. 105 (Four Great Vows)
(In Cassho).....13
2. Aspirations (Remain standing).....1
3. Meditation (All be seated)
4. Creed (All remain seated).....2
5. Gatha (Hotkeno Kodomo) 304.....10
6. Sermon
7. Gatha (English)
8. Golden Chain (Remain standing).....1
9. Gatha (English or Japanese)
10. Pledge or Promise.....2
11. Three Refuges (In Cassho).....2

TABLE OF CONTENTS

	page
Aspirations.....	1
Buddhist Children.....	5
Buddhist Doxology.....	9
Creed.....	2
Eightfold Path.....	3
Four Great Vows (105).....	13
Golden Chain.....	1
Happy Little Children (520).....	7
Hotokeno Kodomo (304).....	10
Iroha Uta (209).....	11
Listen to His Voice (523).....	8
Mihotokeno Kodomo.....	12
Miyoyano Koe (310).....	12
Morning Gatha (522).....	6
Nichiyo-Bi (305).....	13
Order of Service.....	14
Our Guardian.....	4
Pledge.....	2
Praise to Buddha.....	4
Promise.....	2
Sayonara (322).....	11
Sweet Nirvana.....	9
Tanjo-Bi (320).....	11
Three Refugees.....	2
Yorokobi.....	10



3 6 1 7 | 3 1 7 6 7 | 3 1 7 6 | 7-0 |

(一) オニハハサークラノハナノマク
(二) みなさんおーいーでよあたへかく
(三) サエダニとーリーがーヨイコエデ
(四) はーなでこーのーよががざられ

1 1 7 6 | 4 6 4 3 2 3 | 4 4 6 2 | 3-0 |

クーサノシートーネモヤハラカニ
のぐさをわーたーるーはるかぜが
ハールノナーサーケラウタツテル
うれしいはーるーをーつかさどる

4 3 4 6 | 7 6 7 1 7 7 | 3 3 1 6 | 7-0 |

ケフハーウーレーシーハナマツリ
なかよくあーそーぶーわたしらを
イーショニソーローフテワタシラテ
おかたがもーしーもーあるならは

1 1 7 6 | 4 6 4 3 2 3 | 2 3 4 6 | 3-0 |

ホトケノマーヘーデーワタシテハ
かはゆがらーれーるーみほとけの
イーツモイーターハリクダサレル
このよにひーとーりーなつかしい

3 1 7 1 | 7 3 1 7 6 7 | 3 6 1 7 | 6-0 |

シャウカーウーターウテイハビマショ
こゝろのやーうーにーふいてくる
ホトケノジーヒーラータへマショ
おとくのたーかーいーおやかさま

ト調 ④ 花祭行進曲

5 5 5 5 | 1 1 1 1 | 3 3 2 1 | 2 0 |

(一) ムカシモムカシーサンゼン
(二) リっぱなくにーうまれいで
(三) ヒロイーセカイノマンナカデ
(四) なんねんたつてもかはらずに

1 1 6 6 | 5 5 1 1 | 2 2 3 2 | 1 0 |

ハナサキニホフーハルヤウカ
とみもーくらぬもありながら
ヲシヘノモーシラウチヒラキ
さいたーまゝなるのりのはな

5 5 5 5 | 1 2 3 4 | 6 6 6 6 | 5 0 |

ヒビキーワタータヒトコエハ
ひとりーおしろをぬけいでて
カハケルヒトニーフリマイタ
きれいなひとつをむねにさし

3 4 5 6 | 5 5 3 3 | 1 2 3 2 | 1 0 |

テンニモチニモーワレヒトリ
やまにーこもりしじうにねん
カンロノミヅハーカギリナシ
われらもまけずにはげみま

ト調 ④ らんびのみ園

3 3 2 2 | 1 1 6 5 | 6 6 1 3 | 2-0 |

(一) ランビノミソノニノリノシノ
(二) わーしのたかねののりのつぎ
(三) ロクヤノミソノノノリノコエ

3 3 1 1 | 6 6 5 5 | 6 6 6 1 | 5-0 |

テンジャウテーシゲドクソント
ひかりはとーはにかべやきて
ヒビキハヨーモニツタヘツ

5 5 6 6 | 5 5 3 3 | 5 5 3 1 | 5-0 |

アゲマシタマヒシウブノコエ
みちとせへーたるけふとても
トーホキムカシモイマモナホ

5 5 1 1 | 2 2 3 1 | 2 2 2 3 | 1-0 ||

ヒビカヌクーマゾナカリケル
あーふぎまつらぬものぞなき
ウーダヒタタヘヌモノハナシ

WESAK DAY

1. Let songs of praise and gladness
Resound o'er all the earth
This glorious day acclaiming;
The Day of Buddha's birth.

CHORUS

- O Holy Day, of Wesak,
Thy coming we adore,
And homage bring
To Him, our King,
Now and evermore.
2. In fair Lumbini's garden
The royal babe was born,
The Bringer of Salvation
Unto a world forlorn.
 3. Sweet flow'rs their incense offer
And birds their music bring--
All Nature renders homage
To Him the new-born King.
 4. The weary world pervading,
The message sounds afar;
He comes, your gloom dispelling;
Behold the rising Star!
 5. And gladly we His message
Of peace and love proclaim,
Of freedom and salvation
In Buddha's Holy Name.

LUMBINI NO MISONO

Ranbino misononi norinoshi no
Tenjo tenge dokuson to
Agemashi tamaishi ubu no koe
Hibikanu ku-maze nakari keru.

Wa-shi no takane no nori no tsuki
Hikari wa to-wani kagayaki te
Michitose he-taru kyo tote mo
Ah-ogi matsu ranu monoze naki.

Rokuyano miso nono nori no koe
Hibiki wa to-moni tsutae tsu tsu
To-oki mukashimo imamo nao
U-tai tataenu monowa nashi

HANA-MATSURI KO SHIN KYOKU

Mukashi mo mukashi san zen nen
Hana saki niou haru yoka
Hibiki watatta hito koe wa
Ten nimo chinimo ware hitori.

Rippana kunini umare ide
Tomimo kuraimo ari nagara
Hitori oshirowo shinobi ide
Yamani komorishi ju-ni nen

Hiroi sekaino man naka de
Oshiyeno Monwo uchi hiraki
Kawakeru hitoni furi maita
Kanrono mizu wa kagiri nashi.

Nannen-tattemo kawarazu ni
Saite matasaku norino hana
Kireina hitotsuwo muneni sashi
Wareramo makezuni hagemi masho.

HANA-MATSURI NO UTA

O-niwa wa sakurano ha-nano maku
Ku-sano shitonemo ya-wa raka ni
Kyo-owa ureshii ha-na matsuri
Ho-tokeno mayede wa-ta shira-wa
Sho-uka utoute iwai masho.

Mi-nasan o-i-deyo a-tatakaku
No-gusawo wa-ta-ru ha-rukazega
Na-kayoku asobu wa-tashira wo
Ka-wayuga rareru mi-hotoke no
Ko-korono yo-u-ni fuite-kuru.

Sa-yedani to-ri-ga yo-i koye de
Ha-runo nasake wo u-ta atteru
I-ishoni so-ro-ute wa-tashira wo
I-tsumo itawari ku-dasareru
Ho-tokeno ji-hi-wo ta-tayema sho

Ha-nade ko-no-yoga ka-za rareru
U-reshii ha-ru-wo tsu-kasado ru
O-kataga mo-shi-mo a-ru nara ba
Konoyoni hi-to-ri na-tsukashi i
O-ta-kuno ta-ka-i- O-shaka sama.

postlude 4 great Homage to Lumbini Garden song An excerpt of a

てのたまはく、天上天下我こそは、最も尊き者となりて、古の一切の苦惱を除くべしと。
 此時諸天空中に在りて、聖母摩耶夫人の位を讀へ、甘露の淨水を灌ぎて太子の御身を洗ひまいらせ、而して古は譽げて歡喜にたぎれり。

◎阿私陀仙人王宮を訪ねて、恭しく太子を抱き上げ奉り、徳相圓滿なる聖姿を拜し、此太子若し家に在さば、轉輪聖王となりて四天下を統治したまはん。されど太子は出家して悲智圓滿の仏陀となり、普く一切を濟度し給ふべし。我今既に年老いて、其尊き大法を聞き得ざるを愁しむと言ひ、慶び且つ悲しみて涙せり。
 ◎父の君淨飯大王は、尊き太子を得たまひて、我が望悉く達せられたりとして、太子を悉達多と名け給ひけり。

讃歌 りんびのみその

ランビノミノノニノリノシノ、テンジダテンゲドクソント
 アゲマシタマヒシウブノコエ、ヒベカヌタマゾナカリケル
 2. ワシノタカネノリノツキ、ヒカリハトハニカバマキテ
 ミチトセヘタルケフトテモ、アフギマツラヌモノゾナキ
 3. ロクマノミノソノ、ノリノコエ、ヒベキハヨモニツタヘツ、
 トホキムカシモイマモナホ、ウタヒタヘヌモノハナシ

三 歸依文

自ら仏に歸依し奉る。 当に願はくは衆生と共に、大道を体解して
 天上意を發さん。 当に願はくは衆生と共に、深く經藏に入り
 自ら法に歸依し奉る。 当に願はくは衆生と共に、深く經藏に入り
 て智慧海の如くならん。 当に願はくは衆生と共に、大衆を統理して
 自ら僧に歸依し奉る。 当に願はくは衆生と共に、大衆を統理して
 一切无碍ならん。

四 弘誓願文

衆生无边なるも誓つて此を度せん。煩惱无数なるも誓つて此を断せん。
 法門无尽なるも誓つて此を學ばん。仏道天上なるも誓つて此を成せん。

廻向文

願はくば此功徳を以て普く一切に及ぼし、我等と衆生と皆共に仏道を成せん。南无十方三古常住一切三宝

sacred book describing the birth of Buddha.

三昧

詞

(本生譚並方廣大華嚴經接華)

◎遠き古、修行者須弥陀は、燃燈仏の許に在して、願はくば我煩惱を断じて解脱を得、正覚を開きて仏陀となり、己を捐て、他に施し、生死に輪廻する一切の衆生を、悉く済度せんとの大願を建て給ふ。燃燈仏即ち、此須弥陀の願を知り、須弥陀よ、汝未来に於て、釈迦牟尼仏として人界に現れ、必ず一切を度するならんと、確く後の古の保証を興へ給へり。

◎爰に於て須弥陀は道を脩し、法の船に乗じて生死の海を渡り、智慧の筏によりて愛慾の流を越へ、大悲の軍勢以て煩惱の賊を破り、補処の菩薩の位に昇り、淨幢天子として兜率天に生れ、常に正法殿の獅子座に上り、諸の天人の爲めに妙法を説き給ふ。

◎或日諸天人法悦の集ひに、自然の音楽ありて歌ふらく、聖者昔燃燈仏の御許にて、後の古必ず仏陀となり給ふべき確き保証を得させ給ひて、今や行成り智慧満足し給へり。彼の衆生の衆生渴く事久しければ、疾く彼の人の舌に降り給ひて、甘露の法雨を漑がせ給へ。

煩惱の火燃へ盛れる彼等の上に、慈の雲を布き法の雨を降らし、魔の行爲を破り邪教を碎き、菩薩の聖き道を示して、一切衆生を救ひ給へと。

◎此天樂の示しに、菩薩は自ら大なる救済の使命を感じ、人の舌に降らんと決し給ひ、普く諸の人界を見えなはし、善政美徳の誉高き、釈迦族の王家を選び給へり。

◎菩薩將に天界より降らんとし給ふ時、其御身より光明十方に流れ、通く三千大千世界を照し給へば、天地は六種に震動し、日月も皆其光を失ひ、天人は虚空に在りて音楽を奏し、量り無き時を重ねて肉を割き骨を碎き、行業悉く円満と、菩薩今山王の如き身を得給ひぬ。慈の胃を載きて煩惱の賊を平げ、一切の古を翳みて菩薩今古に出で王が。大いなる智慧の炬を以つて、久しく眠れる人々を覚し、大千世界の王となりて、菩薩今輝く陽の如く、闇を破つて古に出で給ふと、讀嘆誦歌したてまつれり。

◎カピラ城王の后摩耶夫人は、兜率天より六牙の大なる白象降りて、右腋下より胎内に入る靈夢を感じ給ひ、王宮は歡喜と希望とに充されたり。太子誕生の日近まりて聖母摩耶、故郷に歸り給ふ途上ルンビの花園に赴き、無憂樹の下に憩ひ給ひし時、太子はいとも安らかに誕生し給ひ、四方に七歩を運ばせ右の右手を以て、天地を指し

YOUNG BUDDHISTS' DEVOTIONAL (Form 1)

Gatha No. 103. Four Great Vows.

Shujo muhen seigwan dow.
Bonno mushu seigwan dan.
Homon mujin seigwan gaku.
Butudo mujo seigwan jo.

(Meaning: I vow to save all sentient beings, to destroy all evil passions, to study all holy doctrines and to attain Buddhahood.)

ASPIRATIONS (All remain standing.)

Leader: Oh, Thou, The Buddha,

Assembly: The Supremely awakened One, The Most Honored One, here are we gathered together in Thy presence with deepest reverence and adoration in our hearts. We do earnestly resolve to try to understand Thy Teaching, and to walk every day in the Holy Path Thou hast shown us, so that like Thyself we may attain the happiest and the most peaceful realm of NIRVANA.

MEDITATION (All be seated.)

HOMAGES: Three Treasures. (All arise)

Leader: We put our faith in the Buddha.

Assembly: May we all together absorb into ourselves the principle of Thy way to Enlightenment and awaken in our souls Thy Supreme Will.

Leader: We put our faith in the Dharma.

Assembly: May we all together be submerged in the depth of Thy Doctrine and gain wisdom as deep and wide as the ocean.

Leader: We put our faith in the Sangha.

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

RECITATION OF A SELECTED PASSAGE.

GATHA No. 202 (All arise)

1. Akatsukino kanewa takanari
Asahikono hikari kagayaku.
Iza warera tomoni nezamen
Hitono yono asa.
2. Monominano midori moetachi
Muyugeno niyoi tadayoo.
Iza warera tomoni hagenan
Hitono yono haru.
3. Ametsuchino inochiwa nagaku
Kongouno chikara minagiru.
Iza warera tomoni susuman
Mihotokeno ato.

(Meaning: The dawn-bell of a temple is resounding afar, and the rising sun is shining bright. Let us wake up in the morning of the human life. The trees are putting forth their sprouts, and the fragrance of the Sala-tree is filling the air. Let us work diligently in the spring of our life. Long is the life of heaven and earth, and we are filled with dauntless energy. Let us earnestly follow the Path shown by the Buddha.)

SERMON

GATHA No. 519.

1. We are truth's disciples
Marching on to Peace,
With the sword of Reason
Bidding error cease.
Love's our great commander
Ignorance our foe,
To dispell illusion
Forward we must go.
2. We are gentle warriors
Moving slowly on,
We are still pursuing
Path our Masters gone.
Failures cannot daunt us,
Hope is born anew,
Knowledge wins the battle,
Righteousness is true.
3. Not for wealth or power
Nor the praise of men,
Ours a noble conflict
That must never end.
Kindness rise and vanish,
Ours will always stand;
Founded on compassion,
Filling Truth's command.

PLEDGE (All be seated)

Leader: Our loyalty to the Buddha.

Assembly: We trust wholeheartedly in the Buddha, and keeping ourselves pure in speech and action constantly cultivating ourselves, we rejoice in the supreme blessing of the Infinite Light and Compassion.

Leader: Our loyalty to the family.

Assembly: Having realized the essence of the Teaching, the members of family would have mutual respect and foster peace and happiness in the home.

Leader: Our loyalty to the Country.

Assembly: We are grateful for our Country's protection, and we strive to perform our duties and to contribute to the fullest development of the Country.

Leader: Our loyalty to humanity.

Assembly: Imbued with the great principle of Oneness of Life, we should assist one another and dedicate ourselves to the cause of social betterment.

METTABHAVANA (Thought waves) (All arise)

We surround all men and all forms of life with Infinite Love and Compassion. Particularly do we send out loving thoughts to those in suffering and sorrow, to those in doubt and ignorance, to all who are groping for the Truth, and to those whose feet are standing close to the great change men call death, we send forth oceans of Wisdom, Mercy and Love.

Namu Butsu
Namu Butsu
Namu Butsu.

てのたまはく、天上天下我こそは、最も尊き者となりて、古の一切の苦惱を除くべしと。

此時諸天人空中に在りて、聖母摩耶夫人の位を讃へ、甘露の淨水を灌ぎて太子の御身を洗ひまいらせ、而して古は譽げて歡喜にたぎれり。

◎阿私陀仙人王宮を訪ねて、恭しく太子を抱き上げ奉り、徳相圓滿なる聖姿を拜し、此太子若し家に在さば、轉輪聖王となりて四天下を統治したまはん。されど太子は出家して悲智圓滿の仏陀となり、普く一切を濟度し給ふべし。我今既に年老いて、其尊き大法を聞き得ざるを愁しむと言ひ、慶び且つ悲しみて涙せり。

◎父の君淨飯大王は、尊き太子を得たまひて、我が望悉く達せられたりとして、太子を悉達多と名け給ひけり。

讃歌 うんびのみその

ムランビノミソノニリノシノ、テンジダテンゲドクソント
アゲマシタマヒシウブノコエ、ヒベカヌクマゾナカリケル
2. ワシノタカネノノリノツキ、ヒカリハトハニカバマキテ
ミチトセヘタルケフトテモ、アフギマツラヌモノゾナキ
3. ロクマノミソノ、ノリノコエ、ヒベキハヨモニツタヘツ、
トホキムカシモイマモナホ、ウタヒタ、ヘヌモノハナシ

三歸依文

自ら仏に歸依し奉る。当に願はくは衆生と共に、大道を体解して

无上意を發さん。

自ら法に歸依し奉る。当に願はくは衆生と共に、深く經藏に入り

て智慧海の如くならん。

自ら僧に歸依し奉る。当に願はくは衆生と共に、大衆を統理して

一切无碍ならん。

四弘誓願文

衆生无边なるも誓つて此を度せん。煩惱无数なるも誓つて此を斷せん。
法門无尽なるも誓つて此を學ばん。仏道天上なるも誓つて此を成せん。

廻向文

願はくば此功徳を以て普く一切に及ばし、我等と衆生と皆共に仏道を成せん。南无十方三古常住一切三宝

三頌

詞

(本生譚並方廣大菩薩經拔萃)

◎遠き古、修行者須弥陀は、燃燈仏の許に在して、願はくば我煩惱を断じて解脱を得、正覺を開きて仏陀となり、己を捐て、他に施し、生死に輪廻する一切の衆生を、悉く済度せんとの大願を建て給ふ。燃燈仏即ち、此須弥陀の願を知り、須弥陀よ、汝未來に於て、釈迦牟尼仏として人界に現れ、必ず一切を度するなうんと、確く後の古の保証を興へ給へり。

◎爰に於て須弥陀は道を脩し、法の船に乗じて生死の海を渡り、智慧の筏によりて愛慾の流れを越へ、大悲の軍勢以て煩惱の賊を破り、補処の菩薩の位に昇り、淨幢天子として兜率天に生れ、常に正法殿の獅子座に上り、諸の天人の爲めに妙法を説き給ふ。

◎或日諸天人法悦の集ひに、自然の音楽ありて歌ふらく、聖者昔燃燈仏の御許にて、後の古必ず仏陀となり給ふべき確き保証を得させ給ひて、今や行成り智慧満足し給へり。彼の衆生の衆生渴く事久しければ、疾く彼の人の舌に降り給ひて、甘露の法雨を溼がせ給へ。煩惱の火燃へ盛れる彼等の上に、慈の雲を布き法の雨を降らし、魔の行爲を破り邪教を碎き、菩薩の聖き道を示して、一切衆生を救ひ給へと。

◎此天樂の示しに、菩薩は自ら大なる救済の使命を感じ、人の舌に降りんと決し給ひ、普く諸の人界を見そなはし、善政美徳の誉高き、釈迦族の王家を送び給へり。

◎菩薩將に天界より降りんとし給ふ時、其御身より光明十方に流れ、通く三千大千世界を照し給へば、天地は六種に震動し、日月も皆其光を失ひ、天人は虚空に在りて音楽を奏し、量り無き時を重ねて肉を割き骨を碎き、行業悉く円満と、菩薩今山王の如き身を得給ひぬ。慈の胃を載きて煩惱の賊を平げ、一切の古を翳みて菩薩今古に出で王か。大いなる智慧の炬を以つて、久しく眠れる人々を覺し、大千世界の王となりて、菩薩今輝く陽の如く、闇を破つて古に出で給ふと、讀嘆誦歌したてまつれり。

◎カピラ城王の後摩耶夫人は、兜率天より六牙の大なる白象降りて、右腋下より胎内に入る靈夢を感じ給ひ、王宮は歡喜と希望とに充されたり。太子誕生の日近まりて聖母摩耶、故郷に歸り給ふ途上ルンビの花園に赴き、無憂樹の下に憩ひ給ひし時、太子はいとも安らかに誕生し給ひ、四方に七歩を運ばせ左右のみ手を以て、天地を指し

THE LIFE OF GAUTAMA THE BUDDHA
2. The Great Struggle and Enlightenment.

File in
Buddhist
Bible

From the Scripture we learn that the Prince on leaving home had gone eastwards and passed on to Gajagriha, the capital of King Bimbisara of Maghada. There dwelt in the neighborhood two noted Brahmins, Alara Kalama and Uddhaka, both of whom taught the philosophy known as Sankya Yoga. He joined first one and then the other as disciple under the name of Gautama. These Brahmins taught that mystic meditation and direct intuition of the Absolute were the roads to emancipation. Gautama learned and practised these two systems and succeeded in mastering them so completely that Alara asked him to become his associate, while Uddhaka was even prepared to make him the leader of his school. Neither system, however, satisfied Gautama, because in his opinion the liberation taught was incomplete in both cases: the so-called liberated soul was not actually free from limitation of worldly existence. These spiritual trainings were good as the medicament of a sore disease, but they were not its annihilation, there was left a spot of infection--though but a spot--by which the process of over-recurring ignorance and consequent sorrow of worldly existence could occur again.

Then he resolved to leave them and betake himself to Uruvela, near the present Mahabodhi temple at Buddha Gaya, there to practise a terrible asceticism, which was prevalent among the hermits of his day. Gautama practised many varieties of it for six years, thinking that perhaps the soul might spring free from all earthly ties and become united with God of Eternity, Brahma. He underwent the severest discipline in mortifying his body, sitting mute and motionless, controlling even his breath. So still he sat in meditation that birds and beasts moved about him unafraid. He took less and less food and water until, it is said, he ate scarcely more than one grain of rice or sesamoid seed each day. He grew thinner and thinner in body and fainter in strength. At last one day when he could think no longer, and dumb instinct awoke in him, he crawled down to the water and lay in a warm shallow utterly forlorn, and five ascetics with whom he had held counsel and who expected great results from his incredible suffering said, one to another: "He will die now. The ascetic Gautama will die." At last supporting himself by a bough, he crept up the bank. A little refreshed and he could think once more he perceived that divine knowledge was not to be found by such means. He understood that asceticism never leads to truly noble insight and deliverance.

He therefore decided to abandon self-mortification, and he began again to take regular food. When his companions saw this, they thought that he had fallen from the ideal, and they abandoned him.

Gautama did not for a moment despair of gaining his aim. Deserted by all, he realized that salvation could not be attained by the doctrine taught by others, and he resolved to follow only his own inspiration.

He wandered on alone, striving in perfect seclusion for revolution from within, for the complete unfolding of his higher spiritual powers. He received some food from Sujata, the wife of a neighboring landowner. After that he felt energy swelling up in him like a great river in spate; he arose, bathed in the river Naranjara, and at the evening he set steadfast step towards the foot of Asvatta tree. Upon reaching the destination, he sat down cross-legged and upright with his face towards the east, making resolution, "skin, sinew, and bone may dry up as it will, my flesh and blood may dry in my body, but without attaining complete enlightenment I will not leave this seat." And the night came softly down and veiled him from the sight of man.

It was a night of terror and temptation. Body and mind, apart and united, tempted him beyond human endurance. Vision of his life of love, luxury and power beset his body. Intellectual doubts and difficulties attacked his mind. All the joys and delights which the world offers to its favourites presented themselves to him in their most seductive form. But love and deep compassion for the sorrow of mankind held him firm, and he clung to his purpose determined to die rather than renounce his aim.

And when the darkness thinned and the east became faintly gray he received Enlightenment. Ignorance was dispelled, knowledge arose. Darkness was dispelled, light arose. He attained the highest consciousness, and received it with a cry of "Light". He reached the goal--the highest insight was won. He became perfect one--a Buddha. He obtained 'the pure, spotless Eye of the Truth', and he beheld his many former existences with their special character and details. He understood, not only the cause of suffering, but also the means to put an end to all sufferings, and to reach Deliverance, the perfect peace of NIRVANA. For a while, illuminated with all wisdom sat the Buddha, lost in contemplation of the universe AS IT IS. And at last, lifting up his voice, he cried aloud in triumph His song of victory:

"Through worldly round of many births
I ran my course unceasingly,
Seeking the maker of the house:
Dainful is birth again and again.
House-builder! I behold thee now,
Again a house thou shalt not build;
All thy rafters are broken now,
The ridge-pole also is destroyed;
My mind, its elements dissolved,
The end of cravings has attained.

This memorable day was the eighth of December. He was thirty-five years old. It imports us to note that Enlightenment, the Buddha attained is not to be understood as a miraculous or mystic occurrence caused by the influence of extramundane, divine power, but that direct apprehension of the truth: it is not a 'revolution' but a 'self-realization'.

THE LIFE OF GAUTAMA THE BUDDHA
2. The Great Struggle and Enlightenment.

From the Scripture we learn that the Prince on leaving home had gone eastwards and passed on to Gajagriha, the capital of King Bimbisara of Maghada. There dwelt in the neighborhood two noted Brahmins, Alara Kalama and Uddhaka, both of whom taught the philosophy known as Sankhya Yoga. He joined first one and then the other as disciple under the name of Gautama. These Brahmins taught that mystic meditation and direct intuition of the Absolute were the roads to emancipation. Gautama learned and practised these two systems and succeeded in mastering them so completely that Alara asked him to become his associate, while Uddhaka was even prepared to make him the leader of his school. Neither system, however, satisfied Gautama, because in his opinion the liberation taught was incomplete in both cases: the so-called liberated soul was not actually free from limitation of worldly existence. These spiritual trainings were good as the medicament of a sore disease, but they were not its annihilation, there was left a spot of infection--though but a spot--by which the process of over-recurring ignorance and consequent sorrow of worldly existence could occur again.

Then he resolved to leave them and betake himself to Uruvela, near the present Mahabodhi temple at Buddha Gaya, there to practise a terrible asceticism, which was prevalent among the hermits of his day. Gautama practised many varieties of it for six years, thinking that perhaps the soul might spring free from all earthly ties and become united with God of Eternity, Brahma. He underwent the severest discipline in mortifying his body, sitting mute and motionless, controlling even his breath. So still he sat in meditation that birds and beasts moved about him unafraid. He took less and less food and water until, it is said, he ate scarcely more than one grain of rice or sesamoid seed each day. He grew thinner and thinner in body and fainter in strength. At last one day when he could think no longer, and dumb instinct awoke in him, he crawled down to the water and lay in a warm shallow utterly forlorn, and five ascetics with whom he had held counsel and who expected great results from his incredible suffering said, one to another: "He will die now. The ascetic Gautama will die." At last supporting himself by a bough, he crept up the bank. A little refreshed and he could think once more he perceived that divine knowledge was not to be found by such means. He understood that asceticism never leads to truly noble insight and deliverance.

He therefore decided to abandon self-mortification, and he began again to take regular food. When his companions saw this, they thought that he had fallen from the ideal, and they abandoned him.

Gautama did not for a moment despair of gaining his aim. Deserted by all, he realized that salvation could not be attained by the doctrine taught by others, and he resolved to follow only his own inspiration.

He wandered on alone, striving in perfect seclusion for revelation from within, for the complete unfolding of his higher spiritual powers. He received some food from Sujata, the wife of a neighboring landowner. After that he felt energy swelling up in him like a great river in spate; he arose, bathed in the river Naranjara, and at the evening he set steadfast step towards the foot of Asvatta tree. Upon reaching the destination, he sat down cross-legged and upright with his face towards the east, making resolution, "skin, sinew, and bone may dry up as it will, my flesh and blood may dry in my body, but without attaining complete enlightenment I will not leave this seat." And the night came softly down and veiled him from the sight of man.

It was a night of terror and temptation. Body and mind, apart and united, tempted him beyond human endurance. Vision of his life of love, luxury and power beset his body. Intellectual doubts and difficulties attacked his mind. All the joys and delights which the world offers to its favourites presented themselves to him in their most seductive form. But love and deep compassion for the sorrow of mankind held him firm, and he clung to his purpose determined to die rather than renounce his aim.

And when the darkness thinned and the east became faintly gray he received Enlightenment. Ignorance was dispelled, knowledge arose. Darkness was dispelled, light arose. He attained the highest consciousness, and received it with a cry of "Light". He reached the goal--the highest insight was won. He became perfect one--a Buddha. He obtained 'the pure, spotless Eye of the Truth', and he beheld his many former existences with their special character and details. He understood, not only the cause of suffering, but also the means to put an end to all sufferings, and to reach Deliverance, the perfect peace of NIRVANA. For a while, illuminated with all wisdom sat the Buddha, lost in contemplation of the universe AS IT IS. And at last, lifting up his voice, he cried aloud in triumph His song of victory:

"Through worldly round of many births
I ran my course unceasingly,
Seeking the maker of the house:
Dainful is birth again and again.
House-builder! I behold thee now,
Again a house thou shalt not build;
All thy rafters are broken now,
The ridge-pole also is destroyed;
My mind, its elements dissolved,
The end of cravings has attained.

This memorable day was the eighth of December. He was thirty-five years old. It imports us to note that Enlightenment the Buddha attained is not to be understood as a miraculous or mystic occurrence caused by the influence of extra-mundane, divine power, but that direct apprehension of the truth; it is not a 'revelation' but a 'self-realization'.

Busseis To Observe Birth of Gautama

Approximately 3,000 Hunt residents of the Buddhist faith will observe their annual Wesak or Hana-Matsuri throughout the coming week in commemoration of the birth of the Buddha in India some 2,509 years ago.

The projectwide Wesak Week, first since evacuation, will be highlighted by commemoration lectures, ceremonies, and by the Young Buddhists' Play Day on Sunday afternoon.

The complete Wesak Week program follows:

Monday April 5—7:30-9:00 p. m.—Commemoration lectures; R. H. 13.

Tuesday, April 6—2:00-3:00 p. m.—Commemoration lectures; R. H. 36.

Wednesday, April 7—7:00-11:30 p. m.—Ceremony and entertainment for Sec. "B"; D. H. 30.

Thursday, April 8—7:00-11:30 p. m.—Ceremony and entertainment for Sec. "A"; D. H. and R. H. 13. Hospital Visiting.

Friday, April 9—7:00-11:30 p. m.—Ceremony and entertainment for Sec. "C"; D. H. 39.

Saturday, April 10—2:00-4:00 p. m.—Women's conference; R. H. 28.

Sunday, April 11—Sunday Schools in each section. 10:00-11:00 a. m.—Commemoration lecture for young people; R. H. 36.

1:30-4:30 p. m.—Play Day; Field opposite Block 21.

Reunion Social For Buddhists Planned

Eight young Buddhist representatives from the Portland area met with the Reverends Terakawa, Kimura, and Arakawa in Rec. 29 Thursday evening, Dec. 10, to discuss the coming reunion social for all young Oregon Buddhists.

Committees were appointed for the social which is to be held in Rec. 36 on the night of Dec. 20. They are slated to meet on Tuesday, Dec. 15, to discuss further plans of the gathering.

This get-together is to be a "proliminary" to the joint meeting to be held soon between representatives from the Portland and Seattle Buddhist groups.

YBA Installation Hailed Success

Manzanar's newly organized Young Buddhist Association held one of the largest dances as approximately 500 people crowded the floor of mess hall 23 Saturday night.

Candlelight installation was officiated by Rev. S. Nagatomi, Mr. Mayeda and Rev. Oda as the 12 following officers took oath: president, Larry Mihara; women's vice-president, Kiyo Nishimori; men's vice-president, Henry Aramaki; secretary, Toshiye Higashida; treasurer, Barry Tamura; auditor, Bob Minami; Sunday school superintendent, Yasujiro Ohata; music chairmen, Mrs. Jane Sakamoto and Kimi Terama; men's athletic, Pete Mitsui; women's athletic, Ella Nakao; and publicity, Suiko Hori. Jack Iwata administered the oath.

Treat of the evening was vocal solos rendered by Mrs. Pat Kiya Nakashima, singer from Hawaii.

Flower Festival to Mark Buddha's Birth

An all Buddhist flower festival commemorating Lord Buddha's birth will be held Sunday, April 4, at firebreak 14-15. Jack M. Iwata is the general chairman.

Commencing with the morning service at 9 a.m., the festival will be a whole day affair with a talent show featured in the afternoon from 2 p.m. at the same location.

9 Hunt Delegates Leave for Bussei Meet in S. L. City

The Rev. T. Terakawa, adviser for the National Y. B. A., and nine delegates from this center, were sent to Salt Lake City, Utah, to attend the National Emergency conference there, which is to last from May 20-23, inclusive. The conference was summoned for the purpose of discussing problems that have arisen among the nisei and issei groups, and also problems concerning plans for future activities among the relocated Buddhists.

The list of delegates is as follows: Masaru Harada, Genya Oye, Koichi Hayashi, Nobue Shimizu, Nobuko Ochiai, Yuriko Ishibashi, Ayako Yamanaka, Nori Oda, and Mary Mizumoto.

U. S. Army Seeks Buddhist Chaplain For Combat Team

WASHINGTON — The War Department is seeking a Buddhist chaplain for its new Japanese American special combat team which will be activated shortly at Camp Shelby, Miss., according to reliable sources this week.

A percentage of the Japanese Americans volunteering for the new combat unit are of the Buddhist faith, it was stated. It was also pointed out that Buddhism is an international religion and is the faith of millions of our Chinese and Indian allies.

HUNT BUSSEIS' GET TOGETHER SATURDAY NIGHT

Shinshu Buddhists of Hunt, planning a projectwide Organization, will get together on Saturday night Jan. 23, at 6:30 o'clock in Rec. 13 for election of officers and committee heads, it was decided at a meeting of representatives held Wednesday in Rec. 13.

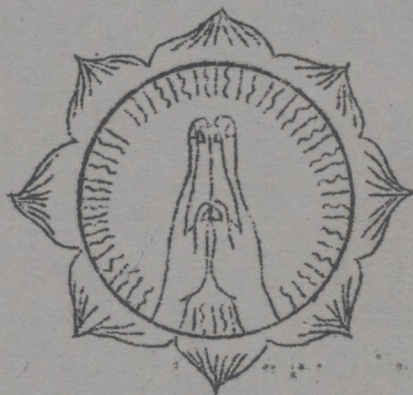
Former Bussei members of Seattle, Sumner, and Puyallup have been asked to attend the gathering.

The plans for the evening call for a ratification of the proposed constitution, followed by an election and induction of officers.

A social will wind up the gathering which is expected to draw some two hundred young people.

Buddhist
1.1.6

BUDDHIST
SERVICES AND GATHAS



UNITED BUDDHIST CHURCH
OF
MINIDOKA, IDAHO

TABLE OF CONTENTS

American Buddhist Creed.....	2
Aspirations.....	3
Atthangiko Maggo.....	26
Buddha is My Refuge (546).....	21
Buddhist Dextology.....	22
Farewell (541).....	24
Four Great Vows.....	15
Four Great Vows (Gatha 103).....	16
Four Noble Truths.....	7
Honchos.....	4
Invocation.....	5
Life Never Dies (544).....	23
Lord Buddha Found the Truth.....	17
Lord Buddha Speaks to Me. (549)....	16
Mettabhavana.....	14
Morning Gatha (522).....	19
Noble Eightfold Path.....	8
Plodge.....	4
Right Meditation. (540).....	18
Sending Forth of the Prothron.....	1
Sentences from Dhamapada.....	10
Softly Blow the Breezes (526).....	22
Sweet Nirvana.....	19
Texture of Life (532).....	21
Three Jew Seals.....	6
Three Treasures (529).....	18
Threefold Aim of Buddhism.....	1
Ti-sarana.....	3
Truth's Dixciplos (519).....	20
Vandana.....	3
Way to Nirvana (557).....	24
Wesak Day.....	25
Young Buddhist Song.....	15

A THREEFOLD AIM OF BUDDHISM

Firstly--to relieve sufferers from their sorrow and misery and to bless with them with happiness.

Secondly--to dispell the cloud of Ignorance and to reveal the Light of Truth.

Thirdly--to instruct men to refrain from doing evil and to cultivate good.

THE SENDING FORTH OF THE BRETHREN

"Go ye, O disciples, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Disciples, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

-----Mahavagga, Vinaya Pitaka.

AMERICAN BUDDHIST CREED

IN DEEP REVERENCE, I SEEK MY REFUGE IN THE
BUDDHA OF INFINITE WISDOM AND COMPASSION;
I HAVE FAITH IN HIS DHARMA WHICH TEACHES
TRUE FREEDOM; AND I LIVE WITH HIM IN HIS
SANGHA, THE UNIVERSAL BROTHERHOOD.

Realizing the Blessing of the Buddha, I
will follow His Noble Eightfold Path and
strive for perfection, physical, and
spiritual. And in the home, I will
foster mutual love and respect for the
happiness of all concerned.

Realizing the Blessings of the Country,
I will direct my efforts towards preserv-
ing the heritage of the democratic system
of government and deem it a privilege to
sacrifice for the safeguarding of Right
and Justice which only a Democracy can
assure. And in the community, I will
cooperate with all mutual undertakings
and work for the greatest good of the
greatest number.

MAY THE SACRED PRESENCE OF HIM WHO SAID
HE WOULD ABIDE IN HIS TEACHING BE OUR
GUIDE. AND MAY WE FOLLOW WITH FAITH AND
THANKS, THE BUDDHA'S WAY TO
E N L I G H T E N M E N T.

ASPIRATION

(All remain standing.)

Leader: Oh, Thou, The Buddha.

Assembly: The Supremely Awakened One,
The Most Honored One, here are we gathered in Thy presence with deepest reverence and adoration in our hearts. We do earnestly resolve to try to understand Thy Teaching, and to walk every day in the Holy Path Thou hast shown us, so that like Thyself we may attain the happiest and the most peaceful realm of NIRVANA.

HOMAGE

VANADANA (All arise)

Bhikshu: (striking gong) Namō tassa
Bhōgavato Arahato Samm-sambuddhassa.

Laity: Homage to Him, the Exalted One,
The Enlightened One, the Supremely
Awakened One.

TISARANA (All remain standing)

Bhikshu: (striking gong) Buddhā
Saranam Gacchami.

Laity: I go to the Buddha for guidance.
" Namu Kie Butsu.

Bhikshu: (Gong) Dhammā Saranam Gacchami.

Laity: I go to the Dharma for guidance.
" Namu Kie Ho.

Bhikshu: (Gong) Sangham Saranam Gacchami.

Laity: I go to the Sangha for guidance.
" Namu Kie So.

HOMAGES: THREE TREASURES. (All arise)

Leader: We put our faith in the Buddha.

Assembly: May we all together absorb into ourselves the principle of Thy Way to Enlightenment and awaken in our souls Thy Supreme Will.

Leader: We put our faith in the Dharma.

Assembly: May we all together be submerged in the depth of Thy Doctrine and gain wisdom as deep and wide as the ocean.

Leader: We put our faith in the Sangha.

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

PLEDGE (ALL BE SEATED)

Leader: Our loyalty to the Buddha.

Assembly: We trust wholeheartedly in the Buddha, and keeping ourselves pure in speech and action constantly cultivating ourselves, we rejoice in the supreme blessing of the Infinite Light and Compassion.

Leader: Our loyalty to the family.

Assembly: Having realized the essence of Thy Teaching, the members of family would have mutual respect and foster peace and happiness in the home.

Leader: Our loyalty to the Country.

Assembly: We are grateful for our Country's protection, and we strive to perform our duties and to contribute to the fullest development of the Country.

Leader: Our loyalty to the humanity.

Assembly: Imbued with the great principle of Oneness of Life, we should assist one another and dedicate ourselves to the cause of social betterment.

INVOCATION

Bhikshu:

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.

THE FOUR GREAT VOWS

I take solemn oath that I will save
All sentient beings that know life's pain
And, by the Dharma's 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, under-
take

To quench for now and ever sorrow's fire.
I take my solemn oath that I will 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 enroll,
Nor shall I ever rest till I contrive
To reach the Tathagatas' highest goal.

THE THREE LAW SEALS. (Three Axioms of Bm)

1. The Impermanence of Individual Existence.

Everything is subject to the law of constant change. All created things perish. The object of sense and the everyday consciousness are transient. Existence is becoming, not Being.

2. The Prevalence of Suffering in Existence.

Owing to the constant change in all existing things, animate and inanimate, there can be no real or permanent satisfaction in them. All happiness and pleasure are momentary and unreal. All created things are grief and pain.

3. The Non-reality of an Ego-Entity.

Because all material and mental objects are subject to the law of construction and destruction, there is no unchanging, permanent ego soul or substance. And because there is nothing separate in the universe but all is interdependent, no being has ego-entity of its own apart from the One Life.

(The Buddha says that if anybody would understand these three characteristics of the objects of the world, he will no more be allured by them.)

FOUR NOBLE TRUTHS

1. The First Noble Truth is of Sorrow.

Birth is suffering, old age is suffering, disease is suffering, death is suffering, separation from beloved object is suffering, union with unpleasant is suffering, and unsatisfied desire is suffering.

2. The Second Noble Truth is of Sorrow's Cause.

Sorrow originates in selfish craving, desire, thirst, mingled with ignorance, for selfish enjoyment. The illusion of a separate self manifests its activity in cleaving to things for selfish enjoyment which entangles man in pain and suffering.

3. The Third Noble Truth is of Sorrow's Ceasing.

The cessation of suffering is possible by the elimination of selfish craving. When all selfish cravings are destroyed, there is necessarily an end of suffering.

4. The Fourth Noble Truth is the Way.

The Way to extinction of craving and ignorance is the right thinking and conduct laid down by the Buddha which is called the Middle Path consisting of the eight units. The Path is the awakening within our deepest consciousness of the spirit that has slept so long in the mechanism of the physical, emotional, and mental bodies.

THE NOBLE EIGHTFOLD PATH

First: Right Understanding

With clear understanding of the Three Laws and the Four Truths we must perceive the distinction between the permanent and transient and keep ourselves free from prejudice, superstition, and see aright the true nature of life.

Second: Right Aspiration

We must aspire toward renunciation of the false values, desires and worldly ambitions and direct our mind toward right aspiration for benevolence, kindness and universal love.

Third: Right Speech

We must refrain from slander, lying, abuse, pointless and idle talk and must speak kindly and courteously to all.

Fourth: Right Behavior

We must see that our deeds are peaceable, righteous, benevolent, and pure, by living the teaching daily.

Fifth: Right Livelihood

We must earn our livelihood in such a way as to cause no harm to any sentient being.

Sixth: Right Endeavor

We must direct our efforts incessantly to the overcoming of ignorance and craving desires, by controlling the passions and avoiding evil thoughts, emotions and volitions.

Seventh: Right Mindfulness

We must train our mind to be awake, attending carefully and self-consciously to all that is happening both in mind and body and must try to subdue worldly desires and to develop the element of enlightenment, so that we may produce singleness of mind and power of self-mastery, unattached to any worldly thing, cherishing only good and pure thoughts.

Eighth: Right Rapture

We must concentrate our earnest thought on the Buddha, His Life and His Teaching and free ourselves from craving and ignorance, with the full realization of self-void character of men and all peace and freedom of tranquility, an insight and an intuition with the Reality beyond apprehension of infinite mind.

SENTENCES FROM DHAMMAPADA
(For Recitation)

Leader:

How is there laughter, how is there joy,
as this world is always burning? Why do
you not seek a light, ye who are sur-
rounded by darkness?

Congregation:

All happiness and all pleasure are me-
mentary and unreal. Men are attracted
to the worldly things only because of
delusion and ignorance.

L.: Better than a hundred years lived
foolishly and unthinking, is a single
day lived wisely and meditative.

C.: Better than sovereignty over the
earth, better than going to heaven,
better than lordship over all worlds
is the reward of the first step in
holiness.

L.: He who does not rouse himself when
it is time to rise, who, though young
and strong, is full of sloth, whose
will and thought are weak, that lazy
and idle man will never find the Way
to Knowledge.

C.: Men who have not observed proper
discipline, and have not gained trea-
sure in their youth lie, like broken
bows, sighing after the past.

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

C.: Those who are earnest do not die, those who are thoughtless are as if dead already.

L.: 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.

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

L.: The ignorant have themselves for their greatest enemy, for they do evil deeds which must bear bitter fruit.

C.: As long as the evil deed done does not bear fruit, the ignorant think it is like honey; but when it ripens, then they suffer grief.

L.: When rust appears upon iron, even by that is the iron eaten away. In like manner a man's own evil deeds lead him off to pain.

C.: Let a man blow off the impurities of Self, as a smith blows off the impurities of silver, one by one, little by little.

L.: The wise who control their body, the wise who control their tongue, the wise who control their mind, are indeed well controlled.

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

L.: From craving is born sorrow, from craving is born fear.

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

L.: Hatred is not overcome by hatred, hatred is overcome by love. This is an old rule.

C.: Let a man overcome anger by love, let him overcome evil by good.

L.: To all creatures 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.: Whatsoever cause yourself pain,
therewith wound not another.

C.: With a pure heart full of love, we
will act towards others exactly as we
would act towards ourselves.

L.: Whoso is compassionate is every-
where beloved; by the kind and good
he is prized as a friend.

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

L.: After you have learned the Doctrine,
let your purified hearts find delight
in bringing forth corresponding deeds.

C.: Liberality, courtesy, good-will,
love, purity, truthfulness, nobility,
and unselfishness--these are the signs
of true religion.

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

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

METTABHAVANA

Bhikshu:

Let our minds pervade one quarter of the world with thoughts of Love, with thoughts of Compassion, with thoughts of understanding Joy, and with thoughts of Equanimity. And so the second quarter, and so the third, and so the fourth.

Bhikshu and Congregation in Unison:

We surround all men and all forms of life with infinite Love and Compassion. Particularly do we send out Compassionate thoughts to those in suffering and sorrow. To all 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, Mercy, and Love.

Bhikshu:

And thus the whole wide world above, below, and everywhere, let us continue to pervade with heart of Love, Compassion, Joy, Equanimity far reaching, great beyond measure, free from the least trace of anger or ill will.

YOUNG BUDDHIST SONGS

GATHA NO. 202 (All arise)

1. Akatsukino kanewa takanari
Asahikono hikari kagayaku.
Iza warera tomoni mezamen
Hitono yono asa.
2. Monominano midori moetachi
Muyuugeno nioi tadayocu.
Iza warera tomoni hageman
Hitono yono haru.
3. Ametsuchino inochiwa nagaku
Kongouno chikara minagiru.
Iza warera tomoni susuman
Mihotkeno ato.

MEANING:

The dawn-bell of a temple is resounding afar, and the rising sun is shining bright. Let us wake up in the morning of the human life. The trees are putting forth their sprouts, and the fragrance of the Sala-tree is filling the air. Let us work diligently in the spring of our life. Long is the life of heaven and earth, and we are filled with dauntless energy. Let us earnestly follow the Path shown by the Buddha.

GATHA NO. 103 Four Great Vows.

Shujo muhen seigwan dow.

Bonne mushu seigwan dan.

Homon mujin seigwan gaku.

Butsudo mujo seigwan jo.

(Meaning: I vow to save all sentient beings, to destroy all evil passions, to study all holy doctrines and to attain Buddhahood.)

LORD BUDDHA SPEAKS TO ME (549)

Lord Buddha speaks to me

In Accents low:

"My child, look up and learn

The Truth I show.

Trust not illusions vision,

Ever brief and fleeting;

For only Truth can give thee,

Thy heart's desire."

Lord Buddha speaks to me

When sin holds sway,

When passion's fires rise high

And help seems far away.

"Fear not, for I have conquered

Passions fierce and raging;

Tread thou the Path I show thee,

There-in lies peace."

LORD BUDDHA FOUND THE TRUTH

Lord Buddha found the Truth
That breaks the captive's chain,
The Truth that gladdens hearts forlorn
And heals the sufferer's pain.

Chorus

Rejoice! Rejoice! Rejoice! Rejoice!
The temple bells shall ring.
Rejoice! Rejoice! Rejoice! Rejoice!
Rejoice! be glad and sing.

Lord Buddha found the Light
That scatters all our fear,
And on the weary paths of night
It sheds a gladdening cheer.

Chorus

Lord Buddha found the Way,
The Holy Way of Peace,
For all who tread the Eight-fold Path
Shall find earth's sorrows cease.

Chorus

Lord Buddha found the Goal,
Nirvana's state most blest,
And those who trust Him as their guide
Will find eternal peace.

Rejoice! Rejoice! Rejoice! Rejoice!
Our hearts with joy shall ring.
Rejoice! Rejoice! Rejoice! Rejoice!
Rejoice! be glad and sing.

THREE TREASURES (529)

We take our Refuge in Lord Buddha,
in His Holy Law,
in His Blessed Brotherhood;
May Nirvana's Light our lives
o'er--shine,
in Love and Joy and Peace,
and Peace benigh.

RIGHT MEDITATION (540)

Sweet hour of meditation,
The quiet hour of peace,
When from life's care and turmoil
I find a blost release,
In silent contemplation
New faith and hope I win.
More light and deeper knowledge
New strength to conquer sin.

Sweet hour of meditation
When, silent and alone,
The master's word I ponder
His Truth to make my own,
With earnest purpose seeking
I gather more and more
Of Wisdom's holy treasure
From His exhaustless store.

Sweet hour of meditation,
When oft there comes to me
A vision of the Master
Beneath the Bodhi tree;
And with Him in that vigil
My spirit seems to share
A foretaste of Nirvana,
Of bliss beyond compare.

SWEET NIRVANA

Sweet Nirvana, Highest Jhana!
Rapture sweeter than all pleasures,
Thou the measure of all measures,
Thou the treasure of all treasures,
O, immortal Buddhahood!

MORNING GATHA NO. 522

Early in the morning
We our voices raise
To the gentle teacher
Hymns of joy and praise.

Let the holy temple
Now with joy resound
Glory to Lord Buddha
Who Nirvana found.

Here each child shall offer
Hear's devotion true,
Promising forever,
Righteous deed to do.

In the early morning
Ere the day begins,
Buddha loves to gather
All the children's hymns.

GATHA NO. 519

WE ARE TRUTH'S DISCIPLES

1. We are truth's disciples
Marching on to Peace,
With the sword of Reason
Bidding error cease.
Love's our great commandor
Ignorance our foe,
To dispell illusion
Forward we must go.
2. We are gentle warriors
Moving slowly on,
We are still pursuing
Path our Masters gone.
Failures cannot daunt us,
Hope is born anew,
Knowledge wins the battle,
Righteousness is true.
3. Not for wealth or power
Nor the praise of men
Ours a noble conflict
That must never end.
Kindness rise and vanish,
Ours will always stand;
Founded on compassion,
Filling Truth's command.

BUDDHA IS MY REFUGE (546)

To all the Buddhas of the ancient day,
To all the Buddhas of all future time,
We offer veneration evermore.
To all the Buddhas of the present age,
We offer veneration evermore.
For me there is no other refuge,
The Buddha is my refuge;
He is the best, He is the best,
By the powers of the truth,
May I attain the glorious victory.

THE TEXTURE OF LIFE (532)

The texture of the life to be
We weave in colours all our own;
And in the Realm of Destiny
We reap as we have sown.

We make ourselves the joys and fears
With which the coming life is made,
And fill alone our future sphere
With sunshine or with shade.

We live our present lives again
With memory warm or coldly dim;
The pictures of the past remain,
"Man's work shall follow him."

THE BUDDHIST DOXCLOGY

Bright shineth the sun in his splendor
by day,
And bright the moon's radiance by
night;
Bright shineth the hero in battle array,
And the sage in his thought shineth
bright;
But by day and by night none so glo-
rious, so bright
As Lord Buddha, the source of all
spiritual light,
But by day and by night, none so glo-
rious, so bright
As Lord Buddha, the source of all
spiritual light.

SOFTLY BLEW THE BREEZES (526)

Softly blew the breezes
On that summer morn,
In Lumbini's garden,
Where the Lord was born.

From the earth sprang flowers,
Birds in warbles sang,
While through earth and heaven
Strains of music rang.

Gods and men and angels,
All for worship came,
Glory to Lord Buddha,
Glory to His Name.

LIFE NEVER DIES. (544)

Life never dies, although we live
In midst of change and death;
Only the forms shall pass away
And not the spirit's breath.

The consciousness can never die
Although it seems to fade,
It doth but pass to other forms
Which thoughts and acts have made.

"There is no death", all nature cries;
The rose will reappear,
Its petals will more perfect be
After the winter drear.

The tiny bird that lifeless falls
A victim to its prey,
Returns again in higher forms
Upon its upward way.

From life to life, more high and free
The myriad forms evolve,
O may we learn to know this truth
This mighty riddle solve.

WAY TO NIRVANA (557)

1. Evil swells the debts to pay,
 Good delivers and acquits;
Shun evil, follow good,
 Hold sway over thyself,
This is the Way.
2. There is a road that few ascend,
 Erring senses lead astray;
Dark is the night and weary the walk,
 Pilgrim, follow the Path
Until the end.
3. Buddhas teach the ancient lore,
 Follow thou the Dharma's guide;
True to thy higher self,
 Till, there greets from afar,
Nirvana's shore.

FAREWELL (541)

Evermore in mem'ry we shall treasure
The golden hours we spent with you
Hours that brought to us in fullest
 measure
All the blessings and the joys of
 friendship true
Farewell to you Our friends so true;
May Love and Truth Eternal guide you
And love divine upon your pathway
 shine
Until we meet again.

WESAK DAY

Let songs of praise and gladness
Resound o'er all the earth,
This glorious day acclaiming,
The Day of Buddha's birth.

CHORUS:

O Holy Day of Wesak,
Thy coming we adore,
And homage bring
To Him, our King,
Now and evermore.

In fair Lumbini's garden
The royal babe was born,
The Bringer of Salvation
Unto a world forlorn.

Sweet flow'rs their incense offer
And birds their music bring
All Nature renders homage
To Him the new-born King.

The weary world pervading,
The message sounds afar;
He comes, your gloom dispelling;
Behold the rising Star!

And gladly we His Message
Of peace and love proclaim,
Of freedom and salvation
In Buddha's Holy Name.

ATTHANGIKO MAGGO (All be seated)

Bhikshu:

Bhikshu: 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.

Bhikshu: First: Right Understanding.

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

Bhikshu: Second: Right Purpose. Laity: To turn away from the evils of this world and to direct our minds towards righteousness.

Bhikshu: Third: Right Speech. Laity: To refrain from the pointless talk and to speak kindly and courteously to all.

Bhikshu: Fourth: Right Conduct. Laity: To see that our deeds are peaceable, benevolent, compassionate, and pure; to live the Teaching daily.

Bhikshu: Fifth: Right Livelihood. Laity: To earn our living in such a way as to entail no evil consequences.

Bhikshu: Sixth: Right Endeavors. Laity: To direct our efforts incessantly to the overcoming of ignorance and craving desires.

Bhikshu: Seventh: Right Thought. Laity: To cherish good and pure thoughts, for all that we say and do arise from our thoughts.

Bhikshu: Eighth: Right Meditation. Laity: To concentrate our will on the Buddha, His Life, and His Teaching.

Bhikshu: May the sacred presence of Him who said He would abide in His Teaching be our guide.

(continued on page 28)
(26)

ORDER OF SERVICE

---(Form 1)---		page
1. Prelude (All be seated in meditation)		
2. Aspirations (All remain seated).....	3	
3. Vandana (All arise).....	3	
4. Ti-Sarana (All remain standing).....	3	
5. Recitation (All be seated)		
6. Gatha (All arise).....		
7. Invocation (All be seated).....	5	
8. Homages.....	4	
9. Sermon		
10. Gatha		
11. Pledge (All remain standing).....	4	
12. Mottabhavana (All be seated).....	14	
13. Postlude (All remain seated)		

---(Form 2)---

1. Prelude (All be seated in meditation)	
2. Gatha (All arise)	
3. Vandana (Remain standing).....	3
4. Invocation (Remain standing).....	3
5. Recitation	
6. Gatha	
7. Homages.....	4
8. Sermon	
9. Gatha	
10. Attangiko maggo.....	26
11. Mottabhavana.....	14
12. Postlude	

---(Form 3)---

1. Prelude (All be seated in meditation)	
2. Vandana (All arise).....	3
3. Invocation (Remain standing).....	5
4. Recitation	
5. Gatha	
6. Homages.....	4
7. Sermon	

8. Gatha
 9. American Buddhist Creed.....2
 10. Mottabhavana.....14
 11. Postlude
- (Form 4)---
1. Prelude (All be seated in meditation)
 2. Ti-Sarana (All arise) 3
 3. Gatha
 4. Recitation
 5. Homages (All be seated).....4
 6. Sermon
 7. Gatha (All arise)
 8. Pledge.....4
 9. Mottabhavana.....14
 10. Postlude
- (Form 5)---
1. Prelude (All be seated in meditation)
 2. Aspirations (All remain seated)...3
 3. Ti-Sarana (All arise).....3
 4. Gatha
 5. Reading of a selected passage
 6. Homages (All remain seated).....4
 7. Sermon
 8. Atthagikō Maggo (All be seated) 26
 9. Gatha
 10. Mottabhavana.....14
 11. Postlude (All remain standing in meditation)

Continuation from page 26

May we follow, with faith and thanks,
His Way and tread with unfaltering step
this Noble Path until we, too, shall
attain Enlightenment.

