



Metta

Spring 2018

Shin Buddhism and the Eightfold Path

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Bishop Eric Matsumoto participated in a Buddhist dialog on the Eightfold Path, the fourth of the Four Noble Truths. The Four Noble Truths are fundamental principles of General Buddhism. He shared with the participants how he as a Shin Buddhist understands the Eightfold Path. What follows was written based on his presentation notes — — —

Good Evening. For my part of the presentation, I would like to share a Mahayana perspective which begins with the Eightfold Path includes the Six Paramitas and, then, concludes with the Shin or Jodo Shinshu understanding of practice referred to as the "Great Practice."

However, before I begin, I would like to ask you to not attach significance to my title as a bishop. Spiritually, I am but an ordinary foolish being/bonbu filled with klesa.

Generally speaking, there is no doubt that the Noble Eightfold Path outlines in a clear and easily understandable way what should happen for the realization of Enlightenment. Though not to be taken only linearly, the start from Right View or Right Understanding and concluding with Right Meditation is probably the ideal progression common for many people striving to attain enlightenment. "According to Buddhism," says Walpola Sri Rahula, "there are two sorts of understanding. What we generally call "understanding" is knowledge, an accumulated memory, an intellectual grasping of a subject according to certain given data. (And) Real deep understanding...seeing a thing in its true nature, without name and label. This...is possible only when the mind is free from all impurities and is fully developed through meditation." And thus, we find Buddhist Traditions which focus on the Eightfold Path as the means to attaining enlightenment. What is very apparent is the focus on an individual's attempt to rid oneself of klesa, or "impurities" as mentioned in the above quote, and attain nirvana through the practice of the Noble Eightfold Path.

The Mahayana attempt in trying to make more apparent the relationship between self and others regarding religious practice results in a shift or transition to what is known as the Paramitas. The Mahayana attempts to fully bring out that religious practice is not only an individual matter or focused on an individual but must necessarily also include others. Traleg Kyabgon Rinpoche says "Paramita means "transcendent action," actions or attitude are performed in a non-egocentric manner. ...we conduct our lives and perceive the world – either in an egocentric or a non-egocentric way. The...paramitas are concerned with the effort to step out of the egocentric mentality." Rev. Henry Adams, a Jodo Shinshu minister, explains "The Mahayana Buddhist tradition places a strong emphasis on benefiting others as the goal of Buddhist practice. As an expression of this attitude toward the nature of Buddhist practice, the Mahayana tradition expresses the essential elements of Buddhist practice described the Eightfold Path in an alternative model called the Six Paramitas. (omit) The Six Paramitas, or Six "Perfections," encompass the virtues of the Eightfold Path, while emphasizing benefit for others through the addition of dana, or generosity, as the first virtue. Wisdom is the final element of the Six Paramitas, implying that benefit to self of receiving wisdom comes through the practice of benefiting others." Thus, in Mahayana, the aspirant for enlightenment, the bodhisattva embarks with these two principles or thoughts in mind, non-egocentric and simultaneously benefiting self and others, and endeavors to perfect the Six Paramitas which explicitly shows the relation-

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Editor's & Director's Message Rev. Kevin Kuniyuki

The reality of this world is change. And there've been many changes in 2018. Jamie Itokazu has advanced in her career and is now working for the Registrar's Office at the University of Hawaii at Manoa. Taking her place is our student intern, Kerrie Wong, who recently graduated from UH Manoa. Also we are happy to welcome Rev. Shingo Furusawa who will be working with me on the Office of Buddhist Education (OBE) and all Buddhist and Ministerial Education here at the BSC and the OBE. He will eventually be a shared minister resource to the BSC/OBE and the Hawaii Betsuin.

So now, we would like to introduce our new team to you!



Kerrie Wong

Hi everyone! I'm the new assistant to the director of the BSC. Here's a brief introduction of myself.

I was born and raised in Honolulu, Hawaii. I graduated from Puna-hou School in 2010, and in December 2017, I graduated with a degree in Japanese from the University of Hawaii. In 2015 I began working as a part-time student intern for the BSC as the OBE assistant. After gaining experience working at the BSC I became the Assistant to the BSC Director on January of this year (2018).

I look forward to seeing you at the Buddhist Study Center!



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.



Rev. Shingo Furusawa

Hello everyone! I am the new assistant of the Office of Buddhist Education. I would like to introduce myself briefly.

I was born in Hiroshima City in Japan. After graduating from Ryukoku University with a degree in Buddhist history, I received

a Master's Degree in Shin Buddhism at Ryukoku University Graduate School. In 2006, I moved to Hawaii as a minister of Honpa Hongwanji Mission of Hawaii (Hawaii Kyodan). Since then, I have worked at Honpa Hongwanji Hawaii Betsuin, Pearl City Hongwanji, Honpa Hongwanji Hilo Betsuin, and the 4 North Hawaii temples (Honokaa, Kamuela, Kohala, and Paauilo Hongwanji). Also, I was assigned as a Hawaii Kyodan scholarship student from 2010 to 2011, and attended the Institute of Buddhist Studies to study Buddhism, as well as Berkeley City College to study English and public speaking.

Now I am very excited that I can work as the OBE assistant at the Buddhist Study Center, and I am looking forward to meeting with you there. I sincerely ask for your help and support!

Welcome Rev. Furusawa and Congratulations to Kerrie Wong

Together we hope to better: "... share the living Teachings of Jodo Shinshu Buddhism so that all beings may enjoy lives of harmony, peace, and gratitude."

Metta
The Newsletter
of the Buddhist Study Center
Volume 46, Number 1– Spring 2018

METTA is published by the:

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Honolulu, Hawaii 96822
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ship of self and others regarding practice and attaining enlightenment.

To further quote Walpola Sri Rahula, "...there are two qualities that... should develop equally: compassion (karuna) on one side, and wisdom (panna) on the other. Here compassion represents love, charity, kindness, tolerance, and such noble qualities on the emotional side, or qualities of the heart, while wisdom would stand for the intellectual side or the qualities of the mind. If one develops only the emotional, neglecting the intellectual, one may become a good-hearted fool; while to develop only the intellectual side [and] neglecting the emotional may turn one into a hard-hearted intellect without feeling for others. Therefore, to be perfect one has to develop both equally. That is the aim of the Buddhist way of life: in it wisdom and compassion are inseparably linked together...". I express it as "Wisdom guides how Compassion unfolds, and Compassion fulfills Wisdom."

In Japanese Buddhism, from the eclectic Tendai and esoteric Shingon Traditions of an earlier period, some of major religious figures during the Kamakura Period of Japanese History began espousing one practice or a single practice and thus, we have the Zen Sects with meditation, the Nichiren Denominations with reciting the Name of the Lotus Sutra and the Pure Land Denomination reciting the Nembutsu and these become the central practice of each the denominations.

Another aspect of Buddhism which must be mentioned to fully understand Mahayana and especially the Jodo Shinshu foundation for the Buddha's "Great Practice" is Merit Transference. Basically, it is the transferring or sharing of accumulated merits and virtues. However, to what or whom or where varies. The merit transference could be to 1) another individual, 2) buddhahood or enlightenment, 3) the deceased, 4) birth in Amida Buddha's Pure Land and/or 5) all sentient beings. In most forms of Buddhism, it is the individual practitioner striving to attain enlightenment who transfers the merit(s). However, Jodo Shinshu, Shin Buddhism has a unique perspective on it. I will explain more later.

A further view which I need to introduce to understand the Mahayana Pure Land Tradition including Shin Buddhism is the "Three Dharma Ages." Time or history is categorized into 3 or 4-time periods. There is the Age of the Right Dharma, Age of the Semblance Dharma and the Last Dharma Age. (Sometimes a fourth period in which the Dharma is said to no longer exist in tangible form is known as the "Age of the Extinct Dharma" is also mentioned.)

What do these time periods have to do with religious practice and enlightenment? According to the explanation, in the Right Dharma Age there exists the Teaching, Practice and Enlightenment. Thus, people listening to the Teachings correctly engage in religious practices and thus attain enlightenment. In other words, the Teaching, Practice and Enlightenment exist or are real. In the next age of the Semblance Dharma, we are increasingly removed from the time of the Historic Buddha and thus although the Teachings exist, and people are trying their best at religious practice being so far re-

moved from the Historic Buddha's influence, enlightenment is not attainable. The third period known as the "Last Dharma Age" is when only the Teachings remain. No one can successfully practice anymore and thus no one attains enlightenment either.

In Japan, the last Dharma Age is understood to have begun in 1052. Things have gotten so bad that no one can attain enlightenment in this samsaric world. Does this mean that there is no recourse except to wait for Bodhisattva Maitreya who will appear 5, 670,000,000 years from now?

According to the Pure Land Tradition, no, there is another way. If one were to find oneself in an environment or circumstances that are much more favorable to practice and attain enlightenment, it might be possible to attain buddhahood. According to Mahayana Buddhism, this better environment is the "pure lands" of the various buddhas and bodhisattvas. In Mahayana, the numerous buddhas and bodhisattvas which exist throughout the 10 Quarters have their pure lands or pure realms surrounding them. Over the course of history, the Pure Land of the Buddha Amitayus-Amitabha or Amida in Japanese known as Sukhavati or Jodo became the most well-known and considered to be the most superb and excellent.

Then, now, how does one attain birth in Amida's Pure Land? There are various methods expounded in the various sutras such as 1) performing myriads of Buddhist practices and 2) focusing on one religious practice of nembutsu which can be contemplating Amida Buddha's figure including the features of the Pure Land and/or reciting the Name of Amida Buddha, "Namu Amida Butsu." In the Pure Land lineage which included Shan-tao of China and Honen and Shinran of Japan, Nembutsu practice is the verbal recitation of the Name of Amida Buddha. It is regarded as the Selected Practice by which one can attain birth into Amida Buddha's Pure Land. Why? Because it is in accordance with (Amida) Buddha's Vow. In this way, then, many Pure Land followers, exclusively devoted themselves to recite "Namu Amida Butsu" with the aspiration to be born in Sukhavati, Amida's Pure Land where they would eventually attain enlightenment.

However, in 12th-13th Century Japan appeared a priest by the name of Shinran who clarified the true intent and essence of the Pure Land Teachings. He referred to this Teaching as Jodo Shinshu. Shinran's own personal experience led him to realize that he was incapable of attaining enlightenment through the established traditional religious practices because everything he endeavored to do was tainted by his klesa. For 20 years of his life, he earnestly tried to attain enlightenment through his own efforts, but with no success. In despair and at wits end, he visited Honen who was sharing about the Selected Practice of exclusively reciting Amida Buddha's Name, Namu Amida Butsu, the Nembutsu, as the way to attain birth in the Pure Land and attain enlightenment.

In the writings of the Chinese Buddhist Master Tan-luan, Shinran came across the notion of Amida Buddha's "Other Power" in contrast to the emphasis of self-power or one's own effort to attain

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enlightenment. The emphasis was on the Buddha's Power to effect enlightenment.

It became Shinran's conclusion that even his Entrusting, having Faith, in Amida Buddha and recitation of Namo Amida Butsu in Awareness and joyous gratitude was not due to his own efforts, but the dynamic working of the Amida Buddha upon him. It was Amida who was calling out to all sentient beings "Entrust yourself to me, call my Name, Namo Amida Butsu. Do not worry about your klesa. I promise to lead you to perfect peace and happiness." This is the All-Inclusive Wisdom and All-Embracing Compassion that is Amida Buddha. The Buddha realized through Great Wisdom that not everyone would be able to successfully complete religious practices or devote their entire life to religion. Amida Buddha promises me, guarantees me, the one most distant from enlightenment, supreme enlightenment equal to the Buddha's by the ultimate merit-transference via the Buddha's Name, Namo Amida Butsu. In other words, the Buddha enacts merit transference! Amida Buddha as Bodhisattva Dharmakara had completed the rigorous and demanding practices of the Eightfold Path and the Six Paramitas to perfection and now out of Compassion shares those virtues with others. In Jodo Shinshu, it is no longer I, the individual practitioner, who does the transfer of merit, but Amida Buddha itself. In Jodo Shinshu, Namo Amida Butsu is both the "Buddha's Name that Calls" (Myogo) and the "Buddha's Name which we recite in awareness and joyous gratitude" (Nembutsu) upon being awakened to it by the Compassionate working of the Buddha.

In the Jodo Shinshu dynamics, Amida Buddha is the cause and condition, the Practice which enables our enlightenment. Again, out of numerous religious practices, Amida Buddha selected the recitation of the Nembutsu as the practice and as such this practice is no ordinary practice and thus it is referred to as "Great Practice" in Shin Buddhism. It is the Buddha's Great Practice that enables this foolish sentient being in the Last Dharma Age to attain enlightenment.

In Shin Buddhism, attainment of Buddhahood/Enlightenment is simultaneous with birth in the Pure Land. The Pure Land is the Realm of Enlightenment itself and ceases to be a realm where one further practices to become enlightened. Also, Shin Buddhism emphasizes that a person who attains birth in the Pure Land does not remain there to enjoy its peace and bliss for prompted by another of Amida Buddha's Vow, the person, out of Great Compassion, returns to Samsara to guide others to enlightenment. This is the other directing of virtue by Amida Buddha.

One final point that I would like to make is that this attainment of enlightenment takes place at the end of this finite life as I cast off this important, but imperfect physical body, but after being "embraced never to be abandoned" by the Buddha in this current life, the life of a Shin Buddhist is one of "Responding in gratitude to the Buddha." The most obvious

expression of gratitude is reciting the Nembutsu or Namo Amida Butsu. However, to me, at the same time, there is also, together with a deep acknowledgement and lament that I am the cause of suffering and sorrow for so many, an aspiration born from True Entrusting in wanting to be better, wanting to live in accordance with the Teachings more. What happens is that the Teachings like the Eightfold Path and Six Paramitas and so forth, become a guide, a reference on how to try to live a life which brings less suffering to both self and others. It is not a requirement or religious practice and the foolish being/bonbu realizes that he or she cannot live it most of time, but it becomes a source of inspiration and guidance, an ideal to aspire towards in hopes that there will be less suffering in the world and more peace and happiness for all.

Thank you and Namo Amida Butsu!

My Journey
Concluding Dialog and Thoughts
Rick Stambul

*Editor's Note: This is the concluding half of **My Journey** by Rick Stambul. This is a dialog with Rick and his thought that concludes his September 27, 2017 presentation at the Buddhist Study Center.*

Question: What can a Shin Buddhist do in the face of hate, not only from extremists but from the President of the USA?

I am not a minister. I am not qualified to answer this question from a doctrinal or Shin Buddhist point of view. You must look to your Shin ministers for that. I can offer a description of the path I have taken in my life in my effort to answer that question for myself.

Before we can begin a serious discussion about how a Shin Buddhist should respond to the naked hatred we all witnessed in Charlottesville just last month, to the President's pardon of a racist, hateful Sheriff in Arizona, to his desire to end the DAKA program, I think we have to begin to really talk about race, and about hate in our country today. What can we do as Buddhists, as human beings in the face of such hatred?

I think there are questions we need to answer for ourselves. For me, this involves some of the core principles of Jodo Shinshu that have guided me in my search for authenticity; respect; for dignity; for a feeling of self-worth. These are questions I think we need to answer before we begin to search for an answer to the question, How does a Shin Buddhist respond to racial hatred?

A bit of history through my eyes and as expressed by Bryan Stevenson whom I mentioned and quoted earlier this evening. As an activist lawyer, and someone who is passionate about his connection with Shin Buddhism... "I don't think we're free in America. I think we are burdened by our history of racial inequality. We have a history of horrific mistreatment of people based on color. And I think that narrative of racial difference that was cultivated to justify that mistreatment has created a kind..." of poison we all inhale.

As Stevenson says so eloquently: "If you read the 13th Amendment, it doesn't talk about narratives of racial difference. It doesn't talk about ideologies of white supremacy. It only talks about involuntary servitude and forced labor."

"And, because of that, like my friend, Bryan Stevenson, I don't think slavery ended in 1865. I think it just evolved. We had decades of terrorism and violence where black people were pulled out of their homes, burned alive, hung, beaten to death, sometimes literally on the courthouse lawn, and we don't talk about that." We had decades of intimidation, of discrimination, of violence targeted at Asian Americans and other minorities. We put American citizens into prison camps because no one objected.

"And then we had this era of civil rights resistance to racial segregation. And we made great progress during that time... with great sacrifice." I know what sacrifice means when confronting hate, especially racial hate. I've lived it myself, and so has my family and our friends. My grandparents immigrated to the US at the beginning of the 20th century. Other family members remained in Europe. Several members of my Jewish family living in Europe at the start of WWII were taken to concentration camps, discarded and gassed to death. One of my childhood neighbors, the Hatanaka family, were forced to sell virtually all of their possessions on a few days' notice and were incarcerated in Manzanar. Like many others, I was beaten by white racists in Mississippi. Some of my friends were beaten, some were murdered.

When Freedom Summer started only 6.4% of Black citizens were registered to vote in Mississippi. Within a few years the number of registered Black voters rose to more than 60%. We made great success. "But we haven't confronted the narrative of racial difference, unlike South Africa, where you are required to hear about the damage done by apartheid through a process called reconciliation... unlike Germany." Stevenson continues, "In Berlin, Germany, you can't go 100 meters without seeing markers or stones or monuments placed near the homes of Jewish families abducted, beaten, burned alive, gassed during the Holocaust."

"But, in this country, we don't talk about the continuing impact of slavery.

We don't talk about lynching. We don't talk deeply enough about segregation, and its continuing effects on racial stereotypes. We don't talk about our own racism. We don't talk about race. And, as Bryan Stevenson comments, "...our silence has condemned us."

Still the question remains, What can a Shin Buddhist do in the face of such racial hatred?

Some core values of Jodo Shinshu include humility, service to others, and gratitude. These are close cousins to love and kindness. Let me illustrate my point with a reference to secu-

lar literature that I have found helpful.

1. To be Human is to be all-too Human.
Watch out for acting with righteousness. Can we judge others without judging ourselves?

"If only it were so simple! If only there were evil people somewhere insidiously committing evil deeds, and it were only necessary to separate them from the rest of us and destroy them.

But the line dividing good and evil cuts through the heart of every human being.

And who is willing to destroy a piece of his own heart?"

Aleksandr Solzhenitsyn

2. To be human is to feel the humanity of the other...
Can we appreciate the humanity of even the worst among us? Can we see those filled with hate as human beings? These are important questions we all need to answer for ourselves. Paraphrasing from a great teacher, Rabbi Marshall Meyer, an old tale goes something like this:

Sensei, the teacher, asks his students:

"How can we determine the hour of dawn, when night ends and day begins?"

One of the students suggested,

"When you can distinguish between a dog and a sheep from a distance?" "No," the Sensei answered.

A second student said, "When you can distinguish between a cherry tree and a grapevine?"

"No," said the Sensei.

The students pleaded, "Please tell us the answer."

"It is," Sensei said, "when you can look into the face of any human being and there is enough light to recognize him as your brother.

Until then, it is night, and darkness is still with us."

Am I human enough, Shin Buddhist enough, to feel the humanity of the worst among us?

I believe that our reluctance to talk about racial hatred in this country has condemned us. We must bring it out into the light and have the courage to talk about it without losing our humanity in doing so.

If we allow hatred and racism to flourish without any response, then we condemn ourselves to suffer the results of that hate. I find that unacceptable. We must resist hatred when we see it to maintain our own self-respect, our integrity.

Ask yourselves the following questions: If our neighbors were ripped from their homes because of their race, their politics, the way they looked, then what would we do, what would we risk for their safety? And if we were taken from our homes, what would we want our friends, our neighbors to do; to risk; to help us, to help our children?

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We also know as Shin Buddhists we must maintain our compassion and respect for others in our own group.

1. Paralyzing Despair. There are those among us who confront a deep, paralyzing Despair over what is going on in America. I can only offer my view that some may find helpful, others may not.

Take a long view----look at the last 75 years, not only the present. I have what I think is a realistic view of America. I see the progress we've made over the past 70 years and I think it's remarkable! As Ben Ferencz, an attorney who served during the Nuremburg trials in Germany following WWII, comments, "Look at the emancipation of women in my lifetime."

Women have gone from being de facto prisoners in our society to having full rights of participation, intellectually, sexually, in every way. Look what's happened to same sex marriages.

Ferencz comments, "If someone had even suggested that a woman could become a man, or a man could become a woman, and a man can marry a man, they would have told me I was crazy. But it's a reality today. So the world is changing today. We shouldn't be despairing because its never happened before. Nothing has ever happened before. We're on a roll! We've made gigantic progress in so many ways that effects our lives. What keeps me going? I know I'm right about this!"

2. The Unintended Consequences of Democracy
Democracy carries with it unintended consequences. Majority vote controls. Each person has one vote. These are simple principles with which all of us are familiar. Most all of us understand the importance of following the will of the majority whether we voted with the majority or the minority. This is one of the bedrocks of our form of government; of virtually all of our organizations including our Buddhist temples. As Shin Buddhists connected in profound ways with every person we should be mindful, we should be aware of the added obligation to respect the dignity of those who vote with and are in favor of the opposition; of the minority. This is not as easily accomplished as it is to explain.

Consequently, as we discuss issues of hate in America today, or of any issues, we must be respectful of the opinions of others in our temple sanghas, and in our communities, who hold different thoughts than that of the majority. As our temples may vote to take action against hatred, for example, perhaps even against comments made by our President, how can we be mindful and respectful of those who vote differently than we do? We must remember that democracy has dark sides as well. The majority rules. That's clear. However, as Buddhists I believe we have a moral obligation to seek out those who vote against what the majority decides to do. We must be inclusive...we must include them, reach out to them, because they are also our brothers and sisters.

3. Organize.

I think we have an opportunity as Buddhists on every Island, in every city in America. We're already organized as Shin Buddhists guided by our belief that we must honor all human beings equally regardless of background, of race, of gender identification. This makes us powerful. Geography is our ally. We can join together if we so wish.

We can gather together to march non-violently expressing our deepest beliefs...to oppose racism, and hatred. Stand up! The number of those willing to publicly express opposition to hatred is not important. The clarity of our mission; the truth of our belief that hatred is unacceptable in America, anywhere, in any form, is what can sustain and nourish us.

4. Indivisible Resistance. Indivisible Los Angeles. Web site. I learned about this movement, and this web site, a few weeks ago when meeting friends for breakfast.

All of us have seen signs in support of political candidates, some handmade, some more professional, resting in our windows, on our front lawns, on our fences. They may proclaim loudly, in silence, that we will be voting for John Doe! However, this new breed of sign focuses on messages of equality. "Our family are immigrants." "We oppose hatred towards anyone." "Hatred is un-American." "This is a Buddhist home supporting equality for all!" These home signs are powerful. They are a step in opposing hatred; and gaining our own self-respect and integrity.

The web site includes Action programs; resources; how to find a group in your neighborhood; how to file press releases. Look for this and for other similar web sites.

5. Invite speakers who hold different political views than yours.
I'm not suggesting anyone invite a known racist, or white supremacist anywhere. These are hateful people who have been led astray. Start with conservatives who, like Trump, may hold different opinions than ours. Listen. Be respectful. There is no need to argue since arguments won't change opinions. Respect, dignity, and love change opinions. If we can't begin a real dialog with those whose beliefs are fundamentally different than our own, we will never succeed in achieving mutual respect or in changing the hearts and minds of others. Keep your eyes on the prize: to foster dignity and respect for the equality of all people.

6. Learn about the history of de facto slavery in 19th and 20th century Hawaii. Approach local authorities to establish markers, monuments, plaques, to honor the memories of those who died living the horrific lives they were forced to live because of racial hate and intimidation. Tell about the Lynching Project in Alabama, and Bryan Stevenson.

7. And for those for whom none of these suggestions feel right, talk with your friends. At dinner, by the beach, walking down the road, over lunch, in those moments when we feel safe enough to discuss such difficult issues. Search for someone who holds differ-

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MAHALO FOR YOUR DONATIONS TO THE BUDDHIST STUDY CENTER

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The Golden Chain of Love

I am a link in Amida Buddha's Golden Chain of Love that stretches around the world. I must keep my link bright and strong.

I will try to be kind and gentle to every living thing and protect all who are weaker than myself.

I will try to think pure and beautiful thoughts, and to say pure and beautiful words, and to do pure and beautiful deeds, knowing that on what I do now depends not only my happiness or unhappiness, but also that of others.

May every link in Amida Buddha's Golden Chain of Love become bright and strong and may we all attain Perfect Peace.

We gratefully welcome memorial donations and donations in all forms. We are now on Paypal! There is a link on our website. Please make all checks payable to the Honpa Hongwanji Mission of Hawaii. Thank You.

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ent views than we do and make them feel welcome by listening to their opinions.

By honoring, even by talking about those who died and suffered from racial hate and oppression, we honor ourselves, and we honor them. It allows us to regain or maintain our self-respect in the face of such hatred.

I believe that only love can defeat hate. I really believe that is true. And I have experienced the truth of that belief. One of my hero's, Nelson Mandela, spoke most eloquently about the feelings I embrace. Near the end of his life he eloquently said:

"I have walked a long walk to freedom. It has been a long road, and it is not over yet. I know that my country was not made to be a land of hatred. No one is born hating another person because of the color of his skin. People learn to hate. They can be taught to love. For love comes more naturally to the human heart."

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1436 University Avenue
Honolulu, HI 96822-2415

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PERMIT NO. 9044

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Metta

is a publication of the
Buddhist Study Center

Director Rev. Kevin Kuniyuki

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Upcoming Events

Buddhist Discussion Group	May 14
Zen Meditation	May 15
BSC Shakuhachi Club	May 16
BSC Shakuhachi Club	May 17
Forum on American Buddhism	May 17
Buddhist Discussion Group	May 21
Zen Meditation	May 22
BSC Shakuhachi Club	May 23
BSC Shakuhachi Club	May 24
Zen Meditation	May 29
BSC Shakuhachi Club	May 30
BSC Shakuhachi Club	May 31