

# 木魚の唄

作詞：原源照

作曲：蓮沼万里

Mokugyo no Uta (A Hymn of the Wooden Fish Drum)

Written by Rev. Gensho Hara & Composed by Ms. Mari Hasunuma

木魚の唄

A Hymn of the Mokugyō (Wooden Fish Drum)

ボク ボク ボク  
木魚を打つと  
ひびきます  
目をあけなさい 醒めなさい!

**Poku Poku Poku**  
As we hit the mokugyō,  
It echoes,  
**Open your eyes, awaken!**

ナムアミダ ナムアミダ  
ボク ボク ボク  
目をあけなさい 醒めなさい!

**Namu Amida Bu, Namu Amida Bu**  
**Poku Poku Poku**  
**Open your eyes, awaken!**

うまれてきて ありがとう  
生かされていて ありがとう  
みのりにあえて ありがとう  
ナムアミダ ナムアミダ

**Arigatō, I am grateful to be born.**  
**Arigatō, I am grateful to be living now.**  
**Arigatō, I am grateful to receiving the**  
**teachings!**  
**Namu Amida Bu, Namu Amida Bu**

み佛の愛に 抱かれて  
嬉しいときも 悲しいときも  
苦しいときも 辛いときも  
手をとりあって 歩もう  
この人生の道程を

**Embraced by the Great Compassion of the**  
**Buddha,**  
**In times of joy, in times of sorrow,**  
**In times of suffering, in times of hardship,**  
**Let's walk forward hand in hand**  
**Along this journey of life**

愛する人の幸せ願  
世の人々の幸せ願

**Wishing happiness for our loved ones,**  
**Wishing happiness for all people,**

伝えよう いのちのひびき  
こだませよう 祈りのひびき  
ナムアミダ ナムアミダ  
ボク ボク ボク

**Let's pass on the resonance of life,**  
**Let's echo the resonance of our prayers,**  
**Namu Amida Bu, Namu Amida Bu**  
**Poku Poku Poku**

伝えよう いのちのひびき  
こだませよう 祈りのひびき  
ナムアミダ ナムアミダ  
ボク ボク ボク

**Let's pass on the resonance of life,**  
**Let's echo the resonance of our prayers,**  
**Namu Amida Bu, Namu Amida Bu**  
**Poku Poku Poku**

The 850th Anniversary Celebration  
of the Founding of Jodo Buddhism

&

The 130th Anniversary Celebration  
of the Hawaii Jodo Shu

Sunday, October 20, 2024

Jodo Mission of Hawaii



- Chief Officer: Archbishop Kokyo Kawanaka, Secretary General of Jodo Shu  
導師 浄土宗宗務総長 川中光教上人
- Officers: Bishop Shodo Kobayashi, Secretary General of Zojoji Head Temple  
Vice President of The World Fellowship of Buddhists  
脇導師 浄土宗大本山増上寺執事長・世界仏教徒連盟副会長 小林正道上人  
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浄土宗宗務会議長 宮林雄彦上人  
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Bishop Shunmyo Sugiyama, President of Jodo Shu Kaikyo Shinko Kyokai  
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Bishop Kosen Ishikawa, Hawaii Council of Jodo Missions  
浄土宗ハワイ開教区開教総監 石川広宣上人
- Chief Conductor: Rev. Takeshi Watanabe, Resident Minister of Seirinji  
Service Conductors: Rev. Gensho Hara, Rev. Koji Ezaki, Rev. Junshin Miyazaki, Rev. John Choon Hara,  
Rev. Myoko Takano & Rev. Takaaki Tanabe (HCJM), Rev. Genyo Sasaki (Daihoji)
- Attending Ministers: Rev. Akiyoshi Oeda (Representative of Jodo Shu South America, Curitiba Nippakuji)  
Bishop Kodo Tanaka (President of Jodo Shu Former Overseas Minister Association),  
Bishop Kyoshin Kojima (Rinshoji), Bishop Shodo Tsuchiya (Kanchiin),  
Bishop Shinei Nakamura (President of Jodo Shu Miyage District, Jokakuji),  
Rev. Goshin Nakamura (Renkoji), Rev. Takaaki Uoo (Ganjoji),  
Rev. Shinri Maya Hara  
MC Mrs. Mallika Yoshitake-Guris  
Pianist
1. Temple Bell 喚鐘
  2. Singing "Ima Sasagu" with piano ピアノ演奏・斉唱「今ささぐ」  
Entering of Officiants 導師・脇導師入堂
  3. Welcoming Buddhas in Four Verses 四奉請（節付・導師散華）
  4. Verse of Repentance & Junen 懺悔偈 十念
  5. Invocation Archbishop Kawanaka (Jp), Bishop Ishikawa (En) 表白
  6. Opening Verse for Sutra Chanting 開教偈
  7. The Verse of the Four Vows 誦経「四誓偈」
  8. Merit Transference by Officiant 御回願
  9. Fulfilment of Devotion 自信偈
  10. Ten Times Recitation of Nenbutsu 十念
  11. The One-Sheet Testament 一枚起請文
  12. Devoted Call of Amida Buddha 念仏一会  
Offering of Incense by Representatives 代表焼香
  13. Merit-Transference for the past ministers and members of Hawaii Jodo Shu 回願
  14. Dedication of Merit for All 総廻向偈
  15. Ten Times Recitation of Nenbutsu 十念
  16. Entreating the Buddhas to return to their lands. 送仏偈
  17. Ten Times Recitation of Nenbutsu 十念
  18. Officiants' recession 導師・脇導師退堂
  19. Messages 祝辞挨拶
  20. Special Recognition 敬老・特別功労者表彰
  21. Shuka Tsukikage 宗歌月影斉唱
  22. Closing Remarks 閉式のことば
  23. Picture-Taking at Hondo 記念写真撮影

# HAWAI'I ALOHA

Laiana (Lorenzo Lyons), 1807-1886

LAIANA with ref.  
James McGranahan, 1840-1907

Andante

1. E Ha - wai - 'i e ku'u o - ne hā - nau e, (hā - nau e)  
2. E ha'i ma - i kou mau ki - ni la - ni e, (la - ni e)  
3. Nā ke A - ku - a e mā - la - ma mai iā 'oe, (mai iā 'oe)

Ku 'u ho me ku la ī wi nei, (ī wi nei)  
Kou mau ku - pa alo - ha, e Ha - wai'i, (e Ha - wai'i)  
Kou mau ku - a - lo - no alo - ha nei, (alo - ha nei)

'O - li nō au i nā po - no la - ni ou, (la - ni ou)  
Nā mea 'ōli - no ka - ma - ha'o no lu - na mai (lu - na - mai)  
Kou mau ka - ha - wai 'ō - li - no - li - no mau (li - no mau)

E Ha - wai - 'i, a - lo - ha ē.  
E Ha - wai - 'i, a - lo - ha ē. mā - la pu - a na - ni ē.

## Inochi no Riyū

The reason why I was born was to meet my father and mother.  
The reason why I was born was to meet my brothers and sisters.

The reason why I was born was to meet all my friends.  
The reason why I was born was to meet you, my loved one.

Just as the flowers naturally bloom when spring comes,  
Just as the leaves naturally fall when autumn comes,  
We all came to this life to become happy.  
Just as after the flowers of sadness come the fruits of happiness.

The reason why I was born was because I hurt someone somewhere.  
The reason why I was born was because someone somewhere hurt me.

The reason why I was born was because someone somewhere saved me.  
The reason why I was born is because I need to save someone somewhere.

Just as the darkness naturally falls when night comes,  
Just as the light naturally shines when morning arrives,  
We are all living to become happy.  
Just as from the other side of the ocean of sadness flows in happiness.

The reason why I was born was to meet you, my love.  
The reason why I was born was to protect you, my loved one.

## Ima Sasagu

(Now I Offer)

Kyōshun Tōdo

Yoshio Hayashi

The musical score for 'Ima Sasagu' is presented in a three-system format. Each system consists of a vocal line (treble clef) and a piano accompaniment (grand staff). The key signature is one sharp (F#) and the time signature is common time (C). The tempo is marked as quarter note = 80. The first system covers the lyrics 'I ma sa sa gu ko no mi a ka shi Ma'. The second system covers 'ko to no mi chi o a ka shi ta ma e'. The score includes dynamic markings such as *mp* (mezzo-piano) and *mf* (mezzo-forte), and features various musical notations including slurs, ties, and repeat signs.

1. Ima sasagu kono miakashi  
Makoto no michi o akashi tamae  
Kono hikari towa ni taezu  
Tsutanaki ayumi terashi tamae.
2. Ima sasagu kiyoki kono ka  
Makoto no kaori utsushi tamae  
Kono kaori towa ni taezu  
Wa ga yuku saki ni kaori tamae.
3. Ima sasagu kono hana-tabu  
Makoto no kokoro sakase tamae  
Kono hana zo towa ni taezu  
Ware ni hohoemi nioi tamae.

1. May the candlelight I now offer  
Shine upon the true path.  
May this light always  
Illuminate the way of my humble journey.
2. May the pure incense I now offer  
Transfer the true fragrance upon us.  
May this fragrance forever  
Purify the path I will be following.
3. May this floral bouquet I now offer  
Give bloom to my true heart and mind.  
May these flowers forever  
Make us smile with its beautiful scent.

## Welcoming the Buddhas from Their Lands in Four Verses

し ぶ じょう  
四 奉 請  
SHIBUJŌ

Like *Sanbujō* (Welcoming the Buddhas from Their Lands in Three Verses, p. 26), *Shibujō* falls into the category of *Bujō*, or verses welcoming the sacred ones to enter our temple, home, or place of practice. *Shibujō* is often chanted in the place of *Sanbujō*. In special services, the priests may chant *Shibujō* in the liturgical *shōmyō* style.

ほう ぜい し ほう じょ らい  
奉 請 十 方 如 来  
HŌ ZEI SHI HŌ JO RAI

We reverently call upon the buddhas of  
the ten directions

じ とう ちよう さん か らく  
入 道 場 散 華 樂  
JI TŌ CHŌ SAN KA RAKU

To enter this place of practice by scattering  
flowers joyously.

ほう ぜい せ きゃ じょ らい  
奉 請 釈 迦 如 来  
HŌ ZEI SE KYA JO RAI

We reverently call upon Shakyamuni Buddha

## いのちの理由 Inochi no Riyuu (The Reason for Life) by Masashi Sada

私が生まれてきた訳は  
父と母とに出会うため  
私が生まれてきた訳は  
きょうだいたちに出会うため  
私が生まれてきた訳は  
友達みんなに出会うため  
私が生まれてきた訳は  
愛しいあなたに出会うため

春来れば 花自ずから咲くように  
秋くれば 葉は自ずから散るように  
しあわせになるために  
誰もが生まれてきたんだよ  
悲しみの花の後からは  
喜びの実が実るように

私が生まれてきた訳は  
何処かの誰かを傷つけて  
私が生まれてきた訳は  
何処かの誰かに傷ついて

私が生まれてきた訳は  
何処かの誰かに救われて  
私が生まれてきた訳は  
何処かの誰かを救うため

夜が来て  
闇自ずから染みるよう  
朝が来て  
光自ずから照らすよう  
しあわせになるために  
誰もが生きているんだよ  
悲しみの海の向こうから  
喜びが満ちて来るように

Watashi ga umarete kita wake wa  
Chichi to haha to ni deau tame  
Watashi ga umarete kita wake wa  
Kyodai tachi ni deau tame  
Watashi ga umarete kita wake wa  
Tomodachi minna ni deau tame  
Watashi ga umarete kita wake wa  
Itoshi Anata ni deau tame

Haru kureba Hana onozukara saku yo ni  
Aki kure ba Ha wa onozukara chiru yo ni  
Shiawase ni naru tame ni  
Dare mo ga umarete kitan da yo  
Kanashimi no hana no atokara wa  
Yorokobi no mi ga minoru you ni

Watashi ga umarete kita wake wa  
Doko ka no dareka wo kizu tsukete  
Watashi ga umarete kita wake wa  
Doko ka no dare ka ni kizu tsuite

Watashi ga umarete kita wake wa  
Doko ka no dareka ni sukuware te  
Watashi ga umarete kita wake wa  
Dokoka no dareka wo sukuu tame

Yoru ga kite  
yami onozukara shimiru yo  
Asa ga kite  
Hikari onozukara terasu yo  
Shiawase ni naru tame ni  
Dare mo ga ikite irun da yo  
Kanashimi no umi no mukou kara  
Yorokobi ga michite kuru you ni

me Wa ta shi ga u ma re te ki ta wa ke wa  
め 私 が 生 ま れ て 来 た 訳 は、

じ と う ち ょ う さ ん か ら く  
入 道 場 散 華 樂

**JI TŌ CHŌ SAN KA RAKU**

To enter this place of practice by scattering flowers joyously.

To mo da chi mi n na ni de a u— ta  
友 達 み ん な に 出 会 う た

ほ う ぜ い び た じ ょ ら い  
奉 請 弥 陀 如 来

**HŌ ZEI BI TA JO RAI**

We reverently call upon Amida Buddha

me Wa ta shi ga u ma re te ki ta wa ke wa—  
め 私 が 生 ま れ て 来 た 訳 は、

じ と う ち ょ う さ ん か ら く  
入 道 場 散 華 樂

**JI TŌ CHŌ SAN KA RAKU**

To enter this sacred place by scattering flowers joyously.

I to shi i a na ta ni de a u— ta  
愛 しい あ な た に 出 会 う た

ほ う ぜ い か ん に ん せ い し し ょ た い ほ さ  
奉 請 観 音 勢 至 諸 大 菩 薩

**HŌ ZEI KAN NIN SEI SHI SHO TAI HO SA**

We reverently call upon Kannon, Seishi, and all the great bodhisattvas

じ と う ち ょ う さ ん か ら く  
入 道 場 散 華 樂

**JI TŌ CHŌ SAN KA RAKU**

To enter this sacred place by scattering flowers joyously.

Verse of Repentance

さん げ げ  
懺 悔 偈

SANGE-GE

が しゃく しょ ぞう しょ あく ごう  
我 昔 所 造 諸 悪 業

GA SHAKU SHO ZŌ SHO AKU GŌ

The harmful actions I have done in the past are

かい ゆ む し とん じん ち  
皆 由 無 始 貪 瞋 痴

KAI YU MU SHI TON JIN CHI

All derived from my inherent greed, anger,  
and delusion.

じゅう しん ご い し しょ しょう  
従 身 語 意 之 所 生

JŪ SHIN GO I SHI SHO SHŌ

Born of my conduct, words, and thoughts,

いっ さい が こん かい さん げ  
一 切 我 今 皆 懺 悔

I-SSAI GA KON KAI SAN GE

I now repent them all.

Inochi no Riyū  
(The Reason for Life)

Written and composed by Masashi Sada

A

Musical score for section A, starting with a tempo marking of quarter note = 70. The score is in G major and 4/4 time. It features a piano introduction with a melody in the right hand and a bass line in the left hand. Dynamics include *mf*, *f*, and *mf* with a *poco* marking.

B

Musical score for section B, starting with a tempo marking of *mp*. The score continues with the piano accompaniment and includes the first line of lyrics in Japanese and English.

Watashiga u mare te ki ta wake wa — chichito haha to ni de a u — ta me  
私 が 生まれて来た訳は、 父 と 母 と に 出会う ため

Musical score for section B, continuing the piano accompaniment and including the second line of lyrics in Japanese and English.

Wa ta shi ga u ma re te ki ta wa ke wa —  
私 が 生まれて来た 訳 は、

Musical score for section B, continuing the piano accompaniment and including the third line of lyrics in Japanese and English.

Kyō — da i — ta chi ni de a u — ta  
兄 弟 た ち に 出 会 う た

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Ten Times Recitation of Nenbutsu

じゅう ねん  
十 念  
JÜNEN



Hanalei Moon

<sup>F</sup> When you see Hanalei by <sup>G7</sup> moonlight  
<sup>C7</sup> You will be in heaven by the sea <sup>F C7</sup>  
<sup>F</sup> Every breeze, every wave, will whisper <sup>G7</sup>  
<sup>C7</sup> You are mine, don't ever go away <sup>F</sup>

<sup>F</sup> Hanalei, Hanalei moon <sup>D7 G7</sup>  
<sup>C7</sup> Is lighting beloved Kaula'i <sup>Bb F</sup>  
<sup>D7 G7</sup> Hanalei, Hanalei moon  
<sup>C7</sup> Aloha nō wau iā 'oe <sup>F</sup>

な	む	あ	み	だ	ぶ	な	む	あ	み	だ	ぶ
南	無	阿	弥	陀	仏	南	無	阿	弥	陀	仏
NA	MU	A	MI	DA	BU	NA	MU	A	MI	DA	BU
な	む	あ	み	だ	ぶ	な	む	あ	み	だ	ぶ
南	無	阿	弥	陀	仏	南	無	阿	弥	陀	仏
NA	MU	A	MI	DA	BU	NA	MU	A	MI	DA	BU
な	む	あ	み	だ	ぶ	な	む	あ	み	だ	ぶ
南	無	阿	弥	陀	仏	南	無	阿	弥	陀	仏
NA	MU	A	MI	DA	BU	NA	MU	A	MI	DA	BU
な	む	あ	み	だ	ぶ	な	む	あ	み	だ	ぶ
南	無	阿	弥	陀	仏	南	無	阿	弥	陀	仏
NA	MU	A	MI	DA	BU	NA	MU	A	MI	DA	BU
な	む	あ	み	だ	ぶつ	な	む	あ	み	だ	ぶ
南	無	阿	弥	陀	仏	南	無	阿	弥	陀	仏
NA	MU	A	MI	DA	BUTSU	NA	MU	A	MI	DA	BU

*This simple song by Bob Nelson strikes a note of truth and recognition in those who have visited Hanalei by moonlight. The last line, "Aloha nō wau iā 'oe," — I love you — could be directed at someone special or to the place itself.*

*O-jūnen, or simply jūnen, literally means "ten recollections" or "ten moments of mindfulness." In Jōdo Shū, jūnen specifically means "ten recitations of Amida Buddha's Name" or Namu Amida Butsu ("Homage to Amida Buddha" or "I take refuge in Amida Buddha") ten times. Jūnen is a standard way of reciting the Nenbutsu in daily practice and in services.*

## Opening Verse for Sutra Chanting

かい きょう げ  
開 經 偈

KAIKYŌ-GE

む じょう じん じん み みょう ほう  
無 上 甚 深 微 妙 法

MU JŌ JIN JIN MI MYŌ HŌ

The unsurpassed, profound, and wondrous  
Dharma (Teachings),

ひゃく せん まん ごう なん そう ぐう  
百 千 万 劫 難 遭 遇

HYAKU SEN MAN GŌ NAN SŌ GŪ

Even after a hundred, thousand, million eons, is  
difficult to encounter.

が こん けん もん とく じゅ じ  
我 今 見 聞 得 受 持

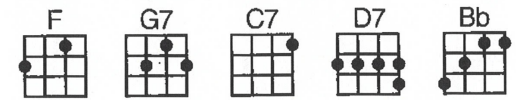
GA KON KEN MON TOKU JŪ JI

We now hear, receive, and uphold it.

がん げ によ らい しん じつ ぎ  
願 解 如 来 真 実 義

GAN GE NYO RAI SHIN JITSU GI

May we understand the true message of the  
Tathagata (Buddha).



## Hanalei Moon

F G7  
When you see Hanalei by moonlight

C7 F C7  
You will be in heaven by the sea

F G7  
Every breeze, every wave, will whisper

C7 F  
You are mine, don't ever go away

F D7 G7  
Hanalei, Hanalei moon

C7 Bb F  
Is lighting beloved Kaula'i

D7 G7  
Hanalei, Hanalei moon

C7 F  
Aloha nō wau iā 'oe

*This simple song by Bob Nelson strikes a note of truth and recognition in those who have visited Hanalei by moonlight. The last line, "Aloha nō wau iā 'oe," — I love you — could be directed at someone special or to the place itself.*



# Nori no Miyama

S. Ouchi

(The Mountain of the Dharma)

From the Gagaku  
Arr. by Osamu Shimizu

1. No ri no mi ya ma no sa ku ra ba na, Mu ka shi no ma ma ni  
2. No ri no mi ya ma no ho to to gi su, Mu ka shi no ma ma ni

ni ō na ri. Mi chi no shi o ri no a to to me  
na no ru na ri. U ki yo wa yu me zo mi ji ka yo

te, Sa to ri no ta ka ne no ha ru o mi yo.  
to, O do ro ki sa ma su ko e o ki ke.

## The Verse of the Four Vows

し せい げ  
四 誓 偈

SHISEI-GE

*Shisei-ge*, also known as Dharmakara Bodhisattva's Confirmation of the Great Vows, comes from the *Sutra of the Buddha of Immeasurable Life* (J. *Muryōju-kyō*) and is the most popularly chanted sutra selection in Jōdo Shū. In this section, Amida Buddha, in his previous incarnation as Dharmakara Bodhisattva, vows in front of the Buddha Lokeshvararaja to reach the ultimate path of enlightenment, to guide all from poverty and suffering, to save all beings everywhere through His Name, and to shine the Light of Wisdom on all. *Shisei-ge* is an important verse as it represents the essence of Amida Buddha's promise to receive all to the Pure Land.

Traditionally, the sutra title and verse title are read together—“*Bussetsu Muryōjukyō Shiseige*” (The Verse of the Four Vows from the *Sutra of the Buddha Immeasurable Life* as Expounded the Buddha [Shakyamuni]).

が こん ちょう せ がん ひっ し む じょう どう  
我 建 超 世 願 必 至 無 上 道

GA GON CHŌ SE GAN HI-SSHI MU JŌ DŌ

I have established the unsurpassed vows and shall, without fail, reach the ultimate path.

し がん ふ まん ぞく せい ふ じょう しょう がく  
斯 願 不 満 足 誓 不 成 正 覺

SHI GAN FU MAN ZOKU SEI FU JŌ SHŌ GAKU

If these vows are not fulfilled, may I not attain perfect enlightenment.

が お む りょう こう ふ い だい せ しゅ  
我 於 無 量 劫 不 為 大 施 主  
GA Ō MU RYŌ KŌ FU I DAI SE SHU

Should I, for countless eons, not become a great benefactor

ふ さい しょ びん ぐ せい ふ じょう しょう がく  
普 濟 諸 貧 苦 誓 不 成 正 覺  
FU SAI SHO BIN GU SEI FU JŌ SHŌ GAKU

And relieve all those in poverty and suffering, may I not attain perfect enlightenment.

が し じょう ぶつ どう みょう しょう ちょう じつ ほう  
我 至 成 佛 道 名 声 超 十 方  
GA SHI JŌ BUTSU DŌ MYŌ SHŌ CHŌ JI-PPŌ

When I reach the path of the Buddha, my name shall resound beyond the ten directions.

く きょう み しょ もん せい ふ じょう しょう がく  
究 竟 靡 所 聞 誓 不 成 正 覺  
KU KYŌ MI SHO MON SEI FU JŌ SHŌ GAKU

Should there be a place in which it cannot be heard, may I not attain perfect enlightenment.

り よく じん しょう ねん じょう え しゅ ぼん ぎょう  
離 欲 深 正 念 淨 慧 修 梵 行  
RI YOKU JIN SHŌ NEN JŌ E SHU BON GYŌ

Abandoning desire, with profound right mindfulness and pure wisdom, I shall cultivate pure practice.

*Jodo Shu 850<sup>th</sup> Anniversary &  
Hawaii Jodo Shu 130<sup>th</sup> Anniversary  
Lunch/Entertainment Program October 20, 2024*

MC – Yukari Narashiba, Mika Miyashiro

12:30 pm - Opening Remarks by MC

Grace Before Meal (食前のことば) by Rev. Koji Jeff Ezaki

Koto music by Hawaii Koto Academy

1:00 pm—Introduction of Guests by Bishop Kosen Ishikawa  
Jodo Mission of Hawaii Board President's Message by Daryl Masaki

Program

**Hyōjō Etenraku** (平調 越殿楽)

**Nori no Miyama** (法の深山)

Hawaii Gagaku Kai

with a special guest, Rev. Goshin Nakamura

**Tori no Yō ni** (鳥のように)

Sophie Narashiba – koto

**Shunya Rakujiō ni Fue wo Kiku** 春夜洛城に笛を聞く

Honori Shinozaki - shigin

**Itsuki no Komoriuta** (五木の子守唄)

Kokone Shinozaki – shigin

Tsutomu Nakai – shigin

**Hanalei Moon**

**Pearly Shells** (真珠貝の歌)

Wyatt Fujikawa – ukulele

Hugh Ishikawa – ukulele

Rev. Koji Jeff Ezaki – guitar

Darin Miyashiro – guitar

**Nani Mānoa**

**Eia nō Kawika**

Sally Lei Ishikawa -hula

**Inochi no Riyū** (いのちの理由)

**Mokugyō no Uta** (木魚の唄)

Masako Yamanishi – voice

Nobuyuki Yoshida – guitar

**Hawai'i Aloha**

Everyone

2:30pm – Closing Remarks 閉会のことば

# Shuka Tsuki-kage

(Moonlight)

St. Hōnen

*mp*

Tsu ki ka ge no i ta ra nu sa to wa  
Though the moon so bright whi - tens world's ex - panse, On - ly

*mf*

na ke re do mo na ga mu ru hi to no  
they who ear - nest gaze, Touched through - out, with - in,

*mp*

ko ko ro ni zo — su — mu  
Are em - braced by ser - e - ni - ty.

Translation: Rev. Kenjo Urakami  
Arrangement: Francis Okano

し ぐ む じょう どう い しょう てん にん し  
志 求 無 上 道 為 諸 天 人 師  
SHI GU MU JŌ DŌ I SHO TEN NIN SHI

I shall intently pursue the ultimate path to become a teacher of all celestial and human beings.

じん りき えん だい こう ふ しょう む さい ど  
神 力 演 大 光 普 照 無 際 土  
JIN RIKI EN DAI KŌ FU SHŌ MU SAI DO

[Lokesvararaja, like you, A buddha's] divine power radiates forth a great light that completely illuminates limitless lands,

しょう じょ さん く みょう こう さい しゅ やく なん  
消 除 三 垢 冥 広 濟 衆 厄 難  
SHŌ JO SAN KU MYŌ KŌ SAI SHU YAKU NAN

Eliminating the darkness of the three defilements (greed, anger, and delusion) to lead all beings out of suffering;

かい ひ ち え げん めっ し こん もう あん  
開 彼 智 慧 眼 滅 此 昏 盲 闇  
KAI HI CHI E GEN ME-SSHI KON MŌ AN

Opening their eyes of wisdom to extinguish the darkness of ignorance; and

へい そく しょうあく どう つう だつ ぜん じゅもん  
閉 塞 諸 惡 道 通 達 善 趣 門  
HEI SOKU SHO AKU DŌ TSŪ DATSU ZEN JU MON

Obstructing the harmful paths to provide passage to the gate of fortunate destiny.

く そ じょう まん ぞく い よう ろう じつ ほう  
功 祚 成 満 足 威 曜 朗 十 方  
KU SO JŌ MAN ZOKU I YŌ RŌ JI-PPŌ

Fully endowed with all the virtues, the buddha's majestic radiance shall shine brightly in the ten directions,

にち がつ しゅう じゅう き てん こう おん ぶ げん  
日 月 戩 重 暉 天 光 隱 不 現  
NICH GA-SSHŪ JŪ KI TEN KŌ ON PU GEN

Outshining the sun and moon, and eclipsing the brilliance of the heavens.

い しゅう かい ほう ぞう こう せ くら どく ほう  
為 衆 開 法 蔵 広 施 功 徳 宝  
I SHŪ KAI HŌ ZŌ KŌ SE KŪ DOKU HŌ

For the sake of all beings, a buddha opens the Dharma storehouse and widely shares its treasures of virtue.

じょう お だい しゅう じゅう せつ ほう し し く  
常 於 大 衆 中 説 法 獅 子 吼  
JŌ O DAI SHŪ JŪ SE-PPŌ SHI SHI KU

Among all who have gathered, a buddha always expounds the Dharma like a lion's roar.\*

く よう いっ さい ぶつ ぐ そく しゅ とく ほん  
供 養 一 切 佛 具 足 衆 徳 本  
KU YŌ I-SSAI BUTSU GU SOKU SHU TOKU HON

Making offerings to all the buddhas and becoming endowed with all roots of virtue.

\* The lion's roar refers to the powerful preaching of the Buddha.

## Entreating the Buddhas to Return to Their Lands

そう ぶつ げ  
送 仏 偈

SŌBUTSU-GE

しょう ぶつ ずい えん げん ほん ごく  
請 仏 隨 縁 還 本 国

SHŌ BUTSU ZUI EN GEN PON GOKU

May we now call upon all the buddhas to return to their lands.

ふ さん こう け しん そう ぶつ  
普 散 香 華 心 送 仏

FU SAN KŌ KE SHIN SŌ BUTSU

We offer incense and flowers in appreciation to send them off.

がん ぶつ じ しん よう ご ねん  
願 仏 慈 心 遙 護 念

GAN BUTSU JI SHIN YŌ GO NEN

We ask for your compassionate guidance and protection.

どう しょう そう かん じん しゅ らい  
同 生 相 勸 尽 須 来

DŌ SHŌ SŌ KAN JIN SHU RAI

May those who have gone before us to encourage us to attain Birth in the Pure Land.

## Ten Times Recitation of Nenbutsu

ŪNEN

I hereby seal this document with the imprint of both my hands. The peaceful mind and practice of Jōdo Shū are fully imparted here on this one sheet. I, Genkū [Hōnen], have no other teaching than this. To prevent any misinterpretations after my passing away, I make this final testament.

Transcribed on the twenty-third day of the first month of Kenryaku 2 (1212).

念仏一会 **Devoted Calls of Amida Buddha's Name**  
**Namu Amida Bu** (Chant repeatedly while hitting a mokugyo)  
代表焼香 **Offering of Incense by representatives**

十念 **Junen Ten Times Recitation of Nenbutsu**  
脇導師回向 **Transference of Merit by Bishop Ishikawa**

Dedication of Merit for All

そ う え こ う げ  
総 回 向 偈

SŌEKŌ-GE

が ん に し く ど く び ょ う ど う せ い つ さ い  
願 以 此 功 德 平 等 施 一 切

GAN NI SHI KU DOKU BYŌ DŌ SE I-SSAI

We aspire for these merits and virtues to be equally bestowed upon all.

ど う ほ つ ぼ だ い し ん お う じ ょ う あ ん ら つ こ く  
同 発 菩 提 心 往 生 安 樂 国

DŌ HOTSU BO DAI SHIN Ō JŌ AN RA-KKOKU

And may we together develop the aspiration for enlightenment to achieve birth in the Pure Land of Peace and Bliss.

Ten Times Recitation of Nenbutsu

JŪNEN

が ん ね し つ じ ょ う ま ん と く い さ ん が い お う  
願 慧 悉 成 滿 得 為 三 界 雄

GAN NE SHITSU JŌ MAN TOKU I SAN GAI Ō

With the vows and wisdom perfected, a buddha becomes the hero of the Three Realms (sensuous desire, form, and formless realm of pure spirit).

に よ ぶ つ む げ ち つ う だ つ み ふ し ょ う  
如 佛 無 礙 智 通 達 靡 不 照

NYO BUTSU MU GE CHI TSŪ DATSU MI FU SHŌ

Like the unimpeded wisdom of a buddha that reaches and shines upon all,

が ん が く え り き と う し さ い し ょ う そ ん  
願 我 功 慧 力 等 此 最 勝 尊

GAN GA KU E RIKI TŌ SHI SAI SHŌ SON

I vow that the power of my virtue and wisdom will be equal to yours, Most Venerable One.

し が ん に や つ こ つ か だ い せ ん お う か ん ど う  
斯 願 若 尅 果 大 千 応 感 動

SHI GAN NYA-KKO-KA DAI SEN Ō KAN DŌ

If these vows are realized, may the whole universe tremble with joy,

こ く う し ょ て ん に ん と う う ち ん み ょ う け  
虚 空 諸 天 人 当 雨 珍 妙 華

KO KŪ SHO TEN NIN TŌ U CHIN MYŌ KE

And from the sky, all the celestial beings will rain down rare and wondrous flowers!

## Our Founding Master Hōnen's Parting Message

### THE ONE-SHEET TESTAMENT

(*Ichimai Kishōmon*)

## 導師御回顧 Merit-Transference to Honen Shonin 自信偈 Jishin-ge / Verse of the Fulfillment of Devotion

Ji Shin Kyo Nin Shin Nan Chu Ten Kyo nan Dai Hi Den Bu Ke Shin Jo Ho Bu-tton  
じしんきょうにんしん なんちゅうてんきょうなん だいひでんぶけ しんじょうほうぶつとん  
自信教人信 難中転更難 大悲伝普化 真成報仏恩

To believe in the Buddha's Teaching and to enable others to believe in it is a very difficult task. If we could transmit His Teaching to others and enable them to rejoice in it, we would be paying our respect to His boundless mercy and truly fulfilling our obligation.

## 十念 Junen / Ten Times Recitation of Nenbutsu 一枚起請文 Ichimai Kishomon / One Sheet Testament

Morokoshi waga chō ni, moro moro no chishatachi no satashi  
mōsaruru kannen no nen ni mo arazu. Mata gakumon o  
shite, nen no kokoro o satori te, mōsu Nenbutsu ni mo arazu.  
Tada ōjō gokuraku no tame ni wa, Namu Amida Butsu to  
mōshite utagainaku, ōjō suru zo to omoi tori te, mōsu hoka  
ni wa, betsu no shisai sōrawazu.

Tadashi, sanjin shishu to mōsu koto no sōrō wa, mina ketsujō  
shite, Namu Amida Butsu ni te ōjō suru zo to omou uchi ni  
komori sōrō nari. Kono hoka ni oku fukaki koto o zonzeba,  
nison no awaremi ni hazure, hongan ni more sōrō beshi.

Nenbutsu o shinzen hito wa, tatoe ichidai no hō o yoku yoku  
gakusu tomo, ichimon fuchi no gudon no mi ni nashite,  
ama nyūdō no muchi no tomogara ni onajiu shite, chisha no  
furumai o sezushite, tada ikkō ni Nenbutsu su beshi.

Shō no tame ni ryō shuin o mottesu. Jōdo shū no anjin kigyō  
kono isshi ni shigoku seri. Genkū ga shozon kono hoka ni  
mattaku betsugi o zonzezu. Metsugo no jagi o fuseganga  
tame ni shozon o shirushi owannu.

Kenryaku ni nen shōgatsu nijūsan nichi. Daishi zaigohan.

Hōnen Shōnin wrote *Ichimai kishōmon* at age eighty, two days before his death, at the request of his close disciple Seikan-bō Genchi. This final message records the essence of Hōnen Shōnin's teaching, reminding us of our fundamental ignorance and to wholeheartedly recite the Nenbutsu. *Ichimai kishōmon* falls into the category of *Go-hōgo* (Writing and Sayings by Hōnen Shōnin) and is often read in daily services in Japan.

Many Buddhist masters and scholars in China and Japan have understood Nenbutsu as the contemplation of Amida Buddha and the Pure Land. However, I understand it differently. The recitation of the Nenbutsu does not come from studying and understanding its meaning. To be born in Amida Buddha's Pure Land, we need only to say Namu Amida Butsu and believe without a doubt that we will attain birth there. Resolutely reciting the Nenbutsu and believing in birth in the Pure Land naturally give rise to the Three Minds\* and the Four Modes of Practice.\*\* Should I withhold any deeper wisdom beyond the Nenbutsu, may I then lose sight of the compassion of Shakyamuni and Amida Buddha and slip through the embrace of Amida's Original Vow.

Those of you who put your trust in the Nenbutsu, even if you thoroughly study the teachings that Shakyamuni taught during his lifetime, you should become like an unlettered, ignorant one or an untrained devotee and not show any pretense of a learned person but intently practice the Nenbutsu.