Science and religion are not conflicting paradigms. Science is not a belief, but a methodology which can be used to explain empirically what naturally occurs. Spirituality offers to explain what is believed but does not require empirical evidence to be accepted.

Protectors/protestors of TMT state that Mauna Kea is sacred to that group. They have not said, and I do not claim to know which deity they worship on Mauna Kea, but presume it is Poli’āhu. The protectors/protestors may make the argument that all of the aina is sacred. But, then the “aina” is scared to all people wherever they live on planet earth and not just to the protectors/protestors.

I have a spiritual interest in creation. Understanding creation is not limited to genesis of humans. It is not limited to creation of planet earth, or even our solar system. Understanding of creation extends beyond creation of our galaxy to creation of the universe. TMT can offer understanding of creation if it is placed in an ideal location for gathering empirical data. Mauna Kea is that ideal location.

The summit of Mauna Kea is comprised of hundreds of acres. There is adequate space for areas on the summit to be shared for structures that seek spiritual connection and understanding of creation.

Ancient Hawai‘ians mined adz stone and left piles of stone byproduct from the adz manufacture demonstrating that ancient Hawai‘ians were not averse to altering the Mauna Kea environment in order to achieve a desired goal.

An area at the very summit of Mauna Kea should be reserved for worship of Poli’āhu. An area that has not in the past been used to worship Poli’āhu can be used to construct TMT.

I wish to thank you in advance for your continued support of the due process which the TMT effort has experienced. I am sure it is not easy to remain resolute in the face of strong, vocal resistance from the group of protestors/protectors. However, the process of governance which has been applied to this issue is pono and must be sustained.

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