



# Buddhist Thoughts

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## Another look at: Traditional Jodo Shinshu Meditation?

by J.K. Hirano

*Reverently contemplating Amida's directing of virtue for our going forth to the Pure Land, I find that there is great practice, there is great shinjin. The great practice is to say the Name of the Tathagatha of unhindered light. This practice, embodying all good acts and possessing all roots of virtue, is perfect and most rapid in bringing them to fullness. It is the treasure ocean of virtues that is suchness or true reality. For this reason, it is called great practice.*

Chapter on Practice, CWS vol. 1 pg. 13

These passages reveal that saying the Name breaks through all the ignorance of sentient beings and fulfills all their aspirations. Saying the Name is the right act, supreme, true, and excellent. The right act is the nembutsu. The nembutsu is Namu-amida-butsu. Namu-amida-butsu is right-mindedness. Let this be known.

Chapter on Practice, CWS vol. 1 pg. 17-18

I had written most of this article a few years back when we first began our meditation services, led by Carmela. Since a new committee of the BCA called Minister's Training and Development was formed, which I am part of, the question of meditation in our BCA temples is once again being addressed. There are some who have tried to implement it, and others who are against having it in their temples. The reason for not having it is usually because, it isn't a traditional part of our temples. These are my feelings concerning this so called traditional approach to meditation in our temples.

Traditionally in Jodo Shinshu Buddhism, when we refer to practice, we look to these portions of Shinran Shonin's Kyogyoshinsho's Chapter on Practice which I began this article with. In essence, Shinran is establishing that **the great**

**practice** is the practice accomplished and fulfilled by the Bodhisattvha Dharmkara in becoming Amida Buddha. We are thus the recipients of the merits from this great practice. Amida Buddha has completed these vows and the subsequent merits resultant from their completion has provided us, the foolish beings, with a path to enlightenment. This path to enlightenment is the saying of the name, "Namo amida butsu". Therefore all other forms of practice are unnecessary for our goal of enlightenment. Only the saying of the name is necessary.

*Since having been given this Vow by the Tathagatha, we can take any occasion in daily life for saying the name and need not wait to recite it at the very end of life; we should simply give ourselves up totally to the entrusting with sincere mind of the Tathagata. When persons*

*realize this true and real shinjin, they enter completely into the compassionate light that grasps, never to abandon, and hence become established in the stage of the truly settled.*

*CWS Notes of the Inscriptions of Sacred Scrolls vol.1 pg. 494.*

To be established in the stage of the truly settled, refers to the stage in a person's journey, where without doubt they will attain Buddhahood. Therefore in a traditional sense, the practice of sitting meditation that is found in almost all other sects of Buddhism, is not included as part of a traditional Jodo Shinshu service. In referring to traditional services I mean: burning incense, to purify and remind us of our interdependence; bowing and reciting the nembutsu as part of the burning of the incense;

the chanting of the sutras, to praise the virtues of Buddha, and beginning and ending with the recitation of the nembutsu. It is also important to include a Dharma Talk. These are all pretty standard features of the Jodo Shinshu service. Whether you are in a Jodo Shinshu temple in the United States or Japan, most of these elements are a part of the service. However, the important element which Shinran emphasizes is the Nembutsu. In our services, the nembutsu is something that is a sort of call-and-respond type of practice. The minister or leader says "Namo Amida Butsu" and the Sangha responds with "Namo Amida Butsu." This type of nembutsu is only done in BCA, Canada or Hawaii. Shinran has never suggested this type of practice. However, it is done almost without hesitation in our BCA temples.

In Jodo Shinshu our practice is often defined as listening to the Dharma (monpo). Each of these elements of our standard service is more than just listening with our ears. I remember when I was in Japan, I struggled with the Japanese language. During one lecture, just as I was feeling somewhat confident in my Japanese language abilities, the teacher said that we should listen to the Dharma with our feet. I thought to myself,

"Here we go again, back to step one, he couldn't have said ears." I raised my hand to ask the teacher to clarify what he had said. Once again the teacher said, "Listen to the Dharma with your feet." I had to ask him, "Did you say feet?" He laughed and said, "Yes, feet. To listen to the Dharma means to listen with your entire being, from your head to your feet." He then gave an example of how Rennyō Shōnin had worn out many, many pairs of sandals going from place to place listening to the Dharma.

If listening to the Dharma is an experience of our entire being, it is not something that we do by merely hearing the words from someone else. I believe that just as we may taste and sometimes even smell with senses other than our tongue and nose, we can listen as we sit. An example of this is with a lemon: Imagine a bright perfectly shaped yellow lemon. Picture the shiny peel with the citrus oil glinting from it. Imagine this bright, firm lemon, the essence of which comes off onto your hand, just by touching it. Then imagine cutting this lemon, feeling the juices splash a little onto your fingers, stinging the small scratches on your hand. From this image, take one half of the cut lemon and bite into it. As I write this description, I can feel the saliva ooze in my mouth and a small ache in my jaw from the tart taste of the lemon. I have just tasted a lemon with my mind. If we can taste with our mind, what do we mean by listening to the Dharma?

Within the Kyōgyōshinshō, there is a section that seems to say sitting meditation is not necessary. It is a passage that someone may use to say Shinran doesn't approve of sitting meditation.

Hymns according to the Sutra of The Life of Buddha by Fa-chao: *What is called the right dharma? What accords with truth is the true essence of the teaching. Now is the time to determine and select right from wrong; Test each particular one by one and allow no indistinctness. The right dharma surpasses all things of the world! Observance of precepts and seated meditation are called the right dharma, But*

*attainment of Buddhahood through the nembutsu is the true essence of the teachings. Doctrines that do not accept the Buddha's words are non-Buddhist ways; views that reject the law of cause and effect are nihilistic. The right dharma surpasses all things of the world! How can precepts and meditation be the right dharma? Nembutsu-samadhi is the true essence of the teaching. To see reality and awaken to mind, this is Buddha; How would nembutsu-samadhi not accord with the truth?*

CWS vol. 1 pg. 40

The first lines of this hymn says, "What accords with truth is the true essence of the teaching. Now is the time to determine and select right from wrong, test each particular one by one and allow no indistinctness." I believe that if we are to find and decide the true essence, we must personally test a variety of practices for our own satisfaction.

Sitting meditation is a wonderful way to calm our very busy minds. Within our present society, many things happen in short sound bites. We rush to learn faster, play faster, read faster. The faster the computer the better, etc. etc. Many of us never take the time to slow down and observe our actions. We take things in without any reflection. In this manner, many things we think we hear, is just merely noise. How can we listen to the dharma with this type of mindset. It is also a way for us to follow the nembutsu or as this passage says, "Nembutsu Samadhi." Is using the nembutsu while sitting, any less effective than the recite, respond, recite, respond, type of Nembutsu we use in most of our BCA temples?

In another passage in the Kyogyoshinsho, Shinran states, "There are two kinds of shinjin (faith mind): one arises from hearing and the other from thought (reflection) This person's shinjin has arisen from hearing, but not from thought. Therefore it is called "imperfect realization of shinjin." Hearing the dharma requires reflection upon our part.

In one of the sutras, it refers to Shakyamuni talking with members of the Kalama clan, explaining how to decide upon right or wrong, like what we are doing in discussing meditation practices in BCA. I believe, we should follow the Buddha's suggestion in this matter.

*From Shakyamuni's talk to the Kalama clan.*

*The Kalamas who were inhabitants of Kesaputta sitting on one side said to the Blessed One: "There are some monks and brahmins, venerable sir, who visit Kesaputta. They expound and explain only their own doctrines; the doctrines of others they despise, revile, and pull to pieces. Some other monks and brahmins too, venerable sir, come to Kesaputta. They also expound and explain only their own doctrines; the doctrines of others they despise, revile, and pull to pieces. Venerable sir, there is doubt, there is uncertainty in us concerning them. Which of these reverend monks and brahmins spoke the truth and which falsehood?"*

*It is proper for you, Kalamas, to doubt, to be uncertain; uncertainty has arisen in you about what is doubtful. Come, Kalamas. Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumor; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias towards a notion that has been pondered over; nor upon another's seeming ability; nor upon the consideration, 'The monk is our teacher.' Kalamas, when you yourselves know: 'These things are bad; these things are blameable; these things are censured by the wise; undertaken and observed, these things lead to harm and ill,' abandon them.*

We are in a time of transition within our Jodo Shinshu temples in the United States. If Jodo Shinshu is to become a vital part of the spiritual life of us denizens of the 21st century, we must be willing to evolve. Sitting meditation may not have been a part of our traditional service. Tradition is defined as "handing down beliefs and customs by word of mouth or by example without written

instruction." We should try out a number of methodologies that can benefit our listening to the Dharma. Maybe sitting meditation will become a new tradition of our Salt Lake Buddhist Temple, maybe we will reject it. I believe that we should at least try it. Our meditation services are held Sundays at 9:00 a.m. This will be done before the 10:00 a.m. Dharma School service. I hope that some of you will be interested in taking part in beginning this possible new tradition at our temple. I will close with Shakyamuni Buddha's advice on when one should accept a teaching.

*Kalamas, when you yourselves know: 'These things are good; these things are not blameable; these things are praised by the wise; undertaken and observed, these things lead to benefit and happiness,' enter on and abide in them.*

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### President's Message Dot Richeda

We celebrated a successful and fun Hanamatsuri on April 12th. Thank you to Bruce and Christy Fond for ordering the chicken, Terry Fujinami and Takeko Doi for decorating the Hanamido, and Tracy Akimoto Roberson for chairing the program, her committee and all the participants. I would like to thank the Sangha for helping with the setup and cleanup, especially Mark Minaga.

Thank you for Mr Mike Monson, Minister's Assistant, Ogden Buddhist Temple, for being our guest speaker

Gotan-E serve will be May 3rd and our guest speaker will be Reverend David Matsumoto. On May 2nd, Saturday, 4:00 PM Rev Matusmoto will present a seminar, "What is the Pure-Land?." Please come out and support this event and stay for our movie night, "Always" The Jr YBA will have food and snacks to sell. It

starts at 5:30 PM and the movie starts at 7:00 PM.

The Salt Lake Buddhist Temple and the Ogden Buddhist Temple is planning a trip to the Las Vegas Obon, Aug 7th -9th. For more information, please contact Jane Sakashita, BWA President.

Toban:

May

Lynn Shimada\* Tom Akimoto\*  
Marilyn Shimada Fran Akimoto  
Dennis Akimoto Tracy Roberson  
Rick Ikegami Bobbie Ikegami  
Lisa Imamura Victor Oishi  
Fumio Mayada Donna Sato

Next Temple Board Meeting will be May 14, 2009, at 6:00 PM.

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### Dharma School Lisa Matsuda

Regular classes and Dharma school services will be held the first two weekends in May. On Sunday, May 17<sup>th</sup>, we would like to express our appreciation to the parents and other friends of the Dharma school at our annual Parents' Day luncheon. Please plan to attend. No classes or Sunday services are scheduled for the Memorial Day weekend (May 24<sup>th</sup>) and May 31<sup>st</sup>. This last Sunday, May 31<sup>st</sup>, we will be joining the Ogden Buddhist Temple to experience the fun and exciting rides at Lagoon. Discounts tickets will be available throughout the month of May. Dharma School families are asked to bring a dessert to share for lunch. Please drop off your food and/or other belongings at the Bonneville Terrace where we will be gathering to eat. The park opens at

11:00 and will be closing at 6:00 (earlier closing time, this year, as we have planned this activity in May rather than in June).

Last month's Hanamatsuri program and luncheon was again a fun and entertaining get together for our students, their families and friends. The Dharma school greatly appreciates the time and efforts given by Tracy Akimoto-Roberson for making so many arrangements for the day's service and program. We also thank Tina Munson for taking care of the students' appreciation gifts. Thank you to everyone who pitched in to set up, clean up, or help serve during the lunch. And to the BWA who contributed all the delicious handmade additions to the lunch, Hanamatsuri would not be complete without you!

Also, if anyone would like to help out the Dharma School by teaching one of our classes next year, the Buddhist Churches of America offers a seminar geared for those who wish to work with preschool-aged to 5<sup>th</sup> grade students. "The ABC's of Dharma School" is a three-day event in August that presents the "basics" to those who might feel more comfortable having some formal training before beginning to work with our young students. Early bird registration deadline is July 1, 2009. Please contact me if you are interested. This seminar is NOT required to help out with any of our Dharma School classes.

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## STATE OF THE BWA Jane Sakashita

All my life I was not satisfied unless things were done perfectly. Even as a child, I passionately pursued perfection. Crayola crayons had to be placed back into the box in exact order as they came from the store. I was too young to realize that this was unimportant. As much as I tried as a teenager, my violin playing was far from perfect. I could not vibrato on those four strings like my friend, Amy. School work kept me up late at nights because everything had to be done

flawlessly. At Associated Food Stores where I worked also in accounting, every figure on the ledger had to balance impeccably. Countless speeches made over the years were hashed over and over in my mind in preparation, losing much sleep and energy, because I wanted so desperately to choose the right descriptive words. During the past two decades of my life many goals have been unattainable. I have to concede to golfer, Nancy Takagi, whose drives are always 50 to 100 yards further than mine. Oh, well!

Now at my old age I have finally relented and decided that I would have been much happier and worry-free had I been carefree and content with whatever confronted me in life. I realize now that I must "search for the inner light of Wisdom, which is the infinite Buddha within" that Reverend Kenryu Tsuji wrote about in his book, instead of being immersed in superficial experiences. This morning Reverend Hirano stated that we must look for the Truth within ourselves. I have finally come to the conclusion that perfection isn't everything and that the inner light of wisdom and truth through faith in Amida will ultimately make for a happier, contented life.

Reverend Hirano reported that the Gotan-E service will be held on May 3 which will be preceded by a session on "What is the Pure Land" by Reverend David Matsumoto at 4:00 p.m. on Saturday, May 2. Following at 5:30 p.m. will be a chow mein dinner sponsored by the Jr. YBA and the movie, "Always," at 7:00 p.m. We sincerely hope you'll find it convenient to attend all of these events.

Karie Minaga-Miya is to be commended for the excellence of her meeting minutes and Connie Sakashita for the accuracy of the treasurer's reports. Maxine Furubayashi relentlessly visits members of our temple as our public relations representative. Brenda Koga for several years now has worked on the Building Committee for the renovation of our temple. Now with the help of the BWA members, a "wish list" was submitted for the Building Committee and the contractors to consider. Christy Fong headed the

Hanamatsuri luncheon, and “onigiri” and other delicacies were prepared by our members. To supplement the luncheon, Yuriko Dennison, Ruby Doi, Takeko Doi, Terry Fujinami, Jeanne Konishi, Reiko Matsuura, Setsuko Nagata and Reiko Watanabe made Sakura-mochi. Thanks to all for their help in making the BWA a vibrant, effective organization.

In preparation for our Las Vegas Obon trip on August 7-9, we ask that those joining us on this fun trip submit your names by May 31, so we will know if we have a busload. As stated in the previous Buddhist Thoughts, the bus trip plus two nights’ stay at the California Hotel will only cost \$135 per person for double occupancy at the hotel and \$200 for single occupancy. We already have over 25 people on our list and hope you will submit your names and those of your friends as soon as possible. If you wish to order an Obento (lunch) that are being sold at the Las Vegas Obon, please notify either Dot Richeda or me, so orders can be placed.

The next BWA meeting will be held on Sunday, May 17, following the temple service. I am most grateful for your support of our organization. Arigato gozaimasu. Namu Amida Butsu

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## Movie Night is Here Again!

By Jim Eng

Movie night is **tentatively** scheduled for Saturday May 2<sup>nd</sup>. The Jr YBA will be serving chow mein bowls from 5:30 pm to 7 pm and the concession stand will be open from 5:30 pm to closing. The movie will start at 7 pm. “Always 3-chome no Yuuhi, Part II” will be the feature presentation, a sequel to the last movie that captured our hearts in the previous movie night. This series is about life in Japan in the late 50’s and how a small Japanese community near Tokyo Tower works, lives and grows together. Here is a review of the movie:

*This piece of great film work took Japan by storm, and once I saw it realized why it had turned out that way. The film is immensely nostalgic and filled with bits of memorable moments that would send you bursting out with laughter while tears are still continuing to fill up your eyes.*

*The plot is austere simple, yet the characters are smartly introduced and thoroughly elaborated. It's ultimately easy for us to believe that the Third Street community and those characters are real. The relationships between them are reasonably developed and eventually leads to a powerful and heart-wrenching-yet-warmly ending.*

*Truly a worth-seeing gem for movie lovers. Another delicate Asian craft which has all the qualities that Hollywood mainstream movies still lack of.*

I would like to thank Mark Minaga, Gary Okamoto, Troy Watanabe and the Jr YBA for all their time and effort to bring movie night back to the Temple for all generations to enjoy.

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## With Deepest Sympathy

Our Temple offers our deepest sympathies to the family and friends of

**Shigeru Shimada**

9/10/1920-4/9/2009

We hope that through the nembutsu teachings and the strength of your family and community, you will find comfort in this difficult time. Namu Amida Butsu.

## May Shotsuki Hoyo

May 3, 10:00 am

1977

1960

1910

33<sup>rd</sup> Year

50<sup>th</sup> Year

100<sup>th</sup> Year

Name	Date of Death	Next of kin
Akita, Sam Hideo	5/17/64	Janet Thomas
Aoki, Michio Mike	5/13/92	Ruth Aoki
Atagi Tomi	5/26/89	June Seo
Fujii Fumiye	5/10	Ritsuko Hayashi
Hirano Ikuye	5/10/88	Henry Hirano
Hirano Kazuyo	5/31/92	Henry Hirano
Ishimatsu Fujie	5/13/80	Chizuko Ishimatsu
Iwasaki Tori	5/28/69	Fujio Iwasaki
Minaga Taka	5/15/96	Kozo Minaga
Miyake Mitsuyoshi	5/31/84	Mary Miyake
Moshizuki Kuniko	5/21/83	Takeo Mochizuki
Namba Jin	5/20/84	Kaz Namba
Ninomiya Tei	5/8/64	Yoshiko Ninomiya
Nishida Seiichi	5/15/64	Aiko Okada
Nishikawa Shigeru	5/18/98	Nancy Wayman
Nakahara Nancy	5/21/99	Lily Nakahara
Okino Masano	5/18/81	Masako Imamura
Shiba Hideo	5/4/96	Ayako Shiba
Sueoka Kame	5/15/89	Rhu Sueoka
Suzuki Saku	5/31/00	Yeiko Nagata
Tanaka Hiroshi	5/6/91	Masahiro Tanaka
Tsuyuki Yoshiko	5/27/91	Mark Tsuyuki
George Nakai	5/12/01	Mary Nakai
Haruo Nakagiri		Shizue Nakagiri
Nishiye Sasaki	5/15/05	Shigeru Sasaki
Sumi Hattori	5/16/2006	Gary Koga
Ben Mayeda	5/20/07	Craige Mayeda
Helen Yoshinaga	5/2009	Rolen Yoshinaga

## Infant Presentation (Hatsu Mairi)

### May 3

On Sunday, May 3, we will be holding an infant presentation service. This service is for any child born into our Sangha over the past year. During the ceremony, the child will be brought to the front of the najin. This service is to help begin the child's first steps along the Nembutsu path. The child is presented before the Buddha and Sangha. The child will then take part in the three treasures and be presented with a nenju. Those interested please fill in the form and return it to the temple.

Infant's name:

Date of birth:

Parent's Names:

Address:

Phone:

Temple Member    Yes    No

## Major memorials for 2008

If your loved one passed away in one of the following years, you may wish to schedule a memorial service. For more information, please call Rev. Hirano.

Year of Death	Service
2008	1 <sup>st</sup> Year
2007	3 <sup>rd</sup> Year
2003	7 <sup>th</sup> Year
1993	17 <sup>th</sup> Year
1985	25 <sup>th</sup> Year

BWA Donations

Buster Mayeda	Funeral Service for Rose Mayeda	200
Chic Terashima	Funeral Service for Kay Terashima	200
Mary Misaka	Memorial Service for Oscar Misaka	200
Setsuko Nagata	Memorial Service for Shig Nagata	50

BWA Memberships Pd

Sandy Iwasaki  
Sadie Kato  
Faye Mitsunaga  
Miyuki Nakano  
Misuko Shimada  
Cindy Thomas

**APRIL TEMPLE DONATIONS**

Ivan Van Laningham	100	Special
LaVerne & Ernie Kyed	25	Ohigan
Grace Kasai	30	Ohigan
Gary & Ryoko Okamoto	5	Special
Misaka Family	500	Memorial for Oscar Misaka
Aiko Okada	100	Husband's 25th memorial
Fujie Kunimoto	10	In memory of Seiko Kasai
Josephine Shiraiwa (Northridge, CA)	50	In memory of Chiyo & Jujaburo Matsumiya
Jr Jazz team	305	gym use
Mary Kawakami	200	Special
Hatsuye Sasaki	50	Special
Mark Minaga	150	Jr Jazz gym use
Chic Terashima	300	49 day service for Kay Terashima

**HANAMATSURI**

Toshi Mayeda	20	Yoshiko Uno	25
Karen & David Cone	20	Marcus & Karie Miya	30
Misao & Elsie Doi	75	Brent & Sherrie Koga	25
Ivan Van Laningham	100	May Akiyama	25
Kazuko Terasawa	30	Ben & Maurea Terashima	100
Masaji Imai	25	Kiyomi & Lloyd Ryujin	25
Bill & Shigeko Mizuno	50	Kozo & Hisa Minaga	25
Masakazu & Shizue Shiba	50	Rise & Dean Hirabayashi	25
Haruko Moriyasu	50	Chie Sugaya	25

Grace Oshita	100	Richard & Lynne Doi	50
Tamiko Adachi	20	Tami & Robert Tokita	30
Helen Mitsunaga	50	Tomio & Junko Mitsunaga	50
Reiko Mitsunaga	25	Faye & Jim Eng	100
Tina & Ed Munson	100	Masami & Ritsu Hayashi	100
Brenda Koga	25	Henry Hirano	50
Silvana & Jeff Watanabe	10	Ruth Aoki	25
Chic Terashima	50	Charlie Sasaki	20
Joy & Scott Furubayashi	25	Maxine Furubayashi	50
Bruce & Christy Fong	40	Tomiye Ishimatsu	50
Chizuko Ishimatsu	25	Jun & May Sudoku	30
Yukie & Floyd Okubo	200	Dot Richeda	30
Mark & Gail Minaga	25	Paul & Kathy Terashima	50
Sachiko Tohinaka	20	Takeo Iwamoto	30
Karen & Mike Tohinaka	25	Nancy Takagi	25
Aiko Okada	25	Masako Imamura	25
Aki & Neil Chow	20	Takae Nakamura	20
Ken & Reiko Matsuura	40	Nanae Taketa	50
Ichiro & Takeko Doi	100	Terry & Mits Fujinami	100
Dorthie Conway	25	Ayako Tohinaka	50
Dave & Erin Sekino	50	Yuriko & Carl Dennison	50
Byron & Reiko Watanabe	50	Paul & Karen Seo	25
George & Ruby Doi	50	Jeanne Konishi	50
Nobuo Aoki	25	Jane Sakashita	50
Judy & Troy Watanabe	25	Mary Nakai	40
Brian & Tammy Fukushima	100	Tracy Akimoto	25
Gary & Ryoko Okamoto	50	Buster Mayeda	50
Merry & Phil Nakamura	25	Lisa Imamura	50
Tom & Fran Akimoto	30	Rokuro & Miyuki Nakano	20
David & Holly Black	25	Connie & Phillip Sakashita	30
Setsuko Nagata	50	Mitsuko Hirota	35
Jerry & Carmela Hirano	100	LaVerne & Ernie Kyed	50
Tom & Kimiko Hattori	20	Pam Sugihara	20
Steve & Ellen Kato	25	Irene Linnett	20
Geoff & Linda Russell	10	Brent & Lyn Montgomery	10
Ray & Diane Nishikawa	40	Blaine & Suzan Yoshimura	20
Kunie Oda	20	Kathleen Hirabayashi	30
Ruth Kawashima	20	George & Yuko Aoki	30
APRIL SHOTSUKI HOYO			
Chic Terashima	25	Jeanne Konishi	50
Nancy Takagi	25	Aiko Okada	25
Nob Aoki	25	Tracy Akimoto	20
Tamiko Adachi	25	Kimiko & Tom Hattori	25

Dave Sekino	50	Nanae Taketa	25
Grace Oshita	25	Tami & Robert Tokita	20
Tomio & Junko Mitsunaga	30	Jane Sakashita	25
Tracy Akimoto	50	Tina Munson	50
Setsuo Takenaka	50	Setsuo Takenaka	50
Tom & Fran Akimoto	50	Rokuro & Miyuki Nakano	200
Craig Mayeda	25	Hiroshi & Mary Aramaki	25

**BUILDING FUND**

Jun & May Sudoko	100
Tomiye Ishimatsu	50

**Membership Dues**

Lisa Matsuda- Cheryl, Mariah, Breighton  
Buster & Rose Mayeda  
Shige & Misuko Shimada  
Nobuo Aoki  
Rokuro & Miyuki Nakano

**DHARMA SCHOOL**

Masaji Imai	15	Hanamatsuri
Oscar Misaka Family	200	Memorial service for Oscar Misaka
Chic Terashima	100	49 Day service for Kay Terashima

**YBA**

Misaka Family	100	Memorial service for Oscar Misaka
Chic Terashima	100	49 Day service for Kay Terashima

**JR YBA**

Misaka Family	100	Memorial service for Oscar Misaka
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**DOBO GAKKO**

Chic Terashima	100	49 Day service for Kay Terashima
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