



# Metta

Autumn 2018

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## New Series: Essays of Rev. Michio (Ichido) Tokunaga Dean, House of Hongwanji Academicians



**Rev. Michio Tokunaga** graduated with a degree in English from Osaka University of Foreign Studies, completed graduate studies Ryukoku University in Shinshu Studies. He was a visiting scholar at the Center for the Study of World Religions, Harvard University. He is presently the Dean of the House of Hongwanji Academicians and the General Editor of The Shin Buddhism Translation Series.

### **Amida's salvific working does not stop at just me only**

*The countless great bodhisattvas of the land of happiness  
Have reached "succession to Buddhahood after one lifetime";  
Entering the compassionate activity of Samantabhadra,  
They unflinching work to save beings in defiled worlds.  
(Collected Works of Shinran, Vol. I, p. 329)*

### **The significance of birth in the Pure Land**

The above wasan is found in the Hymns of the Pure Land in the section 'Hymns Based on Gathas in Praise of Amida Buddha.' It is a passage that Shinran selected and quoted from Master Tanluan's writings. According to Shinran, the significance of birth in the Pure Land is that although it is for swift attainment of Buddhahood and enlightenment, it is also for immediately returning to this saha world that is filled with delusion.

This understanding is vastly different than most people's interpretation of the meaning of birth in the Pure Land. Is it not likely that people in general think that it is where one can enjoy feasting on a vast array of delectable cuisine and beverages at their leisure, free from any and all worry?

This sounds idyllic, but however, this is not the way it is. Although this notion is not often explained, persons who attain birth in the Pure Land immediately return to this world to guide and lead other afflicted persons. This point indicates the core teaching of the great bodhisattva path as explained in Jodo Shinshu.

#### Compassion to save others

Birth in the Pure Land is none other than simply accepting Amida's working of great compassion, then becoming one with it to save others who are in the midst of suffering and delusion.

Concerning the "compassionate activity of Samantabhadra," Shinran inscribed some notes in his own copy of the wasan, which is a National Treasure. They reveal how he viewed the Pure Land and the attainment of birth there.

*We sentient beings, if we attain the land of bliss, will awaken great love and great compassion, and going throughout the ten quarters, will benefit sentient beings. The*

*(Continued on page 3)*

## Message from the Editor

In this issue we are very fortunate to begin a series that are English translations of a series essays by Rev. Tokunaga, Dean of the House of Hongwanji Academicians and the General Editor of The Shin Buddhism Translation Series., that originally appeared in Japanese in the Hongwanji newspaper, the Shimpo. It was translated from the original Japanese by Rev. Gene Sekiya. Rev. Sekiya is also a member of the Shin Buddhism Translation Committee. We are very grateful to Rev. Sekiya for the translation and to Rev. Tokunaga for reviewing the translation and his permission to publish this series in the Metta.

While reviewing the newsletters of BCA temples, something caught my eye, about Rev. Ernest Shinkaku Hunt, whose history and story has been long neglected by the Hawaii Kyodan that appeared in the newsletter of the New York Buddhist Temple. Rev. Earl Ikeda generously granted permission for us to republish the essay that follows on the next page.

Also, the August edition of the Seattle Buddhist Temple newsletter had moving stories from the end World War II when the Atomic Bomb was first used as told by Rev. Tatsuya Kusunoki as translated by Rev. Katsuya Kusunoki. It is a two-part series to observe the 70th Anniversary of the bombings of Hiroshima and Nagasaki.

View the original articles written in Japanese online at:  
[www.asahi.com/articles/OSK201311110028.html](http://www.asahi.com/articles/OSK201311110028.html)  
and the final segment at:  
[www.saimyoji.jugem.jp/?eid=765](http://www.saimyoji.jugem.jp/?eid=765).

Rev. Katsuya Kusunoki, the son of Rev. Tetsuya Kusunoki is

presently serving as the head minister of the Seattle Buddhist Temple also generously gave us permission to have the series appear in Metta.



There are many interesting and inspiring essays in temple newsletters so we will continue to share them with you.

## *DHARMA LIGHT* Courses

**ABC's of Buddhism — Instructors: Dexter Mar and Rev. Shawn Yagi**

Saturdays, 4 classes, 9:30-11am, November 3, (10), 17, 24, December 1 (Updated)  
Aiea Hongwanji Mission, 99-186 Puakala St., Aiea  
An introductory encounter with the basic teachings of universal Buddhist philosophy. For those beginning to ask "what is Buddhism about?" No background needed.

**ABC's of Buddhism — Instructors: Dexter Mar, Keiji Kukino, Rev. Bert Sumikawa**

Saturdays, 4 classes, 9:30-11am, October 6, 13, 20, 27,  
Kailua Hongwanji Mission, 268A Kuulei Road, Kailua (near the 7-11 Store)  
An introductory encounter with the basic teachings of universal Buddhist philosophy. For those beginning to ask "what is Buddhism about?" No background needed.



The current logo from all the documents I have found was designed in 1992 under the direction of Rev. Yoshiaki Fujitani, when he was director of the Buddhist Study Center. The background of the black circle with the white stripes images a scene of the calm ocean and symbolize serene and tranquil state of mind created by the Buddhist teachings which is represented by the white lotus flower in the center of the logo.

This also symbolizes the BSC, located in Hawaii on the crossroads of the Western cultures and the Oriental cultures, which shares the better understanding of different cultures and contributes towards the peace of human beings and the world.

The white lotus flower symbolizes a stage that is associated with the state of bodhi; that of becoming awakened to the wonders of it all. When one reaches this state it is said that one has mental purity and has reached a state of spiritual perfection.

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## A Minister's Pride, Regret, and Shame

Rev. Earl Ikeda



Born in Hilo and is a multi-talented man who not only studied Shin Buddhism in Japan but also the techniques of traditional Japanese candy making, wagashi and in Okinawa, studied music and dancing. He also has knowledge of shojin ryori, Buddhist vegetarian cooking and Western baking. He is the resident minister of the New York Buddhist Temple

This essay is from Kokoro, July August, July-August 2018. Kokoro is the newsletter of the New York Buddhist Temple.

### NAMU AMIDA BUTSU

When life is fair and sunlight gilds the day, When fortune smiles and flower adorn our way, Oft let us pause with grateful hearts to say, Namu Amida Butsu E'en though our way leads 'neath a darken'd sky, And to our loved ones Pain and death draw nigh; Our tears may flow yet trustingly we cry, Namu Amida Butsu

GOLDEN CHAIN - II I am a link in the Buddha's golden chain of love that stretches around the world. I must keep my link bright and strong. I will try to be kind and gentle to every living thing and protect all who are weaker than myself. I will try to think pure and beautiful thoughts, to say pure and beautiful words, And to do pure and beautiful deeds, knowing thon on what I do now depends not only my happiness, but also that of others. May every link in the Buddha's golden chain of love become bright and strong, And may we all attain perfect peace.

These two beautiful and meaningful expressions of Buddhism found in a gatha and reading, respectively, have helped me not only to understand the vastness of the Buddha-dharma, but also remind me of the ignorance of man and my shame as a minister. In the Service Book, "Shinkaku" is credited for the lyrics of "Namu Amida Butsu", however the "Golden Chain" is not attributed to any writer. In my youth, I thought that they were translations from Japanese writings. I remembered the early publications of Hawaii service books gave credit to the lyricist as being Ernest Shinkaku Hunt. Recently, I did some research on the "Golden Chain" and discovered that it was written by Dorothy Hunt, the wife of



Rev. Ernest Shinkaku Hunt

*(Continued from page 1)*

*supreme, perfect compassion of Buddhas is referred to by the name of the bodhisattva Samantabhadra.*

In other words, this is the compassion to save others. Moreover, the significance of birth in the Pure Land and returning to this saha world to guide and save other people are one and the same.

With this understanding of the Jodo Shinshu teaching, a new facet of this compassionate activity becomes apparent and easily comprehensible. It is that true entrusting to the working of Other Power is not for merely one's own enlightenment only.

In one of his letters, Shinran wrote the following.

*Those who feel that their own birth is completely settled should, mindful of the Buddha's benevolence, hold the Nembutsu in their hearts and say it to respond in gratitude to that benevolence, with the wish, "May there be peace in the world, and may the Buddha's teaching spread!"*

Therefore, compassionate activity is not meant to be confined and kept within just me. Since it is to be extended to and shared with all beings, no one is abandoned or left behind.

Excerpt from Hongwanji Shimpō May 1, 2017  
Translation by Gene Sekiya

Shinkaku Hunt.

Both Reverend Ernest Shinkaku and Mrs. Dorothy Hunt were born in England during the late 1800s. In 1915, they moved to Hawaii where Ernest Hunt felt he could live, study, and appreciate the teachings of the Buddha since Buddhism was already well accepted and practiced by the Japanese community there. It was Hawaii's most famous Honpa Hongwanji Bishop, Yemyo Imamura, who recognized their sincerity and is said to have ordained them. He may have also given Ernest Hunt the "homyo", dharma name, Shinkaku. An English education department with Shinkaku Hunt as its director was established during the Bishop's term in recognition of the fact that many "nisei", or second generation Americans of Japanese descent, were assimilating and not using Japanese as their first language. Bishop Imamura, as a great visionary, realized that in order for Buddhism to flourish in a foreign country, it had to adapt to its new home. It had to be more accessible by developing English language service components and other changes in order to be able to guide a more youthful population in a quickly changing and developing society.

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## THE 70TH ANNIVERSARY OF THE A-BOMB

by Rev. Tatsuya Kusunoki  
 President, Nagasaki Buddhist Association  
 Translated by Rev. Katsuya Kusunoki,  
 Head Minister, Seattle Buddhist Temple

Translator's Note: The first atomic bomb was dropped on Hiroshima City at 8:15 a.m. on August 6, 1945, and the second one was dropped on Nagasaki City at 11:02 a.m. on August 9, 1945. About one-third of each city's population was killed instantly; around 140,000 people in Hiroshima and about 70,000 people in Nagasaki. My father, Rev. Tatsuya Kusunoki, a survivor of the Nagasaki A-bomb, was six years old at that time. Seventy years have passed since then. Before retirement he had been the resident minister of Kougenji Temple, his family temple in Nagasaki, for over fifty years. Even after retiring, his unceasing desire is to share his experiences and his wish for peace with others. I would like to present my father's reminiscences of the A-bomb, written in 2013 and published in the local Japanese newspaper, *Asahi* on November 11, 2013. The last segment appeared in the *Nishinihon* newspaper on January 1, 2013.



Rev. Tatsuya Kusunoki

### "Overcoming religious barriers and wishing for peace"

Every year, the night before August 9 in Nagasaki, religious leaders of various faiths including Buddhism, Christianity, Shinto (the traditional polytheistic religion of Japan), Islam, and others, gather at the Nagasaki Peace Park to have a peaceful assembly and memorial service for victims of the atomic bomb, hosted by the Nagasaki Interfaith Organization. Rev. Tatsuya Kusunoki, 75, president of the Nagasaki Buddhist Association, has been in charge of the interfaith peace gathering since 2012. His family temple, Kougenji, is located 3.5 km (2.2 miles) southeast of ground zero. The temple suffered extensive damage from the bomb blast. Many people took refuge there.

Rev. Kusunoki explained the relationship between religion and war. "In human history, religion has been a cause of war. During World War 2, our country, Japan, used Shinto to support the war and the other religions also supported the war."

Nagasaki is a small town where many different faiths exist. Buddhist ministers attend Christian churches at Christ-

*(Continued from page 3)*

The English education department consisted of many non Japanese who were hired to develop and create programs by which Buddhism could harmonize with the American Hawaiian way of life. This included hiring non-Japanese professionals in various field of music, language, and culture. Many of the original publications and gathas echoed the cadences and language of Anglo-American Protestant Christianity and the concept and practice of reading passages and singing gathas were not yet fully understood by a predominantly Japanese sangha. Both Shinkaku and Dorothy Hunt dedicated their efforts to the important task of bringing traditional Japanese Buddhism to a younger, English speaking sangha. The Hunts also organized a non-sectarian Buddhist group focused on the Dharma with the support and guidance of Bishop Imamura. With the sudden passing of Bishop Imamura, a new Bishop was assigned from Japan and the progress towards establishing an American Buddhism came to a stop. History describes the new Bishop as being very traditional and patriotic to Japan.

The English education department was dissolved and the non Japanese members were fired. Shinkaku Hunt was relieved of his position in the Hongwanji. He later joined the Soto Zen group to continue his propagation efforts. Rev. Shinkaku and Dorothy Hunt and Bishop Yemmyo Imamura were great visionaries who understood the value of the Onembutsu in our lives. They recognized the universality of the Buddha-dharma and knew that it did not belong to just one group of people. Was an opportunity lost by disbanding their efforts? In this complex, ever-changing time filled with great uncertainty and fear, do we need to revisit our teachings and avoid the mistakes of the past? Diversity is part of our everyday lives today and the Teachings of the Buddha by means of the Onembutsu embraces all. The Buddha-dharma is a teaching that brings truth to all matters and also points to our future. Our actions, speech, and thoughts of today will have a definite effect on the future. In which direction are we going? In which direction should we go? Whenever we, as a sangha, sing or recite these beautiful and meaningful words, I am very proud, yet at the same time I feel a sense of regret and shame for our past ignorance in dismantling our early attempts to make the Buddha dharma more understandable and accessible to English speakers in America.

mas. Shinto priests and Christian pastors visit Buddhist temples at Hanamatsuri to celebrate Shakyamuni Buddha's Birthday. All religious groups have emphasized love for humankind, yet at the same time they have fought and killed each other. The Nagasaki Interfaith Organization was formed to transcend such a history of religion. The organization has kept working for peace. "Overcoming religious barriers and wishing for peace. This is the proper role of religion."

### Enjoying playing the game of *kamikaze*

There is a street with many Buddhist temples in Nagasaki. The Kougenji temple, Rev. Tatsuya Kusunoki's family tem-

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ple, is located on this street. Kougenji is famous for an old story about the ghost of a mother who came out of her grave to buy candy for her baby. Tatsuya Kusunoki was the third son of Rev. Monshin Ecchu, the resident minister of his Kougenji. From the time he was a little boy, Tatsuya would wake up early every morning and chant sutras. He was already able to chant from memory when he was five years old. His oldest brother is Rev. Tetsuya Ecchu, 91, a famous Nagasaki historian. Tatsuya has always called his brother “Ecchu Sensei” (Teacher Ecchu) because his brother was his teacher—even more so than his schoolteacher. Kougenji was a very lively, crowded temple. Besides his family, there were also ministers, housemaids, boarding students, and beggars all living together.

During those days, Tatsuya liked to play a war game every day. It was called the *Kamikaze* air force. He would spread his arms out and butt into the other players. Another game was to break the roof tiles and throw them at each other. He admired war and soldiers. However, his feelings changed in 1944 because the war situation was getting worse. Provisions were running short. People who had lived together were leaving for other places. Bells, altar vases, and altar fittings made of metal were confiscated to make into weapons. During air raids, his father wrapped the Amida Buddha statue in a white cloth and took it to a safe place. It was like a mummy. It was very strange and scary for young Tatsuya to see the mummy-like Amida Buddha statue.

#### **Sugar candy balls: a taste of parental love**

In the summer of 1944, the shortage of provisions became more serious. Troops came to stay at the Kougenji temple. In those days, Japanese troops used Buddhist temples for lodging. The troops stayed for a week and then left from the port of Nagasaki for the battlefield. Rev. Kusunoki clearly remembered that a superior officer made soldiers stand outside and hit them with a leather shoe. Also, a soldier was tied and lowered into a well to retrieve a mess kit that someone had dropped into it.

One day, a soldier called to Tatsuya and said, “Hey, boy, stretch out your hand.” The soldier gave him some red and white sugar candy balls. He was so happy, it was as if he was treading on air. He carefully ate them, savoring them, one by one. The candy was more valuable to him than diamonds. A few days later, the troops left the temple for the battlefield. Nobody knows if they survived or not, but most of them must have been killed in the war. Even now, Rev. Kusunoki reflects upon their lives, thinks about their thoughts and feelings, and puts his hands together in *gassho*.

Decades later, he got married and became a father. One day, he recalled the soldier who gave him the sugar candy balls and realized the soldier’s intent. “If he had had the chance, the soldier would have wanted to give the sugar candy balls to his children, if only he could. Instead, I was the one who received his last gift to his children.” Rev. Kusunoki rushed out to buy

some sugar candy balls. When he put the first one into his mouth, tears welled up in his eyes.

#### **“Bakatare!” (Stupid!): the voice that saved his life**

“What would have happened to me if that man had not called me, ‘Bakatare! (stupid)’?” Rev. Kusunoki reflected upon the person who yelled, “Bakatare!” and put his hands together.

The day the atomic bomb was dropped was during summer vacation. Tatsuya was in the first grade at that time. After the air raid warning ended that morning, he left the bomb shelter to catch a cicada in the temple courtyard. He climbed the tree and poked the cicada with a bamboo stick. He faintly heard the sound of a bomber, but didn’t pay attention because he was frantically trying to catch the cicada. At that moment, someone shouted, “Bakatare! Run away!” The voice was like a rumble of thunder. He was thunderstruck; jumped out of the tree and ran into the temple. It was 11:02 a.m. The A-bomb was dropped. The explosion and the bomb blast hit the temple. The wall and roof crumbled. Tatsuya ran into the bomb shelter in a panic. He didn’t have any injuries, but was very frightened; so much so that he wet himself and cried aloud. Water was dripping from the ceiling. Centipedes were crawling on the wall and flies flew in. The bomb shelter was filled with a disgusting stench.

#### **Kougenji becomes a casualty clearing hospital**

Tatsuya Kusunoki was alone in a bomb shelter and crying loudly. After a while, his mother, Yae came into the shelter. She was holding his brother, Isamu who was still a baby. His mother’s face was bloodstained and his brother’s hair was scorched and frizzy. His father was supposed to have visited a temple member’s house and his two sisters were supposed to have gone to work at an arms factory near ground zero. However, they had changed their schedules due of health problems and other reasons. Therefore, all the family members were alive.

The sky was covered with dark clouds. It was dim outside as if it were night. Tatsuya could see fire in downtown Nagasaki near the city hall. At about midnight, *onigiri* (rice balls) were delivered from the neighboring city of Isahaya. All the family members stayed overnight in the shelter.

The next day, a lot of injured people were carried into the *hondo* (main hall). There was no room to stand. The injured people moaned in pain. Tatsuya couldn’t go into the *hondo* because he was afraid to look at them. His parents put antiseptic on the wounds in people’s months. However, after a few days, the wounds were full of maggots. Many people suffered from their injuries and died. The bodies were taken to an elementary school near the temple and cremated. By late afternoon, the smoke and odor flowed out and reached the temple.

#### **An exciting impression: fruit juice and snacks**

August 15, 1945 was an unforgettable day. The Nagasaki newspaper publishing company was using the Kougenji as

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their temporary office. A staff of 40 sat in the *hondo* listening to the radio broadcast by the Emperor of Japan. Being a child, Tatsuya couldn't understand what was going on. One man started crying aloud. Somebody told him that Japan had lost the war.

Japanese people, including Tatsuya, used to call the Americans and British brutes and savages, but after the war ended, his impression of the Americans and British changed completely. He enjoyed visiting the U.S. military base in Japan after dinner. His purpose for visiting was to get chocolate and chewing gum. If he said, "Hallo," the U.S. soldiers scattered sweets. His two brothers worked for the U.S. forces in Japan as interpreters. A lot of U.S. soldiers visited Kougenji. They wound up a phonograph, played western music, and danced a folk dance on a tatami mat. They gave white bread to some people. It was a great delicacy for young Tatsuya Kusunoki.

When he was in the third grade, the school children were served a cup of juice. It was very sweet and had a fruity taste. He had never tasted such a delicious juice before. He covered the cup with his hand and took it home for his family to taste.

#### **A surprising onigiri offering at an obutsudan**

Rev. Monshin Ecchu passed away when Rev. Tatsuya Kusunoki was 20 years old. He took his father's place and became the 16th resident minister of Kougenji. He changed his last name from Ecchu to his mother's maiden name, Kusunoki. In those days, he just chanted the sutras with all his strength but without thinking about the meaning and was not so interested in antiwar, antinuclear, or peace activities. When he was over forty years of age, he met an old woman who was a Kougenji temple member. This encounter changed his life.

Rev. Kusunoki visited her house to conduct a memorial service. She had put some *onigiri* (rice balls) on a regular plate and placed it on the *obutsudan*, the household Buddhist altar. This wasn't the proper way to offer rice to the Buddha. The rice must be shaped like a lotus bud. There is also a specific tray used to offer rice to the Buddha. Rev. Kusunoki thought that she didn't know these things. To correct her impropriety, he asked her why she offered *onigiri* on a regular plate. Tears formed in her eyes and she said that she had lost her four children because of the A-bomb when they were still under ten years old. On the day the atomic bomb was dropped, she had told her kids, "I made some *onigiri* for your lunch. Be nice and share them." She left and went to Isahaya to buy food. She came home after the A-bomb had been dropped. Her house was crushed and she found her children's bodies surrounding the dining table where she had placed the *onigiri*. She told Rev. Kusunoki, "I am the only person who can make *onigiri* for them."

When he heard her solemn story, he felt ashamed of his ignorance and conceit. It was his first experience to deeply understand and feel the pain of the surviving families who had lost their loved ones because of the war and the A-bomb.

#### **A memory of the late Katsuji Yoshida**

The late Mr. Katsuji Yoshida was an A-bomb survivor who spoke about his experiences. Mr. Yoshida said, "Regardless of one's principals and ideology, we spontaneously do whatever we can for peace. It is peace activity."

Rev. Tatsuya Kusunoki has never ever forgotten these words.

He first met Mr. Yoshida in his high school days when Rev. Kusunoki visited his house to conduct a memorial service. He sat at the household *obutsudan* and chanted a sutra. After that, he turned around and faced Mr. Yoshida. The next moment, he looked away from Mr. Yoshida's face. He looked like a monster. His face had been burned because of the A-bomb. Rev. Kusunoki was scared to look at Mr. Yoshida, so he avoided seeing him after that.

Thirty years later, he visited Mr. Yoshida to conduct another memorial service. After the service, Mr. Yoshida told him about his horrible A-bomb experience. For the first time, he heard Mr. Yoshida's story and his wish for peace. Rev. Kusunoki regretted his attitude because, until then, he had judged Mr. Yoshida only by his appearance. They became good friends and often drank together. In 2007, Mr. Yoshida gave a talk at Kougenji on his experience using drawings on cards. Mr. Yoshida passed away in 2010. Rev. Kusunoki presented his Buddhist name: *Annon-In Shaku Katsuji*. *Annon* means peaceful and tranquil. *In* is an honorary posthumous title. *Shaku* comes from Shakyamuni Buddha. And *Katsuji* is his first name.

Rev. Kusunoki always talks about Mr. Yoshida when he gives talks about the A-bomb and peace. He says, "Mr. Yoshida's words are related to the Buddha's teaching. He was just like a Bodhisattva who sincerely practiced peace activities."

#### **Handing down the wish for peace to Dharma school kids**

There is a baby Buddha statue halfway up the mountain where the Kameyama Shachu Museum, connected with Ryoma Sakamoto, is located. Rev. Tatsuya Kusunoki erected the baby Buddha statue in commemoration of the birthplace of Kougenji's Dharma school, *Hikari Kodomokai*.

*Hikari Kodomokai* is the oldest Dharma school in Nagasaki. Rev. Monshin Ecchu founded the Dharma school and Tatsuya's older brother, Rev. Tetsuya Ecchu, succeeded their father in taking care of it. After WW2, Rev. Tetsuya Ecchu gathered children who were poor and had lost their parents and taught them reading, math, and mountain climbing skills. Rev. Tatsuya Kusunoki took over for his brother in 1957. He said, "I learned from my brother that a Buddhist temple is not only a place for funerals and memorial services, but also for accepting people and sharing people's feelings."

Every Saturday night, students of all different age groups from kindergarten to high school come to the Dharma school. More than one hundred children used to come and now ten to fifteen children still attend. Every year when August 9 ap-

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## MAHALO FOR YOUR DONATIONS TO THE BUDDHIST STUDY CENTER

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### In Memory of Edith Maeda

Jo desMarets	Honolulu, HI
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We gratefully welcome memorial donations and donations in all forms. We are now on Paypal! There is a link on our website. Please make all checks payable to the Honpa Hongwanji Mission of Hawaii. Thank You.

### For Metta

Taeko Nakasone	Wahiawa, HI
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### The Golden Chain of Love

I am a link in Amida Buddha's Golden Chain of Love that stretches around the world. I must keep my link bright and strong.

I will try to be kind and gentle to every living thing and protect all who are weaker than myself.

I will try to think pure and beautiful thoughts, and to say pure and beautiful words, and to do pure and beautiful deeds, knowing that on what I do now depends not only my happiness or unhappiness, but also that of others.

May every link in Amida Buddha's Golden Chain of Love become bright and strong and may we all attain Perfect Peace.

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proached, Rev. Tatsuya talked about his memories of the A-bomb. He wanted to tell the students that the A-bomb is a weapon that could cause all human beings to vanish from this world. His wish is to hand down the stories of the A-bomb from generation to generation, just like the tales of old Japan

### Shakyamuni Buddha's ashes enshrined in the Peace Park

After Shakyamuni Buddha's passing, Buddhists shared his ashes and built mausoleums in which to enshrine them. Buddhists cherish the mausoleums and have services there. The former prime minister of India, Mr. Jawaharlal Nehru, presented Shakyamuni Buddha's ashes to Hiroshima, Nagasaki and some other cities in Japan in 1954 to console the victims of the A-bomb and express his wish for peace.

The Hiroshima city government enshrined the ashes in 1966. The shrine has been managed by Hiroshima since then. The Nagasaki city officials also had a plan to enshrine the ashes but it was canceled because of the belief that it created a conflict with the separation of religion and politics. Therefore, Nagasaki city officials gave the ashes to the Nagasaki Buddhist Association. Since then, the ashes have been handed down to the successive presidents and kept

in an inconspicuous place.

A few years ago, a local newspaper found out that the ashes were being kept in an inconspicuous place and wrote an article about it. Shortly after that, Nagasaki city officials visited Rev. Tatsuya Kusunoki to discuss how to enshrine and manage those important ashes. Nagasaki city officials eventually decided on a location in the Nagasaki Peace Park to enshrine Shakyamuni Buddha's ashes. The ashes of unidentified A-bomb victims are also enshrined in the same building. Nagasaki city officials decided to put up a new sign about it and tighten security. The ashes were finally situated in a place that everybody can visit. Nagasaki city officials said, "The former prime minister of India, Mr. Jawaharlal Nehru, presented this treasure and expressed his wish for peace and consolation for the victims. Unfortunately, the city had never discussed this issue until the article brought it under public scrutiny. The city has made the decision that it is not against the idea of the separation of religion and politics." The President of the Nagasaki Buddhist Association, Rev. Tatsuya Kusunoki stated, "Based on Mr. Nehru's wish, the Peace Park is the best place to enshrine Shakyamuni Buddha's Ashes."

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# Metta

is a publication of the  
Buddhist Study Center

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## Upcoming Events

Buddhist Discussion Group	Oct. 15
Zen Meditation	Oct. 16
Shakuhachi with Rev. Thomas Okano	Oct. 17
Yoga Class with Lisa Yanagi	Oct. 17
Shakuhachi with Rev. Thomas Okano	Oct. 18
Shakuhachi with Rev. Thomas Okano	Oct. 24
Shakuhachi with Rev. Thomas Okano	Oct. 25
BSC Fellowship Club Haunted House	Oct. 26-27
Zen Meditation	Oct. 30
Shakuhachi with Rev. Thomas Okano	Oct. 31
Yoga Class with Lisa Yanagi	Oct. 31

