

Theravāda Tokudoshiki Now Over

The Buddhism in Japan is branched into many sects, and they seem to have something incompatible with each other unlike what they preach. Which is the true teaching of Buddha, was honest question I had when I first came in contact with the Buddhism in my youth. I then founded my religious activities on the fundamental belief of "Return to Buddha through the founder of the Sect". This fundamental belief of mine underlies all my subsequent activities, including my pilgrimage to the Buddhist relics in India immediately after completion of my training at the Headtemple, my further training of myself for more than one year in Thailand on my way home from India, the naming of the building constructed in 1982 the 『"Buddha Hall" instead of calling it a "Hondo" in a conventional way』 and the sending of competent priests to overseas countries for study irrespective of their sects.

The Wat paknam is a temple (Paknam Temple) in Thailand where I trained myself when I was young and where Japanese priests have studied under the Zenkoji scholarship. When I visited there last year, the chief priest of the temple expres-

sed me his strong desire of holding a tokudoshiki (a ceremony of entrance to the Buddhist priesthood) in Japan and asked my cooperation for the realization of it with the view to promote the interchange of Buddhism between Japan and Thailand. This was realized in the form of the "Tokudoshiki" of my four sons, held on April 2.

In the magazine "Religion and Present Age", Dr. Ryujin Azuma commented on the Tokudoshiki as follows:

"The fact that a Thai high priest came over to Japan and gave Buddhist commandments to the Japanese is probably comparable, in the Buddhist history in Japan, only to the commandment given by the Chinese high priest, Rev. Ganjin, to the Japanese priests as he built an ordination sanctuary in the Todaiji Temple. This event has added a new page to the history of Buddhism in both Japan and Thailand.

In the depth of my mind, I am determined to further devote myself to Buddhism so that I can be a foundation stone for the promotion of the interchange between Mahayanist Buddhism and The-ravādo Buddhism under the protection of Buddha.

