
B U D D H I S T

S E R V I C E S A N D G A T H A S



U N I T E D B U D D H I S T C H U R C H
O F
M I N I D O K A , I D A H O

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A THREEFOLD AIM OF BUDDHISM

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

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

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

THE SENDING FORTH OF THE BRETHREN

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

-----Mahavagga, Vinaya Pitaka.

AMERICAN BUDDHIST CREED

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

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

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

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

ASPIRATION

(All remain standing.)

Leader: Oh, Thou, The Buddha.

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

HOMAGE

VANADANA (All arise)

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

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

TISARANA (All remain standing)

Bhikshu: (striking gong) Buddhān Sarānam Gacchāmi.

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

Bhikshu: (Gong) Dhammān Sarānam Gacchāmi.

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

Bhikshu: (Gong) Saṅghān Sarānam Gacchāmi.

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

HOMAGES: THREE TREASURES. (All ariso)

Leader: We put our faith in the Buddha.

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

Leader: We put our faith in the Dharma.

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

Leader: We put our faith in the Sangha.

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

PLEDGE (ALL BE SEATED)

Leader: Our loyalty to the Buddha.

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

Leader: Our loyalty to the family.

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

Leader: Our loyalty to the Country.

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

Leader: Our loyalty to the humanity.

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

INVOCATION

Bhikshu:

May the Wisdom of the All Compassionate One so shine within our hearts and minds that the mists of error and the foolish vanity of self may be dispelled. So shall we understand the changing nature of existence and reach spiritual peace.

Congregation:

I pledge myself to strive for the Enlightenment of all beings.

I pledge myself to renounce all unholy desires.

I pledge myself to follow the Laws of Righteousness.

THE FOUR GREAT VOWS

I take solemn oath that I will save All sentient beings that know life's pain And, by the Dharma's teaching, for them
prava

A road by which the Buddhahood to gain. I take my solemn oath that I will break The power of evil passions and desire And, through the Grace of Buddha, under-
take

To quench for now and ever sorrow's fire. I take my solemn oath that I will aspire To learn the countless system of the Law And, having learned each one to go still
higher

Till ignorance has fled for ever more. I take my solemn oath that I will strive Among the Bodhisattvas to enroll, Nor shall I ever rest till I contrive To reach the Tathagatas' highest goal.

THE THREE LAW SEALS. (Three Axioms of Buddha)

1. The Impermanence of Individual Existence.

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

2. The Prevalence of Suffering in Existence.

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

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

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

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

FOUR NOBLE TRUTHS

1. The First Noble Truth is of Sorrow.

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

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

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

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

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

4. The Fourth Noble Truth is the Way.

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

THE NOBLE EIGHTFOLD PATH

First: Right Understanding

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

Second: Right Aspiration

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

Third: Right Speech

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

Fourth: Right Behavior

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

Fifth: Right Livelihood

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

Sixth: Right Endeavor

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

Seventh: Right Mindfulness

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

Eighth: Right Rapture

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

SENTENCES FROM DHAMMAP/DA
(For Recitation)

Leader:

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

Congregation:

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

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

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

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

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

L.: Earnestness is the path of immortal-
ity; thoughtlessness the path of death.

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

L.: All that we are is the result of
what we have thought; it is founded on
our thoughts, it is made up of our
thoughts.

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

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

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

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

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

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

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

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

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

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

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

L.: To all creatures life is dear. Judging others by yourself, slay not, neither cause to slay.

C.: He who hurts a creature which seeks for happiness will not find it for himself.

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

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

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

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

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

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

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

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

METTABHAVANA

Bhikshu:

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

Bhikshu and Congregation in Unison:

We surround all men and all forms of life with infinite Love and Compassion. Particularly do we send out Compassionate thoughts to those in suffering and sorrow. To all those in doubt and ignorance, to all who are striving to attain truth, and to those whose feet are standing close to the great change men call death, we send forth oceans of Wisdom, Mercy, and Love.

Bhikshu:

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

YOUNG BUDDHIST SONGS

GATHA NO. 202 (All arise)

1. Akatsukino kanewa takanari
Asahikono hikari kagayaku.
Iza warera tomoni mezamen
Hitono yono asa.
2. Monominano midori moetachi
Muyuugeno nici tadayocu.
Iza warera tomoni hageman
Hitono yono haru.
3. Ametsuchino inochiwa nagaku
Kongoune chikara minagiru.
Iza warera tomoni susuman
Mihotckenc atc.

MEANING:

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

GATHA NO. 103 Four Great Vows.

Shuji muhen seigwan dow.

Bonno mushu seigwan dan.

Homon mujin seigwan gaku.

Butsudo mujo seigwan jo.

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

LORD BUDDHA SPEAKS TO ME (549)

Lord Buddha speaks to me

In Accents low:

"My child, look up and learn

The Truth I show.

Trust not illusions vision,

Ever brief and fleeting;

For only Truth can give thee,

Thy heart's desire."

Lord Buddha speaks to me

When sin holds sway,

When passion's fires rise high

And help seems far away.

"Fear not, for I have conquered

Passions fierce and raging;

Tread thou the Path I show thee,

There-in lies peace."

LORD BUDDHA FOUND THE TRUTH

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

Chorus

Rejoice! Rejoice! Rejoice! Rejoice!

The temple bells shall ring.

Rejoice! Rejoice! Rejoice! Rejoice!

Rejoice! be glad and sing.

Lord Buddha found the Light

That scatters all our fear,

And on the weary paths of night

It sheds a gladdening cheer.

Chorus

Lord Buddha found the Way,

The Holy Way of Peace,

For all who tread the Eight-fold Path

Shall find earth's sorrows cease.

Chorus

Lord Buddha found the Goal,

Nirvana's state most blest,

And those who trust Him as their guide

Will find eternal peace.

Rejoice! Rejoice! Rejoice! Rejoice!

Our hearts with joy shall ring.

Rejoice! Rejoice! Rejoice! Rejoice!

Rejoice! be glad and sing.

THREE TREASURES (529)

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

RIGHT MEDITATION (540)

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

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

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

SWEET NIRVANA

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

MORNING GATHA NO. 522

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

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

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

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

GATHA NO. 519

WE ARE TRUTH'S DISCIPLES

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

BUDDHA IS MY REFUGE (546)

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

THE TEXTURE OF LIFE (532)

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

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

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

THE BUDDHIST DOXOLOGY

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

SOFTLY BLEW THE BREEZES (526)

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

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

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

(544) ANAVAH OT YAW

LIFE NEVER DIES. (544)

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

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

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

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

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

WAY TO NIRVANA (557)

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

FAREWELL (541)

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

WESAK DAY

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

CHORUS:

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

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

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

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

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

ATTHANGIKO MAGGO (All be seated)

Bhikshu:

Bhikshu: The Buddha-Dharma is the realization within one's deepest consciousness of the Oneness of all life. For the attainment of this purpose our Blessed Master left for us to follow the Eightfold Path which is the Way of prime importance.

Bhikshu: First: Right Understanding.

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

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

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

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

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

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

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

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

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

(continued on page 28)
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ORDER OF SERVICE

---(Form 1)--- page

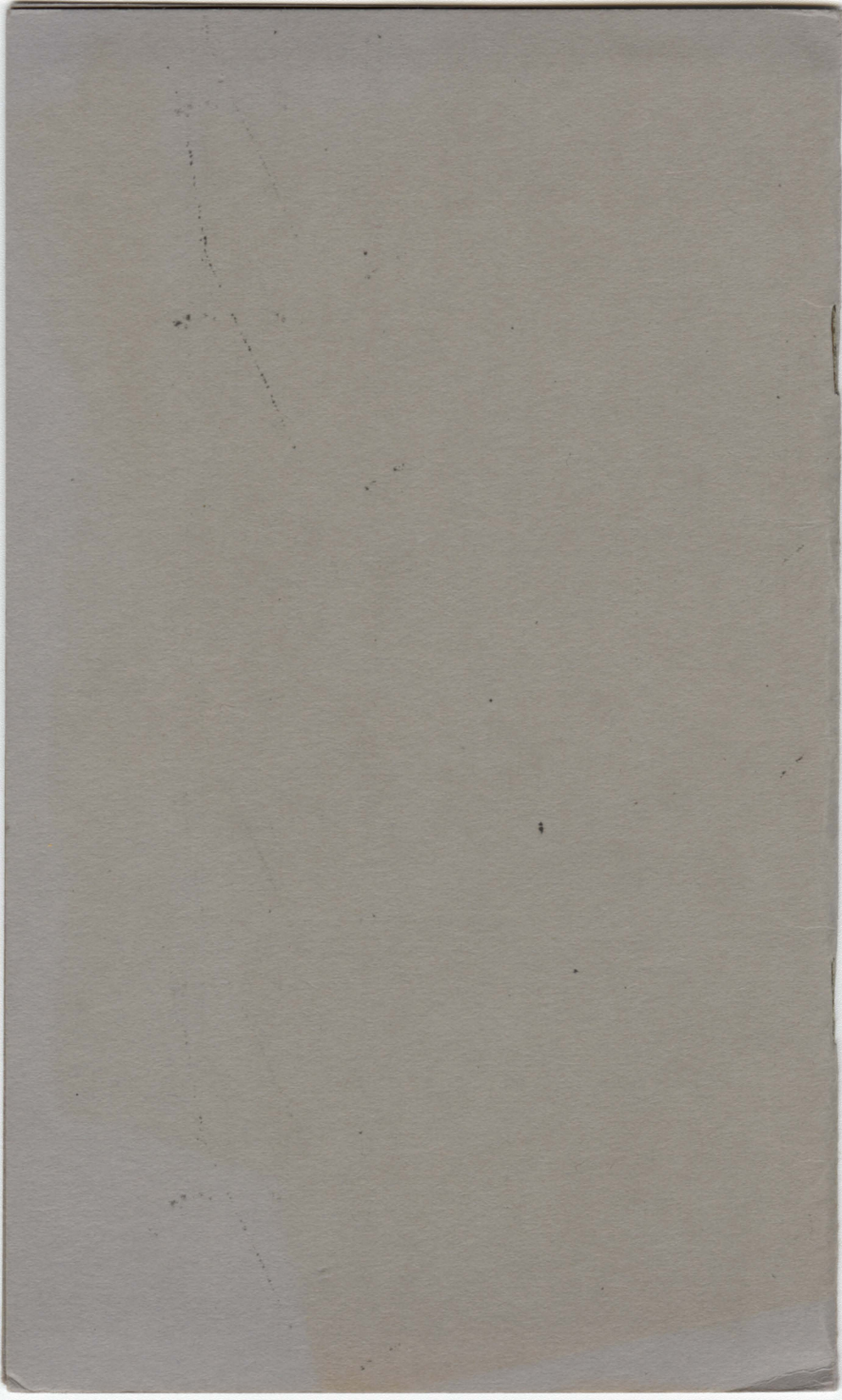
1. Prelude (All be seated in meditation)
2. Aspirations (All remain seated).....3
3. Vandana (All arise).....3
4. Ti-Sarana (All remain standing).....3
5. Recitation (All be seated)
6. Gatha (All arise).....
7. Invocation (All be seated).....5
8. Homages.....4
9. Sermon
10. Gatha
11. Pledge (All remain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

---(Form 2)---

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

---(Form 3)---

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



1. Do not seek to know Buddha by his form and attributes; for neither the form nor attributes are the real Buddha. The true Buddha is Enlightenment itself. Therefore aspiration to realize Enlightenment is the true way to know Buddha.

If anyone after seeing an excellent image of Buddha thinks that he knows Buddha, it is a mistake of dull eyes, for the true Buddha can not be embodied in form or seen by human eyes. Neither can one know Buddha by a faultless description of his attributes. It has never been found possible to describe his attributes in human words. Though we speak of his form, the Eternal Buddha has no form, but he can manifest himself in any form. Though we describe his attributes, yet the Eternal Buddha has no attributes, but he can manifest himself in any and all attributes. So if any one sees distinctly the form of Buddha, or visions his attributes clearly, and yet does not become

attached to the form or to the attributes, he has the capacity to see and know Buddha.

2. Buddha's body is Enlightenment itself. Being formless and substanceless it always has been and always will be. It is not a physical body that has had a beginning and must be nourished by food. It is an ethereal body whose substance is Wisdom. Buddha has no fear, no disease; he is eternally changeless.

Therefore Buddha will never disappear as long as the path to Enlightenment exists. Enlightenment appears as a light of Wisdom on the path that awakens people into a newness of life and causes them to be reborn into the likeness of Buddhahood. Those who are thus quickened become the children of Buddha; they keep his Dharma, honor his teachings and pass them on to posterity. Nothing can be more miraculous nor more natural than the power of Buddha.

仏陀の三身

一古尊宣く 汝等、姿、形を以て仏を求むること勿れ。姿、形は眞實の仏陀に非ればなり。眞實の仏陀は悟り其物なれば悟を希ふことこそ仏陀を知る道なり。若勝れたる仏の形像を見て仏を知れりといふ者ありばそは天智の眼の過なり。仏陀の眞の相は人々の眼に見ゆる形に限らるゝことなく何人も過りなく其形を説きて仏陀を知る能はず、未だかつて人の言葉をも以て仏陀の相を説き得たるものなし。吾等仏陀の眞の相を去々すれども眞の永遠の仏陀には相形なく而も仏陀は自在に種々の妙相を示し給ふなり。吾等仏陀の形容を説けども永遠の仏陀には定まれる形容なく而も仏陀はありゆる形容を示し給ふなり。これは若し仏陀の形相を見其形容を心に滲べて而も其相に執りはるゝことなれば、此人は即ち仏陀を見仏陀を知れるなり。二) 仏陀の身は悟り其物にして形なく体質なきが故に仏陀は常に住しべまふ。仏陀の身は初めありて食物によりて保たれたる肉体に非ず。智慧を本質とする永遠の悟りの身なり。されば仏陀には怖れもなく病もなく永遠不変の身にして悟りの道滅びざる恨り仏陀は不滅なり。この悟は智慧の光りとなりて現れ其光、人をして新しき人に醒めさせ仏陀と等しき悟りに到らしむるなり。此理を悟れるものは仏陀の子となり仏陀の法を保ち尊びて後の舌に其教へを傳ふ。まことに仏陀の力よりも不思議にして又自然なる力はなきなり。