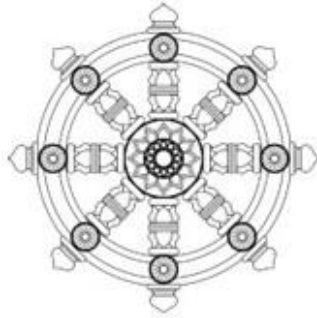


# Hawaii Buddhist Council 2022 Bodhi Day Service



Jodo Mission of Hawaii  
December 4, 2022 at 9:30 am

## Hawaii Buddhist Council 2022 Bodhi Day Service Program

Officiant: Bishop Kosen Ishikawa (HBC President)  
M.C.: Ms. Sally Hayashi  
Speaker: Roshi Michael, Palolo Zen Center  
President of Hawaii Association of International Buddhists

1. Tolling of Temple Bell
2. Opening Remarks M.C.
3. Bishops' Procession
4. Offerings of Incense and Flowers  
(By Representatives of HBC temples)
5. Vandana & Ti-Sarana Officiant
6. Invocation Officiant
7. Sutra Chanting Led by Rev. Myoko Takano  
Collection of Offertory  
Offering of Incense by Bishops  
Higashi Hongwanji Mission Bishop Kenjun Kawawata  
Honpa Hongwanji Mission Bishop Eric Matsumoto  
Koyasan Shingon Mission Bishop Clark Watanabe  
Jodo Mission Bishop Kosen Ishikawa  
Tendai Mission Bishop Shojun Tanaka  
Nichiren Mission Bishop Shokai Kanai  
Soto Mission Bishop Shugen Komagata
8. Bishops' Recession
9. Welcome Address Officiant
10. Bodhi Day Message "Bodhi - The Way of Awakening"  
Roshi Michael Kieran
11. Gatha "Jodo-e no Uta"
12. Benediction Bishop Clark Watanabe
13. Closing Remarks M.C.



## Vandana

Ancient Chant

*Bhiku.* Namō tassa Bhaga - - - va - - - to Ara -  
*People.* Homage to Him, the Ex - - - alt - ed One. The En -

ha - - - to Samma - sam - bud - dhas - sa.  
 light - ened One, the Supremely A - wak - ened One.

## Ti-Sarana

Ancient Chant

1. Buddham Saranam Gac - - - - cha - mi.  
 2. I go to the Buddha for guid - ance.  
 3. Namu ki-e Bu - tsu.

Dhammam Saranam Gac - - - - cha - mi.  
 I go to the Dhamma for guid - ance.  
 Namu ki-e Hō.

Sangham Saranam Gac - - - - cha - mi.  
 I go to the Sangha for guid - ance.  
 Namu ki-e Sō.

## Guest Speaker

*Roshi Michael Kieran*

*President of Hawaii Association of International Buddhists (HAIB)*



**Michael Kieran**, the primary Zen teacher at the Palolo Zen Center, worked with Robert Aitken Roshi for many years and began teaching at Koko-an Zendo in the 1980s. He withdrew from teaching to focus on his family and growing business. Later, after Aitken Roshi's retirement, he began to work with Nelson Foster, a dharma heir of Aitken Roshi. Michael was authorized to teach by Nelson Foster in 1999 and received full transmission in 2004, ascending the Mountain Seat in 2006. While he is a fully qualified "Roshi" he prefers to be addressed simply as Michael. He is an O'ahu resident and offers regular dokusan and sesshin at Palolo Zen Center.

## Sutra Chanting

*Welcoming the Buddhas in Three Verses / SANBUJŌ*

**BU JŌ MI DA SE SON NYŪ DŌ JŌ** 奉請弥陀世尊入道場

We reverently call upon Amida Buddha, the World Honored One, to enter this sacred place.

**BU JŌ SHA KA NYO RAI NYŪ DŌ JŌ** 奉請釈迦如来入道場

We reverently call upon Shakyamuni Tathagata, the Enlightened One, to enter this sacred place.

**BU JŌ JI-PPŌ NYO RAI NYŪ DŌ JŌ** 奉請十方如来入道場

We reverently call upon the Tathagatas (Buddhas) of the ten directions to enter this sacred place.

*Verse of Repentance / SANGE-GE 懺悔偈*

**GA SHAKU SHO ZŌ SHO AKU GŌ** 我昔所造諸惡業

The harmful actions I have done in the past are

**KAI YU MU SHI TON JIN CHI** 皆由無始貪瞋癡

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

**JŪ SHIN GO I SHI SHO SHŌ** 從身語意之所生

Born of my conduct, words, and thoughts,

**I-SSAI GA KON KAI SAN GE** 一切我今皆懺悔

I now repent them all.

**開經偈/ KAIKYŌ-GE**

**MU JŌ JIN JIN MI MYŌ HŌ**

無上甚深妙法

The unsurpassed, profound, and wondrous Dharma (Teachings)

**HYAKU SEN MAN GŌ NAN SŌ GŪ**

百千万劫難遭遇

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

**GA KON KEN MON TOKU JŪ JI**

我今見聞得受持

We now hear, receive, and uphold it.

**GAN GE NYO RAI SHIN JITSU GI**

願解如来真實義

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

Heart Sutra [*Prajñāpāramitā-hṛdaya-sūtra*]

**般若心經 / HANNYA SHINGYŌ**

The *Heart Sutra* belongs to the Perfection of Wisdom (Skt. *Prajñāpāramitā*) canon and is the most well-known Mahayana Buddhist sutra, which is chanted across sects. Though it is the shortest of these sutras, it expresses the essence of the teaching of perfect wisdom and the most profound nature of reality, emptiness. Interspersed throughout this text are reading markers (・), which were originally meant to aid in the reading of the Chinese characters. They have been included here to show how this text has been traditionally read.

**MA KA HAN NYA HA RA MI TA SHIN GYŌ**

摩訶般若波羅蜜多心經

**KAN JI ZAI BO SATSU ・ GYŌ JIN**

觀自在菩薩行深

**HAN NYA HA RA MI TTA JI ・ SHŌ KEN**

般若波羅蜜多時照見

**GO UN KAI KŪ・ DO I-SSAI KU YAKU・**

五蘊皆空度一切苦厄

**SHA RI SHI・ SHIKI FU I KŪ・ KŪ FU I SHIKI ・ SHIKI SOKU ZE KŪ・**

舍利子色不異空 空不異色色即是空

**KŪ SOKU ZE SHIKI ・ JU SŌ GYŌ SHIKI ・**

空即是色受想行識

**YAKU BU NYO ZE・ SHA RI SHI・**

亦復如是舍利子

**ZE SHO HŌ KŪ SŌ・ FU SHŌ FU METSU・**

是諸法空相不生不滅

**FU KŪ FU JŌ・ FU ZŌ FU GEN・**

不垢不淨不增不減

**ZE KO KŪ CHŪ MU SHIKI ・ MU JU SŌ GYŌ SHIKI ・**

是故空中無色無受想行識

**MU GEN NI BI ZE-SSHIN NI・**

無眼耳鼻舌身意

**MU SHIKI SHŌ KŌ MI SOKU HŌ ・**

無色声香味触法

**MU GEN KAI ・ NAI SHI MU I SHIKI KAI ・**

無眼界乃至無意識界

**MU MU MYŌ ・ YAKU MU MU MYŌ JIN ・**

無無明亦無無明尽

**NAI SHI MU RŌ SHI・ YAKU MU RŌ SHI JIN・**

乃至無老死亦無老死尽

**MU KU SHŪ METSU DŌ・ MU CHI**

無苦集滅道無智

**YAKU MU TOKU ・ I MU SHO TO-KKO ・**

亦無得以無所得故

**BO DAI SA-TTA ・ E HAN NYA HA RA MI-TTA**

菩提薩埵依般若波羅蜜多

**KO・ SHIN MU KE GE・ MU KE GE KO・**



MU U KU FU • ON RI I-SSAI TEN DŌ MU SŌ • KU KYŌ NE HAN •  
無有恐怖遠離一切顛倒 夢想 究竟涅槃

SAN ZE SHO BUTSU • E HAN NYA HA RA MI-TTA KO • TOKU  
三世諸仏 依般若波羅蜜多故得

A NOKU TA RA SAN MYAKU SAN BO DAI  
阿耨多羅三藐三菩提

KO CHI HAN NYA HA RA MI-TTA ZE DAI JIN SHU ZE DAI MYŌ  
SHU

故知般若波羅蜜多 是大神咒是大明咒

ZE MU JŌ SHU ZE MŪ TŌ DŌ SHU  
是無上咒是無等等咒

NŌ JO I-SSAI KU SHIN JITSU FU KO  
能除一切苦真實不虛

KO SETSU HAN NYA HA RA MI-TTA SHU •  
故說般若波羅蜜多咒

SOKU SETSU SHU WATSU • GYA TEI GYA TEI HA RA GYA TEI  
即說咒曰 羯諦羯諦 波羅 羯諦

HA RA SŌ GYA TEI BO JI SO WA KA • HAN NYA SHIN GYŌ  
波羅僧羯諦 菩提薩婆訶 般若心經

The Great Perfect Wisdom Heart Sutra. [Prajñāpāramitā-hr • dāya-sūtra]

The noble Avalokiteshvara Bodhisattva, while practicing deeply the perfection of wisdom, realized that the five aggregates are empty, thus attaining release from all suffering.

Shariputra, form is no different from emptiness, and emptiness is no different from form. Form is emptiness, and emptiness is form. Feeling, perceptions, thought, and consciousness are also like this. Shariputra, all the dharmas/phenomena are marked by emptiness. They neither arise nor cease. They are neither defiled nor pure; they neither increase nor decrease. Thus, in Emptiness, there is no form, no sensation, perception, action, and consciousness; No eyes, ears, nose, tongue, body, and mind; No form, sound, scent, taste, touch, and cognition. There is no realm of sight, and so on up to the realm of conscious-

Further, there is no old age and death nor extinction of old age and death. There is no suffering, origination, cessation, and path. There is no wisdom and no attainment. Without anything to attain, a bodhisattva relies on the perfection of wisdom.

Thus, the mind is without obstacles. Without any obstacle, therefore, it is without fear. Far beyond all distorted perceptions, one reaches nirvana. All the buddhas of the past, present, and future depend on the perfection of wisdom and thus attain *Anuttara-samyak-sambodhi* (Unsurpassed Perfect Awakening) Thus, know the perfection of wisdom as the great transcendent mantra, the resplendent mantra, the unsurpassed mantra, the incomparable mantra, capable of removing all suffering, is true, not false.

Thus, we proclaim the perfection of wisdom mantra.  
Proclaim this mantra, which says: "Gate *gate* (Gone, gone.) *Paragate parasam-gate* (Gone beyond. Completely gone to the other shore of) *Bodhi svaha* (True awakening)!" This is the Heart of Perfect Wisdom Sutra.

御回願/Go-Egan

BUSHU KONGO HOZA JOTO SHOGAKU SHAKYAMUNI NYORAI KODAI JION

奉修金剛宝座成等正覺釈迦牟尼如来広大慈恩

We revere the Buddha of Perfectly Awakened One, Shakyamuni Buddha of the Diamond Throne under the Bodhi Tree and Great Compassion.

宝号三唱/Hogo Sansho

(Recitation of Holy Name)

NAMU SHAKAMUNI BUTSU (3 TIMES)

南無釈迦牟尼仏 (3回)

I pay homage to the Shakyamuni Buddha.

Dedication of Merit for All

總回向偈/SŌEKŌ-GE

GAN NI SHI KU DOKU BYŌ DŌ SEI-SSAI

願以此功德平等施一切

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

DŌ HOTSU BO DAI SHIN Ō JŌ AN RA-KKOKU

同發菩提心往生安樂国

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



## Buddhist Flag



The Buddhist Flag is a universal symbol of Buddhism which is used by Buddhists throughout the world. This flag was adopted as the international Buddhist flag at the 1st Conference of the World Fellowship of Buddhists in Colombo, Sri Lanka in 1950.

Six colors' stripes of the flag represent six colors of Buddha's aura emanating from the Buddha's Body. Each color represents Buddha's virtues.

- 1) Blue Stripe: Blue rays of light from Buddha's hair. Buddha's compassion and love.
- 2) Gold Stripe: Golden rays of light from Buddha's skin. This displays the golden teaching of Middle Way.
- 3) Red Stripe: Red rays of light from the Buddha's flesh. Buddha's virtuous merit.
- 4) White Stripe: White rays of light that radiated from the Buddha's teeth. Buddha's purity.
- 5) Orange Stripe: Orange rays of light from Buddha's Kāśaya. Buddha's perseverance.
- 6) Combined colors' Stripe: World people in harmony, peace and happiness.

### Prince Siddhartha Gautama's Journey to Enlightenment

The Prince first visited the hermit Bhagava and watched his ascetic practices. He then went to Arada Kalama and Udraka Ramaputra to learn their methods of attaining Enlightenment through meditation; but after practicing them for a time he became convinced that they would not lead him to Enlightenment. Finally, he went to the land of Magadha and practiced asceticism in the forest of Uruvilva on the banks of the Nairanjana River, which flows by the Gaya Village.

The methods of his practice were unbelievably rigorous. He spurred himself on with the thought that "no ascetic in the past, none in the present, and none in the future, ever has practiced or ever will practice more earnestly than I do."

Still the Prince could not realize his goal. After six years in the forest he gave up the practice of asceticism. He went bathing in the river and accepted a bowl of milk from the hand of Sujata, a maiden, who lived in the neighboring village. The five companions who had lived with the Prince during the six years of his ascetic practice were shocked that he should receive milk from the hand of a maiden; they thought him degraded and left him.

Thus, the Prince was left alone. He was still weak, but at the risk of losing his life he attempted yet another period of meditation, saying to himself, "Blood may become exhausted, flesh may decay, bones may fall apart, but I will never leave this place until I find the way to Enlightenment."

It was an intense and incomparable struggle for him. He was desperate and filled with confusing thoughts, dark shadows overhung his spirit, and he was beleaguered by all the lures of the devils. Carefully and patiently he examined them one by one and rejected them all. It was a hard struggle indeed, making his blood run thin, his flesh fall away, and his bones crack.

But when the morning star appeared in the eastern sky, the struggle was over, and the Prince's mind was as clear and bright as the breaking day. He had, at last, found the path to Enlightenment. It was December eighth, when the Prince became a Buddha at thirty-five years of age.

From this time on the Prince was known by different names: some spoke of him as Buddha, the Perfectly Enlightened One, Tathagata; some spoke of him as Shakyamuni, the Sage of the Shakya clan; others called him the World-honored One. (From The Teaching of Buddha by BDK)

# Jōdō'e no Uta

Shōshū Ezaki

(Bodhi Day Song)

Ryūtaro Hirota

Shi wa su no yō ka wa o sha ka sa ma, Ho to ke ni  
Ka re ki mo ha na ga, a re a re ha na ga Go shi ki ni

na ra re ta jō dō c, jō dō c.  
sa i te kira ki ra to, kira ki ra to.

Re n ge no ko do mo yo, ha ne ha ne o do re. Re n ge no ko do mo yo, Ha ne  
Re n ge no ko do mo yo, ha ne ha ne o do re. Re n ge no ko do mo yo, Ha ne

ha ne ha ne o do re. Ko to ri mo u ta e,  
ha ne ha ne o do re.

o to na mo o do re, te n chi mo hi bi ke. Jō dō  
e, jō dō c. Re n ge no ko do mo yo, ha ne ha ne o do re.

Re n ge no ko do mo yo, Ha ne ha ne ha ne o do re.



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