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# BUDDHIST LIFE

VOL. III NO. 4

POSTON II BUDDHIST CHURCH

April 28, 1945

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Mr. Welch is here to participate in the Youth Conference which is in progress this week in all units of Poston.

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Speaker -- Isamu Isomoto

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Speaker ----- Mr. Welch

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*We Say...*

'THANKS' TO-----

Yoshito Takahashi  
Kaoru Tazumi  
Masashi Yamane  
Mits Endo  
Kaz Oshima  
Mr. Ikeda

for repairing the coolers in that terrible dust storm last Sunday afternoon. Now that they're fixed---we don't need them for awhile!

Reverends and Members:

We returned safely without any mishap. At this time in behalf of Bishop Matsukage and myself I wish to express our heartfelt appreciation and gratitude for your kindness shown us during our visit. Our stay was enjoyable and accomplishing many matter is really furthering Buddhism in America.

Be assured Bishop is in best of health.

In closing I wish to again thank you for your kindness shown us.

Most sincerely yours  
With Gascho,  
Yutaka Nakayama

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When I come home on a furlough I hope that I will be able to attend services again in Poston. When that will be I can't say. I haven't been to a Buddhist Church for a long time because there isn't any in Florida.

Thanks again and please send me your next edition.

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First, we get a helmet full of water (damn right it's cold!) we brush our teeth, wash our face, wash our feet. (The officers tell us it's the most important part of our body in the infantry and believe me we really use it!

( cont. Page 3 )

King Asoka <sup>Page 2</sup> said:

( Note: King Asoka was a great follower of Lord Buddha and his noble character is still esteemed by the Buddhists of to-day.)

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Yep! We really have a God's Country there and I sure miss it. I'd give anything to be back in the States again. That's all we talk about when we get together in a bull session.

I'm getting thirsty so I'll cut it off now. Regards to all.

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 Japanese: Rev. Fujimura  
 Typist: Yoshiye Yamane  
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However, we are led to believe that not all of the customs and rituals of devotional service should be discarded even though we do live in an occidental country. Some thing beautiful and solemn and sacred is gleaned in the many Asiatic customs imported to this country via Buddhism. We may not understand fully the significance of the sutras--they are too difficult to comprehend readily; we may not know the true meaning of the various devotional rituals --- for they are quite formal. However, there is an undeniable beauty in all these ancient rites preserved to this date. We do not have to understand all the intricate details of the sutras to appreciate its solemnity. We do not have to fully grasp the significance of the various rituals to be able to follow

them with reverence.

If we discarded all of the old things in this life, especially things religious, we will certainly drag ourselves into the realm of unstable existence, always searching for something new and untried. This attitude may be an advantage to those who are seeking scientific knowledge and experience--but to those who are striving to gain spiritual satisfaction--such an attitude is almost disastrous.

Mystery is beauty; ancient Buddhist rituals is a mystery to us--and therein lies the mysterious beauty of Buddhist religion. Let us take a glimpse of some of the other great religions implanted in this country. Catholics carry on their ancient religious rituals in all its mysterious and sacred splendor and the resulting atmosphere is most inspiring. The Protestants, the Jews and other major religions all possess their own distinctive and colorful ways of worshipping their deities.

Perhaps our religion can be simplified to a certain extent, but the fundamental religious ceremonies which have been carried on for twenty five hundred years must be retained in order that Buddhism can be called a true Teachings of the Lord Buddha. We do not imply that Buddhism must hold fast to conventions and customs --and that this alone is of primary importance. We mean quite earnestly that we would like to keep the colorful rituals of the Orient so that we can enjoy the spiritual adventures

a column...

by ISAMU

Not a breath of air stirred over the mesquite-studded surroundings of Poston, as I sat on the bench reading a magazine. The clouds were like light piles of cotton lazily floating in the sky and where the blue sky was visible it wore a hazy and languid aspect. The typical Poston sun beat down thru the break in the clouds with a sultry, penetrating heat almost unbearable.

At last, towards the evening, the old familiar black heads of thundercloud rose fast above the horizon and the same deep muttering of distant thunder began to roll hoarsely over the mesquite forest. Only a few minutes elapsed before the whole sky was densely shrouded with the black threatening cloud and the everything assumed a purple hue beneath the inky shadows. Suddenly from the densest fold of the cloud, the flash leaped out -- a flash of lightening streaking out like a striking head of a snake, brightening up the dark horizon.

It quivered again and again. At the same instant there came the sharp burst and the long rolling roar of the thunder. A cool wind, filled with the smell of rain, just then overtook everything, levelling the Elm trees planted along the side of barrack. This is Poston thunderstorm.

in all its mystifying splendor.



今日一日は

南

なんの不足も今日一日は  
わたしはいはずに

たゞはいくと

無

むかし思ふて今日一日は  
わたしや精出さう

人さまのために

阿

あすと思はず今日一日は  
わたしや働かう

御恩謝報に

弥

み名を称へて今日一日は  
お慈悲よろこばう

しみくと

陀

だれにむいても今日一日は  
わたしや笑顔で

親切に

佛

佛にだかれて今日一日は  
わたしやゆきます

お浄土へ

諸寸

の玄深といふ  
お坊さまは大前  
へん気の短い  
人でありまし  
た。あるとき  
大法要が営ま  
れる折でした  
お弟子の皆亮  
といふ小僧  
さんが佛前の  
お燈明に灯を  
つけやうとし  
ましたとき  
やまつて油  
をひつくりか  
へし、今日を  
れとかざりた  
てた卓上の打  
しきをめちや  
めちやに汚し  
てしまひまし  
ら

だからたまりやわらげ、いか  
ません。師のにも慚愧の思  
例のカンシャクひたへかねた  
かむら／＼と風で熱い涙を  
おこり、拳をホロ／＼とな  
かためて皆亮がしこ此皆亮  
の頭をなぐり堪忍してくれ  
の頭をなぐり佛弟子の頭を  
サテもなぐつてすま  
ないことなかつたのう  
をしておくれとひたすらあ  
た。あとしはやまつて念佛  
なうらめしみましたので  
に汚れた打参詣の人々  
を眺めておもその惑に打  
眺めたが、やたれもろとも  
がて忽ち顔を念佛申した。

岩永先生より

先生は予定が緊要の後再びロー  
一日おくれや  
つとお通夜二時前  
の所でお通夜の  
さうです。とても  
シメくと雨が多い  
さうです。十八日  
らシカゴ方面を御視  
いてありました

東西草也

○佛敎会創立以来  
佛敎会のため暑い寺  
々所をいつもアイキ  
よく働いて下さいま  
た美しい田村エミ嬢は  
十九日夕方妹さんのド  
ラさんとソートレーキ  
へさして出奔されまし  
た。佛敎会関係の皆  
さまへくれぐれよう  
しくとでした。  
○エミちゃんの後を引  
受けて敎会のため元  
氣百倍山根よし恵さん  
が美しい声で頑張っ  
ておて下さいますよ  
し。恵さんのことにつ  
きは、ホケク書かして  
わたします。  
○佛主事の福田さ  
んとここに可愛く  
べーちゃんが生れま  
した。君子さんと呼  
ぶのださうです。福田  
さん寺々所でもミョク  
ホヤ／＼とねら小外







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by ISAMU

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At last, towards the evening, the old familiar black heads of thundercloud rose fast above the horizon and the same deep muttering of distant thunder began to roll hoarsely over the mesquite forest. Only a few minutes elapsed before the whole sky was densely shrouded with the black threatening cloud and the everything assumed a purple hue beneath the inky shadows. Suddenly from the densest fold of the cloud, the flash leaped out -- a flash of lightning streaking out like a striking head of a smoke, brightening up the dark horizon.

It quivered again and again. At the same instant there came the sharp burst and the long rolling roar of the thunder. A cool wind, filled with the smell of rain, just then overtook everything, levelling the Elm trees planted along the side of barrack. This is Poston thunderstorm.

in all its mystifying splendor.



今日一日は

南

なんの不足も今日一日は  
わたしはいはずに  
たゞはい／＼と

無

むかし思ふて今日一日は  
わたしや精出さう  
人さまのために

阿

あすと思はず今日一日は  
わたしや働かう  
御恩謝報に

弥

み名を称へて今日一日は  
お慈悲よろこばう  
しみ／＼と

陀

だれにむいても今日一日は  
わたしや笑顔で  
親切に

佛

佛にだかれて今日一日は  
わたしやゆきます  
お浄土へ

讀

豊前西福寺の玄漢といふお坊さまは大前はん氣の短いさけなひたすらあ  
た、あるときだなあとしはやまつて念佛  
れる折でしたげに汚れた打参詣の人々  
お弟子の皆亮敷を眺めておもその惑に打  
といふお小僧ましたかて忽ち顔を念佛申した  
さん、佛前のかて燈明に灯を  
つけやうとし  
ましたときあ  
やまつて油  
をひつくりか  
へし、今日を晴  
れとかざりた  
てた卓上の打  
しきをめちや  
めちやに汚し  
てしまひまし

岩永先生より

先生は予定が寮慰問の後再びロー  
一日おくれでや  
つとお通夜一時前頃暑くなつたら水  
の所でお通夜に合つた  
さうです。とても  
シメくと雨が多い  
さうです。十八日か  
らシカゴ方面を御視  
いてあります

東西両寺也

○佛敎会創立以来  
佛敎会のため異いす  
ふ所をいつアイキウ  
よく働いて下さいまし  
た美しき西村エミ嬢は  
十九日夕方妹さんのド  
ラさんとソートレーキ  
へさして出奔されました  
た、佛敎会関係の皆  
さまへくれぐれよう  
しくとでした。  
○エミちゃんの後を引  
受けて敎会のため元  
氣百倍山根よしえん  
が美しい声で頑張  
ておて下さいましよ  
しえんさんのことにつ  
きはふさぐ書かして  
のたゞきます。  
○佛敎会主事の福田  
さんとこに可愛ツ／＼  
でびーちゃんが生れま  
した君子さんと呼  
ぶのださうです福田  
さん寺の所へも三ツク  
ふやくとておれ小外



新報

ホストン佛教會  
第二十四号  
四月廿八日發行

樂を得んと  
せんば  
世にあらはるべ

聖語

求道雑話

藤村文雄

人の賊と色慾を貪るは例へば幼き兒の刀の先に附着せる蜜をなむるが如し。さ氷と舌を傷くる憂あり。  
(四十二章全)

「お寺へお参らないのでは  
りになりませないか。  
んか？」  
とお誘ひする  
と「もうよく度参ればそれ  
と、いゝお説教は一度  
聞いてゐるか、度参ればそれ  
ら、余り際々参つても同じ  
く、余り際々参つても同じ  
違ふから、参りといふ人があ  
ません」といふ。白御飯は  
人があるさう。白御飯は一  
な。いつも間違ひ度たべれ  
い。いつも間違ひ度たべれ  
どうしのわれ。白御飯は一  
われ。白御飯は一  
ない。白御飯は一  
ひない。白御飯は一  
れ。白御飯は一  
心。白御飯は一  
かな。白御飯は一

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れ。白御飯は一  
心。白御飯は一  
かな。白御飯は一

第二キヤノ佛教會  
浦般使及信徒、皆稱へ  
私は無事に  
トバースに  
歸りました。  
御地滞在中  
は皆、御に  
方ならぬ御  
世話になり  
誠に感謝感  
激に堪へま  
せん。  
皆、御が米  
佛般展の  
爲に御奮  
下さいまし  
状態に親し  
く接しまし  
大変心強く又愉  
快に感じまし  
總長殿は大変  
元氣です。何  
卒御安心下さい。  
合掌  
四月三日 中山豊



# BUDDHIST LIFE

VOL. III NO. 4

POSTON II BUDDHIST CHURCH

April 28, 1945

## GUEST SPEAKER SUNDAY REV SAKOW LEAVES—

Mr. Welch, Supervisor of YMCA at Phoenix, will be the guest speaker for this Sunday's YBA service, beginning at 10:00 A.M. His talk will be based upon the problems of child delinquency during wartime.

Mr. Welch is here to participate in the Youth Conference which is in progress this week in all units of Poston.

SUNDAY SERVICES *April 29*  
2:00 A.M. Sunday School

Chairman ---- Kaz Oshima  
Speaker -- Isamu Isomoto

10:00 A.M. YBA Service

Chairman ---Kaoru Tazumi  
Speaker ----- Mr. Welch

7:30 P.M. Adult Service

*We Say...*

THANKS TO-----

Yoshito Takahashi  
Kaoru Tazumi  
Masashi Yamane  
Mits Endo  
Kaz Oshima  
Mr. Ikeda

for repairing the coolers in that terrible dust storm last Sunday afternoon. Now that they're fixed---we don't need them for awhile!

Reverends and Members:

We returned safely without any mishap. At this time in behalf of Bishop Matsukage and myself I wish to express our heartfelt appreciation and gratitude for your kindness shown us during our visit. Our stay was enjoyable and accomplishing many matters is really furthering Buddhism in America.

Be assured Bishop is in best of health.

In closing I wish to again thank you for your kindness shown us.

Most sincerely yours  
With Gassho,  
Yutaka Nakayama

### *Religion and Science*

Rev. Fujimura's sermon on April 22 was highlighted by a discourse on "Religion and Science". His talk clearly pointed out the road to spiritual satisfaction by recognizing the fact that religion is not governed primarily by "learning" but by "believing".

In order to believe we must consider religion purely from the religious stand point and not from that of the estranged fields.

Let's all attend this Sunday's Service and all other Sunday Services, too.

Rev. S. Sakow and family of Unit III left the center on Tuesday, April 24 to make their home in Detroit, Michigan.

Rev. Sakow entered Poston from Dinuba, California. His English speaking ability has been regarded as an asset in propagating Buddhism to the Nisei.

### *Nishimuras Leave*

Amy Nishimura has left for Salt Lake City with her sister, Dora, on Tuesday, April 19. Amy has been a charter member of the teachers staff and the office staff.

Yoshiye Yamane is assuming the duties of the church secretary.

### *Sachi, Mickey Gone*

Two charter members of the Sunday School teachers' staff and the YBA, Sachi and Mickey Fujikawa left for Cleveland on Tuesday, April 17.

### *Yuriko Bid's Farewell*

Yuriko Takata of the teachers' staff left the center on April 17 to make her new residence in the Quaker City, Philadelphia, Penn.



## Pvt. Min Takata

Dear Fellow Busseis:

I like to thank you for sending me the Buddhist Life. It's the third issue I have received here. I enjoy reading it and it helps me to forget my misery.

When I come home on a furlough I hope that I will be able to attend services again in Poston. When that will be I can't say. I haven't been to a Buddhist Church for a long time because there isn't any in Florida.

Thanks again and please send me your next edition.

Yours truly,

Pvt. Min Takata

---,---

## GILA YBA NEWS

The Butte YBA of Gila Center made a meritorious move when they decided to present an award to the two players displaying outstanding sportsmanship in basketball competition.

The Gila Bussei Digest says: "The emphasis was being shifted-- from ability toward attitude, from champions toward sportsmen. It was the first organized move to put a premium on how you play, not whether you win."

---,---

## CAMP III TO PUB. SOUVENIR ALBUM

May 12 has been set as the deadline for the subscription of the Poston Pictorial Album to be published by the Unit III YBA. The price is set at \$2.00 but the ultimate price may be considerably lower if the subscriptions go over the 500 mark.

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## Pvt. Kuni Iwo

(Editor's Note: Following are excerpts from an interesting letter written to us by Pvt. Kuni Iwo.)

I really wish I could hear Rev. Iwanaga and Rev. Fujimura's sermon again. Also, I miss those Sunday services in Poston and the camp itself. It's funny how we miss things and appreciate them when we no longer have them. I guess this is what we call human nature.

I saw something to-day that I heard about before but never have believe it. We walkod near an Italian farm house and guess what I saw in the room. Chickens and baby pigs! Yeah! Right in the same room that they stay in! Another thing--is that their shoes soles are made out of wood. Sure's a rough life they lead.

Living conditions here are pretty bad compared to the life in the States. Just now we're having a life in luxury from what the old timers tell us. Yet, we sleep in tents (no floor), and sleep in cot beds. We sleep with all our clothes on and yet freeze ing the morning. Showers are once a week and seldom wash our faces. We very seldom see hot water and all our washings are done in steel helmets. You oughta see the system we use to conserve water!

First, we get a helmet full of water (darn rights it's cold!) we brush our teeth, wash our face, wash our feet. (The officers tell us it's the most important part of our body in the infantry and believe me we really use it!

( cont. Page 3 )

## King Asoka <sup>Page 2</sup> said:

( Note: King Asoka was a great follower of Lord Buddha and his noble character is still esteemed by the Buddhists of to-day.)

1- Do not kill any creature nor offer them in religious sacrifice, in all my dominion. Do not hold ceremonial feasts for, with a few good exceptions, they lead to misbehavior and trouble.

2- My vassals must go on a pilgrimage every five years, in order to recall the following teachings:- It is a good deed to be kind to parents; it is a good deed to make offerings to friends, acquaintances, relatives and homeless holy-men; it is a good deed to refrain from slaying animals; it is a good deed to spend little and to save a little.

3- The preaching of Buddha's Dharma is the supreme need of my kingdom. Since it has been spread abroad like the sound of a great drum, for the first time in several hundred years, the non-killing of animals, kindness to relatives and homeless holy-men, respect and courtesy to parents and teachers, have increased. My son, grand-son are instructed to spread the teaching of the Dharma everywhere because the preaching of the Dharma promotes the most excellent behaviour.

4- It is hard to accomplish a good deed and it is easy to do an evil deed, even, if it at times seems almost impossible, one should determine to do the good deed. A good deed on-

( Cont. Page 3 )



## CLEVELAND NEWS

by Anna Yamamoto

Having received such a wonderful news write-up about the first opening service on Dec. 10 by Mr. Frank Stewart, the Cleveland YBA again requested his presence as a speaker. Mr. Stewart is the religious editor of the column "A Stranger Goes to Church" in the Cleveland Press.

He spoke on the topic "The Kind of a Person You Want to Be" before a large congregation gathered at the First Unitarian Church on April 8th. Before launching into his subject, he touched briefly on some of the various churches he had visited and the experiences he had gone through during the six years in his line of work. Mr. Stewart stated that a person's character can be divided into four main points. (1) "The kind of a person as others see him", (2) "The kind of a person he thinks he is", (3) "The kind of a person he actually is", and last "The kind of a person he wants to be. His conclusion was that if a person is kind and understanding, he's done considerable to be the kind of a person he wants to be. He also remarked that regardless of the religion, the understanding and kindness is the basis for all.

Mr. Stewart's skill in combining wit and humor with his philosophy and advice, as well as his conciseness, greatly appealed to the audience.

Mr. Harvey Iwata, formerly of Poston 3 and one of the advisors of the Cleveland YBA presided as Chairman.

## CHICAGO NEWS

The Midwest Buddhist Church of Chicago has established its new office at 152 1/2 Division Street, Chicago 10.

Please send your correspondence to this address. Prospective relocatees to Chicago are urged to visit the Midwest Buddhist Church office at this new location.

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## CLEVELAND

### ADOPTS RULES

The Cleveland YBA has set its rules and regulations in the newly adopted constitution recently.

The object of the organization reads: "The purpose of our organization will be to foster the spread of the teachings of Buddha, to give mutual aid and comfort through our faith, and to put over beliefs into practices so that we may contribute more fully to the American way of life.

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### GLEANINGS:

From next issue we will print an article "Why I go to Church"---by whom do you think? It's signed by "Dopey"! If you can guess who's the author of this slightly "unusual" essay, we will present you with a bouquet of roses! The trouble is we don't know who wrote this article, either.

Rev. and Mrs. Iwanaga are touring the Midwest area currently and shall return to Poston somewhere around mid-May.

A short general meeting to discuss the future plans followed the service.

( Kuni Iwo Cont.) Page 37  
whew!) By this time the water forms a scum on the top so it's gotta be scooped off. Then we finish by washing our socks in it! Yeah! It doesn't seem possible but, nevertheless, we do it. As for food ( the cooks call it that) ---powdered eggs and spam in the morning. some times we get so hungry when food was scarce that we drink water to fill ourselves up so that we can sleep. Yet, I used to complain about the facilities in camp! I've lot lot to learn and I'm getting the lessons in the hard way.

Yep! We really have a God's Country there and I sure miss it. I'd give anything to be back in the States again. That's all we talk about when we get together in a bull session.

I'm getting thirsty so I'll cut it off now. Regards to all.

Gassho,

Pvt. Kuni Iwo

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### WEDDING BELLS ---

for ---

Mitsuji Hironaka	229
Tokie Sumida	214

Officiated by Rev. Fujimura

On April 24

---

( King Asoka Cont. ) )  
By half accomplished is also evil.

5- My chief duty is to promote the public welfare. Hereafter, wherever I am and whatever I may be doing, I command my officials to make frequent reports to me regarding public affairs and the welfare of the people.



## THE STAFF

Advisor: Rev. Iwanaga  
 Editor: Manabu Fukuda  
 Japanese: Rev. Fujimura  
 Typist: Yoshiye Yamare  
 Technicians: Isamu Isomoto  
                   Kaoru Tazumi  
 Artist: Gus Nakagawa

## A THOUGHT ON BUDDHIST RITUALS

We hear many comments on what we should do about the old Buddhist customs--such as the chanting of sutras, incense offerings, adorning the altar, etc. We do not blame anyone for making such criticisms for this is a country where absolute minimum of old customs are preserved. This is where new things are of primary importance.

However, we are led to believe that not all of the customs and rituals of devotional service should be discarded even though we do live in an occidental country. Something beautiful and solemn and sacred is gleaned in the many Asiatic customs imported to this country via Buddhism. We may not understand fully the significance of the sutras--they are too difficult to comprehend readily; we may not know the true meaning of the various devotional rituals---for they are quite formal. However, there is an undeniable beauty in all these ancient rites preserved to this date. We do not have to understand all the intricate details of the sutras to appreciate its solemnity. We do not have to fully grasp the significance of the various rituals to be able to follow

them with reverence.

If we discarded all of the old things in this life, especially things religious, we will certainly drag ourselves into the realm of unstable existence, always searching for something new and untried. This attitude may be an advantage to those who are seeking scientific knowledge and experiences--but to those who are striving to gain spiritual satisfaction--such an attitude is almost disastrous.

Mystery is beauty; ancient Buddhist rituals is a mystery to us--and therein lies the mysterious beauty of Buddhist religion. Let us take a glimpse of some of the other great religions implanted in this country. Catholics carry on their ancient religious rituals in all its mysterious and sacred splendor and the resulting atmosphere is most inspiring. The Protestants, the Jews and other major religions all possess their own distinctive and colorful ways of worshipping their deities.

Perhaps our religion can be simplified to a certain extent, but the fundamental religious ceremonies which has been carried on for twenty five hundred years must be retained in order that Buddhism can be called a true Teachings of the Lord Buddha. We do not imply that Buddhism must hold fast to conventions and customs--and that this alone is of primary importance. We mean quite earnestly that we would like to keep the colorful rituals of the Orient so that we can enjoy the spiritual adventures

a column...

by ISAMU

Not a breath of air stirred over the mesquite-studded surroundings of Poston, as I sat on the bench reading a magazine. The clouds were like light piles of cotton lazily floating in the sky and where the blue sky was visible it wore a hazy and languid aspect. The typical Poston sun beat down thru the break in the clouds with a sultry, penetrating heat almost unbearable.

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in all its mystifying splendor.



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わたしや笑顔で  
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佛にだかれて今日一日は  
わたしやゆきます  
お浄土へ

諸寸

の 豊前西福寺  
お坊さまは大前につけ  
へん気の短いさけ  
た。あるときだ  
大法要が営まら  
れる折でした  
お弟子の皆悉敷  
といふお小僧  
さん、佛前のか  
お燈明に灯を  
つけやうとし  
ましたとき  
やまつて油  
をみつくりか  
へし、今日を晴  
れとかざりた  
てた卓上の打  
しきをめちや  
めちやに汚し  
てしまひまし

だからたまりやわらげ、いか  
だせん、師のにも慚愧の思  
例のカンシャクひたへかねた  
かむら／＼と風で熱い涙を  
おこり、拳をホロ／＼とな  
かためて皆悉敷がし、これ皆悉  
の頭をなぐり堪忍してくれ  
の頭をなぐり堪忍してくれ  
お坊さまはサテもななぐつてすま  
へん気のないことなかつたのう  
をしておくれとひたすらあ  
た。あるときだ  
大法要が営まら  
れる折でした  
お弟子の皆悉敷  
といふお小僧  
さん、佛前のか  
お燈明に灯を  
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岩永先生より

○佛敎会創立以来  
佛敎会のため暑い寺  
々所、いつもアイキョウ  
よく働いて下さいまし  
た美しい西村正嬢は  
十九日夕方妹さんのド  
ラさんとソートレーキ  
へさして出奔されまし  
た、佛敎会関係の皆  
さまへくれぐれよろ  
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しゑんのことにつ  
きはホサく書かして  
ねたゞきます。  
○佛敎会主事の福田さ  
んとこに可愛く  
べーちゃんが生れま  
した君子さんと呼  
ぶのださうです、福田  
さん寺々所でもソク  
ホヤくとおねわ小外



聖語

求道雑話

藤村文雄

人の賊と色慾を貪るは例へば幼き児の刀の先に附着せる窟をなむるが如し。さ氷と舌を傷くる憂あり。  
(四十二章全)

常住の理を信ずるを、名けてこれを信心といふ。  
(楞嚴經)

「お寺へお参りになりませないか。」とお誘ひする度参れはそれ仰が生きた信の言葉が淋しい。トバースに歸りました。御地滞在中は皆称に一方ならぬ御世話になり誠に感謝感激に堪へません。皆称が米田佛殿登展の下さいます状態に親しく接しまして大変心強く又愉快に感じました。總長殿は大変元氣です。何卒御安心下さい。

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来信

第二キヤノ佛殿會  
南啟使及び信徒皆稱



# BUDDHIST LIFE

VOL. III NO. 8 POSTON II BUDDHIST CHURCH JULY 14, 1945

Our loved one hath passed away  
Empty are our hearts oppressed  
Hear Lord Buddha softly say:  
"In Nirvana there is rest".

## THIS ISSUE

Dedicated to 48 Buddhists who  
have passed away in this center.



## POSTON FOURTH O-BON SERVICES

We are observing the fourth O-bon services in Poston this week. During the first year, Unit II was crowded with a population of 4500, mostly Buddhists. This summer, that number has dwindled down to a mere 1900 persons anxiously contemplating on their next move. It seems that Camp II's remaining days will be less than 90 days--according to the latest direction from the W.R.A.

During these confusing days ahead of us, many will turn their thoughts towards those who have passed away within these enclosures and cannot leave here physically to roam the country once again.

During the past year many have joined the "passing parade" into the Land of Nirvana--and to these deceased persons, we sincerely dedicate this O-bon edition of the Buddhist Life.

## THREE YEARS

July 12 marks the third anniversary of the Poston II Buddhist Church. We are entering upon fourth year of camp life and these three full years of unusual living has immunized the residents of many things. Yes, we are immune to the things which we abhorred three years ago.

We think nothing of petty theft; we laugh off dishonesty; we think malicious gossip is part of life and we enjoy being inquisitive about our neighbors private affairs. Despite education, religion, and community training, we become irresponsible, dissatisfied, disinterested, and above all--quite selfish.

The day will come when all of us will have to suffer the consequences. The crime that this government and we ourselves have committed is not measured in the terms of dollars and cents, but by the spiritual degradation that has taken place within the hearts of the hitherto industrious and honest citizens of Japanese ancestry during the past three years.



—A THOUGHT ON—

## REINCARNATION *Kaz Oshima*

Speaking of Reincarnation.....Is it possible? Most or perhaps all of you will say that things like that can not happen. However, you may begin to think twice about this question after having read the following story which was published some months ago under the title "The Girl Who Lived Twice", and it is said to be (and I quote) "Purportedly factual".

It began in 1926 in Delhi, India when Shanti Devi was born, and to her parents it was an unexciting event. Soon, however, they noticed that she seemed puzzled by persons and things around her as though they were unreal. When Shanti was able to talk she told her parents of a place called Multra where she had once lived not long before, even recalling her name as being Ludgi. At the age of nine she informed them that she had been married in her former life and had borne three children. She recalled their names, even the color of their hair and eyes.

One night a stranger called at their house and Shanti answered the door. When the mother, wondering why she was gone too long, went to the door and found her staring at the stranger, she asked her daughter what he wanted. Shanti only said that he was a cousin of her husband and lived in Multra also.

Upon inquiry the statements were verified by the stranger. To her further bewilderment the stranger related that his cousin had a wife who died in childbirth about ten years ago and that her name had been Ludgi! The mother asked the stranger to send his cousin to Delhi to see whether Shanti could recognize her husband. He agreed.

The scheme was carried out. The knock brought Shanti to the door and after taking one look at the man, she threw herself into his arms saying that he had come back to her. She did not recognize the children, but remembered that upon the birth of the third child she had died.

(Cont. on Next Page)



These strange series of events affected the formation of a committee of scientists who were to discover whether Shanti really was the reincarnation of Ludgi. They decided to take the girl to Multa to see if she would recognize her former home.

Upon getting off the train, she recognized her husband's brother and mother and greeted them in Multa dialect. She only spoke Hindustani in Delhi.

The experiments continued. Blindfolded in a carriage, Shanti directed the driver to her former home, describing on the way the temples and buildings he would pass.

The scientists were baffled. They consulted the man whom she claimed was her husband. He declared that although Shanti did not look like his

former wife, she had the same mannerisms, voice and character. He went on to say that if Shanti was the reincarnation of Ludgi, then she was in a way the mother of his children who were older than she was!

The story went on to say that the scientists were cautious in their fi-

## EASTERN Y. B. L.

Baltimore, Philadelphia, Cleveland, New York, and Chicago as the nucleus, a new Eastern Young Buddhists League was formed at a conference held at the New York Buddhist Church on May 18 to 20.

This League was formed to coordinate the activities of all Buddhist organizations east of the Mississippi River.

Chicago Y. A. A. was selected as Headquarter.

## HATSUKO LEAVES

Mrs. Hatsuko Imoto (Hatsuko Eto), a veteran member of the S. S. teacher's staff relocated to Lindsay, California with her husband, Mike Imoto.

Her statements on Shanti Devi's case. They did not know what could be done with her. Finally nothing was done, and she remained with her parents. Busseis, now after reading this strange tale of the memory of a nine-year

old child, do you believe that reincarnation is impossible?



# "BROTHERHOOD"

*from BUDDHIST bible*

"Thousands of people may live in the world but we can not call it a fellowship until they know each other and have sympathy for each other. A true community is a place where the people know each other and trust each other and have things in common, and where there is a harmonious organization. In fact, harmony is its life and its happiness and its meaning.

There are, however, organizations of three kinds -- First, there are those organized on a basis of power and wealth and the authority of great leaders. Second, there are those which are organized on a basis of convenience to the members, and which exist only as long as there are conveniences and do not quarrel. Third there are those which are organized with some good teaching as the center and with harmony as its very life. Of course the third is the only true organization, for in that organization they are living in one spirit from

## SYMPATHIES TO:

Iwamoto family on the passing of their beloved father on June 18.

Funeral: June 25

## O-BON SERVICES:

Saturday.....July 14  
Adult.....8:00 P.M.  
Speaker, Rev. Kawasaki

Sunday.....July 15  
Sunday School-8:30 A.M.  
Chairman...Kaoru Tazumi  
Speaker....Rev. Iwanaga

Sunday.....July 15  
Y.B.A. .... 9:30 A.M.  
Chairman, Manabu Fukuda  
Speaker, Rev. Fujimura

Sunday.....July 15.  
Adult.....8:00 P.M.  
Speaker, Rev. Kawasaki

## WEDDING BELLS

June 23----  
Akira Kadonaga (226)  
Misako Muragishi (226)

July 7---  
Choji Taguni (214)  
Hideko Ueda (219)

which unity of spirit various kinds of virtue will arise. In such an organization there is harmony, satisfaction and happiness.



## CLEVELAND BUDDHIST CHURCH HAS SOCIAL

The Cleveland Y.B.A. held a Get-Acquainted Social on June 3rd. at the Buddhist Church, with Miss Fusaye Tokumoto as the General Chairman for the evening.

Beginning of the evening was enjoyed by playing different games, and refreshments were served during the intermission.

Mr. Homb played "God Bless America", on his bazooka horn, accompanied by Miss Terry Takano, and every one joined in the singing.

Master of ceremonies for the evening was Mr. Tochi Haramaki.

Those on the Committee were as follow:

Mr. Tokuo Yamamoto

Mr. & Mrs. Harvey Iwata

Mr. Oliver Itaya

Mr. Masashi Tazumi

Mrs. Jane Osaki

Mr. Ben Tsukama

Mr. Shig Fujimura

Miss Kimi Sakanashi

Miss Toki Teraoka

Mr. Toru Ishiyama

Miss Mary Yamamoto

Miss Lily Yamano

Miss Yuri Kishida

Miss Shig Kawamura

Miss Cherry Inouye

## CHICAGO Y B A L E D BY A. YEBISU

Akira Yebisu by popular acclaim was chosen to lead the newly-elected Chicago Y.B.A. Board of Directors, at a special meeting held on Sunday, June 17.

Other cabinet members were designated their positions at the first meeting of the Board on June 19.

George Kobo was selected vice-chairman; Yo Nakamura, recording secretary; Michi Yamamoto, corresponding secretary; Ted Hirikitani, treasurer; and Kiyoshi Minami, assistant treasurer.

### --- -- BUDDHIST CHURCHES

Midwest Buddhist Church

152 West Division

Chicago 10, Illinois

\* \* \*

New York Buddhist Church

171 West 94th Street

New York 25, N.Y.

--- --  
Evening ended with a silent meditation led by Tokuo Yamamoto.

Religious Chairman, Masashi Tazumi donated a megograph machine to the Cleveland Y.B.A. upon the birth of his baby daughter, Karen, on May 16th.



## GUS NAKAGAWA IS IN PENN STATE

Life on the outside (anywhere without the camps) after nearly three years of camp life is very tough for those like us who took it easy in there. It's like another evacuation—only this time it's not from activity to inactivity but just the reverse. Yes, out here, especially in the big cities you have to be going and not be afraid of getting there for who was it said "There's no fool like he who is so afraid of working a fool of himself....."

I'm working in a summer resort hotel that is to open up pretty soon. The weather here is rather cool compared to New York City. Out there it's so hot that your clothes are always wet and clinging to the skin. Poston heat is mild compared to that kind. At least you have coolers there.

Well, I intend to go back there when the fall semester opens at the Students League or maybe go back to the Chicago Art Institute.

The scenery here is very

## DETROIT Y B A INITIAL SERVICE HELD

Bussei leaders living in and around Detroit area met with Rev. Sakow, formerly of Camp III, and decided to initiate a Buddhist movement there. The inaugural service will be held on July 10 with membership drive beginning immediately.

## FUMIKO YAMAMOTO LEAVES

Fumiko Yamamoto, an active Sunday School teacher, left Poston on July 10 to make her residence in Los Angeles.

good with the Delaware River flowing under the hotel and things but it gets lonesome here for word from home. Even in Manhattan with all the people rushing and pushing their way around you it still is a very lonesome place if you have no friends there.

I must retire now for the 'morrow brings on another strenuous day—but write to me if you will tell me how things are with you.

With Gassho,

G u s



a letter- FROM

## HATSUKO IMOTO

Dear Friends,

Hope this letter finds you all in the best of health. I had intended to see you all before I left camp but time was so limited I was not able to do so. I hope this letter will make up for it.

I finally reached Lindsay, Wednesday around 7:30 P.M. and found the weather slightly cooler than Camp. Even though camp weather is hot I really miss you all; especially the Sunday School and Services which had become part of my weekly routine. Now when Sunday rolls around I sit and think of you all attending the church services in Poston. I have a "Hotoke-sama" which Rev. Iwanaga gave me on my departure and really am glad to stand in front of it in Gassho as I had done in Camp.

My trip to Los Angeles was grand though we passed miles and miles of desert land. We found the weather there just perfect and I hope you all have the opportunity to visit there too. After seeing

some of the better part of L.A. we visited the hostel. The hostel is located at a very convenient place away from the busy traffic. They have women and men dormitories as well as couples and families rooms. At the time we arrived we found the rooms were all occupied. We saw quite a few Poston evacuees name there but did not know anyone. They were all from Units one and three.

We left Los Angeles late Wed. afternoon though we wished we could've stayed longer.

The friends we met are all nice so far, and no prejudice whatsoever here.

How is the church staff lately? No doubt relocation has been hitting the teacher's staff a lot. Well, I hope you all will make the best of everything and keep up your grand work.

In closing here's wishing you all the best of luck and thank you all for making my stay in camp a pleasant one. I enjoyed working with you. Till we meet again. Good-by.

With Gassho,

Hatsuko

(formerly Hatsuko Eto)



## —CLEANINGS—

Exactly three years ago to-day, the writer of this column entered Poston, dirty, hungry, thirsty, and angry, and to-day --he's lazy, hazy, dizzy and nose-y! Quite an improvement in character, don't you think?

Gus Nakagawa, our poet-artist, has written to us from Pennsylvania. He says he's mowing the lawn --but the lawn is more like a "neglected hay-field" than anything else! Poor Gus! he'll be pushing the "foxtail" (in our language its paint brush) soon instead of pushing the hay mower around the summer resort hotel which is to open up pretty soon.

By the way, he sent us the cover for this O-bon issue. We certainly appreciate his thoughtfulness. Thanks, Gus!

Visitors from New York and Chicago are saying that Poston weather is just grand compared to the unbearable sultriness of the Eastern States. Who wants to relocate now! We say to ourselves--"Go West, young man, or else stay put."

## 'THEY—

## —SOFTLY WALK—

By Hugh Robert Orr  
American: teacher of religion, 1887-

(Editors Note: we have printed this poem some time ago, but on this O-bon day, we would like to appreciate once more the beautiful sentiments contained herein.)

They are not gone who pass  
Beyond the clasp of hand,  
Out from the strong embrace.

They are but come so close  
We need not grope with hands,  
Nor look to see, nor try  
To catch the sound of feet,

They have put off their shoes

Softly to walk by day  
Within our thoughts, to tread

At night our dream-led paths  
Of sleep.

They are not dead who live

In hearts they leave behind.

In those whom they have blessed

They live a life again,  
And shall live through the years (Cont. Page 2)



## THE STAFF...

Advisor; Rev. Iwanaga  
Editor; Manabu Fukuda  
Japanese; Rev. Fujimura  
Typist; Yoshiye Yamane  
Technicians: Kaoru Tazumi  
Mits Endo  
Kaz Oshima  
Reporter; Isamu Isomoto

## "BUDDHISM AND LIFE"

Rev. Fujimura has started a series of sermons on the topic of "Buddhism's Outlook on Life" two Sundays ago and the congregation has responded with keen interest.

Bussei members don't miss a single sermon if you can possibly help it.

## BUDDHISM'S OUTLOOK ON HUMAN LIFE...

### (1) General outlook

By Rev. Fujimura  
(a brief outline of his sermon)

There are many ways in which we can interpret life--and at times it becomes confusing. Many think this life is just a dream; many believe that it is grand a scale drama some think it is just a mirage; some may believe that life is a tragedy or some may think that it is a comedy.

Life is what we make of it. It is nothing more and nothing less. There are two ways in which we can look at this human world. One way is to believe that this world is

## CHIKARA IWAMOTO RETURNS

Chikara Iwamoto, pioneer--of the Poston II Buddhist Church, left this Center, after attending his father's funeral recently.

is not such a bad place after all and that we can live accordingly. The former will lead a life governed by an intense desire to acquire power so that he can live in security. The latter will tend to lead a life of generosity and love.

We must choose between the two and decide for ourselves which one is the more worthwhile way of living.

world. One way is to believe that this world is (to be cont.)

full of evils and nothing else. That all human beings are to be mistrusted and avoided. Another is to believe that our world As time declares their good, Forgets the rest, and proves Their immortality.



# ○ 車 あり 南 也

○ボストン名物の本格的暑さになりました。戸外は百十度から百三十度。それに此頃はセミまでが鳴き出しました。○寺の所のクローラーは名譽クローラーで無いよりましの中に、芳村やん、福田さん、慈光寺、行で汗ダクです。○夏の慈光は相当に辛い。○福田学さんのミセスは病氣でした。か此頃は良いさうです。そのみはりべじを余り元氣に泣かれるのを学さんますますやめます。○この頃はお芽目度、続きで元佛青年會長、江田米田君は男の子が生れたと有頂天です。元日牧師、河平メイさん、栗原夫人も先日女の子を、同度く守産されました。○クリーブランドに行つておられる山本徳夫さんから、後三ヶ月で本當のバ、になると

の便りです。○これらのニュースを聞いて藤村先生といふ、これだけはワシがかなうと、たまつておられます。

## 祝 結 婚

門 永 明 氏 六月 本島 満 遠 藤 ジョー 東  
 岸 美 佐 子 氏 七月 田 國 長 治 氏 七月 田 國 秀 子 氏 七月  
 大 変 助 かり ます。○お父さんが亡くなられたのでお葬式に歸つて来られ、まゝ、岩本力さんは九日に又ミネヤホリスへ出發なさいました。○可愛い子供や大事な父、母や、寺など、亡くした人はせめて七七

日 近 位 は お 寺 吊 岩 本 蓮 吉 氏 六月十八日 往生 の 日 曜 礼 拜 に 参 り っ て ほ し い も の で す

○シカゴ佛敎會のアドレスは次の所に変更しました  
 MIDWEST BUDDHIST CHURCH  
 152 W. DIVISION ST. CHICAGO 10, ILL.



皆が會散佛てしに前を鎖閉フンヤ  
話講續連ケムナハの後最る贈に様

# 佛教人生觀を語る

藤村南敬使述

七月廿一日(土) 毎週(土) ⑤④ 雨夜七時半

- |      |        |        |      |        |       |      |      |      |        |
|------|--------|--------|------|--------|-------|------|------|------|--------|
| 10   | 9      | 8      | 7    | 6      | 5     | 4    | 3    | 2    | 1      |
| 人生三見 | 苦惱を越えて | そくばくの業 | 業道自然 | 運命論者の群 | 迷へるもの | 苦惱の家 | 人生淨土 | 二つの道 | 人生觀種々相 |

七月

十四日(土) 夜七時半  
十五日(日)

盆會法要

講師

川崎南敬使

旧臘学校

幼年部 朝八時半

青年部 朝九時半



て歎息したことは二度や三度ではなかつたのみならず、そして裏面の悪を持つておればこそ他方救済があり信仰があり、歡喜があるのだなんて出来る精進も努力も修養も無造作にすてゝ、顧みない信者の多いことに深い淋しさを感ずるのである。出来ない修養及ばない精進にも猶一層の努力を續けてこそ初めて宗教的に眞の自己を知ることができ、又その努力その意忘によつてのみ吾々の社会が温かいものになるのではあるまいか？ 学問的には異教徒のライン内にある人の中に信仰的には全く相通づるものがあり、その行為に心から敬慕し本當に親しめる人が却つて多いのに私は深い興味を覚えるのである。今吾々のすべてのもものは擧げて再検討される時であり、當然の第一に選ばるべき將來の宗教に就いて意見の一端を記してみた次第である。

終



でやる他ないことなど考へる時僅かな身辺の淋しさにクヨク  
しやうとは思はないのである。然しかうした多難な将来を約  
束された吾々が過去三、四年間キヤン・フ鏡に映した集團生活の姿の  
上に意外に非散育的な非協調的な非建設的な余りにも寂莫で  
あつた一面を考へてはそこに真剣な淋しさを感ぜざるを得な  
いのである。そして吾々の将来が強く宗散の活動を求めてお  
ることを痛感するのである。  
無論今までも吾々の宗散が華やかであつたことは誰しも  
容易に承認できる。しかしその盛大な宗散のうちに脱線し墜  
落した<sup>ゆゑ</sup>はなかつたであらうか？……そこに只の看板に  
したり、或ひは又生活上の道見に利用したやうなことがあると  
すれば、その運動やその形態の華やかであつたことに何等の意義  
も無いのみか、その裏面には意外な罪惡の構成されてゐること  
が多いものである。私は今まで表面を見事に宗散的に莊飾し  
た信者が余りにも釣り合はない裏面を持つてゐることを知つ



お分りの人

正原直一

三林しく踊る

墓場には水もなからう今年盆が来た。これは入所最初のお盆会に岩永先生のお説教で聞いた句である。これによつて言ひ知れぬ淋しさ誘はれた私はその次のお盆にも又その翌年も時事問題のために永しは侍。続的お盆気分をこわされ何だか哀愁深いものがあつた。特に今年のお盆にはキャンプロ鎖問題や同胞迫害事件。或いは又急轉する戦局など耳近にさくだけてなく、近所の空家。荷物をまとめるハンマリの音など日に／＼増へてきて淋しさは一層深刻のやうである。然し私は恰も決漫した大提防の下に立つて直ぐにも渇流の中に苦闘しなければならぬ自分。そして仮令天下の情勢がいかに好轉したとしても生活の健直し、社会の再建は吾々自身



# いへんせ

愚かな男があつた。  
あるとき非常に腹がへつたのでそこら中さかし  
て七枚のせんべいを見つけポリ／＼夢中になつ  
てかちつた。  
所か六枚たべたとき腹が一うばいになつたので  
のこつた一枚をひねくりながら  
「いまたべた六枚の一枚で腹が一うばいになつ  
た。してみると前にたべた五枚はまったく無  
駄だった。こんなことならはじめから今の一  
枚をたべるのだつたのに。なんといふはかな  
まねをしたばらう」

(百喻集)



下にはわたくしの生れたなつかしい家がある。その家には寄る  
年波の中に私の歸國をたゞ一つの樂しみに生きてゐる父や母  
がおる。そして弟や妹が同胞がおる。皆どうしてゐるたら  
う。私はこれを思ふと、今年かうして無事にお盆に遇へたこ  
を感謝せずには居られないのである。私はこんなにしてゐて  
、のだらうか。たゞすまなさと勿体なさでいっぱいである。  
先年故國に両親を訪ふたとき事情あつて私の家は身を寄せ  
てゐた遠類の女の子が私にこんなことを告げた。  
「お兄さんお母さんは毎晩夜中になると妾をつれて外へ出る  
の。飛いから妾についてきてくれつて、そして毎晩夜中にお母さ  
んはアメリカの空を長い間舞はん。お兄さんが無事におてくれ  
るやうにつて。」  
星の夜も闇の夜も爆彈雨下の危険も忘れて吾が子の無事を  
念じつゝ、合掌してくれる尊い母心を思ふときわたくしは勿体  
なさに胸が痛む。殊に夜に存ると。




# 眞夜中の合掌

後村文雄

今年も盆がめぐつてきた。暑い／＼、ボストンの盆が、  
わた／＼として、二度目のボストンの盆だが、先日、のキヤン  
肉鐘の聲表を思へば、今年の盆が第二佛敎会最後のお盆にな  
るのではないかと思ふといひしれぬ、愛着がこみあげてくる。  
一生を通じてもう二度とこのボストンのお盆にめぐりあ  
へないのではないかと思ふと思ふ、暑い、沙塵の盆もなつかしい思ひ  
出の一つと存らう。

去年の盆にはこんなことは思はなかつたが、今年、は敵の無差  
別爆撃の下にさらされてゐる故国を思ふとき、じり／＼とした  
胸の痛みを感じるのである。昨日も、今日も、幾百機とわたくし  
の故国へ爆撃機が飛んでゐる。そして、幾千噸といふ焼夷弾や  
爆弾を投下したと、日々の新聞は報じてゐる。あの爆弾の雨の





ほんぼろしやわかれたひとち

はれてこの世へ會ひにくる

おかしはなれしつひ夜もふけて

月もかたむく二面の空

おどる手ふりに見とれ月を

にくや雲わがじやまをする

とんとたゝいた太鼓の真目に

あの世この世の戸がひらく

りんぎは存れて氣もふるかと

まはるをどりの輪のまると



## 盆會の起源

盆會の起源はずいぶん古いことであつて支那では梁の武帝の大同年に帝王みづから同泰寺に御幸して盂蘭盆の祀りをせられたことが記録に出てゐる。日本では推古天皇の十四年に毎年七月十五日に各寺に斎<sup>サイ</sup>だんをもうける例をたてられました。それから春明天皇の三年七月十五日に飛鳥山の西に須弥<sup>ミミ</sup>の形をつくり盂蘭盆會を行はれたのが「盆」のはじめであります。さらに聖武天皇にいたつてますます盆會が大かかりに盛んに営まれることになりました。その後時代が下るにしたがひ一般の民間にもあまねく盆會をいとなむことになりました。



の末以所入

簿名者亡先

- |           |           |           |          |          |          |           |          |           |           |           |           |           |
|-----------|-----------|-----------|----------|----------|----------|-----------|----------|-----------|-----------|-----------|-----------|-----------|
| 13. 上野ムメ子 | 12. 藤川初太郎 | 11. 竹田谷ヨシ | 10. 清水スマ | 9. 白附好雄  | 8. 土井栄次  | 7. 福本初子   | 6. 大板基介  | 5. 岡勝子    | 4. 東鉄太郎   | 3. 長谷川ヤス  | 2. 洪井惣助   | 1. 平林利一   |
| 26. 島田リン  | 25. 白水潔   | 24. 湯木勝一  | 23. 林益夫  | 22. 佐伯トク | 21. 和田庄藏 | 20. 堀田保太郎 | 19. 遠藤ダン | 18. 重政栄太郎 | 17. 磯本幾助  | 16. 磯本サウヨ | 15. 上田亀太郎 | 14. 太田ベビー |
| 34. 泉崎貞夫  | 33. 林寅雄   | 32. 中村仙一  | 31. 坂本祐  | 30. 豊田七藏 | 29. 藤井若菜 | 28. 市川ナカ  | 27. 篠本安藏 | 26. 藤井亀松  | 25. 小林伍平  | 24. 広本照子  | 23. 門永建二  | 22. 岸村京助  |
| 48. 福田直次郎 |           |           |          |          | 47. 橋本典行 | 46. 岩本董吉  | 45. 中山正男 | 44. 杉山カメ  | 43. 土井ちよ子 | 42. 畑下一満  | 41. 米村ヨシ  | 40. 藤村文範  |
- 一九四五午七月  
十一日現在  
以上  
(於リナス  
ビタス)



語

世間に於て何者か最も富み、何者か最も貧なる。母家に在すを名づけ、て富となし、母家に在さざるを名づけ、て貧となす。母おますときを名づけて曰中となし、母死するときを名づけて曰歿となす。母在すときを名づけて曰生、母亡するときを名づけて曰死となし。月明となし、母亡するときを名づけて闇夜となす。

(心地観音)



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