



Metta

April 2017

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Reflections on the Grand Canyon

Rev. Marvin Harada



Editor's Note: This story is originally from Rev. Harada's book Discovering Buddhism in Everyday Life

This month our family took a trip with my parents and our extended family of my nephew and family, and my sister and her husband. We took a trip to the Grand Canyon to celebrate my dad's 88th birthday. It was a wonderful trip, and it was the first time for many of our family to see the Grand Canyon. I had seen it once many years ago, on a cross country trip with friends. It was equally impressive on this trip.

From the viewpoint, we looked across the canyon that stretches for 17 or 18 miles across, a mile deep, and the length of the canyon extending some 277 miles.

I stood at that viewpoint for a long time, just soaking in the wonder of nature of how many millions of year it took to create that amazing canyon. It is so vast and wondrous, at first you can't even believe it is real. It looks like a photo, it is so utterly stunning.

What struck my eye just as much as the breadth and the depth of the Grand Canyon, was something that I noticed on the rocks on the cliff closest to us. From our viewpoint, the jagged canyon extended out and there was a sharp, rocky extension of a cliff, that was precariously connected to the main canyon. Time had worn parts of it away, and I would imagine that hundreds of years from now, it might break off and fall all the way down to the depths of the canyon. For now, however, it remains connected to the main canyon, but seemingly just barely.

This rocky extension looks like sheer rock, with little, if no soil on it. But yet, out on this rocky extension of the canyon, there were several pine trees growing in the cracks of the rocks. I don't know how those trees survive. Their roots must go basically into the rocky cliffs, or they are dug deep into the small cracks in the rocks. How does it survive in the heat and the cold, the wind and the rain? Even when it does rain, how does it get enough moisture from the rocky cliff to survive? In the winter time, it has to endure freezing temperatures and snowstorms. In the summer it has to endure 100 plus degrees of heat, little rain, and very little shade.

How did a pine seed find its way onto that cliff, and how did it manage to sprout in the rocky soil? If that little tree could talk what would it tell me about its life?

I think it would tell me a few things about enduring things in life. I think it would tell me that where there is a will to live, one can live, no matter what. I think it would tell me about how rare and precious its life is, and how of all places on this earth, it found a place to sprout. I think it would say something about its ancestors, that for millions of years, pine trees have been doing exactly that living and enduring. They have survived fires and floods, droughts and disease. They have found places to take root, soil, or not, water or not, and without complaint, they live their dynamic life.

We humans should be even half as resilient as the pine tree. I can't go a day without food. I have never had to endure more than a few hours without water. When it's hot I turn on the air, when it's cold I turn on the heat.

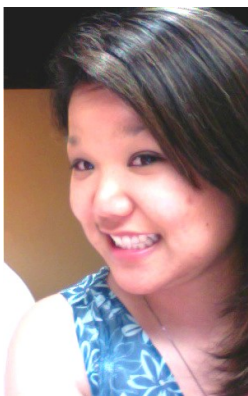
That pine tree is saying, "You can endure anything in life. Don't be soft! You can endure failure. You can endure criticism. You can endure whatever life presents to you. Just live your life."

In the Larger Sutra, the hero of the story, bodhisattva Dharmakara, shouts out his life in the song or

(continued on page 3)

A Few Words From the Editor

Jamie Lyn Itokazu



Hello!

I know that it has been a long while since you got a real newsletter, but things have been busy around here. Hopefully, we will be better in the future.

We recently just launched our new website, so check it out and let us know what you think. We're now [BSCHawaii.org](http://www.bschawaii.org)! Make sure that you update us in your bookmarks too, because pretty soon our old website will no longer be available.

Rev. Dr. Mark Unno came to visit us in March and gave a wonderful talk on Buddhism & Psychotherapy. For those of you who were unable to make the lecture in person, the videos of the lecture are now up on our youtube channel <BSC Hawaii> There are also a number of other videos up there and we are continuously working on getting more up.

Am I allowed to say cross your fingers?!? We are excitedly planning on having Rev. Sonom Bhutia of Nepal Hongwanji as this year's Summer Session speaker. If everything goes well he should be here in mid-July. Either way we will live stream the session once again through youtube, so you can watch the sessions back in your own time.

We have many exciting things in store for this year and we hope to you will hang in there with us to see all the changes to come and hopefully we will see you in person at one of our events.

Also if you have not been receiving your newsletter by snail mail feel free to contact us and update your address. If you wish to receive your newsletter via email now, we also have the option available.

Namu Amida Butsu



"When you try to get rid of fear or anger, what happens? You just get restless or discouraged and have to go eat something or smoke or drink or do something else. But if you wait and endure restlessness, greed, hatred, doubt, despair, and sleepiness, if you observe these conditions as they cease and end, you will attain a kind of calm and mental clarity, which you will never achieve if you're always going after something else."

-The Mind and the Way

Our new website is
<http://www.bschawaii.org>



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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Statement by Honpa Hongwanji Mission of Hawaii Office of the Bishop and Committee on Social Concerns on Presidential Executive Order on Refugees and Immigration



On January 27, 2017, the Office of the President of the United States of America issued an executive order that severely restricts immigration from seven predominantly Muslim countries of Iran, Iraq, Libya, Somalia, Sudan, Syria, and Yemen. The order also suspends all refugee admission to the United States for 120 days and bars all Syrian refugees indefinitely.

The Honpa Hongwanji Mission of Hawaii expresses its concern that such action, temporary or otherwise, appears to ban a class of people based on religion and/or nationality and is not consistent with the values upon which the United States of America is founded. Such action which applies in a blanket manner to those of the Muslim Tradition raises fear that history is repeating itself. Many people of our own Buddhist religious tradition, because of the ethnicity and nationality of a large portion of our members, experienced discrimination and incarceration following an executive order during WW II.

While we understand the importance of reducing terroristic threats through stricter screening procedures for entry into the United States, our government should not isolate and target entire groups based on religion, ethnicity, and/or nationality. It is the belief of the Honpa Hongwanji Mission of Hawaii that our own security as a nation is inextricably linked with the security of peoples around the world. Our policies should help relieve the suffering of all people, including those of Muslim-majority countries.

Guided by Wisdom and Compassion, may we as individuals, communities, and a nation refrain from actions that cause divisiveness and instead act in ways that lead to peace, harmony, and safety for all peoples.



BSC Shakuhachi Group New Year's get together on January 14 at the BSC.

Pictured Front Row: Rodney Moriyama, Bruce Miyoda, Rev. Thomas Okano, Brandon Sato, Douglas Davenport, Michael Usui
Back Row: Darin Miyashiro, Hiroshi Kato, Leigh Sakamaki, Devy Lee, Neal Shiosaki

(continued from page 1)

poem that is the Sanbutsuge, which we often chant in our services. The last stanza of the Sanbutsuge goes,
*The World-Honored Ones in the ten regions
Have unhindered wisdom;
I call upon those Revered Ones
To bear witness to my intention,
Even though I must remain
In a state of extreme pain,
I will diligently practice,
Enduring all hardships with tireless vigor.
The Three Pure Land Sutras, P. 30, Numata Center Translation*

Like the pine tree on the cliff of the Grand Canyon, Dharmakara, the truth seeker, shouts his deep wish for his life. I will become a Buddha. I will fulfill my vows. I will endure anything in life.

I find both equally inspiring, the pine tree that grows in the rocks on the cliffs of the Grand Canyon, and the declaration of Bodhisattva Dharmakara, expressing his deepest wish of life, to become a Buddha.



Buddhism and Psychotherapy across cultures Part 2

Dr. Mark Unno



*Editor's Note: This article is part of a larger essay entitled *The Borderline Between Buddhism and Psychotherapy* which is included in the book *Buddhism and Psychotherapy Across Cultures*. The first part of this article appeared in the December 2016 issue. Dr. Unno will be visiting Hawaii in March 2017.*

**See Page 5 for more information on the BSC lecture.*

Listening to Psychotherapy at Kyoto University

In the fall of 2003 I had the great fortune to spend a semester as a visiting assistant professor of psychology and religion in the psychotherapy program at Kyoto University. As part of the experience, I was invited to attend the annual meeting of the Association of Japanese Clinical Psychology that was being hosted by Kyoto University that year. The conference took place in early September before the beginning of the term. I had never been to this event before, and I was astonished to find over eight thousand people in attendance at the conference, having previously gone only to the annual meeting of the Japanese Association for the Study of Religion, attended by a mere few hundred scholars and graduate students. I was asked to be a respondent for a panel of three doctoral student case studies.

As I listened intently to the presentations, several things stood out in my mind. First, I noticed that all of the case studies involved profound issues of pathology and/or disability. Second, all of the cases revealed levels of significance that might be characterized as spiritual or religious due to their all-encompassing, life-and death seriousness. Third, all three doctoral students, who already had significant clinical experience, reported in detail on the process undergone or undertaken by their clients, but they said very little about their own methods or theories. What follows is a summary of just one of these cases presented by Suruchi Mayumi, a doctoral student and counselor:

This is the case of a young woman of junior high school age. She is a talented musician and aspires to a life of music. However, there are several relatives who have been stricken with genetic hearing loss. She decides to undergo genetic screening to see if she might also be stricken with hearing loss. The test proves positive, indicating one-hundred percent certainty of [future] hearing loss. Upon learning of the results the girl tells her therapist: "I died when I received the test results." A long period of depression ensues, and the therapist reports that she continues to listen closely to her client's communications. After several weeks, the girl states that she is going to visit the graves of her

relatives, of her great aunts, grandmother, and others who had the same hearing loss. After returning from her various visits, she reports to the therapist, "As I asked my [deceased] relatives what they had experienced and reflected on how they must have suffered, I began to connect with them in a way I never had before. I became aware of the deep life connection (inochi no kizuna) I had with them, and this gave new meaning to my life. Now I am ready to go on although I don't know what the future will bring."

Ironically the only thing that Suruchi reported doing as a therapist was to listen to her client, a client who was losing her hearing. Listening in this context, of course is not limited to the ordinary hearing of the physical ears. Rather, it is a whole-hearted listening that comes from beyond the level of individual existence, and it helped this remarkable young woman find her own deeper hearing, unlimited by her physiology; through being deeply heard by her therapist, she was able to hear the call of life itself coming through the voices of her deceased relatives. In the midst of deep listening and deep hearing, the unspoken religious significance of life was heard calling out to her from beyond the ordinary distinctions of life and death. Meeting her at her point of greatest need.

Although the graduate students at Kyoto University undertake a thorough study of various theoretical approaches to psychotherapy—Freud, Jung, Adler, Rogers, Lacan, Winnicott, and so forth—I noticed in my seminar that they tended not to respond to questions regarding theory. In one response paper for the seminar, a student wrote, "Here in Kyoto, we are above all taught to listen, to listen in class, and to listen to our clients. That is one reason why I sometimes find it difficult to interact in a rapid-fire discussion. It is not that I am uninterested or that I have not studied the theories. But I always think that I need to listen further in order to glean the deeper meaning. Perhaps, though, we also need to learn to interact more discursively."

It struck me that this emphasis on deep listening with one's whole being might be a point of resonance between Shin Buddhism and psychotherapy as it was practiced at Kyoto University.

In reality, the attempt to hear deeply does not always lead to such seamless interface between deeper religious questions and the immediate needs of the present. Often the gap between human neediness and a deeper or wider awareness seems insurmountable. Yet, that very thought comes from one who perhaps does not listen deeply enough to the intimate coming together of teacher and follower, therapist and client, in which it is often difficult to know which is which. For ultimately, at least from a Buddhist perspective, deeper questions and surface realities, emptiness and form, boundless compassion and blind passion, are nothing more than two sides of the same coin.

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The Buddhist Study Center (BSC) now offers a full program of classes for beginners to devotees which started in January 2015. The Dharma Light Program, developed at the Hawaii Betsuin Temple, has moved to the Buddhist Study Center to better serve the community and Kyodan temples. Under the BSC, classes will be offered throughout the year at the BSC and at local temples. The program is designed to gradually develop understanding of both basic Buddhist teachings and Jodo Shinshu ("Shin") concepts, as well as serve as a resource for ministers' lay assistant education.



Illuminating the Buddhist Path

In the first six months of 2016, the following classes will be offered. Complete class descriptions are available on the BSC website. More classes may be added and the second six months of classes will be announced when available. So check the BSC website for the most up-to-date class offerings.

Please join us this year and increase your understanding of the Dharma and how to live a life of joy and peace.

Class size is limited to 10 students, so pre-registration is recommended. For more details, check the BSC website or contact the BSC at (808) 973-6555.

I. For those interested in All Buddhism

ABC's of Buddhism — Instructors: Barbara Brennan and Dexter Mar

[Mon & Tuesdays, 4 classes, 6-730pm, May 1,2,8,9, Buddhist Study Center \(BSC\) Classroom](#)

An introductory encounter with the basic teachings of universal Buddhist philosophy. For those beginning to ask "what is Buddhism about?"

The Many Faces of Buddhism in Hawaii Series

1. Theravada— Instructor: Dr. Patricia Masters

[Tuesday evenings, 630-830pm, 3 sessions, May 16,23,30 at BSC Classroom](#)

Many Buddhist paths to awakening have developed and Hawaii has become home to dozens of denominations. Join us in learning about the differences and similarities of Theravada Buddhism including Vipassana and Thai (Wat Pearl City).

2. Mahayana— Instructor: Dr. George Tanabe, UH Emeritus Professor of Religion

[Mon, Tues, Wed, Friday evenings, 630-830pm, 4 sessions, June 26,27,28,30 at BSC Classroom](#)

Many Buddhist paths to awakening have developed and Hawaii has become home to dozens of denominations. Join us in learning about the differences and similarities of various Mahayana schools including Tendai, Shingon, Pure Land, Zen and Nichiren.

3. Vajrayana-Instructor: Dr. Patricia Masters

[Tuesday evenings, 630-830pm, 3 sessions, June 6,13,20, at BSC Classroom](#)

Many Buddhist paths to awakening have developed and Hawaii has become home to dozens of denominations. Join us in learning about the differences and similarities of Vajrayana Buddhism including various Tibetan lineages.

Buddha and Christ: Buddhism in a Christian Land – Instructor: Rev. Sherman Thompson

[Sunday afternoons, 4 classes, 1-3pm, June 4,11,18,25, BSC Classroom](#)

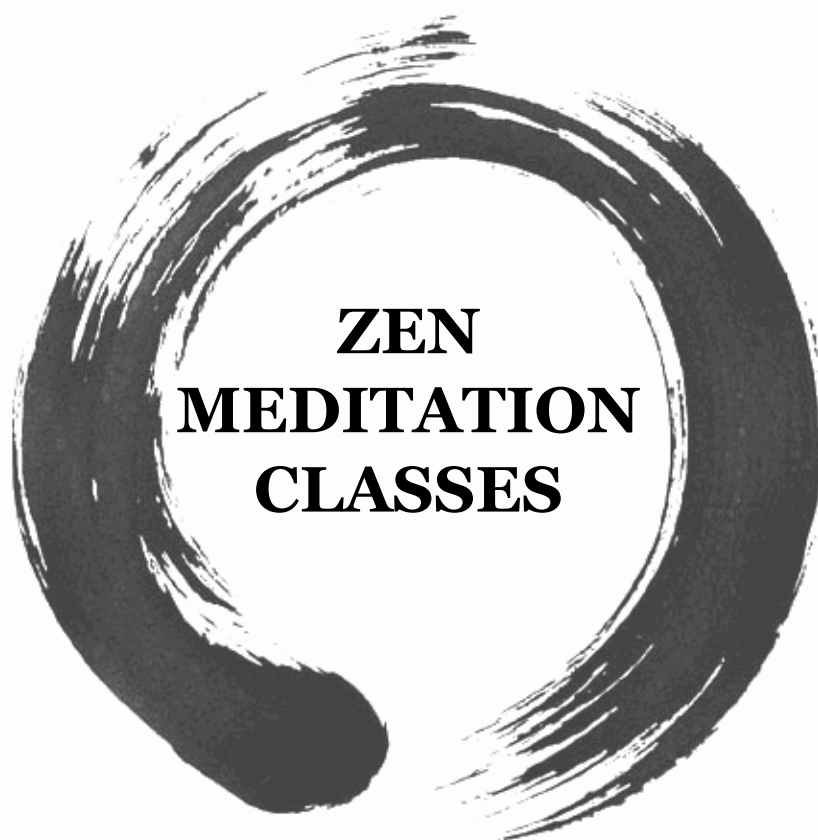
Are Buddhism and Christianity so different? Explore the connections and differences with a Christian minister who grew up as a Shin Buddhist. Learn about the Christian beliefs, practices, various denominations, and inter-faith harmony. How Hawaiian Christianity and Buddhism influence each other.

II. For those interested in Shin (Jodo Shinshu) Buddhism

Understanding Shin Buddhism: First Steps — Instructor: Rev. Mari Nishiyama and Dexter Mar

Saturday mornings, 7classes, 10-11am: January 28– March 18, Pearl City Hongwanji Classroom

What is the Shin Buddhist way of living? Learn the terminology, concepts, rituals, and services of Jodo Shinshu Buddhism to become familiar with how Shin differs from other paths such as Zen and Tibetan.



ZEN MEDITATION CLASSES

“Zazen, or sitting meditation, is the heart of Zen practice. The Art of Zazen is just sitting, that is, suspending all judgmental thinking and letting words, ideas, images, and thoughts pass by, without getting involved in them.”

AVAILABLE AT TWO LOCATIONS

When: Tuesdays from 6:00pm to 7:00pm
Effective 4/18/2017

Where: Buddhist Study Center

Address: 1436 University Avenue

Lead Instructor: Colbert Matsumoto

When: Saturdays from 8:00am to 9:00am

Where: Japanese Cultural Center,
Kenshikan Dojo (Ground Floor)

Address: 2454 South Beretania Street

Lead Instructors: Colbert Matsumoto &
Richard Lim

Appropriate Attire: Loose sweat pants & t-shirt (no shorts & tank tops);
no jewelry or fragrances

Admission: Free

Newcomers: Must arrive 15 minutes early

For more information, contact:

Institute of Zen Studies
350 Ward Ave #160-224
Honolulu, HI 96813

Email: info.institutezenstudies@gmail.com or
Contact Ray at (808) 358-1021

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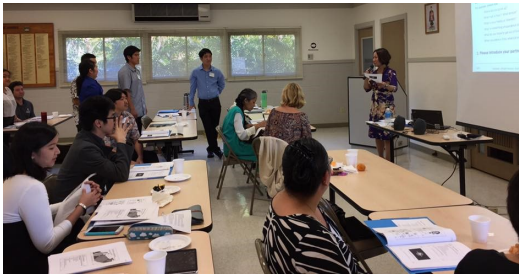
In Memory of Ethel Sekine
Dennis & Sharyn Sekine Aiea, HI

In memory of Thomas Kashiwabara
Florence Kashiwabara Fort Lee, NJ

We gratefully welcome memorial donations and donations in all forms. We are now on Paypal! There is a link on our website.

As of January 2013, Please make all checks payable to the Honpa Hongwanji Mission of Hawaii. Thank You.

Jodo Shinshu Career Development Workshop Akane Sugaya-Kimura



On Saturday January 28, 2017, I attended a Jodo Shinshu Career Development Workshop at the Buddhist Study Center. The workshop was hosted by Janelle Sasaki, an Executive Director of Diversity and Inclusion Services at Ernst & Young Advisory. The workshop helped the participants to "Find the Right Fit" which was the objective of the workshop. Participants who attended were able to build skills and tools for a job search as well as applying for a job.

We worked on assessing ourselves, writing a resume that gets us noticed, preparing an elevator pitch and gained skills on having a great interview. A few of the participants as well as myself are returnees of the previous workshop where we focused more on the resume portion. For this workshop we worked with mentors one on one and also with a panel of mentors on interviewing.

Having the trial interviews really helped me to focus on having my elevator pitch set as well as talking about what I am most confident about so that my body language will show that I am confident and meant for the job.

Being able to attend both workshops has helped me tremendously to be confident in my resume as well as my interview skills. I am so thankful to everyone that made this workshop possible. Without this workshop I would not have had been able to have the knowledge and skills that I have gained from this workshop.

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UPCOMING EVENTS

UH Finals Week	May 8-12
UH Spring Commencement	May 13
Buddhist Discussion Group	May 15
Zen Meditation	May 16
Shakuhachi with Rev. Thomas Okano	May 17
Shakuhachi with Rev. Thomas Okano	May 18
Buddhist Discussion Group	May 22
Zen Meditation	May 23
Shakuhachi with Rev. Thomas Okano	May 24
Shakuhachi with Rev. Thomas Okano	May 25
CLOSED– Memorial Day	May 29
Zen Meditation	May 30
Shakuhachi with Rev. Thomas Okano	May 31