



Buddhist Thoughts

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YAMASHITA, Manila War Crimes Trial (IV)

Rev. Masami Hayashi

Nobody thinks he is wrong. Unless each one of us reflect and convert our way of thinking, we shall sink deep into hell for a long time. We are truly ignorant of the depth of the Buddha-Dharma. (57-Rennyō)

Namo Amida Butsu

The popular topic of discussion for the past three months was the Congressional Gold Medal Award to veterans of the 100th Infantry Battalion, 442nd Regimental Combat Team and MIS. The questions that I received most frequently was what did you do during World War II?

When Japan surrendered on August 15, 1945, I was attached to ATIS, (Allied Translator, Interpreter Section) in Manila. There were more than 1000 MIS linguists waiting for assignments. My assignment on September, 1945 was a temporary duty to the Manila War Crimes Trials. This was a temporary assignment because my duffle bag with all my clothing and personal matters was shipped to Japan. These trials were necessary because when the City of Manila fell and the Japanese troops were being defeated, atrocities occurred. The atrocities were committed by men who were about to die, who feared no punishment. The US had to legally prosecute and punish the men who committed these war crimes. This temporary duty became permanent when we were assigned to General Yamashita's case. Lt. Austin, the officer in charge of the linguists, appointed me as group leader of the fifteen translator-interpreters assigned to the Prosecution Section. Our group consisted of recent top graduates from the Fort Snelling MIS Language School and we were well qualified to handle the difficult translations and court interpretations. We prepared court and military documents, translated prisoners' letters and diaries and all papers that were used as evidences for the trial. Some interrogated the Japanese prisoners and others were interpreters for the court proceedings. We worked on General Yamashita's trial for five months. In January, 1946, I was assigned on a special investigating mission with four officers and one other translator-interpreter. We traveled along the Eastern coast of Australia on a DC-3 plane and visited Townsville, Mackay, Brisbane, Sydney and Melbourne. For six weeks we looked for any documents or evidences that may be used against General Yamashita. We found nothing that would incriminate him. In the meantime, the defense council for General Yamashita was having difficulties with the court proceedings. Speed was the keynote of the trial. The military commission consisted of five generals who were not lawyers. The commission frowned on cross-examinations. They said

that it was a waste of time and permitted almost anything as evidence. Yamashita was being held accountable for crimes committed by persons other than himself. The military commission could not charge Yamashita for any direct involvement in the war crimes but sentenced him guilty by the principle of command responsibility. On February 23, 1946, General Yamashita was hanged.

Eight U.S. Supreme Court Justices studied the case. Six of them said they had no power to inquire into the matter. Two strongly condemned the trial and its results. Justice Frank Murphy wrote, "The petitioner was rushed to trial under an improper charge, given insufficient time to prepare an adequate defense, deprived of the benefits of some of the most elementary rules of evidence, and summarily sentenced to be hanged...There was no serious attempt to charge or to prove that Yamashita committed a recognized violation of the laws of war. We live under a Constitution which is applicable in both war and peace." and "an uncurbed spirit of revenge and retribution masked in a formal legal procedure of dealing with a fallen enemy commander, can do more lasting harm than all the atrocities giving rise to that spirit. Justice Rutledge's basic concern was that Yamashita had been denied "the fair trial our Constitution and law commands." The commission's departure from the accepted procedures was so flagrant. Before the Court's decision and the two dissenting opinions were sent to Tokyo, General MacArthur had issued a statement that he had ordered General Yamashita to be hanged. The Defense Attorney wondered whether this was "judicial lynching without due process."

Why was the inevitable punishment charged to just General Yamashita who was neither the highest nor the lowest in command? For one thing General Yamashita was a great commander and was known as the "Tiger of Malaya." Winston Churchill admitted to the English House of Commons on April 23, 1942, "*Singapore, with a force of 100,000 men, surrendered to 30,000 Japanese.*" Even Tojo, the prime minister of Japan, was jealous of his greatness, exiled Yamashita to an unimportant command in far-away Manchuria for two and a half years. After the Tojo cabinet resigned, General Yamashita was suddenly recalled to command the 14th Army group in the Philippines. But he found his soldiers poorly trained and of low morale. The American planes had established control of the air over Southern Luzon, south of Manila. Yamashita could not match the superior Americans and took to the hills. His army was reduced to a number of isolated units. His ability to communicate with his troops was destroyed. He held on until he received the Imperial order to surrender.

More than fifty newspaper reporters attended the Yamashita trial. Only twelve men represented American, British and Australian news services. The twelve reporters were secretly polled by an international correspondent. The question asked was: "Having heard all the evidence, if you were on the commission would you vote to hang Yamashita?" The vote was 12 to 0: "No."

As Buddhists, how should we respond to this situation. The world of morality and ethics is a limited world. It can determine right and wrong only in a moral sense. But there is a world, where there is a teaching that goes beyond this limited world of morality and ethics. This is the world of Buddha-Dharma.

Buddhism is a religion and teaching that has a foundation of morality and ethics, but is also a teaching that goes beyond morality and ethics. Buddhism is a teaching of spiritual awakening and liberation that we could awaken to. Even if the moral and ethical world sees an individual as immoral, that individual may have a deeper understanding of Buddhism than someone who is a "moral and ethical" person. In the case of General Yamashita, some may see him as immoral, but he may have a deeper understanding of Buddhism; knowing that we are

tainted with ego-self and attached to greed, anger and ignorance. In contrast, General MacArthur sees himself as a “moral and ethical” person and thinks he is always right. If General MacArthur had compassion during the Manila War Crimes trial, the court procedure would have followed the ideal American jury system and provided a fair trial for General Yamashita. General MacArthur would then be remembered as a victorious warrior who insisted on a fair trial for a fallen commander. But unfortunately, this was not the case.

Although we must have morality and ethics to live as a society, that alone cannot fulfill the spiritual needs of the innermost hearts and minds of human beings.

Namo Amida Butsu

Reference: A. Frank Reel, The Case of General Yamashita (Defense Council)

President's Message

Dot Richeda

At the General Membership meeting held on January 29th, the By-Laws passed by the majority of the membership attending the meeting. I would like to thank Ernie Kyed for his work on the By-Laws. Copies of the By-Laws will be available to all Temple members. The Temple will be participating in Nihon Matsuri again this year. We will need volunteers, so please see Reiko Matsuura or myself. We will need all around help. Nihon Matsuri is April 28th.

The Temple Board has voted to let the Asian Association of Utah the use of the Temple parking lot during business hours for their staff. The parking lot will be available for funerals.

Announcements:

March 8th Temple Board Meeting, 6:00PM

March 31st SL JACL Nikkei Luncheon

Dharma School Happenings

Brenda Koga

February just seemed to whiz on by even though it had an extra day for leap year. During the month the Dharma School enjoyed a fun day of bowling on February 12, 2012 at Bonwood Bowl where they joined with the Ogden Dharma School for some fun and a great lunch thanks to the many contributions of salads, side dishes and desserts from the families in attendance. Approximately 75 people were in attendance and the lanes were all bustling with activity.

Thank you to **Bobbi Ikegami** for chairing this event. The pizza and drinks just kept on coming and the event seemed to occur without a hitch. Everyone's help with the food was appreciated and there definitely was not a shortage.

One of the most active times for the Dharma School is upon our heels as we move into March and closer to April and our Hanamatsuri celebration. March becomes busy with our ski outing and also all the practice required for our Hanamatsuri performances.

On March 4, 2012, the Dharma School will be headed up to Brighton Ski Resort for the annual Ski Day. The Dharma School will provide hot dogs and hamburgers, and those families planning to attend are requested to contribute to the luncheon. Please contact **Maya Chow or Christy Fong** if you plan to attend. Again, we will have the Ogden Dharma School joining us.

As was mentioned earlier in this article, April 8, 2012 will be our annual Hanamatsuri celebration, and the students are beginning to plan their performances for that event. If you have a child who would like to perform, it is imperative that your student attend in the weeks leading up to that date. Again, **Tracy Roberson** is chairing the activities for the Dharma School. Please contact Tracy if you have any questions.

At our last Dharma School meeting, the board and teachers decided to again plan a camping outing at the **Mill Hollow Center** in the Uintah Mountains. The date has not been established, but last year it was held over Labor Day weekend. If you have a strong preference for another time, please contact **Brenda Koga** since reservations will likely be set in the next month or so.

Ministerial Affairs Committee

Stan Endo

Within our temple a committee entitled the “Ministerial Affairs Committee” has been formed. As the current committee chairperson, I would like to communicate the existence and the purpose of this board. The following are excerpts from the charter that was developed, reviewed and approved by Rev. Hirano and the governing board.

GUIDING RATIONALE:

The Salt Lake Temple and its governing board seek to maintain a harmonious relationship between the Sangha, Minister, Ministers Assistants, Board Members, organizations and committees within the Salt Lake Buddhist Temple. To this end it is important to maintain the high quality of relationship between the Sangha and its Minister and so a Ministerial Affairs Committee (MAC) was established. The MAC acts to mediate this relationship and to encourage open dialogue on issues, concerns, grievances and compensation. The MAC will act as an intermediary between the Sangha, Board, organizations and committees as needed. This committee will function in a positive and respective manner.

PURPOSE OF THE COMMITTEE

The MAC acts to maintain a positive, respectful and compassionate relationship between the temple minister and the Sangha, board, organizations and committees. Also the MAC will encourage open dialogue on issues, concerns and grievances. The MAC will act as an intermediary between the Sangha, Board, organizations and committees and the Minister, as requested. This committee will function in a positive and respective manner. Important functions of the MAC include:

A. Interpreting to the Sangha the nature and scope of the work the minister performs and

informing the minister of the expectations of the Sangha.

B. Being available for counsel that the minister can (and should) seek in the case of any problem within the Sangha, board, organization or committee.

C. Soliciting input from the Sangha regarding any concerns or suggestions relating to the minister or the role of the minister in the Temple.

D. Review and discuss the topic of the minister's compensation, in its entirety, and provide recommendations to the board on an as needed basis.

E. Review and discuss any other job related issues or concerns.

OPERATING PROCEDURES

A. A climate of trust, respect and openness among committee members and between the MAC and the minister is essential to the committee's effectiveness. Therefore, the committee shall maintain confidentiality in its discussions of concern, problems, compensation and health relating to minister.

B. When concerns are brought to a committee member from a member of the Sangha the committee member will follow these steps in responding to the concern:

1. Encourage the member to speak directly to the minister.

2. Offer to accompany the member as a support in talking directly to the minister.

3. At times when a member is not comfortable bringing his/her concern directly to the minister, ask for permission to raise the concern with the minister and to identify the member in the conversation.

4. Offer to bring up the issue as a general but anonymous matter

5. Assure the member that confidentiality is maintained within the committee.

6. After the issue is discussed, inform the member in writing of the understanding worked out between the committee and the minister.

7. In the event of conflicts that can't be resolved by the MAC and ultimately the Board and Temple, the BCA "GUIDELINES FOR RESOLVING CONFLICTS BETWEEN MINISTERS AND TEMPLES" shall be used.

Current members of the MAC are: Stan Endo, Dot Richeda, Reiko Mitsunaga, Ichiro Doi, Paul Terashima, Ivan Vanlanningham, Mits Fujinami, Dave Sekino and Karie Minaga.

If you have questions, comments, concerns that may fall within the scope of the committee, I encourage you to contact me or any one of the committee members.

March Shotsuki Hoyo

March 11, 10:00 am

Deceased	Date	Next of kin
Adachi Henry	3/11/97	Fujii Adachi
Brouwer Mayeda Emiko	3/4/96	Fumio Mayeda
Endo Nobuzo	3/16/93	Stan Endo
Ikegami Mitsuko	3/2/72	Yuta Ikegami
Imada Matsuyo	3/12/91	Tsukamoto
Ishimatsu Otoichiro	3/21/48	Chizuko Ishimatsu
Iwata Miya	3/11/91	Tsuruko Imai
Kano Setsu	3/14/40	Victor Oishi
Kida Uwano	3/16/67	Jeff Kida
Koseki, Iseko Ada	3/17/92	Kathy Terashima
Kumagai Hyozo	3/11/86	John Kumagai
Maeda Matsuzo	3/18/64	Koga Family
Matsumiya Chiyo	3/12/90	Jeanne Konishi
Matsumiya Jinzaburo	3/19/64	Jeanne Konishi
Matsuura Kame	3/25/54	Francis Akimoto
Muraki Tomekichi	3/1/75	
Nakano Tokuyo	3/3/91	Atsumu Nakano
Namba Makiji	3/2/57	
Nishikawa Emily	3/20/95	Nancy Wayman
Sasaki Yvonne Katsuyo	3/16/56	Haruto Sasaki
Shimizu Toshi	3/24/88	Kerry Lee
Tachiki Tetsu	3/18/83	Steve Tachiki
Uyeda Hisashi Harry	3/7/85	Yuri Uyeda
Kobayashi Sakae	3/17/00	Ken Kobayashi
Shiba Takataro	3/10/01	Helen Nakashima
Igata Toshizo	3/2/02	Tomi Igata
Kasai Seiko	3/20/02	Grace Kasai
Taketa Shizuo	3/1/04	Nanae Taketa

2012 FEBRUARY DONATIONS

Jeanne Konishi	25	Hoonko
Brent & Sherrie Koga	25	Hoonko
Sachiko Tohinaka	25	Hoonko
Karen Tohinaka	25	Hoonko
Setsuko Schock	25	Hoonko
Setsuko Schock	50	Dec Shotsuki Hoyo
Stephanie Sueoka	20	Hoonko
Terry Fujinami	50	Dana Award appreciation
Tammy & Henry Kuramoto	15	Memory of Ayako Tohinaka

Haruko Moriyasu	25	Hoonko	
Hatsue Masuda	20	Hoonko	
Terry & Mits Fujinami	25	Pet memorial	
Aiko Okada	100	Memorial for Mother, Hide Nishida	
Pamela Koike Stillman	1000	Funeral for May Koike	
Kawa Family	200	Funeral for Glen Kawa	

NEHANE

Byron & Reiko Watanabe	25	Paul & Kathy Terashima	50
Kazuko Yakumo	25	Terry & Mits Fujinami	25
Brenda Koga	20	Jane Sakashita	20
Ichiro & Takeko Doi	25	May Akiyama	25

SHOTSUKI HOYO

Chic Terashima	100	Memory of Masayo Doi & Kay Terashima	
Buster Mayeda	200	Memory of Rose Mayeda	
Christy & Bruce Fong	20	Memory of T Sueoka	
Ruby Doi	25	Memory of Masayo Doi	
Setsuko Nagata	30		
May Akiyama	25		
Byron & Reiko Watanabe	50		
Geraldine Chappell	20	Memory of Harry Tsutsui	
Chizuko Ishimatsu	50	Memory of Yoshiko Ishimatsu	
Tomiye Ishimatsu	50	Memory of Yoshiko Ishimatsu	
Mabel Okubo	25	Memory of Mijiro Tsutui	
Aiko Okada	25	Memory of Hide Nishida	
Aiko Okada	25	Memory of May Koike	
Bob Sugino	20	Memory of Gentaro Ogawa	
Craige Mayeda	40	Memory of Chieko Mayeda	
Robert Kasubuchi	25	Memory of Tsugino Masuko	

BWA

Pamela Koike Stillman	100	Funeral for May Koike	
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DHARMA SCHOOL

Nobuo Aoki	200	Special	
Craige Mayeda	25	Memory of Chieko Mayeda	
Pamela Koike Stillman	75	Funeral for May Koike	
Christy & Bruce Fong	20	Bowling Party	
Maya & Chuck Chow	20	Bowling Party	

Goodie Bag --

Ruby Doi	25	Sachiko Tohinaka	20
Alice Ogura	20	Masako & Hideo Morinaka	50
Misuko Shimada	25	Aki & Neil Chow	20

Takae Nakamura	20	Setsuko Schock	25
Jane Sakashita	20	Mabel Okubo	25
Richard & May Matsuda	25		

YBA

Charlie Sasaki	20	Movie day	
Maxine Furubayashi	25	Movie day	
Ichiro & Takeko Doi	25	Movie day	
Pamela Koike Stillman	50	Funeral for May Koike	

JR YBA

Pamela Koike Stillman	50	Funeral for May Koike	
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