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BUDDHIST LIFE

VOL. III NO. 4

POSTON II BUDDHIST CHURCH

April 28, 1945

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Speaker -- Isamu Isomoto

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We Say...

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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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(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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Tokie Sumida 214

Officiated by Rev. Fujimura

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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 accertain 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.

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 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

み名を縁へて今日一日は
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

詩

豊前西福寺の玄深といふお坊さまは
お坊さまは短気な人である
大要が営まらぬ折に
お弟子の皆を教へて
といふお小僧が
お燈明に灯をつけて
ましたと油を
やまつてかへし今日を
れとかざりたてた卓上の
しきをめちやめちやに
めちやに汚し
てしまひまし

だからたまりやわらげいか
ません師のにも慚愧の思
例のカンシヤクひたへかねた
かむらと風で熱い涙を
おこり、拳をホロと
かためて皆を忍びしこ
の頭をなぐり堪忍してくれ
皆お佛弟子の頭を
サテもななぐつてすま
ないことなかつたのう
しておくれとひたすらあ
なあとしはやまつて念佛
たなうらめしみましたの
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、忽ち顔を念佛申した。

岩永先生より

先生は予定が察慰問の後再び
一日おくれや
つとお通夜一時前頃暑くなつたら
の所でお通夜の
さうです。とも
シメくと雨が
さうです。十八日か
らシカゴ方面を御視
いてあります

東西草也

○佛教会創立以来
佛教会のため暑い寺
々所といふマイキウ
よく働いて下さいまし
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
た佛教会関係の皆
さまへくれぐれよろ
しくとでした。
○エミちゃんの後を引
受けて教会のため元
氣百倍山根よしとん
が美しい声で頑張っ
ておて下さいますよ
しとんさんのことにつ
きはホケク書かして
わたします。
○佛青蓮寺の福田
さんとに可愛く
べーちやんが生れま
した君子さんと呼
ぶのださうです福田
さん寺々所でもミヨク
ホヤくとしとねら小舟

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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

併

佛にだかれて今日一日は
わたしやゆきます
お浄土へ



豊前西福寺の玄深といふお坊さまは
お坊さまは短気な人でありまし
へん気が短気な人でありまし
た、あるとき大法要が営まら
れる折で弟子のお弟子の皆を
といふお小僧が佛前のお燈明
お燈明に灯をつけやうとし
ましたとき、油がこぼれ、
やまつて油がこぼれ、
をひつくりかへし、今日を晴
れとかざりたの所でお通夜一
つとお通夜一時前、
てた卓上の打さうです。と
しきをめちや、さうです。と
めちやに汚し、さうです。と
てしまひまし、さうです。と

岩永先生より

だからたまりやわらげ、いか
ません。師のにも慚愧の思
例のカンシヤクひたへかねた
かみら／＼と鼻で熱い涙を
おこり、拳をホロ／＼とな
かためて皆忘がし、此皆亮
の頭をなぐり堪忍してくれ
皆忘お佛弟子の頭を
サテもななぐつてすま
はサテもななぐつてすま
さけないことなかつたのう
をしておくれとひたすらあ
た、あるとき大法要が営ま
る折で弟子のお弟子の皆を
といふお小僧が佛前のお燈
お燈明に灯をつけやうとし
ましたとき、油がこぼれ、
やまつて油がこぼれ、
をひつくりかへし、今日を晴
れとかざりたの所でお通夜一
つとお通夜一時前、
てた卓上の打さうです。と
しきをめちや、さうです。と
めちやに汚し、さうです。と
てしまひまし、さうです。と

東西両寺

○佛敎会創立以来
佛敎会のため、早稲
ム所をいつシアイキヤ
よく働いて下さいまし
た美しと田村エミ嬢は
十九日夕方妹さんのド
ラマとソートレーキ
へさして出奔されました
た、佛敎会関係の皆
さまへくれぐれよろ
しくとでした。
○エミちゃんの後を引
受けて敎会のため元
氣百倍山根よし急さん
が美しい声で頑張
ておて下さいましよ
し急さんのことにつ
きは、ホサク書かして
のたゞきです。
○佛敎会主事の福田
さんとこに可愛ツ／＼
で、おちわんが生まれ
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
おやくとておれ小件

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.

Nishimura's 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.

---,---

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 (damn 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 ^{Page 2} 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 Frist 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.

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.

CLEANINGS:

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

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 STAR

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. 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 accertain 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 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... ISAMU
 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 shadings. Suddenly from the densest fold of the cloud, the flash leaped out -- a flash of lightning 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
わたしやいはずに

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

み名を縁へて今日一日は
お慈悲よろこばう
しみぐくと

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

語寸

豊前西福寺の玄漢といふお坊さまは、大前にはサテもなごつてすまへん気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大法要が営まらうらめしみましたの。お弟子の皆忘敷を眺めておもその惑に打といふお小僧ましたか、やたれもろともお燈明に灯をつけやうとしつきました。先生は予定が察察同の後再び早やまつて油を一日おくれや。ワに歸られ五月中旬をひつくりか。つとお通夜一時前頃暑くなつたら、お心、今日を晴の所でお向に合つた。ズンとお歸りの予れとかがざりた。さうです。とても定ださうです。信徒てした卓上の打さうです。十八日か。もよろしくと書めちやに汚し。さうです。十八日か。もよろしくと書てしまひまし。らシカゴ方面を御視

岩永先生より

東西草也

○佛敎会創立以来佛敎会のため暑い寺ム所ていつもアイキキうよく働いて下さいました美しい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。佛敎会関係の皆さまへくれぐれよろしくとでした。

○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とんが美しい声で頑張つておて下さいますよしとんさんのことについてはホサく書かしてわたします。

○佛主事の福田さんここに可愛くべーちゃんが生れした君子さんと呼ぶのださうです。福田さん寺ム所でもソク、ホヤくとおねら小件

85

BUDDHIST LIFE

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

Our loved one hath passed away
Empty are our hearts opprest
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 Multra to see if she would recognize her former home.

Upon getting off the train, she recognized her husband's brother and other and greeted them in Multra 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 Devi 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.

HATSIKO 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.

nal 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 im-

"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. Herb 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. LED 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 Kebo was selected vice-chairman; Yo Nakamura, recording secretary; Michi Yamamoto, corresponding secretary; Ted Mirikitani, 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 meecograph 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)

GREENINGS

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 9)

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 full of evils and nothing else. That all human beings are to be mistrusted and avoided. Another is to believe that our world

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.

(to be cont.)

As time declares their good, Forgets the rest, and proves Their immortality.

車あな也

○ホスト名物の本格的暑さになりました。戸外は百十度から百二十度。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、芳つらやん、福田さん、慈光、春行で汗ダクです。○夏の慈光は相当に辛いです。○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。そのみはりべいを余り元気に泣かせるのが学子さんますますくやせます。○この頃はお芽目度続きで元佛青年会長、江田米田君は男の子が生れたと有頂天です。元日夜教師河平メイさん、栗原夫人も先日女の子を同生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もこれだけはワシヤカナことだまつておられます。

縁結婚

門永明	六月
村岸美佐子嬢	七月
田国長治氏	七月
上田秀子嬢	七月

○この頃田住馨吾、カス、大島満遠、藤、ジョー、東、田の諸氏が慈光をへルズして下さるので大変

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した。岩本カさんは九日に又ミネヤホキスへ出發なさいました。○可憐な子供や大層な父、母や、寺など下とくした人はせめて七七日近位はおまじ。六月十八日住生の日曜礼拝に参つてほしい。岩本 董吉氏 の日曜礼拝 岩本 董吉氏 の日曜礼拝 MIDWEST BUDDHIST CHURCH 152 W. DIVISION ST. CHICAGO, ILL.

皆が會散佛てしに前を鎖閉フンヤキ
話講續連ケムナハの後最る贈に様

佛教人生觀を語る

藤村庸敬使述

七月廿一日(土)毎週(土)日 七時七時半

- 1 人生觀種々相
- 2 二つの道
- 3 人生淨土
- 4 苦惱の家
- 5 迷へるもの
- 6 運命論者の群
- 7 業道自然
- 8 七くばくの業
- 9 苦惱を越えて
- 10 人生三見

七月

十四日(土)
十五日(日) 夜七時半

盆會法要

講師

川崎庸敬使

日曜学校

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、顧みない信者の多いことに深い淋しさを感じるのがある。出来ない修養反はない精進にも猶一層の努力を続けてこそ初めて宗教的に眞の自己を知ることができ、又その努力その意志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挙げて再検討される時であり、然そ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
上に意外に非教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眞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教の活動を求めてお
ることを痛感するのである。

無論今までも吾々の宗教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教のうち脱線し墜
落した^{おと}ぬ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おること
が多いものである。私は今まで表面を見事に宗教的に莊飾し
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

ま
あ
分
四
の
心

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直いた
 句である。これによつて言ひ知れぬ淋しさを誘はれた私
 はその次のお盆にも又その翌年も時事問題のために余
 しい侍、統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閉鎖問題や同胞迫
 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濁流の
 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
 いかにか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か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うばいになつたのでこの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つぱいになつた。してみると前にたべた五枚はまったく無駄だつた。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」
（百喻聖）

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
年波の中に私の歸国をたゞ一つの樂しみに生きてゐる父や母
がゐるとして弟や妹が同胞がゐるのたゞ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と
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い
ゝのだらうか？ たゞすまなさと勿体なきで一杯いである。
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存ると妾をつれて外へ出る
の。恐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んどお兄さんが無事におてくれ
るやうにつて。し
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
念じつゝ合掌してぐ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

眞夜中の合戦

後村文雄

今年も盆がめぐつてきた。暑い／＼、ポストンの盆が、わたくしとしては二度目のポストンの盆だが、先日のキヤンパ団員の葬表を思へば今年の盆が第二佛敵会最後の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ポストンのお盆にめぐりあへないのではないかと思ふと暑い、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、今年に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新聞は報じてゐる。あの爆弾の雨の



ほんぼろしやわか来たひと

は東てこの世へ會ひにくる

あかしはまし七つひ夜もふけて

月もかたむく二四の空

おどる手ぶりに見とれて月を

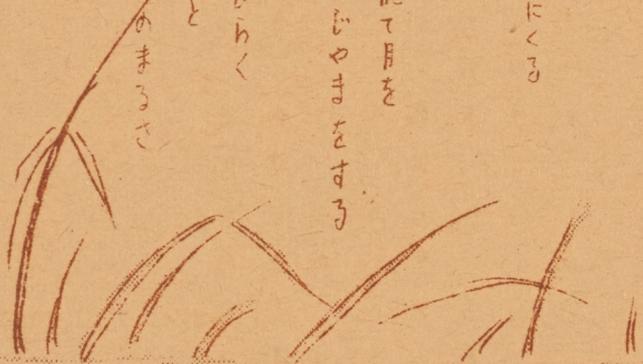
にくや雲わがじやまをす

とんとたゝいた天鼓の真目に

あの世この世の戸かひらく

りん豆は存れて氣もふるかと

まはるをどりの輪のまるで



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齋^{サイ}た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山の形をつくり、盂蘭盆會を行はれたのが「盆會」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

簿名者七先

- | | | | | | | | | | | | | |
|-----------|-----------|-----------|----------|----------|----------|-----------|----------|-----------|-----------|-----------|-----------|----------|
| 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. 遠藤タシ | 18. 重政栄太郎 | 17. 磯本幾助 | 16. 磯本サケヨ | 15. 上田亀太郎 | 14. 太田ベビ |
| 39. 泉崎貞夫 | 38. 林寅雄 | 37. 中村仙一 | 36. 坂本祐 | 35. 豊田七藏 | 34. 藤井若菜 | 33. 市川ナカ | 32. 藪本安藏 | 31. 藤井亀松 | 30. 小林佐平 | 29. 広本照子 | 28. 川永建二 | 27. 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 |

一九四五年七月
十一日現在
以上
(於リナ
バタ)

聖

語

世間には何者か最も富み何
 者か最も貧なる。母家に在る
 名づけ富となし。母家に在る
 ムるを名ずけて貧となす。母
 ますときを名づけて日中となし、
 母死するときを名づけて日没
 とす。母在るときを名づけて
 月明となし。母亡るときを名
 づけて闇夜となす。
 (心地観を)

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藤村
正原



一九四五年七月十四日發行（第三十八號）

會教佛ソトスホ