

The Dharma Breeze

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Maida Center of Buddhism

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The Discovery of Religious Self-Love —A Similarity between Shakyamuni and Shinran—

Nobuo Haneda

Introduction

We are students of the tradition called Shin Buddhism. In Shin Buddhism we mainly study the teachings of two teachers, Shakyamuni Buddha and Shinran Shonin. Shakyamuni Buddha is the founder of Buddhism and Shinran Shonin is the founder of Shin Buddhism.

People sometimes asked me, “Are Shakyamuni’s teaching and Shinran’s teaching the same or different?” This question arises because there seem to be considerable differences between these two teachers. First, there are obvious differences in the time and place in which they lived. Shakyamuni lived in India in the fifth century BC and Shinran lived in Japan in the thirteenth century AD. Second, there are considerable differences in the terminology used in their teachings. For example, Shakyamuni often used terms which Shinran seldom used in his teaching, such as “impermanence,” “selflessness,” and “conditional arising.” On the other hand, Shinran used terms such as “Amida Buddha,” “Pure Land,” and “*shinjin* (awakening)” which the historical Shakyamuni never used. (However, it should be noted that in the Mahayana sutras, which were composed at least several centuries after the passing of the historical Shakyamuni, Shakyamuni, now a Mahayana Buddha, does use the terms “Amida Buddha” and “Pure Land.”)

Since there are these differences between Shakyamuni and Shinran, some Buddhist scholars in Japan and the West consider Shin Buddhism a historical deviation from the original teaching of Shakyamuni. Thus the question naturally arises, “Are Shakyamuni’s teaching and Shinran’s teaching the same or different?”

I answer this question as follows: “Yes, their teachings are the same. In spite of the differences in the time, place, and terms they used, I believe their teachings are indeed the same. I see no differences whatsoever between them.”

In this essay, I want to discuss what I consider the most outstanding similarity between Shakyamuni and Shinran: the fact that they considered self-examination the most important issue in their lives. They devoted their entire lives to asking the question, “What am I?” We can say that all their teachings were their answers to this question.

Shakyamuni and Shinran did not create any religious institution like a temple. No record indicates they ever performed religious ceremonies or rituals. No scripture tells us they engaged in so-called social action. Without ever identifying themselves as teachers, they devoted their entire lives to examining the self and seeking the Dharma.

In explaining that both Shakyamuni and Shinran shared the same insights concerning self-examination, it’s equally important to point out that they doubted the validity of the so-called “religious self” that most people of the time took for granted. They saw the error in becoming attached to the notion of the religious self, seeing it as nothing more than a manifestation of self-love or ego.

Religious people usually doubt the validity of the “secular self”— the life based on the pursuit of fame and wealth. For them, such a life is meaningless. Religious people pursue spiritual values, which they believe are absolutely true and valid.

Shakyamuni and Shinran, however, carefully examined the self and doubted not only the validity of the secular self but also the validity of the religious self that people of the time never questioned as the basis of religion. These two teachers thought that the religious self was actually a kind of religious self-love or ego. They realized that so long as people

built their spiritual lives on the basis of religious self-love, they would never experience true spiritual liberation.

Now let me discuss how Shakyamuni and Shinran renounced the religions of the time and attained the spiritual realm in which they were liberated from religious self-love or ego.

Shakyamuni's Renunciation of the Traditional Religion

Legend tells us that after leaving his palace, Shakyamuni spent six years studying Brahmanism, the major religion of his time, and other doctrines. He also engaged in various meditation practices such as yoga. When he performed those practices, he is said to have attained the highest level of samadhi, a level that even his meditation teachers could not attain. Even with this achievement, Shakyamuni doubted the validity of traditional meditation practices. He wondered if those practices were not based on religious self-love. Thinking that it was impossible for him to attain true liberation through practices based on religious self-love, he renounced them.

The people of Shakyamuni's time, the followers of Brahmanism, believed in the existence of *atman* (soul)—an eternal divine substance. We can say that *atman* refers to the religious self that I am talking about. It was believed that *atman*, the religious self, existed within the minds of all people. People believed one could attain perfect liberation when one realized the union (yoga) between *atman* and Brahma (universal divinity).

Initially, Shakyamuni attempted to discover *atman* within himself. But gradually he started to doubt its existence. Since he could not believe that he had *atman*, he renounced all the practices that were based on it. Having given up all traditional practices, Shakyamuni sat under a tree and started to meditate. Here a question arises: "How is this meditation practice of Shakyamuni under a tree different from the meditation practices that he undertook earlier?" Simply this: his meditation under the tree was nothing but self-examination. It was not designed to seek samadhi, peace of mind, or union between *atman* and Brahma. It was different from meditation practices that were based on the idea of *atman*. In this meditation under a tree, Shakyamuni examined the validity of *atman* itself.

Sitting there quietly, engaged in nothing more than intense self-examination, Shakyamuni attained awakening. He was thirty-five years old. In his awakening experience, he gained insight into the absolute truth of impermanence. He realized that everything inside and outside himself was impermanent, and it was wrong to think that *atman*, the immutable spiritual entity, existed.

In his awakening experience, Shakyamuni gained a flash-like insight into the unreality of *atman* and the reality of the truth of impermanence. He discovered that his entire being was nothing but the truth of impermanence—the dynamic and creative flow of life itself. For the first time, he was liberated from fixed religious values. Having become one with the truth of impermanence, he started to live his life as a constant seeker, as one who appreciated the ever-freshness and ever-newness of life.

Shinran's Renunciation of Traditional Buddhism

Now let me discuss how Shinran renounced the traditional Buddhism of his time and attained the spiritual realm in which he was liberated from Buddhism that was based on religious self-love or ego.

Shinran's biography tells us that when he was nine, he was sent to Mt. Hiei to study Buddhism. He spent twenty years there, performing various traditional practices to attain Buddhahood. But he could not attain his goal. Over time he started to doubt the validity of these practices and came to the conclusion that they could not lead him to liberation. Thus, just like Shakyamuni, Shinran stopped traditional religious practices.

When Shinran was twenty-nine, he met his teacher Honen. This meeting was the crucial turning point in Shinran's life. It liberated him. He experienced deep spiritual awakening. Having renounced all his practices just like Shakyamuni, Shinran attained liberation through self-examination alone, through a flash-like insight. He recognized the futility of religious self-love (which he termed "self power [*jiriki*]"). At the same time, he recognized the reality and greatness of the Dharma (which he termed "the Power beyond the Self [*tariki*]"). Just like Shakyamuni, he understood deeply that he was part of the dynamic flow, the universal flow of life. From that moment of flash-like insight, he started to live his life as a constant seeker and learner, becoming part of its dynamic and creative reality.

The Dilemma Contained in Religious Practices

Here let me further explain the contents of Shakyamuni and Shinran's awakening experiences that liberated them from their religious self-love.

In Buddhism, many people attempt to eliminate the ego and become egoless. But if their efforts to eliminate the ego are based on their ego, how can they do it? How do they use the ego to eliminate itself? It is like asking a knife to cut itself, or the eye to see itself! In

the same way, many people try to eliminate evil passions. But if their efforts to eliminate evil passions are based on their passions, how can they do it? This is a dilemma that both Shakyamuni and Shinran experienced.

Here I want to explain this dilemma with an illustration. Suppose I am cleaning a dirty chalkboard in a dark classroom with an eraser. I have no doubt that the chalkboard is getting cleaner and cleaner. Then, someone comes into the classroom and turns on a light. To my surprise I discover that the chalkboard is still dirty despite the fact that I have been cleaning it for some time.

Looking at my hand, I discover that the “eraser” I am holding is not an eraser, but is in fact a clump of dirt! Earlier in the dark room, I thought I was cleaning the chalkboard, but I was actually smearing it. But now in the bright classroom I can see my mistake. I realize that the eraser, the basis of my cleaning action, is dirtier than the dirt on the chalkboard. Now I realize that what I thought of as cleaning was actually smearing.

Here the dirty eraser is a symbol of the religious self. If what we consider the religious self, the pure basis of religion, is actually nothing but dirt, how can we eliminate that dirt and realize purity—by using dirt?

If a person states, “I am attempting to eliminate passions (dirt, or ego),” here in this statement the subject is “I” and the object is “passions.” We think that this “I” is the religious self. We take it for granted as something good and pure. And we think that “passions (dirt, or ego)” is the problem. But an important question we must ask here is “Is this ‘I’ (the religious self) as good and pure as we think it is?” In Buddhism, in self-examination, this is *the most important question to be asked*. Buddhism teaches us that if we think this “I” to be good and pure, we have a very shallow understanding of the “I.” In truth, we overestimate our goodness and purity.

Shakyamuni and Shinran deeply examined the self and taught that the “I” is actually religious self-love or ego. It is not good and pure at all. The problem does not exist only in passions or dirt; it also exists in the “I.” If the “I” is good and pure, then we can certainly erase the dirt. But if it is not, we cannot do so.

I believe that seeing the error of the religious self is the most important issue in Buddhism. Shakyamuni and Shinran thoroughly examined the self and identified religious self-love as the most serious problem in their lives. When they clearly recognized it, they could transcend it. They could experience true spiritual liberation. They were liberated from all fixed values, not only of the secular world but also of the religious world. After their awakening experiences, they lived their lives only as ordinary persons without any religious attachment or pretension.

Conclusion

In this essay, I have discussed what I consider the most important similarity between Shakyamuni and Shinran. They both examined the validity of the religious self that people of the time believed to be the basis of religion. They realized that the self that desired to be religious or spiritual contained a serious problem that prevented them from attaining true spiritual liberation. Both believed that as long as self-love remained the basis of religious practices, those practices could not realize selflessness. Thus these two teachers renounced traditional religious practices, and it was not long after they renounced them and seriously examined the self that they both attained liberation.

I believe the greatest contribution that Shakyamuni and Shinran made to religion is that they discovered religious self-love—the mistake of being attached to the religious self. If we fail to discover the deep religious self-love that exists in our own minds, we cannot be said to be students of Shakyamuni or Shinran.

Not Self-Improvement But Self-Transcendence —From Human Wisdom to the Buddha’s Wisdom—

Nobuo Haneda

Introduction

In this essay I want to say that the goal of Buddhism is not self-improvement but self-transcendence—that it is not improving the self through efforts that are based on human wisdom but having the self challenged and permeated by the Buddha’s wisdom.

Many people think that the goal of Buddhism is self-improvement. I think that is a very common misunderstanding. In the initial stage of studying Buddhism, it is all right to think that Buddhism is designed for self-improvement. But, as we advance on the path of Buddhism we must realize that the goal of Buddhism is not self-improvement but self-transcendence. We must recognize the futility of our efforts to improve ourselves. We must detect the underlying religious self-love that motivates our efforts to improve ourselves.

The Difference between Buddhist Learning and Regular Education

I believe that the mistake of identifying the goal of Buddhism as self-improvement derives from the fact that people confuse Buddhist learning with regular education.

We all know that the goal of regular education is self-improvement. In regular education, we first enter a grammar school, then a junior high school, a high school, and a college. In this way, we move to a more advanced level of learning. We are expected to become better and more knowledgeable persons.

Many people regard the goal of Buddhism in the same way. They think that they can become better and more knowledgeable by studying Buddhism. I have said that this view is all right in the initial stage of studying Buddhism. But it is wrong to think that the goal of Buddhism is self-improvement.

There is a basic difference between Buddhist learning and regular education. In regular education, which is a way of self-improvement, we affirm and maintain the self as the basis of learning. We take the self for granted and do not doubt it. The self is not negated or transcended. But in Buddhism, which is a way of examining and knowing the self, we do not affirm and maintain the self as the basis of learning. The self is doubted, negated, and transcended. We critically examine the self that desires to be better and more knowledgeable. And we discover the pettiness and emptiness of the self.

Transition from Self-Improvement to Self-Transcendence

Here my readers may ask me, “Mr. Haneda, I am totally confused. I have been thinking that Buddhism makes me a better person. If Buddhism is not a way of self-improvement, what is it? If it is not a way of transforming myself into a better person, into a Buddha, what is it? Mr. Haneda, are you saying that there is no realization of Buddhahood in Buddhism? Are you saying that there is no liberation in Buddhism?”

My answer to this question is as follows. Buddhism certainly talks about realization of Buddhahood and liberation. But an important fact we have to know is that only the power that transcends the self, not the power of the self, can realize our liberation. Only the power of the Buddha’s wisdom, not the power of human wisdom, can realize it. When we are attempting to improve ourselves, we are doing so on the basis of self-love or human wisdom. Self-love and human wisdom are twin brothers. Human wisdom is only concerned with the happiness and welfare of the self. We cannot experience true liberation through practices that are based on self-love or human wisdom. It is only when we meet the Buddha’s wisdom that transcends human wisdom that we can be liberated. It is only when we bow our heads before the Buddha’s wisdom that we can be liberated.

To explain the transition from self-improvement (that is based on human wisdom) to self-transcendence (that is based on the Buddha’s wisdom), let me talk about Shinran Shonin.

Tradition tells us that Shinran Shonin went to Mt. Hiei at the age of nine and started to study Buddhism. When he was in his twenties, he tried very hard to become a Buddha. He took up various practices; he kept precepts and engaged in various forms of meditation. In this way, he attempted to transform himself into a Buddha. Up to this point, Buddhism was a way of self-improvement for him.

But he was unable to become a Buddha through those practices. Not only was he unable to become a Buddha, he grew more and more frustrated and depressed as he intensified his practices. Shinran could not understand what was wrong.

But when Shinran was twenty-nine, he met Honen Shonin (1133-1212, the founder of the Japanese Pure Land School). It was through this meeting that Shinran was liberated. Shinran had never met a person like Honen before, and he was deeply moved by him. Honen’s Buddhism was different from Shinran’s. Here let me talk a little about Honen to explain the meaning of Shinran’s experience.

When Honen was young, he performed the same type of practices that Shinran had undertaken. For Honen, too, Buddhism was initially a way of self-improvement. He took up various practices over many years, but he was frustrated because he could not attain Buddhahood.

Then, when Honen was forty-three years old and desperately seeking his liberation by reading Buddhist scriptures, he encountered the writings of Shan-tao (613-81), a Chinese

Pure Land master. Honen was deeply moved by Shan-tao's teaching that one could be liberated by appreciating and saying one phrase, *Namu Amida Butsu* ("Come to limitless light/wisdom!"). This phrase was called the Nembutsu or Name. From that moment on, Honen identified himself as a student of Shan-tao and devoted his entire life to studying Shan-tao's teaching and the exclusive practice of the Nembutsu. He was no longer concerned with matters like self-improvement or self-betterment.

Honen's Buddhism now changed from a way of self-improvement to a way of self-transcendence. The center of his concern shifted from the self to the wonderful Buddhist tradition into which his teacher guided him. He became a truly humble person who bowed his head before this tradition.

Honen was an embodiment of Amida Buddha, a symbol of limitless wisdom (or the Buddha's wisdom) that transcended human wisdom. Honen understood the futility of self-improvement that was based on self-love or human wisdom. When Shinran met Honen, he heard the voice of the Buddha's wisdom coming from him. We can imagine Honen saying the following words to Shinran,

Shinran, you say you are attempting to become a Buddha. You say you are attempting to improve yourself. But don't you realize that your Buddhism is based on human wisdom—self-love? You are thinking only about yourself, only about your own welfare and happiness. Your Buddhism is I-my-me Buddhism. You are just using Buddhism for self-enhancement. You are demanding that Buddhism serve you. That's not true Buddhism. Get out of this self-centered mentality! It is only when you truly bow your head before the Buddha and the Dharma that true Buddhism exists for you.

Having listened to this voice, Shinran recognized his mistake. He realized that his Buddhism was based on human wisdom, on self-love. He recognized that his religious pride was at the basis of his practices to improve the self. He became ashamed of himself.

Meeting Honen changed Shinran forever. The teacher challenged him and shattered his self-love. This allowed the cool fresh air of the Buddha's wisdom to gush into Shinran's awareness.

Having received this "fresh air" experience, Shinran realized that all his cherished ideas about himself, such as that he was a good and virtuous person, were like the stench of rotting garbage in a garbage can. There was absolutely nothing in this garbage can of self-love that didn't stink.

Shinran understood clearly that there was no improving the stinky air, no bettering it, and no purifying it. He realized that no matter what he did, stinky air was stinky air. Thus he stopped trying to transform stench into purity. He ceased all attempts to improve himself. He quit trying to transform himself into a Buddha.

Shinran no longer considered his self, the garbage can, important. He shifted his focus from stinky air to the cool fresh air that was entering him. He shifted his focus from himself to the wonderful spiritual tradition to which his teacher directed him. Now he started to receive and enjoy the cool fresh air coming from this wonderful tradition.

This was the content of his liberation. It was stinky air being replaced by cool fresh air. It was the experience of having his human wisdom replaced with the Buddha's wisdom.

Changing Tofu into Meat

Now let me finish this essay with a story. I read this story in a book written by Rev. Haya Akegarasu (1877-1954), an eminent Shin teacher in Japan. It is about a Buddhist lecturer.

Once upon a time, there lived a very unpopular Buddhist lecturer. Although he thought that he was a good lecturer, people did not think so. Usually few people attended his lectures. The time of Shinran's memorial service came, and this teacher put a sign in front of his temple which said, "Three-day Lecture on Shin Buddhism."

On the first day, only three people came to listen to the lecturer. He was very unhappy about the small attendance. He gave a lecture and at the end of his lecture, he told his audience, "Well, by the way, I know something special. I know a method of changing tofu into meat. I want to talk about it in my lecture tomorrow. So please advertise this among your friends. Please tell your friends that I know a way of changing tofu into meat."

Having listened to this, his audiences of three people, were impressed. They thought, "Wow, we never thought this teacher was knowledgeable. But he says he knows how to change tofu into meat. That's great. We must tell this to our friends." So they went out and told their friends about it.

The next day came. About forty people came to listen to his lecture. The teacher started to give a lecture. And the audience impatiently waited for a story about tofu and

meat. The teacher spoke two hours and finished his talk. But he did not say anything about tofu. So finally, a man stood up and asked him, “Reverend, we have been hoping to hear your story about tofu and meat. But you haven’t said anything about it. Would you speak about it?”

Then the teacher said, “Oh, you are right, I had completely forgotten about it.” And he looked at his watch and said, “Oh, it’s already 10 o’clock. It’s too late to talk about it now. OK, I’ll talk about it tomorrow evening. So, please advertise this among your friends. I promise I’ll talk about it tomorrow evening.” In this way, the second day ended.

The third day came. On this day, more than two hundred people came to the temple to listen to the teacher. It was a standing room only crowd. The teacher was very happy. He started to give his lecture. People wanted his lecture to end as soon as possible; they were eager to listen to the story about tofu and meat. The teacher finally finished his talk. But he did not say anything about tofu and meat. So finally several people got angry and shouted, “Reverend, you haven’t said anything about tofu and meat. We’ve waited so long. But you haven’t said anything about that.”

Then, the teacher said, “Yeah, you are right, I’d forgotten to talk about it. Now I will. Changing tofu into meat is not so difficult. First, you buy a lot of soybeans and make a lot of tofu at home, a lot of it. And then bring the tofu to a market and sell it. When you sell the tofu, you’ll earn a lot of money. Then, use the money to buy meat. This way, you can change your tofu into meat.” His audience was dumbfounded to hear this and said, “Reverend, is *that* the way to change tofu into meat?” That is the end of the story.

Rev. Akegarasu was a Shin Buddhist teacher; and I told you, my readers, his story about tofu and meat because it has something to do with the topic of this essay. Can you see the connection between this story and the topic of this essay?

Now let me explain the connection. In this story “tofu” symbolizes human wisdom and “meat” symbolizes the Buddha’s wisdom. Many people who attended the three-day lecture thought that they could transform tofu into meat and wanted to know how they could do it. But they learned that they could not do it.

Likewise, many Buddhists believe that they can transform human wisdom into the Buddha’s wisdom, and they want to know how they can do it. But this story tells us they cannot do it. Using human wisdom to realize the Buddha’s wisdom is impossible. It is like attempting to reach the moon by extending a pole or stick.

If we desire to realize the Buddha’s wisdom, we must forget about human wisdom. We must receive the Buddha’s wisdom and be permeated by it. Human wisdom must be replaced with the Buddha’s wisdom. So long as we are attached to human wisdom, we cannot attain the Buddha’s wisdom. There is an absolute qualitative difference between human wisdom and the Buddha’s wisdom. Unless our human wisdom is forgotten and replaced by the Buddha’s wisdom, we cannot realize the Buddha’s wisdom. That is what this story is telling us. Shinran initially thought that he could transform human wisdom into the Buddha’s wisdom, but, like the people in the story, he found it impossible to do.

This story tells us that no matter what you may do to tofu, you cannot transform it into meat. No matter how you may cook tofu—you may boil it, broil it, or fry it, tofu is still tofu. You cannot transform tofu into something else. In the same way, no matter what you may do to turn yourself into a Buddha, you cannot do it. No matter how many practices you may take up, or how much meditation you may do, you cannot transform yourself into a Buddha. So long as your self-love or human wisdom is taking the initiative in the process, you cannot do it. Self-based efforts cannot realize selflessness. Limited human wisdom cannot realize limitless wisdom. Dualistic human wisdom, the wisdom of twoness, cannot realize the Buddha’s wisdom, the wisdom of oneness.

The important thing in Buddhism is not the improvement of the self, but its total replacement with something else. We must forget the self, human wisdom, and have it replaced with our deep respect for the Buddha’s wisdom, and also for the words of our teachers.

Conclusion

Shinran teaches that Amida Buddha does not discriminate among beings and that he rather embraces them regardless of their moral, practical, and intellectual qualifications. In other words, the Buddha’s wisdom of oneness, which Shinran received from Honen, liberated him as he was. That wisdom transformed all the things that Shinran considered meaningless into something meaningful.

Here we may compare the Buddha’s wisdom to cool fresh water and human beings to all types of containers. The cool fresh water does not discriminate among containers and enters them all equally. What the containers are made of does not matter. Some are made of gold or silver. Others are made of iron or clay. Just as a clay container does not have to

become a gold container to receive fresh water, Shinran did not have to become a morally good person to be liberated. Shinran, a shabby container, was fully capable of receiving the wonderful water. What kind of person he was did not matter.

In one of his verses, Shinran says,

Ever since I listened to the compassionate Aspiration [or the Nembutsu, an expression of the Aspiration],
I cannot help wondering if I am a foolish ordinary being in samsara.
Although my body that is full of passions has not changed,
My mind dwells and plays in the Pure Land.

Here Shinran says that ever since he listened to the Nembutsu—the calling voice of Amida Buddha, “Come to the Buddha’s wisdom as you are!”—he has been living such a wonderful life. Shinran has received the Buddha’s wisdom, and all the negative things he thought meaningless have started to have meaning. Thus, he says that he cannot help wondering if he is a foolish ordinary being—a being in the world of delusion (samsara).

Shinran further says that even though his body is full of passions and remains a shabby container, he nevertheless is filled with the Buddha’s wisdom, with cool fresh water. He says that his mind dwells and plays in the Pure Land, the sphere of the Buddha’s wisdom. Here we can see Shinran living a very meaningful life as a student and recipient of wonderful teachings.

Being able to forget such matters as self-improvement and self-betterment is itself our liberation. Being able to be a true student is itself our liberation. Being able to have deep respect for the words of teachers is itself our liberation. Our liberation is fully realized in it.

I have discussed what I consider the essence of Shinran’s teaching. Many people think Buddhism is a way of self-improvement. That idea is all right in the initial stage of studying Buddhism. It is all right when we teach Buddhism to children. But the goal of Buddhism is not self-improvement but self-transcendence or self-replacement. Buddhism is a way of having human wisdom replaced with the Buddha’s wisdom. It is a way of deeply appreciating the words of our teachers. Here and now we can experience this transition from self-improvement to self-transcendence just by listening to one phrase, “Come to the Buddha’s wisdom as you are!”

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(December, 2010–May, 2011)

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Notes:

July 29 (Fri.) thru 31 (Sun.), 2011, we will hold the Maida Center Summer Retreat at the Jodo Shinshu Center in Berkeley. The two speakers, Dr. Haneda and Rev. Patti Nakai,

will speak on “The Importance of ‘Listening’ in Shin Buddhism.” Information and the registration form are found on the last page of this newsletter.

Now a DVD set of “2010 Maida Center Summer Retreat” is available. The retreat topic is “The Bodhisattva Dharmakara’s Practice.” It is \$50 including handling and postage.

Every Saturday (from 2:00 to 5:00 pm) we have a study class at the Maida Center. We have been studying Shinran’s *Kyogyoshinsho*. We are now studying the *Shoshin-ge*. Everyone is welcome. (T.H.)

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Maida Center 2011 Summer Retreat

The Importance of “Listening” in Shin Buddhism

—Introduction to the *Kyogyoshinsho*—

- Date:** July 29 (Fri.) 6:00 p.m. – 31 (Sun.) noon, 2011
Place: The Jodo Shinshu Center, 2140 Durant Ave., Berkeley CA 94704
Speakers: Dr. Nobuo Haneda, director of the Maida Center of Buddhism
Rev. Patti H. Nakai, the Buddhist Temple of Chicago
Texts: *The Collected Works of Shinran*, vol. I. Available at the retreat.
Donation: \$170.00 (which covers 4 meals [Saturday breakfast, lunch, supper, and Sunday breakfast] and other expenses). Please send the registration form to the Maida Center **by July 15, 2011**. Registrants will receive detailed information in mid-July.

If you wish to stay at the Jodo Shinshu Center, see the rate in the following registration form. Please send the registration form to the Maida Center **by July 10, 2011**.

REGISTRATION FORM

(Deadline: July 15, 2011)

Please print

Name: _____ **Address:** _____
_____ **city** **state** **zip**
first last
Phone: _____ **E-mail:** _____
Dietary restrictions: _____

Lodging at the Jodo Shinshu Center: Rooms will be assigned on a first-reserved basis. For double occupancy, please find a co-lodger.

Hotel Style

For two nights: single occupancy \$ 170.00 ()

For two nights: double occupancy/per person \$ 85.00 ()

Dormitory (with a shared bathroom)

For two nights: single occupancy \$ 85.00 ()

For two nights: double occupancy/per person \$ 59.50 ()

Co-lodger’s name: _____

Donation: \$ 170.00

Lodging: \$ _____

Total amount enclosed: \$ _____

Please make a check payable to: Maida Center of Buddhism
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