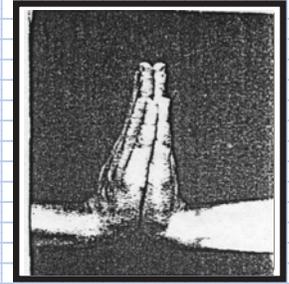


GASSHO

*"Hands together
in reverence & gratitude"*

August 2013

Issue: 08-13



IN REMEMBERING HIROSHIMA and NAGASAKI

by rev. roland k. tatsuguchi

August is the time of year when summer activities are winding down as parents begin preparing their children for the first semester of the new school year. In Japan the first semester begins in April. The thought then arises, "Is there some kind of mystical significance as to why the school year in Japan begins in the Spring?" In my mind there is. For, beginning with the Greeks, the focus of education in Western civilization has been on science and technology, in contrast with Eastern civilizations like India and China where knowledge and skills were attuned to the seasonal changes of nature.

History shows that nature in the West has to be altered, quantified and measured while in the East, it has been considered to be divine and to be revered as sacred. However, Western science, technology, medicine, materialism and consumerism has now spread and taken on global ramifications. The focus on altering and harnessing the energies and forces of nature through technological and social intervention has and continues to result in "rising waters" and "rising temperatures!"

The traditional wisdom of the East has been that true, real and genuine power must come from within, not from without as has been the case with unbridled capitalism and consumerism. Ever since European colonization and imperialism, Asian countries have been drawn into the pursuit of scientific knowledge and technological proficiency focused on external change and not on inner transformation of self and character. Hence the age of nuclear, space and bionic robotic man have come to take over the center stage of life.

MONTH'S THOUGHT



"The Roots of Violence: Wealth without work, Pleasure without conscience, Knowledge without character, Commerce without morality, Science without humanity, Worship without sacrifice, Politics without principles." —Gandhi. *Young India*, 22 October 1925.



In 1945, Hiroshima was bombed on the sixth of August. Then Nagasaki was bombed on the ninth. The sixth of August this year falls on a Tuesday and the ninth on a Friday. This year, 2013, is the sixty-eighth anniversary year since the first ever "atom bomb" was detonated over Hiroshima and another over Nagasaki. Six days later, Japan surrendered on August 16, 1945.

Therefore, I would like to dedicate this year's August issue to those who perished in Hiroshima and Nagasaki. As the "declassified secret documents" now reveal, the two bombings were actually unnecessary as the United States already knew that Japan early on was already being defeated and on the very brink of surrendering. That the Japanese economically recovered is testimony to the resiliency of the human being and human spirit, or what actually is the original meaning of the Aloha Spirit!

The United States declared its independence from England on July 4, 1776. Our fledgling nation is less than two hundred and seventy-four years old, and yet it keeps involving itself in war after war. Surfing the Internet just on the "Military

REMINDERS AND ANNOUNCEMENTS

SERVICES FOR AUGUST 2013

1st SUN Aug 4th:

9 A.M. English Service
Dharma Talk
for Children & Adults
Rev. Tatsuguchi

2nd SUN Aug 11th:

9 A.M. Eng. Service
Dharma Talk
for Children & Adults
Rev. Tatsuguchi

3rd SUN Aug 18th:

9 A.M. Eng. Service
Dharma Talk
for Children & Adults
Rev. Tatsuguchi

4th SUN Aug 25th:

MONTHLY
FAMILY WORSHIP
9 A.M. Eng. Service
"Dharma Talk"
Rev. Tatsuguchi

WEEKLY ACTIVITIES

KARAOKE SINGERS CLUB Mon 7 - 9 p.m.
Mr. Nelson Yoshioka

KARATE CLASSES Tues & Fri 6 - 8 p.m.
Shihan - Walter Nishioka

FUJINKAI LADIES' FELLOWSHIP GROUP
Wed 9 a.m. - noon

THANK YOU
for YOUR GENEROUS DONATIONS !!

2013 Memorial Service Schedule

2012	1 Year	2011	3 Year	2007	7 Year
2001	13 Year	1997	17 Year	1989	25 Year
1981	33 Year	1964	50 Year	1914	100 Year

continues on p. 7

Quilt recipients

Tina Kobayashi, Wendy Kojima,
Jodi Hirayasu

Atrocities on Native American Indians" alone will open your eyes as to how the U.S. military was involved in seemingly endless conflicts in establishing its might and supremacy over hundreds of native American Indian tribal nations in the U.S. Just the number of incidents the U.S. military has been involved in to displace and/or decimate hundreds of Native American indigenous peoples to appropriate their ancestral lands is astounding and an "eye-opener."

The atomic bombing of Hiroshima and Nagasaki supposedly was to end all wars. But the facts show it to be otherwise. Since WWII, America has been involved in the following wars over the last sixty or seventy years: The Korean War (1950-1953); the Vietnam War (1959-1975, the longest and first war the U.S. lost); Cuba (1961, to overthrow Castro); Dominican Republic (1965); Lebanon (1982); Grenada (1983); Panama (1989); Gulf War (1991, Kuwait and Iraq: Saddam Hussein); Somalia (1993, ostensibly to relieve famine); Haiti (1994); Bosnia (1994-1995); Kosovo (1999); Afghanistan (2001, Taliban/al-Qaeda terrorists — ongoing); Iraq War (2003); and Libya (2011). Sporadic conflicts bring instability and violence, plus undisclosed secret military operations. And let us not forget the ongoing conflict between Palestian Arabs and Israeli Jews. Even now the U.S. is involved in the conflicts with Israel in the Near East and the Middle East.

Concerning the indiscriminate killing of innocent civilians, Jonathan Merritt, an evangelical Baptist, in his "*Drone Debate Reveals Moral Hypocrisy of Both Sides*" (February 20, 2013) implicates the Military-Industrial-Congressional Complex (MICC) as follows:

"The drone debate, insofar as it is actually happening, highlights the moral hypocrisy of both sides. This issue and many like it will not be resolved until we first find a solution to the blind partisanship that saturates our halls of power. Such a state of

WORDS OF SHINRAN

... Other Power means that no selfworking is true working. "Selfworking" is the practitioner's calculating and designing; Tathagata's Primal Vow surpasses conceptual understanding; it is a design of the wisdom of Buddhas. It is not the design of foolish beings. No one can fathom the wisdom of Buddhas, which surpasses conceptual understanding. ... SBT-Series. *Letters of Shinran*. No. 7, p. 34.

affairs is frustrating under any circumstance, but it is exceptionally loathsome when others are dying as a result."

Then, Merritt further noted,

"The United States would never accept it if another militarily sophisticated country — China or Russia comes to mind — developed a policy in which they routinely launched "targeted" attacks on our soil seeking the deaths of those they identified as "imminent threats" to their national security, accidentally killing innocent Americans on a regular basis."

Since the Obama Administration "informed by high-level officials" has authorized the use of drones to kill American citizens abroad who are planning "violent attacks against the United States," Merritt then asked for a clarification as to who these "high-level officials" were who are making such life and death decisions.

He then inquired:

"who decides just what or when something is to be 'classified as a secret document' and to be kept from public scrutiny?" We now know, said he, that in 1953, with CIA's clandestine support, British intelligence officials played a pivotal role in the planning and steering of the overthrow of the then Iran's democratic government. For both Washington and London, as they even now are doing, share a common interest in maintaining control over the Near and Middle East nations' sources of crude oil."
"How a Plot 'Convulsed Iran in '53 (and in '79).'"

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Underlined for focal emphasis.

The democratically elected government of Prime Minister Mohammed Mosaddegh, as of consequence, was replaced by a military junta led by the Shah of Iran.

According to the "declassified documents," some of the most feared mobsters in Tehran were hired by the CIA to stage pro-Shah riots. Mosaddegh was arrested, tried and convicted of treason by the then newly enthroned Shah of Iran. On 21 December 1953, he was sentenced to three years in jail, then placed under house arrest for the remainder of his life. Mosaddegh's supporters were rounded up, imprisoned, tortured or executed. (*Persian Oil: A Study in Power Politics* by L.P. Elwell-Sutton. 1955. Lawrence and Wishart Ltd. London.)

Such surreptitious and clandestine CIA operations under the radar raise grave doubts and questions as to "how" Osama Bin Ladin and others like him, such as Moammar Khadafi, were assassinated or deposed. Grave suspicions also arise as to whether people like Mohandas K. Gandhi (1948 January 30), Anwar Sadat (1981 October 6), Martin Luther King Jr. (1968 April 4), Yitzhak Rabin (1995), and a host of others like them seeking for world peace were not actually assassinated for political reasons instead of by disgruntled or deranged individuals.

On April 30, 1967, Martin Luther King Jr. spoke at New York's Riverside Church. In his speech were his following words:

"Let me say finally that I oppose the war in Vietnam because I love America. I speak out against this war, **not in anger, but with anxiety and sorrow in my heart**, and, above all, with a passionate desire to see our beloved country stand as the moral example of the world. I speak out against this war because I am disappointed with America. And there can be no great disappointment where there is no great love."

In bold for focal emphasis.

These words of Dr. King not only echo the words of Gandhi but also the words of Sakyamuni Buddha who advocated nonviolence (*ahimsa*) instead of violence.

Now, King's exclamation "I am disappointed with America" also echoed the words of Gandhi, who said:

"I like your Christ, I do not like your Christians. Your Christians are so unlike your Christ. An eye for an eye only ends up making the whole world blind. A man who was completely innocent, offered himself as a sacrifice for the good of others, including his enemies, and became the ransom of the world. It was a perfect act."

King as a Christian followed Gandhi's methods of nonviolent resistance.

Gandhi believed that "all religions were more or less true, but had errors because they came to us through imperfect human instrumentality." As an illustration, he referred to the parable of the elephant and the four blind men of Sakyamuni Buddha. He pointed out that all were correct in their particular descriptions of what they were touching, but from the point of view of the others who were equally blind, all the others touching and describing the other parts of the same elephant were all wrong. But from the man who could see the entire elephant, each of the blind men was both correct as well as incorrect, depending on what part of the elephant they were only touching and describing. A Japanese saying puts it another way: "It's like living in total darkness at the base of a lighthouse without ever seeing the light above" (*today moto kurashi*).

Now, Peter Meyer, in his *Gods of Eden*, helps in understanding what Shinran Shonin meant by the phrase *zai-aku jin-ju no bombu* ("mortal beings riddled by karmic transgressions and desecrations") as follows:

"The strangest animals on Earth are the humans (they are also the most dangerous). There are many examples of individual greatness yet collectively the value of the human species might seem debatable. While claiming to be rational they have long acted mainly upon the basis of uninformed emotion of the basest kind, and their collective actions have been so far from rational as to indicate some kind of mass insanity, especially in the last hundred years. War, genocide and conflict seem to have been a prominent part of the human condition since at least 4000 years ago when marauding armies sacked the cities of Mesopotamia. How is this inhumanity through human history to be explained?"

St. Paul also noted that: "There is none righteous, no, not one!" (Romans 3:10-18).

In Robert G. Clouse's *War: Four Christian Views*, we find the following biblical verse quoted to justify going to war in Ecclesiastes 3:8: "*There is ... a time to love and a time to hate, a time for war and a time for peace.*" Therefore, Clouse says, "Christians should not desire war, but **neither are Christians to oppose the government God has placed in authority over them**" (see Romans 13:1-4, 1 Peter 2:17, in bold for emphasis).

Shinran Shonin upon his awakening of faith realized that he undeniably was a "foolish being." Such an awakening involved a twofold inner transformation of his consciousness. One was his "seeing" of his hopelessly karma riddled self. The other was to be humbled by the realization that he was a foolish being and this was exactly why he had been grasped never ever to be abandoned and rejected by Amida Buddha.

The significance of such a "twofold awakening of faith" was explained by Takeko Kujo (1887-1928) as follows:

It is human sentiment to rejoice in good and hate evil. If we do not reflect and despise evil, there will never be a time when we are saved from evil. We must promote good. However, no one should take pride in their own good. On the contrary, **if we are not brought to tears for our own evils by the evils of others, we may also be unaware that the fires of evil are always burning within our own selves. Those unable to reflect on their own evil are apt to be proud of their petty good deeds.** From the standpoint of companions (*ondo-gyo*) the good and the evil person alike are intimate friends of seekers after truth. Rather than just affirming good itself, **by also acknowledging evil, we cannot fail to reflect deeply within ourselves.**

—Baroness Takeko Kujo. *Muyuge (Introspection on Evil)*, quoted in Alfred Bloom's *Kujo Takeko: A Modern Buddhist Woman*. Set in bold for emphasis.

Takeko Kujo was the daughter of Koson Ohtani, 21st Abbot (Myono) of Nishi Hongwanji)

Just in the span of the past fifty years, because mankind has failed to do so, armed conflicts have claimed approximately 27 million

SHINRAN'S WASAN

Unable to truly distinguish
what is actually "this"
from what is "that,"
I cannot say, therefore,
"this" is wrong and evil
or "that" is right and good!
For in this "me" that "I am,"
without even a bit of genuine
compassion or commiseration,
Always pursuing am I after
fame, fortune and recognition
as a teacher of others!

Shozomatsu Wasan No. 116.
rkt translation.

lives worldwide. It is claimed that 85 percent of the casualties have been unarmed, helpless civilians, the majority being women, children and the elderly, or what the military insensitively categorizes as "collateral damage." In such euphemisms, there is no deep reflection or sense of remorse in those who kill in the name of their country where innocents on the other side are indiscriminately killed.

As mentioned, to be awakened to our self-centered selves forever contriving as "mirrored" through the shamelessness and wickedness readily seen in others but not in ourselves, this is to "see our innermost selves" as mirrored in others, to then reflect on what actually lurks unseen, hidden in our deepest consciousness such is Right Reflection. Such an "inward seeing" is not based on the fear of being judged by some deity but to come under the illuminating Dharma's Light of Selflessness, and its all-embracing Life of Togetherness that has illumed to embrace all beings never to forsake, condemn or reject any one of them, especially the karma ridden person.

Lokman's words on such a source of "wisdom" and "compassion" gives us a handle into this Right Reflection or "seeing into one's hidden inner self" as follows:

"... seeing the actions of vicious and wicked people and comparing them with what my conscience tells me regarding such actions, that I have learned what I ought to avoid and what I ought to do. The wise and

prudent man will draw a useful lesson even from poison itself while the precepts of the wisest man mean nothing to the thoughtless."

—J.A. Rogers. *Lokman, World's Great Men of Color*. Vol. I.

Let us then, on this sixty-eighth anniversary, recall to memory those who perished in the atomic bombings of Hiroshima and Nagasaki by looking at some of the facts that were kept as secret now "declassified" for public scrutiny.

In his "*A Tragic Life: Oppenheimer and the Bomb*," Peter J. Kuznick wrote about J. Robert Oppenheimer (1904–1967), director of the Manhattan Project, who was responsible for finalizing the atomic bomb. Concerned scientists like Albert Einstein (1879–1955) opposed such a project. These scientists who opposed the project were concerned with the dilemma of the unimaginable destruction that would ensue. They were physicists who were well aware of the kind of world that would then be ushered in.

As early as in 1943 and by 1944, WWII was already winding down. The "declassified" documents show that our government early on knew well before the summer of 1944 that Japanese leaders had largely abandoned the hope for a decisive military victory and were focused on preserving their nation, or *kokutai* (emperor-centered national polity).

So, questions have been raised as to why, when Japan was on the very brink of surrender, certain cities like Hiroshima and Nagasaki were "coded" as "built up targets," meaning they were not to be fire bombed so their intact populations could be bombed later. The question then is why? What was the reason?

Furthermore, just four months before Japan's surrender on March 27, 1945, Operation Starvation began with U.S. submarines torpedoing and B-29 bombers parachuting mines in the waters off Japan to blockade Japanese shipping lanes. The blockade was so efficient that the commander of Japan's postwar minesweeping operations said that the war could have ended much earlier had the U.S. navy and air force stepped up its sinking of Japanese merchant ships. (United States Strategic Bombing Survey. Summary Report (Pacific War) July 1, 1946.)

When Germany surrendered on May 8, 1945, the secret Manhattan Project was still months away from completion of an atomic bomb. When

President Roosevelt died on April 12, 1945, Truman, upon becoming President, was informed for the first time of the Manhattan Project. Truman then immediately pressed for the completion of the weapon before he would meet Stalin to intimidate him at the Yalta Conference. But Stalin before Truman already knew of the project through his secret agents, which is very telling and revealing of how the world of espionage operates, even between supposed allies in times of war. The atomic device was euphemistically called "the Gadget."

Kuznick also tells of how "the United States promised the Soviets major territorial and other concessions in Asia in return for entering the war against Japan" on the very brink of surrendering Stalin, instead, was interested in prolonging the war until "the Soviet invasion of Manchuria had begun" and for this reason had no interest in brokering a peace agreement between the U.S. and Japan. Truman, on the other hand, already had decided to bomb Hiroshima and Nagasaki, ostensibly to bring Japan to its knees in spite of the fact that it already was about to surrender.

The declassified documents also show that

"After hearing arguments from scientists and military officers over the possible uses of the weapons against Japan (though some recommended using them as "demonstrations" in unpopulated areas, most recommended using them against "**built up targets**," a euphemistic term for populated cities), Truman ordered the use of the weapons on Japanese cities, hoping it would send a strong message that would end the capitulation of the Japanese leadership and avoid a lengthy invasion of the islands." *Ibid*. In bold for emphasis.

Truman then "promised a 'rain of ruin'" with further atom bombs he didn't have if Japan did not surrender immediately. The records show that Truman, Churchill and Chiang Kai-shek had set the ultimatum that "if Japan did not surrender, she would face prompt and utter destruction" ("Proclamation Defining Terms for Japanese Surrender issued at Potsdam, Germany," 26 July 1945). Ever since, the debate continues as to whether the atomic bombings were necessary and/or morally justifiable. At least one historian (Tsuyoshi Hasegawa) states that it was actually the Soviet declaration of war on Japan just a week before her surrender and the possibility that she could come under despotic Russian rule that had more to do

in her surrender than did the two atomic bombings.

Later as President of the United States, Dwight D. Eisenhower said about the bombing of Hiroshima and Nagasaki:

I thought that our country should avoid shocking world opinion by the use of a weapon whose employment was, I thought, no longer mandatory as a measure to save American lives. **It was my belief that Japan was, at that very moment, seeking some way to surrender with a minimum loss of "face"....** In bold for emphasis.

Eisenhower's words indicate that the U.S. military establishment already knew well before the decision to bomb Hiroshima that Japan was already on the very brink of surrendering. It is to be noted that so far, Eisenhower is still the only President who has condemned the 1946 atomic bombing of Hiroshima and Nagasaki.

The sociologist Kai Erickson notes that the bombs were not:

"primarily attempts to destroy military targets, for **the two cities had been chosen not despite but because they had a high density of civilian housing. ... the attacks were to be a show, a display, a demonstration.** The question is: What kind of mood does a fundamentally decent people have to be in, what kind of moral arrangements must it make, before it is willing to annihilate as many as a quarter of a million human beings for the sake of making a point?" *Hiroshima: Breaking the Silence*. Archived from the original on 2007-12-01. In bold for emphasis.

Richard A. Falk, professor emeritus of International Law and Practice at Princeton University, agrees. He says:

"Undoubtedly ... the use of atomic bombs against the cities of Hiroshima and Nagasaki in military settings in which **the explicit function of the attacks was to terrorize the population through mass slaughter ... the idea that massive death can be deliberately inflicted on a helpless civilian population as a tactic of war certainly qualifies as state terror of unprecedented magnitude, particularly as the United**

GASSHO continues on p. 8

continued from p. 2

Donations

continued in next Gassho

States stood on the edge of victory, ... there was no foundation in law or morality for atomic attacks on civilian targets." *Ibid.* In bold for emphasis.

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We are now living in times when nuclear weapons along with weapons of mass destruction are proliferating among the lesser power nations (e.g., North Korea).

Now it is estimated that there are some 26,000 nuclear warheads in the world, enough to destroy civilization many times over and destroy most life on Earth. The next fact will astound you. The power of a singular nuclear bomb in the present U.S. arsenal is approximately eight times more powerful than the atom bomb that instantly killed an estimated 66,000 to 90,000 people that leveled the city of Hiroshima.

I now conclude with the words of Steven Pool, who said:

Remember that people killed by terrorism are not the people the perpetrators wish to persuade. They are exemplars, bargaining chips. There is a disconnect between victims and audience; the violence is a warning to people other than those targeted. *Unspeak* (2006), ch. 6 "Terror," p. 130.

Unfortunately, according to Steven Poole, our government continues in its secretive, clandestine and surreptitious activities in order to maintain a superior arsenal and other updated state of the art weapons of mass destruction as deterrents to prevent an all-out nuclear war and ostensibly to spread the ideals of democracy worldwide. The actuality is otherwise. The need is to control and have access to the resources of the world, especially coal and crude oil.

BUDDHIST PASSAGES AND STORIES

The dream of peace and the practice of peace arise in war and conflict. ... Conflict naturally arises in the material world, but we humans turn conflict into suffering with our egos, ideas, and attachments. ... In every age, war compels people to cover our hearts and act in unimaginably cruel ways. No other animal is capable of such cruelty. ... the face of war is always ugly. Victims need our help. So do the perpetrators. ... if we create a concept called peace and cling to it, conditions for war arise. From Zen Essays – Dogen Studies.

Return Service Requested

QUESTION & ANSWER KORN

QUESTION: What do you mean by "self-benefit is at the same time the benefitting of others?"

ANSWER: It simply means one's safety and happiness is dependent and inseparable from the safety and happiness of all other things, creatures and fellow human beings. The following quote helps us in understanding this basic principle of Jodoshinshu:

... If other beings go without, my own comfort and realization are incomplete. We play music together with our lives. If one life is out of tune, the entire composition is off, no matter how brilliantly anyone in the orchestra may play. And yet, the essence of musical harmony, of peace, of Zen practice is that each person plays, acts, and sits for herself. Peace is how we joyfully accept difference and interdependence. From Zen Essays – Dogen Studies.