

INTERNATIONAL MILITARY TRIBUNAL FOR THE FAR EAST

THE UNITED STATES OF AMERICA, et al.

against

ARAKI, Sadao, et al

Sworn Deposition

Having first duly sworn on oath as on attached sheet
and in accordance with the procedure followed in my country
I hereby depose as follows.

/S/ HANAYAMA, Nobukatsu.

DEF LOC # 245 .

The outline of my personal history and my present post are as follows:

Graduated from the Arts Faculty of the Tokyo Imperial

University. (Majored in Indian Philosophy) (March 1921)

Studied Japanese Buddhism in the post-graduate course of the

Tokyo Imperial University (From April 1921 to March 1924)

Residing mainly in England, carried out research on Buddhism

in European countries and America (From March 1924 to April 1926)

Lectured on the History of Japanese Buddhism in the Tokyo

Imperial University, the Tohoku Imperial University, the

Kyushu Imperial University, the Tokyo Literature and

Science College, the Toyo University, the Kokugakuin College,

and the Nippon University etc. (From April 1926 to 1946)

Was granted an Imperial reward by the Imperial Academy for my

study of "HOKKE GISO"

(T.N. An Commentary on the HOKKE scriptures) written by Crown

Prince SHOTOKU. (May 1935)

Received a Doctorate degree in the Tokyo Imperial University

(April 1942)

Deliver a Buddhist sermon to the Japanese War Criminal suspects

four times a week in SUGAMO Prison.

(as a prison chaplain. From February 1946 up to present)

Present post

Assistant Professor of the Tokyo Imperial University.

- 1) Buddhism is the religion which was propagated by the edict of the 35rd Emperor SUIKO in the second year of his reign (A.D. 594) and was followed by the successive Emperors as well as the majority of the Japanese people for about 1,300 years until the latter part of the 121st Emperor KOMEI's reign (A.D. 1866). As many as a half of the Emperors who ascended the throne during this period abdicated to enter the Buddhist priesthood and left their homes, pursuing in solitude and quiet the way to become a Buddha (T.N. cf. two classes of Buddhistic faith explained, later). There were, therefore, not a few Emperors, Emperess Dowagers, Crown Princes, Princes, and Princesses who, following those Emperors, left their homes and became priests or priestesses. This custom naturally prevailed among the nobility, the military class, and the common people. Consequently, prominent Buddhist priests appeared from among them. Japanese Buddhism has thus always served to promote the progress of Japan as a cultured nation aiming at peace. The result is that even now there remain many Buddhist temples and works of Buddhist art not only in Kyoto and Nara, but also all over the country, and also that Buddhist customs are now deeply rooted in many phases of the daily life of the nation. In the year of the Meiji Restoration (A.D. 1867,) moved by the

spirit of restoring Japan to the state of the ancient times when Emperor JIMMU reigned before the introduction of Buddhism (A.D. 552), Buddhist services or ceremonies which had been held for a long time in the Imperial House were abolished and those princes who had been in priesthood returned to secular life. Thus the Buddhist formalities which had been maintained for 1,300 years in the Imperial House were replaced by those of Shinto. The above mentioned fact is clearly proved by the fact that we can not, until the reign of Emperor KOMEI, find any pictures of the successive Emperors in arms, but only in Buddhist priest garb or Scholars dress. Although eighty years have elapsed since Buddhism disappeared from the Imperial House in the early years of MEIJI, a greater part of the people still remain Buddhists just as their ancestors were.

- 2) The doctrines of Buddhism which have developed in Japan have not always been similar for 1,400 years. Various kinds of doctrines have been preached in accordance with the feature of an age and the individuality of the preacher. Today, they are divided into thirteen sects, which have many more branches. But they are, after all, reduced to two main classes: one is a "Way to bring the actual self to perfection as a human being and become a Buddha or an enlightened one" (writers note, Buddha, the enlightened one) and the other is the "Way to reflect on one's present sins and to ask Amitā Buddha

(The writers note. The enlightened one who accomplished the immeasurable life and wisdom) for salvation".

The former is called "The way of a saint" or "the doctrine of salvation by works." The latter, "The way of the common people" or "the Buddhistic doctrine of salvation by faith".

It goes without saying that either of these two main doctrine not only aim at self-completion, but also at making all other perfect at the same time, As for those to be led into the faith, Japanese Buddhism makes no distinction between the wise and stupid, the rich and poor, and the male and female, not to speak of race and nationality. It makes it a goal to save all creatures equally, being unrestricted by time and space. However, it might be natural that Japanese Buddhism teaches the multitude, by pointing to the "Height of Truth", to practise justice and to tread the path of humanity for elevating and developing the culture of the State as a spontaneous manifestation of gratitude for the land and the State ^h where they were born.

3) I believe that Shintoism is not a religion. It is because one is unable to believe in religions of different nature at the same time. It must have been impossible to worship Shintoism which have been followed for 1,300 years by the whole nation as well as the successive Emperors. Today, every Buddhist family in Japan has "amidana (T.N. a miniature of a shrine) in its house and worships it day and night. Those devout Buddhists who visit temples worship at Shinto shrines as UJIGAM

(T.N. Tutelary Gods) at the same time and yet do not feel any contradiction. From these facts it can be said that Shinto is not a religion, but an object or a place of a kind of rit for ancestor-worship.

- 4) In Japan, since the Constitution was promulgated by the Emperor MEIJI, freedom of faith, as every one knows, had been admitted and generally put into effect. Accordingly, to believe in Buddhism, Christianity or Shūha Shinto (T.N. Shintoism of various sects) as a religion has been left to the option of individuals of the nation, while Shintoism has been followed by the whole nation as something different from a religion.
- 5) In some overseas areas where a great many Japanese had immigrated, there were Shinto Shrines erected by them, I am told, but even in this case, as + mentioned before, they were erected not as what we call a religion, but for the worship of those Japanese immigrants of their ancestors.

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December 25th, 1946.

At the International Military Tribunal

/S/ H.YAMA, Nobukatsu (seal)

I certify that the above mentioned person took an oath
in my presence and affixed his signature and his seal.

Witness: /S/ Seichiro Ono (Seal)

TRANSLATION CERTIFICATE

I William E. Clarke, of the Defense Language Branch, hereby certify that the foregoing translation described in the attached certificate is, to the best of my knowledge and belief, a correct translation and is as near as possible to the meaning of the original document.

/S/ William E. Clarke

Tokyo, Japan

Date 23 Jan 1947

(Affidavit of HANAYAMA, Nobukatsu)