

Speeches, 1996 - 1999

Mitsuo "Mits" Aoki papers, 1959 ♦ 2009, Box 4, Folder 07

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1998

1. The Death of my Wife. Community Church of Honolulu, January 9, 1998, 7 pm \$100
2. My Talk Story and The Spiritual Conneciton (using Lynne's death as example)
San Fernando YPO Chapter, Four Seasons Hotel, Kona. May 15, 16, 1998.
3. Story of Lynne's Death. Moanalua Senior Citizen, at Moanalua Recreational Center.
May 18, 1998.
4. "The Hospice Program", Office of Aging, November 7, 1998, at Ilikai Hotel.
only 10 minutes talk. On panel with other speakers.
5. Talk on Lynne's death. To small group at Aiea Senior Citizens, met at
Salvation Army building. November 1998

THE SPIRITUAL CONNECTION

San Fernando YPO Chapter. May 15, 1998, 9-11 am.
Kona, Four Seasons Hotel.

1. Lighthouse story
light is Spirituality
2. What I hope to do in the next 2 hours:
 - define Spirituality and how it works
 - continue Talk Story by describing how my wife, Lynne lived your dying.
 - then give audience, 1 hour to share their Stories.

DEFINITION OF SPIRITUALITY

1. spirituality is a difficult word to define And yet we all know the word and recognize it when it appears.
2. What we know and recognize: that there is a force, a power, a resource within us that is constantly pushing us toward fulfilling ourselves..becoming more real, more authentic, more loving, more caring, more courageous. It is that quality of life connecting us with ourselves, with each other, with the universe, with God.
3. There is within us a restlessness, a need to do something with:
 - the urging in our hearts
 - the thoughts in our minds
 - the expansion in our feelings.
4. So the clue to Spirituality with is that quality that feeling, that intuition, that enables each one of us to reach beyond ourselves, to surpass ourselves. It is that force, that resource within us that:
 - call us to attain deeper understanding
 - greater scope of action
 - possibility of becoming more than we are.In short, Spirituality is self-transcendence.

SHOES

As Gandhi stepped aboard a train one day, one of his shoes slipped off and landed on the track. He was unable to retrieve it as the train was moving. To the amazement of his companions, Gandhi calmly took off his other shoe and threw it back along the track to land close to the first. Asked by a fellow passenger why he did so Gandhi smiled. "The poor man who finds the shoe lying on the track, he replied, "will now ha a pair he cna use"
2n Helping of Chicken Soup for the Soul, page 5

WHAT'S REALLY IMPORTANT

A few years ago at the Seattle Special Olympics, nine contestants, all physically or mentally disabled, assembled at the starting line for the 100 yard dash. At the gun they all started out, not exactly in a dash, but with the relish to run the race to the finals and win.

All, that is, except one boy who stumbled on the asphalt, tumbled over a couple fo times, and bgan to cry. The other eight heard the bc cry. They slowed down and paused. Then they all turned around and went back. EVERY one of them. One girl with Down's syndrome bent down and kissed h im and said, "This willmake it better." Then all nine linked arms and walked together to the finish line.

Everyone in the stadium stood, and the cheering went on for 10 minutes.

--3rd Serving of Chicken Soup for the Soul

TWO WAYS OF UNDERSTANDING SPIRITUALITY

First: Spirituality is a dimension within each human person. It is a dimension of ourselves that is already given to us. It is a quality of our being; it is something that we already are; we are born spiritual.

Just as we are body/feeling/mental, so we are Spirit, spiritual.

Spirituality is an intrinsic part of our humanness. It is not something added to us; not something special that we achieve. It is something that we already are. So secret of becoming spiritual is secret of unlocking something that we already are: our love, our compassion, our caring, our courage our freedom.

SPIRITUALITY IS FULFILLED ?COMPLETED THROUGH RELIGIOUS COMMITMENT

1. What I have said so far: Spirituality is self-transcendence. Now, I'm adding another dimension to spirituality. Spirituality is fulfilled and completed through religious commitment.
2. For a great number of people, Spirituality need not be fulfilled by any kind of religious commitment.
Is'n't simply being spiritual enough. As a spiritual person, I can admire beauty, love greatly, sensitive to mystery and the sense of the sacred. Now, all of these concerns are within the realm of relationship. Truly, just as a human person, we are in constant relationship with beauty, love, mystery, sacred.
3. And yet, there is another kind of relation that goes beyond. And that is our relationship to what is ultimate..God.

When Moses asked God His Name, God replied, "I shall be there as I am". The Name did not point to any existence, any essence of God...only to Presence.

A religious commitment is then the courage to affirm that Presence. It is the faith that says: I am claimed by a Presence. I acknowledge and experience that Presence. And I give that Presence a Name: God. It is a Presence I talk to rather than someone to talk about. This is direct knowing, like the "knowing" in Biblical sense, like Adam "knew" Eve.

Someone asked a philosopher if he believed in God. He said, I do not. I know.

4. Once we are in that kind of relation to a Presence, then we understand
 - that we not only seek but are sought
 - that we not only know but are known
 - that we not only love but are loved.

Indeed, it is because we are sought and known and loved by Presence, that we are capable of seeking and knowing and loving.

5. We have now a deeper meaning of Spirituality. Spirituality is not only self-transcendence, but now is self-transformation.

HOW SPIRITUALITY WORKS

1. The ancient word fro "Spirit" is breath, wind. Sometimes the wind becoems storm--grand and devastating. Mostly it is moving air--always present, not always noticed. Like the wind, Spirit is a strongly moving dynamic that causes something to ahppen.

SO IN THE FIRST PLACE

Spirit enters into the many dimensons of the body/feeling/mind and engages in a struggle to livberate each of these diemmsions from its boudnaries, toward unity and wholeness. Spirit enters the body, feeling, mind--topush them to thier deepest and most exalted possibilities.

And the wonderful thing is that the Spirt enters into these dimensions without destorying their integrity. The Spirit does not discard the mental, the body, feleing. Raher, it incluees them and coordiantes their movements into a wider unity and whleness. What this means: the Spirit is constantly recreating a person. It is the process by which the whole person comes into being.

Story of Lynne - Live my dying

STORY OF LYNNE: Living your dying

Richard Edler, Into the Valley and Out Again:
the story of a father's journey.

"Through the little hole of a wound, the immense realm of spirits enters."--Hans Castropia, Magic Mountain who spots Tuberculosis in lungs.

1. In this wounding, the psyche is opened up and new questions begin to be asked about who we are in our depths.
The anguish is enormous and the suffering cracks the boundaries of what you thought you could bear.
2. And yet, the wounding may contain the seeds of healing and transformation.
The recognition of this truth is not new.
In the Greek tragedies, the gods enter into human consciousness at the time of pathos. It is only at this time of wounding that the protagonist grows into a larger sense of what life is all about and is able to act accordingly.
3. If we would look far enough and deep enough, we would find that our wounding has archetypal power.
Wounding involves the breaking or penetrating or opening into the human flesh or soul by a force and power of energy coming from beyond our ordinary recognized boundaries.
The violation of these boundaries makes us vulnerable to be reached by larger forces.
4. In times of suffering, we feel abandoned, perhaps even annihilated. There is occurring--at levels deeper than our pain--the entry of the sacred, the possibility of redemption.
Wounding opens the doors of our sensibilities to a larger reality. Paths give us eyes and ears to see and hear what our normal eyes and ears cannot.

Saturday, May 16th

7:00 a.m. – 9:30 a.m. – Member's Breakfast and Forum

Place: Pahui'a Private Dining Room – Located upstairs in the Pahui'a, or Aquarium Restaurant

7:30 a.m. – 9:45 a.m. – Spouse's Breakfast and Forum

Place: Mauna Kea Room – Located in the Conference Building

9:30 a.m. – 3:00 p.m. – Member's Golf Tournament

10:00 a.m. - ?? – Workout and Spa Day for Spouses. Lunch on own.

6:00 p.m. – 10:00 p.m. – Spectacular Gilligan's Island Theme Party!

Dress: Come as your favorite Gilligan's Island Character!

Place: Hoku Amphitheater – Located between lobby building and Spa

Sunday, May 17th

Return Home

We truly hope you enjoyed your trip!

MY STORY

San Fernado YPO, Kona, Four Seasons. May 14, 1998, 7:30 pm
45 minutes.

The Mind is a wonderful thing. It starts working the minute you are born and only stops when you get up to give a speech.

Last night I saw a remarkable Television show: Don Hewitt: 90 minutes on 60 Minutes. Don Hewitt is the person who changed broadcast journalism forever when he created 60 minutes. The secret of his success is very simple, he said. Just tell your story.

A story is about who ^{we} you are, not what we have done.
About what we have faced to build what we have built
~~-what we have drawn upon and risked to do it,~~
-what we have felt, thought, feared,
-and discovered through the events of our lives.
The real story that belongs to us alone.

So, this evening, I want to share my Story with you.

MY BIRTH

Some 83 yrs ago, I wisely chose my parents and place of birth. I was born to a Japanese Buddhist parents, who lived on this island in Kohala in a sugar plantation.

They left Japan in 1898 and made Hawaii their home. They had one consuming goal: Kodomo no tame ni, For the sake of their children.

The plantation was essentially a paternalistic system.

You were always aware that the plantaion took vry good care of you. You felt safe and secure.

The Plantation was a system taht elevated the word "haole" (white, Caucasian). We seldom used the words, Caucasian or white. It was always haole.

The word was more than a racial term: it meant...better jobs, higher pay, standard English, a swimming pool, a club house, being a Christian. The word became a model of what it meant to be an American. Is it any wonder that born in a plantation system you wanted to be like a haole. We were indeed bananas--yellow on the outside, white on the inside.

Within the first 25 years of my life, I discovered the "dark" side of the plantation system:

-it gave me security but confined my freedom to be myself.

So in High School, I wrote an essay on the limitation of a plantation life. I called it, Who am I in a Plantation System, a critical reflection.

Somehow that essay found its way into the hands of the Boss, the head man of the Plantation. He said to me, "Peanuts, you write another essay like this one and I will fire your father. Then he can find no job in any sugar plantation in Hawaii." He said many other things. Toward the end, he stood up and came to me and said, "Peanuts, I want to shake your hands. We need young persons like you, who dare to speak their minds."

Then tell the story of how my grandmother came to spend a few weeks with us and how she encourage me to come to Honolulu and enroll in the University of H awaii.

There was another significant dimension to the Plantation System
The employees lived in racial camp. Japanese camp, Filipino camp, haole camp, and etc.

So I lived my first 25 years as an American citizen in a Japanese Camp. There were about 90 families, all Buddhists.

I will lift up just one very significant learning from Buddhism
--a learning that I've cherished all my life.
it has to do with experience, rather than a belief.

The best way to demonstrate that experience is to ask you a question: (holding up an object and ask, what do you see?)

We always see the whole.

And this whole appears as a complicated web of relations,
relations between various parts of a unified whole.

All relations are essentially inter-connected, inter-dependent.
-and all relations can be understood only as intrinsically
dynamic patterns of a cosmic process.

Let's see what happens when we apply the concept of Whole and Relation to our everyday life.

When we meet each other, we Westerners see each other as separate, unique, creative persons
-persons who have the right to think for themselves
-make their own decisions
-live their lives as they see fit.

Buddhism and its Asian Tradition says:
-true, let us appreciate, respect and treasure our uniqueness, our creativity.

But, in relationship, what is important is not how:
-profound a person is
-how wealthy, powerful one's resources.

What is important:
-how a person relates himself/herself to others
-how a person in the wholeness of his/her being opens oneself before others
-how a person stands, fixes oneself, presents oneself to the world.

The great aim of life is to know and be oneself.
But we can only know and be ourselves insofar as we are open to others.

We can be ourselves only because we are loved by others
-we develop into persons only by loving others.

Story: how I was fired & left plantation.

At Age 26, I was no longer in the Plantation. I was now living in Honolulu with my grandmother.
Within 3 years, at age 29, I became like a haole--I was converted into the Christian faith.

Tell the story.

My Educational Experiences and my Professional Vocation

1. Two years at UH
2. Drury College, Springfield, Missouri, Mrs. Waterhouse alma mater
3. While in college, I knew what I wanted to be, a teacher, especially a professor of religion.
4. Attended 7 years in theological education at Chicago Theological Seminary and at Union Theological Seminary in New York where I worked with Paul Tillich, one of the great minds of the 20th century.

1. In 1956, I came to UH--to start a new Department of Religion. After 41 years--wonderful years, I still teach a course on Death/Dying.

2. In my years of teaching, I tried to focus on a few important concerns:

First: what I'm talking about is enormously important and alluring and exciting

Second: I say to my students, one of the greatest problems of education is that solutions are offered without the existence of a question. So I say to my students: Forget answers, start living your questions. Then I quote the words of Rainer Marie Rilke.

"I want to beg you as much as I can..to be patient toward all that is unsolved in your heart and to try to love the questions themselves. Do not now seek answers which cannot be given you because you would not be able to live them. And the point is to live everything. Live the questions now. Perhaps you will then gradually without noticing it live along some distant day into the answers."

Third: I remind students that their own life experiences, their own insights and convictions, their own intuitions and formulations are worth serious attention. I always remind the students that they have something to offer and that I am always there for them...to receive their gifts.

ON RAISING A FAMILY

1. Eiko, Japanese American from California. had three children: Galen, Sophie Ann and April
2. My second wife, Lynne--will speak of her tomorrow.

MY NEAR-DEATH EXPERIENCE

Tell story.

Consequence:

1. no fear of death
2. Start working with death/dying
3. Death as key to self-understanding Death reveals to us who we are
 - it is an intellectual revolution; in that death helps us define human nature
 - it is also an experiential understanding in that death puts us in touch with our deepest feelings both anxiety and hope

"the more absolute death seems, the more authentic life becomes"

NOW COME THE TIME OF AGEING

I mention two concerns that has to do with the interior aspect of aging:

the loss of role, identity and the snese of Loneliness.

LOSS OF ROLE, IDENTITY

1. People often asks me, "what do you do?
I reply, "I'm retired."
Well, when you don't do anything useful in our society,
who are you anyway?
2. One of the saddest thing of aging is the blurring of identity.
One's identity is the deposit of experiences,
relationships and roles. When these are taken away,
you are not sure wh o you are anymore.
who are you when there is nothng you must do,
nothing you have to do.

3. Loneliness.

The particular quality of loneliness in aging is somewhat different from the loneliness of those 60 years and younger.

In your 70s and beyond, loneliness persists despite the very warm closeness of family/friends.

Happily, our language has wisely sense the two sides of being alone.

-it has created the word "lonelienss" to expres th e pain of being alone

-the word "solitude" to express the glory of being alone

I am delighted to announce that loneliness can be soften by those who can bear solitude.

TIME OF BLOOMING

1. More time for reflections, taking it easy
which allows further defvlopment of interior life.
2. Opportunites for nurturing emotional maturity
3. Excitemetna nd promise of sharpening my personal sense of spiritual identity
4. Opportunity to give back to society the lesons, resurces and experinces accumulated over a life-time.

WHAT IS THIS BLOOMING

It is RADIANCE

The best way to understand Radiacne is to look at children at play. Look at their delight, th eir spontenous movements. They run into the world--just run, no goal, no reason, just run There is no thoguht of winning or self-improvment.

Why run? Children run into the world because the sheer glory of it beckons and animates them.

There is the sheery glory of the radiance of the world.

-the glory of the world

-the radiance of the world is what provokes the children to throw open the door of their affections.

Wonder is the hinge

Running is the headlong "Yes"

It is the radiance of the world that calls forth the enthusiam.

When I was a child, I would usually wake in the morning with an intellectual/emotional attitude that could be expressed by something like:

Wow! Another day!

I wonder what interesting new things will happen today?

I would get out of bed with a sense of expectation and wonder.

What is this? What is that?

Why does this thing work this way? Where did this come from?

By the time I became a young adult, I had been "properly" socialized. I would awake and immediately plan the things I do to do that day, to be most efficient, to meet my responsibilities. Maturity had set in.

Now in my last stage of life, there has been some reawakening of much of my child mind.

The little boy in me is again starting to open his eyes in the morning with an open expectation of interesting things happening.

I conclude with these few lines from T.S. Eliot, "Four Quartets"

We shall not cease from exploration

And the end of all our exploring

Will be to arrive where we started

And know the place for the first time.

THE HOSPICE PROGRAM

~~One of the great concerns of the elderly is about death and dying.~~ *our time is that of aging & death*
Aging and death are central to living life more abundantly.

What I am going to suggest is this:

The Hospice ~~program~~ can become one of the most significant experience of successful aging.

Let me start with a story. Tell the lighthouse story.

The lighthouse is the Hospice program.

The heart of the hospice program is about CARING.

When you care for a person, the first thing you do is to be there and the thereness becomes a Presence.

The first sign of being a presence...is that you find yourself Listening.

Just that. You don't judge; you don't analyze, you just listen.

When we listen, we know we care, especially when it comes from our heart.

When we listen, we listen to the person...the tone of his voice, the movements of the body.

But more, we start to listen to what is happening inside of ourselves.

And the wonder of listening, is that it becomes a relationship in which you share what is happening to you.

Listening then becomes a revelation of who you are.

And who you are is now a meeting, a relationship.

We are now friends.

What has happened to the Hospice program is that it has dared to place itself in the heart of death ~~and aging~~.

Let me give you an example.

It's the story of my wife who died of liver cancer.

When she was told she had a very aggressive liver cancer, she asked the surgeon, "am I terminal?" His first response was:

"we have several options...chemo, radiation, surgery..."

But she said, "that is not the question. Am I terminal?"

He hesitated then said, "I'm sorry you are." Whereupon she

said, "thank you...now my husband and I are going home so I can live my dying."

We live in a retirement center, Pohai Nani in Kaneohe.

When we arrived home, there were 6 residence I had asked to be there to greet her. She embraced them all and said, "I want you to know that I have embraced my death and both Mits and I are gong to live my dying."

And as each person responded to her, they all committed themselves to be a presence for her.

We ended our first hooponopono with a simple ritual.

~~I neglected to tell you that~~ before we left the hospital, both my wife and I had committed ourselves to Hospice Care.

ACCEPT DEATH, BECOME ALIVE

1. Having accepted death, Lynne became painstakingly alive.
 - life once again became something infinitely precious.
 - there was something deeply childlike about the tender affection with which she loved in those final days.
 - the acceptance of death made her tender with praise.

2. When Lynne embraced death, she was committed to let go of "things" "objects" in her life.
 - possessiveness was reduced to ashes
 - when she relinquished her desire to hold on to life, this allowed her to see life's radiance in a new light.
 - death is heartbreaking: but in breaking the heart, death opens the heart
and the tears that ~~are~~ ^{flow} forth come from the same secret chamber where joy is buried.

IMPORTANCE OF RITUALS

order, community, transformation

- permission to go
- blessing
- communion

WANTING TO TEACH ME A NEW RITUAL

experiencing loss (life without me; grandson, etc)

ROLE OF HOSPICE HAWAII

- pain management
- presence; expert care

HUMOR - ~~mayonnaise; haggendas~~

ON LETTING GO - *Humor*

- used photographic albums
- letting me (Mits) go
- letting God go

CLOSING - last one-half hour of her life

Love is stronger than death.

The first concern of Hospice Care is to take death/dying and relate it to life. Death is only death in the heart of Life.
And the more powerful the death, the more authentic the life.

What the Hospice care program ^{did} does is:
remove the invisibility of death and aging.

When the six persons committed themselves to be there for my wife, they related death to human relations, to human obligation.

They placed death in the context of human intimacy and love.

ACCEPT DEATH, BECOME ALIVE

1. Having accepted death, Lynne became painstakingly alive.
-life once again became something infinitely precious.

There was something deeply childlike about the tender affection with which she loved in those final days.

The acceptance of death made her tender with praise.

When Lynne embraced death, she was committed to let go of "things" "objects" in her life

-possessiveness was reduced to ashes

-she regained her humanity...about mayonnaise

~~-when she relinquished her desire to hold on to life,
this allowed her to see life's radiance in a new light.~~

Death is heartbreaking, but in breaking the heart,
death opens the heart

and the tears that flow come from the same secret chamber
where joy is buried.

B. Resignation by Trustee

A Trustee may resign by giving written notice of resignation to all the beneficiaries of the trust eligible to receive income. The resignation shall be effective upon appointment of a successor Trustee or thirty (30) days from the date of delivery of the notice of resignation, whichever is earlier. If the successor Trustee is not appointed within thirty (30) days of receipt of notice of resignation, then the resigning Trustee may appoint one to serve until a successor is appointed.

5.14 Discretion to Terminate

If the income beneficiaries are also the remaindermen and if the assets of a Trust or Subtrust are less than \$50,000, the Trustee has discretion to terminate the Trust or such Subtrust and distribute the assets to the beneficiaries; provided, however, that if any beneficiary is a person under a legal disability, the Trustee shall ascertain the guardian of the property of said person and distribute the funds to the guardian of said person, for the use and benefit of such person.

VI. DEFINITIONS.

6.01 Children

"Children" means first generation issue. The terms "children", "grandchildren", "issue", "beneficiary", and "descendants" shall include a child in gestation and lawfully adopted persons, all of whom shall be treated as though they were natural born.

6.02 Education

"Education" includes, but is not limited to, undergraduate, graduate, and post graduate, college or university work business, art or trade programs.

6.03 Incapacitated Person

"Incapacitated person" means any person who is impaired by reason of mental illness, mental deficiency, physical illness or disability, advanced age, chronic use of drugs, chronic intoxication, or other cause (except minority) to the extent that he lacks sufficient understanding or capacity to make or communicate responsible decision concerning his person.

6.04 Per Stirpes

"Per stirpes" means that the stated share of the person described passes to the children of said person in equal shares and the share of each child passes in like manner to subsequent generations.

I don't need to remind you that when my wife said, "I am going to live my dying." she was able to say that because she had confronted death and dying with clarity and boldness throughout her life. She had come to terms with death while living.

As Professor of Religion at the UH, I taught a course on Death/Dying for many years. And my wife was very much an associate in the development of the course.

Many years ago, we discovered Carl Jung's view of death as one of life's projects.

In viewing death as one of life's projects, he was drawing on an ancient and powerful tradition of thought about human development, known as the "ages of life."

This tradition assumed that each stage of life had its own specific challenges, tasks, problems, or as Erikson put it--"crises."

Jung saw preparation for death as a central task of the second half of life

He was one of the first thinkers to articulate the ways that modern culture's denial of death and preoccupation with youth seriously undermine psychological and spiritual growth among elder people.

shortest period specified by law. The property, interest or power disclaimed or renounced shall pass as though the beneficiary predeceased the Settlor, or, has died immediately preceding an event subsequent to the death of Settlor, which entitled the beneficiary to a benefit or power. If the Trustee receives any asset which has been disclaimed by a Trust beneficiary the Trustee shall construe the disclaimer to include the beneficiary's disclaimer of any interest in that specific asset only.

F. References

All references to HRS are references to the Hawaii Revised Statutes as is now in effect and may hereafter be amended. All references to IRC are references to the Internal Revenue Code of 1954 as is now in effect and may be hereafter amended.

G. Settlor Determination of Incapacity

The determination of whether a Settlor is incapacitated, for purposes of this document shall be made by the majority of three medical doctors, two of which Settlor shall choose if capable of choice, who have examined Settlor, and that determination shall be final and binding on all persons interested in the Trust Estate.

SETTLORS:

Mitsuo Aoki

MITSUO AOKI

Evelyn Reeves Aoki

EVELYN REEVES AOKI

INITIAL TRUSTEES:

FULL NAME:

Mitsuo Aoki

NORMAL SIGNATURE:

Mitsuo Aoki

FULL NAME:

Evelyn Reeves Aoki

NORMAL SIGNATURE:

Evelyn R. Aoki

STRENGTH THROUGH DIVERSITY

Sponsored by Dept. of Education and Hawaii Alpha Delta Kappa
Honorary Women's Sorority. Kaimuki High School, March 13, 1999,
8:30 am. Person in charge: Phyllis Takeuchi, 839-2035

Once each week, the Advertiser produces a Fun Section,
an entertainment explosion filled with racial/cultural diversity.

This week, the focus is on the great Japanese esthetic traditions.
A diversity in which the focus is not just on fun and
entertainment, but a focus that is on

- racial diversity, cultural diversity
- a global consciousness that reveals our inter-dependence,
our willingness and openness to learn from each other
and to laugh, sing and dance with each other.

This morning,
~~In less than 10 minutes,~~ I want to share with you,
~~how~~ my racial and cultural diversity ^{has} shaped my life.

I was born into a Japanese Buddhist family
in a sugar plantation, in Kohala on the Big Island.

In my twenties, I was converted into the Christian faith.

My academic life of over 50 years enabled me to travel and live
in many parts of the world.

In the past 27 years, I was married to a Lynne Wagner...and together
~~the radiance of an authentic human and loving life.~~

we experienced the joy of being truly human *+ we experienced*
~~and~~ the radiance of being for and with each other.

Here in the islands, like no other place in the world,
I was able to experience the racial/cultural diversity that
is the West and the East *Let me be a bit more concrete.*

The West in me, focused on world mastery
the East on self-mastery.

The East in me contemplated the forest
the West counted the trees.

The Westerner in me went outward to level forests, conquer nature,
and walk upon the moon

The Easterner in me went inward and into the many dimensions
of the mind.

The technology of the West offered dynamic changes
the East in me offered a deep appreciation for system,
inter-dependence.

Let me be a bit more concrete.

How has the East and West in me dealt with direct experience?

How would you answer this question, "what is sound?"

The West in me love to give an articulate answer.

But what if we really become silent and listen to the sound
all around us?

Listen. That sound, the East in us would savor and
experience.

And once you have experience the sound, there is really no need
for words, only the "Ah So" grasping itself.

The West in us have come to rely on words and concepts.
~~There is nothing wrong with that~~ *And that is absolutely necessary & true.*
Except that we focus first on what is external to ourselves.

A few examples

STORY OF MOSES

1. Note what we do to the story of Moses and his mountain experience. He encountered God on the top of the mountain and as a result of that experience, he brought down the tables of the 10 commandments.
2. We know a great deal of the 10 commandments and not at all about the religious experiences Moses had as he encountered God.
3. We have so many beliefs about our faith but very little actual experience of God.

TAKE A MORE MUNDANE EXPERIENCE

The experience of pain. *Good Example - wake up with headache.*

1. Note how quickly we form thoughts about the pain. Hence we minimize the experience of pain, and maximize the "story line".
2. The East in us will first accept the pain, experience it, let the pain be pain.
3. Then, we get to the message of the pain. Let the pain tell you what it wants to tell you.
4. Then, then when we fulfill the message, we have for the first time, experience the full impact of pain.

SUMMARY

1. Diversity is not about problems, nor is it a solution.

Rather diversity is about Process, a process so very necessary to become more human, more loving, more authentic, *a human person.*

It is more than Process. The process contains in itself what the Chinese call - the Yin/Yang.

The movement of Diversity is toward:

- a view of reality and human identity
- spacing enough to embrace human diversity
- compelling enough to encourage a sense of human unity.

SHADES OF THE FUTURE

Will race provide the midcentur crisis?
Time, February, 1, 1999

The U.S. Census Bureau predicts that by the middle of the next century, race in America will be turned upside down. In 2050 whites will be a minority and present-day minorities will be in the majority.

One group of Americans already exemplifies that future.

The Millenniums Generation, today's 15-60-25 years olds, is the most racially mixed generation this country has ever seen. Its members are 60% more likely to be nonwhite than those of their parents' and grandparents' generations and an increasing number are racially mixed. A third are black, Latino, Asian or Native American. And the two-thirds who are white have grown up with more exposure to people of other race, through school, sports, dating and the media.

That's not to say that this generation is living in some sort of racial Utopia. Diversity simply refers to a racial mix, not whether the people in that mix get along. I found a generation that is increasingly aware of diversity but equally likely to be confused by it or afraid of it.

U.S. FINDS IMMIGRANTS TAKING DIFFERENT PATHS
Advertiser, March week of March 8, 1999.

What the new Census Bureau report

Europe, traditionally the prime place of origin for Americans born elsewhere, has lost that leading position to Latin America and Asia.

1. Beginning in the 1960s and increasingly in the 70s and 80's, Latin America and Asia sharply increased their share of immigrants
2. Centur ago, nearly 90% of foreign-born American came from Europe.
But that dropped to just 22.9% by 1990.
By comparison, 44.3% were from Latin America and 26.3% were from Asia.

In Honolulu, about 21% of residents, were born in foreign countries the 1990 census said.

In the 1890's and early 1900s, Asian and Southeast Asian immigrants came to Hawaii to work the plantations. In the past few decades--partly recently with the island's sour economy--more Hawaii immigrants eventually make their way to the mainland, especially California.

3 - 0

Take a more mundane experience. The experience of pain.
~~-note how quickly we form thoughts about the pain.~~
~~-hence, we minimize the experience of pain, and maximize the "story line"~~

The East in us will say to the pain:
~~-first accept it, experience it, let pain be pain.~~
~~tjen get the message of the pain/~~
~~-then get the message of the pain. Let the pain tell you what it wants to tell you.~~
~~-then complete the experience--fulfill the message.~~

COMPARE BASHO and Tennyson

Basho (1644-94)

Composed a 17 syllable poem known as haiku
When I look carefully
I see the nazuna blooming
By the hedge!

Basho walking along country road; noticed a rather neglected something by the hedge. Approached closer, took a good look at it, found it to be a wild plant, rather insignificant and unnoticed by passers-by. Forgive rise to joy. Note the 34 syllable poem at the end of poem.

Basho was nature poet. Loved nature so much that they feel one.

This feeling came to him when he saw negligible plant by hedge. Its very humbleness, its understated beauty, evokes one's sincere admiration.

Tennyson

Flower in the cranial wall,
I pluck you out of the crannies
Held you here, root and all, in my hand,
Little flower--but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

1. Tennyson plucks flower, "root and all" and looks at it intently.

Asho does not pluck, he just looks at it.
He is absorbed in thought.

Basho feels something in his mind, but he does not express it. Basho lets exclamation mark say everything he wishes to say. He has no words to utter;

-his feeling, is too full, too deep, and he has no desire to conceptualize it.

2. Tennyson: he is active and analytical; he plucks flower
-he separates it from the ground where it belongs
-he must pluck it--thus plant must die
-he does not, apparently care for its destiny
-his curiosity must be satisfied.

3. What Tennyson does next:

-he proposed the question within himself; "Do I understand you? Basho is not inquisitive at all

Basho feels all the misery as revealed in his humble plant
He is intoxicated with his feeling and exclaims in an
unutterable, inaudible cry.

4. Tennyson goes on with his intellectualization:
"If I could understand you, I should know what God and man is.

- he appeals to the intellect
- he stands away from the flower, from God and man
- he does not identify himself with either God or nature
- he is always apart from them.

Basho says "look carefully"
-carefully implies that Basho is no mere onlooker
but flower has become conscious of itself
-how flower is silently, eloquently expressing itself
And only because flower expressing itself is poem possible.

PRECISION AEROSPACE CORPORATION

April 10, 1996

Dr. Mitsuo Aoki
Foundation for Holistic Healing
45-090 Namoku Street
Cottage L
Kaneohe, HI. 96744

Dear Dr. Aoki:

I am trying to plan an Education Program for our WPO/YPOA (YPO Alumni Chapter) and you have been highly recommended as a potential speaker. I've been trying to touch base with you to see if you would be available. In my fax to you, I mentioned that the ideal time for us would be in April '97, but I am very flexible as I'm still putting the program together. I would appreciate hearing from you to see if you are available.

I can be reached by telephone at 206-353-8181 or by fax at 206-353-3938.

Thanks,


William R. Monkman