

# Kelowna Buddhist Temple

## The New Dharma Express



PO. Box 22092, RPO Capri Centre Kelowna, B.C. V1Y 9N9 phone 250-763-3827  
[www.kelownabuddhisttemple.org](http://www.kelownabuddhisttemple.org)

### Special points of interest:

- Wed. May 2, TSS Meditation 9:30am, Guided Meditation 12n-1pm
- Thurs. May 3, TSS Meditation 9:30am, Guided Meditation 12n-1pm
- Fri. May 4, TSS Meditation 9:30am, Guided Meditation 12n-1pm
- Sun. May 6, Dharma School 10am
- Wed. May 9, TSS Meditation 9:30am, Guided Meditation 12n-1pm
- Thurs. May 10, TSS Meditation 9:30am, Guided Meditation 12n-1pm
- Fri. May 11, TSS Meditation 9:30am, Guided Meditation 12n-1pm
- Sun. May 13, Dharma School & Parent's Day 10am, Monthly Memorial 2pm

### Monthly Memorial

Master	Masaharu Terai
Mr.	Kinai Kita
Mr.	Shichigoro Hayashi
Mrs.	Tomeno Oikawa
Mrs.	Mitsu Hayashi
Miss	Yukiko Yokota
Mr.	Iwajiro Yoshikawa
Mr.	Bunzo Sakamoto
Mr.	Shojiro Yamaoka
Mr.	Suekichi Koga
Mr.	Katsuzo Hayashi
Mr.	Kuniyoshi Tamura
Mr.	Yazo Atagi
Mr.	Robert Kawaguchi
Mr.	Roy Tanemura
Mrs.	Takeko Kimura
Mr.	Masaichi Terai
Mr.	Masaru Tamaki
Mr.	Shuo Yamaoka

### Special points of interest:

- Wed. May 16, TSS Meditation 9:30am, Guided Meditation 12n-1pm
- Thurs. May 17, TSS Meditation 9:30am, Guided Meditation 12n-1pm
- Fri. May 18, TSS Meditation 9:30am, Guided Meditation 12n-1pm

### Clean-up Altar Toban

Group #2
M/M Ken Yamada
M/M Kaichi Uemoto
M/M Isao Terai
M/M Jason Kouchiyama
Mrs. Emiko Nishi
Mrs. Yoshiko Ueda
M/M Tim Tahara
M/M Jerry Takeda
Mr. Derek Mayeda
M/M Scott Ueda
Mrs. Tammy Nishi
Mrs. Shigeko Kurahashi
Ms. Crystal Naka
Mr. Nathan Takeda
Mrs. Tomiko Tamaki
Mrs. Chiyoko Tanaka

### Special points of interest:

- Sun. May 20, Dharma School 10am
- Wed. May 23, TSS Meditation 9:30am, Guided Meditation 12n-1pm
- Thurs. May 24, TSS Meditation 9:30am, Guided Meditation 12n-1pm

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- Fri. May 25, TSS Meditation 9:30am, Guided Meditation 12n-1pm
- Sun. May 27, Dharma School 10am, Gotane Service 2pm
- Wed. May 30, TSS Meditation 9:30am, Guided Meditation 12n-1pm
- Thurs. May 31, TSS Meditation 9:30am, Guided Meditation 12n-1pm

## From Sensei: Life's Paradox

The birthday of our founder, Shinran Shonin is approaching. On May 21<sup>st</sup>, we will celebrate Gotan-E Service. Despite experiencing much sadness and sorrow in his life, Shinran Shonin had a deep sense of humbleness and gratefulness. His influence on our spiritual life was so important. He brought Mahayana Buddhist truth alive for ordinary people. Through his insights and wisdom, Buddhism was no longer a religion confined to the elite, but became a faith of the people.

Alexander Eliot, in his introduction to Unno's book "River of Fire River of Water," eloquently described the reality of our human existence. He said "we are indeed as blades of grass or flowers in the meadow. To unfold, refine, rejoice and fulfill one's personal self in this unrepeatable life seems a natural enough ideal. But human egoism remains a wellspring of evil. That's the terrible paradox, the living contradiction, which confronts each one of us from day to day."

Life is often full of paradoxes. In this regard, the novelist, Leo Tolstoy (1886) wrote an interesting story about life and human nature. The story is about greed, possessions and eternity. It is about a man, who, in striving for property and wealth, ends up by losing everything. This man entered into a deal to acquire land. He was told that for a small amount of money, he could get as much land as he wanted. Starting from daybreak, all that he needed to do was to walk around the area of land that he wanted to have, and mark out his route with a spade along the way. He was required to return to his starting point by sunset that day, and the entire territory that he covered would become his. However, he was told "you must come back to your starting point by sunset, otherwise you will lose your rights to the land." The man was excited about this offer, and believed that he could possess a vast piece of land. Early next morning, at sunrise, he began his journey. Initially, walking north, he strode leisurely along, in long strides.

When it came time to turn east, he thought "maybe instead of stopping here, I should just go a little further north, all I need to do is speed up a little." He figured that he could easily make up the time. However, for each turn, east, south, then west, he went farther than he intended. He became further and further behind, which meant that he would have to walk

even faster, in order to get back in time. On his way, he made plans as to how he might use this land to create his wealth. He staked out a very large plot of land. At first he seemed not to notice the heat of the sun, but by late afternoon, he noticed that he was behind schedule, and that he was becoming tired. As the sun was beginning to set, he could be seen on the horizon coming over the last hill. Now he was running with all his might. He had to make it back to his starting point by sunset in order to have the land. Just as the sun began to set, he reached his starting point. "I've won!" he thought. However, he suddenly collapsed at the finish line from exhaustion and dehydration. No one could revive him. He had just won his land, but he would never be able to use it.

He was buried in an ordinary grave, just six feet long. Ironically, after all his effort, that was all the land that he needed.

Does this story symbolize our life? Does it make us think about our own life and its purpose? Throughout my life, I have encountered all kinds of wonderful people, from many walks of life. I also have bittersweet memories from the loss of good Dharma friends, both young and old, who have passed on. When I reflect on their lives, and witness their passing, I often reflect on the meaning of our human existence. We all go through many stages in our lives. Just as the person in Tolstoy's story, we have dreams for ourselves and our family. We work hard. From time to time, we encounter difficulties that force us to catch our breath. We try to carry on as best we can with our family and job demands. We all go through these stages. Is this all there is? Is this what life is?

Kitaro Nishida in writing about the purpose of life, said. "Our questions about the necessity of religion, reflect a lack of seriousness in our own life. Those who try to think seriously, and to live seriously, cannot help but to feel an intense religious demand." He also said "It is a demand in which the self, while perceiving its relativity and finitude, yearns to attain eternal, true life by uniting with an absolutely infinite power." Shinran Shonin showed us how to do this, by becoming one with the infinite, through reciting of the Nembutsu.

In Gassho, Rev. Yasuhiro Miyakawa

## From the Temple Executive

This year's spring yard clean-up saw about 10 hearty men and women help spruce things up around the Temple... for their efforts, they were rewarded with a delicious eggs benedict breakfast prepared by Joyce Favell, Pegi Uyeyama and Barb Yamaoka.

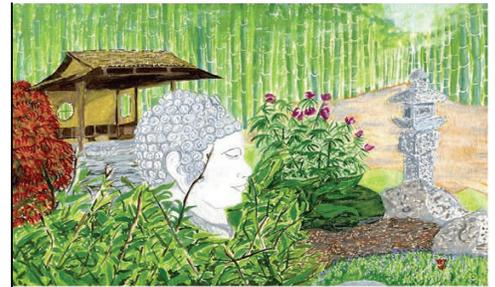
Wow, if we could only get the interest we had for Hanamatsuri and the 60th Anniversary of Dharma School on a regular basis. Sensei gave a humorous message (about sharing) to an attentive and packed audience. After which, the Fujinkai ladies outdid themselves with a fantastic selection of our favorite dishes. Thank you to all the behind the scene people who helped make this event most enjoyable, I under-

stand Crystal Naka dressed the kids in traditional kimono for the annual visit to the hospital and care facilities.

Also thank you, Martha Kendal, of Rick's Garden World for your support of the Daffodils that we handed out and used for the baby Buddha offerings.

Mrs. Ogi has kindly offered to support this years Spring Plant & Bake Sale, Saturday, May 26... please make every effort to help or support this fund raising project.

In Gassho,  
Laurie



*"Stillness Speaks, Stillness Speaks  
Myriad Messages of long forgotten  
language. In Gratitude & Serenity  
may we Listen: B.M."*

## Message from the Editor

If you didn't notice any difference with the newsletter, last month, the issue was put together by Mr. Herb Tanaka—thanks for covering for me while I was away on holidays. My family was fortunate enough to experience a fantastic holiday in Thailand. There, most people are devout Thai Buddhist and they practice their religion daily by burning incense and visiting ornate Temples. What I gained the most from the holiday, besides a much needed break from work, was a better appreciation of what we have here in Canada and things we take for granted. We don't have any traffic issues compared to Bangkok and we have so much unused space here in Canada. I saw very little middle class people, mostly people just working hard to make ends meet, yet they seemed happy and genuinely content with way things are. Travel really opens your eyes to the simple pleasures we have in Canada, from going to the bathroom to drinking Tap water.

Personally, I like it here much better and I hope that you will join me in being thankful

for everything that we have around us... things that until they are taken away, we take for granted. What would it be like to not have our wonderful Temple to congregate at? What would it be like to not have a resident Minister? What would it be like to not have Sangha friends?

Hanamatsuri was a wonderful time again this year, with the 60th Anniversary of the Dharma Schools... many came home to remember their past association with the Temple, but in some in attendance were from Kelowna and hadn't come back.

Don't take for granted all the wonderful things we have, join us in supporting your local Temples. In Gassho, jiro

## Buddhism of the Heart

*We continue to seek out the Dharma and receive solace from it, deeply listening to the wisdom of our teachers and peers. And we hear the promise of Amida when we are led to say Nembutsu, ever renewing our remembrance of the gift of Other Power. Finally, we also perceive the call and presence of Amida in all things. Just as the birds, trees, rivers, and all things in the Pure Land preach the Dharma, so through deep hearing we encounter the ways in which all phenomena constantly demonstrate the Dharma to us.*

# May 2012

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1	2 <i>TSS Meditation 9:30am, Guided Meditation 12n-1pm</i>	3 <i>TSS Meditation 9:30am, Guided Meditation 12n-1pm</i>	4 <i>TSS Meditation 9:30am, Guided Meditation 12n-1pm, Taiko Practice 7pm</i>	5 <i>Lawn Cutting—Harry Tonn</i>
6 <i>Dharma School 10am</i>	7 <i>Taiko Practice 7pm</i>	8	9 <i>TSS Meditation 9:30am, Guided Meditation 12n-1pm</i>	10 <i>TSS Meditation 9:30am, Guided Meditation 12n-1pm</i>	11 <i>TSS Meditation 9:30am, Guided Meditation 12n-1pm, Taiko Practice 7pm</i>	12 <i>Lawn Cutting—Jim Nishi</i>
13 <i>Dharma School &amp; Parent's Day 10am, Monthly Memorial 2pm</i>	14 <i>Taiko Practice 7pm</i>	15	16 <i>TSS Meditation 9:30am, Guided Meditation 12n-1pm</i>	17 <i>TSS Meditation 9:30am, Guided Meditation 12n-1pm</i>	18 <i>TSS Meditation 9:30am, Guided Meditation 12n-1pm, Taiko Practice 7pm</i>	19 <i>Lawn Cutting—Tim Tabara</i>
20 <i>Dharma School 10am</i>	21 <i>Taiko Practice 7pm</i>	22	23 <i>TSS Meditation 9:30am, Guided Meditation 12n-1pm</i>	24 <i>TSS Meditation 9:30am, Guided Meditation 12n-1pm</i>	25 <i>TSS Meditation 9:30am, Guided Meditation 12n-1pm, Taiko Practice 7pm</i>	26 <i>Plant &amp; Bake Sale 9-1pm, Lawn Cutting—Rob Eikenaar</i>
27 <i>Dharma School 10am, Gotane Service 2pm</i>	28 <i>Taiko Practice 7pm</i>	29	30 <i>TSS Meditation 9:30am, Guided Meditation 12n-1pm</i>	31 <i>TSS Meditation 9:30am, Guided Meditation 12n-1pm</i>	1 <i>TSS Meditation 9:30am, Guided Meditation 12n-1pm, Taiko Practice 7pm</i>	2 <i>Lawn Cutting—Ken Yamada</i>

行	事	案	内	
5月	2日	(水)	午前 9時半 午後 12-1時	千部経三味 座禅案内
	3日	(木)	午前 9時半 午後 12-1時	千部経三味 座禅案内
	4日	(金)	午前 9時半 午後 12-1時	千部経三味 座禅案内
	6日	(日)	午前 10時	日曜学校
	9日	(水)	午前 9時半 午後 12-1時	千部経三味 座禅案内
	10日	(木)	午前 9時半 午後 12-1時	千部経三味 座禅案内
	11日	(金)	午前 9時半 午後 12-1時	千部経三味 座禅案内
	13日	(日)	午前 10時 午後 2時	日曜学校 5月祥月法要
	16日	(水)	午前 9時半 午後 12-1時	千部経三味 座禅案内
	17日	(木)	午前 9時半 午後 12-1時	千部経三味 座禅案内
	18日	(金)	午前 9時半 午後 12-1時	千部経三味 座禅案内
	20日	(日)	午前 10時	日曜学校
	23日	(水)	午前 9時半 午後 12-1時	千部経三味 座禅案内
	24日	(木)	午前 9時半 午後 12-1時	千部経三味 座禅案内
	25日	(金)	午前 9時半 午後 12-1時	千部経三味 座禅案内
	26日	(土)	午前9時-午後1時	プラント、ベイクセール
	27日	(日)	午前 10時 午後 2時	日曜学校 降誕会
	30日	(水)	午前 9時半 午後 12-1時	千部経三味 座禅案内

## Just Rambling

The other week, I returned to Kelowna from Langley to relax for five glorious days under the bright Okanagan sun at Carol, Morio & Janice's home. I was at times day dreaming that I was relaxing on what used to be my farm next door. I sincerely thank the Kogas for putting up with me during my visit there. I have been away from Kelowna & the Temple for over 8 months, therefore, attending the Hana-matsuri service was quite an exciting time for me. The first thing that I did was to take a leisurely stroll around the garden, admiring the well groomed landscape. Upon entering the Hondo, it was nice being welcomed by Sensei & Valerie Miyakawa. Seeing all the familiar faces & meeting some of the new members was a real pleasure. The delicious dinner prepared by the Fujin-kai ladies, makes my mouth water even days later when I think of it. A few years ago during my ramblings, I pleaded with the readers that because some of our children did not seem to be interested in where their roots originated, each member should conduct a research & write a family history book. Our family history was completed a couple of years ago. Some of you might have noticed that I had stopped writing for the Dharma Express for awhile. Making excuses is something I do not enjoy doing but I certainly was very busy moving from home to home. Writing our family history book took up a lot of my time too as did gathering information, locating old movies & photos for Jeff Chiba Stearns' documentary, HAPA. Driving around to my Condo which was destroyed by fire last July, I noticed that the exterior & the roof was completely rebuilt. They are now working on the plumbing, the wiring & the dry walling. Tentative completion date is next spring.

In Gassho, Suey

# まだ寒い日もありますが、ようやく春めいてきました。

26日のプラント、ベイクセールには是非ご協力下さいますよう

お願いいたします。



*This is an article especially for the Dharma School kids and their families.*

Sakyamuni Buddha taught us that following the Eightfold Path leads us to the realization of the oneness of all life. This month, we will explore the third part of the Eightfold Path, which is Right Speech. Right Speech means “to refrain from pointless and harmful talk and to speak kindly and courteously to all”.

Imagine the last time you can remember someone saying something to you that really hurt your feelings or made you worry. How did it feel at the time? Did anything happen as a result, like a fight or a lost friendship? Maybe you can remember saying something to, or about, a person that you later regretted. How did it feel at the time? From this memory, you may understand that pointless and harmful talk hurts the person who speaks that way as much as it hurts the person who is spoken to. Now imagine the last time you can remember someone saying something to you that was kind and encouraging.

How did that feel at the time? Do you still feel good inside when you think of it? From these memories, you can begin to see that speech is very powerful, for both the speaker and the hearer. Do you think it is important to also use Right Speech when you talk to *yourself*? Why?

Buddha communicated his message of peace to the world with speech. His words were well-chosen, sincere, and true. He challenged us to notice when we are letting greed, hatred, or ignorance drive what we say to others, and to follow his example instead. This means that we use our speech to show kindness and courtesy to others, even when we don't agree with them. How do we know if we are using Right Speech? Here are three ways: Truthfulness and usefulness; Right time and place; and Kindness and peaceful intent.

When what we say meets these conditions, we are using Right Speech.

In Gassho, Geneva

*If you have thoughts and stories to share with the Kids' Sangha and Dharma School, you are invited to correspond with us at [KidsSanghaKelowna@gmail.com](mailto:KidsSanghaKelowna@gmail.com)*

## Fujinkai

Hanamatsuri brought many members, family and friends out to celebrate the birth of Shakyamuni Buddha. Thank you Fujinkai ladies for a most delicious meal. It was also a time when the Dharma School celebrated their 60<sup>th</sup> Anniversary and we want to congratulate everyone who attended Dharma School, as well as those parents and teachers and senseis who made attending Dharma School something many generations of our youngsters will never forget.

Several Fujinkai ladies (and 2 strong men) spent several hours emptying all the cupboards to wash dishes, shelving, clear out cobwebs, sort our inventory of supplies and return them to their places. Thank you so much for your help! What a good feeling! This was only part 1, however, as we were unable to finish and so if you were unable to participate – “surprise” we’ll schedule part 2 in the near future. Note: The cooking groups must be aware that many spices, dry goods and supplies were discarded and so if your group is responsible for an event over the next few months – please remember to check to see if anything needs to be purchased so you aren't caught short. Also, we have placed a table in the hall downstairs where we have removed several tableware items which members may take – first come, first serve while supplies last. Most are not priced for sale, but donations are welcome. Any items which remain after the end of May will be donated to a charity.

**In Sympathy:** *In mid-March, while the writer was on vacation and was absent when the newsletter was published, we were saddened to learn that a very beloved and valued Temple member passed away. We will miss George Hayashi deeply and send our condolences to his mother Shizue, daughters Staci and Bobbi, sisters Joyce, Pegi and Gail, all of their families, as well as his many cousins and extended relatives. Namo Amida Butsu.*

**Upcoming Events:** JSBTC Women's Fed - AGM in Winnipeg April 27-29, 2012. Geneva Martin will be observing the Friday evening meeting. She will also be returning with some cards which we hope to sell to members and friends to fundraise for the 2015 convention. Thank you cards, sympathy cards, and a generic card will be available for purchase at a reasonable cost.

Plant and bake sale - Saturday, May 26, 2012. Please don't forget to come out to help or bring a delicious treat to contribute. In Gassho Barb

**Following is taken from Salt Lake Buddhist Temple Website: Reprinted with their generous consent.**

#### A. The Hondo

The Hondo is divided into two main parts; the Naijin (inner area) and Gejin (outer area) or seating area. Within the teachings of Jodo Shinshu with its emphasis on Ondogyo, Ondobo (Fellow travelers or fellow brothers and sister) on the same path. A path for all seekers rather than only the priestly class. The Hondo changed to accommodate this difference. Prior to the 13th century in Japan, the Naijin took up the major portion of the floor space of a temple. This was to accommodate the large number of monks who lived in monastic surroundings. Rituals were conducted by the monks alone. Laymen did not participate in the rituals but only attended as observers in a small area called the Gejin. With the Jodo Shinshu emphasis on a communal gathering of priests and laymen, this led to a shrinkage of the Naijin and the enlarging of the Gejin area.

**Although the idea of a communal gathering of laymen and priests in the temple greatly changed the course of Japanese Buddhism, certain distinctions between priests and laymen continued. One such rule is the tradition that only a priest may enter the Naijin, and this only when he or she is in full vestments. There are no sociological reasons for this rule, but the religious reason is fairly clear. The Naijin is a representation of the Buddhist concept of the universe, and more importantly, of the realm of Enlightenment. As a result, only one who has trained and is well versed in the meaning of the symbols found in the Naijin was prepared enough to enter it. One who enters the Naijin has to know what they are entering into, and what is required of him or her in thought, speech and action. Although the symbolism of who enters the naijin is important to remember, at our temple, those who are learning about the rituals and those who are expressing their dana, by cleaning the naijin may also enter.**

##### 1. Gejin

In Japan, there are usually no pews in the gejin (outer area). Most Temples in Japan, still have tatami mats for the seating area. At the front of the gejin are two dark metal objects called Koro (incense burners) on lacquered wood. One of the first things the members do when they come for a service, is to burn incense. This burning of incense is a way that we acknowledge our existence and our gratitude for the various causes and conditions in our lives. The incense is representative of who we are. As the incense burns away, so does our lives. However, as the smoke from the incense moves beyond the koro to touch everyone in the room. Our lives also move beyond our body to touch all other beings. Therefore, we are acknowledging our interdependence with the world.

The two large pictures represent what are called Bodhisattvas. These are beings on the path to enlightenment. Their play is in helping all other beings move towards enlightenment. Although, they have the ability to move completely into enlightenment. As a result of their great compassion for the sake of all sentient beings, they give up their full enlightenment to help all of us. Becoming Bodhisattvas may be considered our goal as Mahayana Buddhists.

##### 2. Naijin

The naijin or inner area is made up of three altars: a center altar which is the main object of reverence, and an altar on both the left and right of the center altar. The altar on the left or right when facing the altar, contains a picture scroll of Shinran Shonin (1173-1262), the founder of our sect, and one of the truly great religious thinkers in Japanese Buddhism. The altar to the right of the center altar or left when facing the altar, is a picture scroll of Rennyō Shonin (1415-1499). Rennyō is considered the second founder or restorer of Jodo Shinshu. He is the eighth abbot of our sect. He restored and organized the sect from a small group to become one of the largest religious institution in Japan. He can be described as the Brigham Young of our sect.

Above the najin is the gaku or tablet: The gaku is a framed plaque with the words Dai Jihi in Chinese characters. This means Great Compassion which signifies Amida Buddha. The Buddha of infinite wisdom and compassion.

Gohonzon (Principal object of reverence): This is the center altar, which can take three forms:

3. A scroll with the words Namō Amida Butsu written upon it, meaning I take refuge in Amida Buddha.

4. A scroll with a picture of Amida Buddha.

5. A statue of Amida Buddha.

As Rennyō Shonin has stated in the Goichidai Kikigaki : "*In other traditions preference is given to painted images of the Buddha over a scroll bearing the Name, to wooden images over the painted images; in our tradition preference is given to painted images over wooden images and the Name over painted images.*" There are some who prefer the scroll with the words Namō Amida Butsu because this allows us to realize that Buddha is not a god or idol. Amida Buddha is one of countless Buddhas. Buddha is a person who is enlightened

*With Gratitude the Temple and all of its Affiliated Organizations*

*Acknowledge Your Generous Contribution and Apologies*

*for any Errors or Omissions.*

**Dharma School**

Yoshida, Pamela \$50 (In Memory of Yuki Tanemura)

Hayashi, Bobbi or Stacey \$1500 (In Memory of George Hayashi)

**Fujinkai**

Hayashi, Bobbi or Stacey \$2500 (In Memory of George Hayashi)

**Special**

MacCarl, M/M Kent \$200.00

Stewart, Karen \$100.00

Kitaura, Mr. Barney (In Appreciation for Chow Mein) \$50.00

Hatanaka, Mrs. Sugino  
\$100.00

Hatanaka, Mrs. Sugino (In Appreciation for Chow Mein) \$20.00

Koga, Mr. Morio (In Appreciation)  
\$100.00

Koga, M/M Gary \$25.00

Hayashi, Bobbi & Stacey (Perpetual Memorial for Parents) \$2,000.00

**Hanamatsuri**

Kitaura, Mr. Barney \$30.00

Tanaka, M/M Herb \$30.00

Yamaoka, M/M Nob \$20.00

Mori, M/M Min \$30.00

Kurahashi, Mrs. Shigeiko \$20.00

Omae, Mrs. Shizue \$50.00

Nishi, Mrs. Em \$25.00

Ueda, M/M Scott \$25.00

R. Suzuki/T. Tanaka \$40.00

Lacey, M/M Gord \$100.00

Tanemura, Mrs. Shirley \$50.00

Ishikawa, Mrs. Mitsuko \$25.00

Suzuki, M/M Tosh \$40.00

Koga, Mr. Suey \$50.00

Takeda, M/M Jerry \$45.00

Uemoto, M/M Kaichi \$40.00

Tahara, M/M Tim \$100.00

Koga, M/M Morio \$40.00

Richardson, Mrs. Janice \$30.00

Gilbert, M/M Mark \$40.00

Yamaoka, M/M Alan \$50.00

Yamaoka, Mrs. Chiyoko \$50.00

Hatanaka, Ms. Maureen \$40.00

Sugie, M/M Sam \$25.00

Eikenaar, M/M Rob \$100.00

Favell, M/M Don \$50.00

Martin, Mr. Michael \$50.00

Hayashi, Mrs. Shizue \$50.00

Tahara, M/M Morio \$40.00

Young, Sheri \$20.00

Terai, M/M Isao & Family  
\$100.00

Uemoto, M/M Bryan \$60.00

Uemoto, Liana \$20.00

Koga, M/M Gary \$25.00

Johnson, Mrs. Julie \$30.00

Favell, Ms. Lindsay \$25.00

Bleiler, Maya \$25.00

Terada, Carrie \$30.00

Terada, Mr. Lorne \$40.00

Terada, M/M Yosh \$100.00

Yamaoka, Ms. Carrie \$40.00

**Memorial**

Higo, Mrs. S. (In Memory of George Hayashi) \$25.00

Koga, Mr. Suey (In Memory of George Hayashi) \$50.00

Ogawa, Mr. Tom (In Memory of George Hayashi) \$30.00

Hayashi, Bobbi & Stacey  
\$2,500.00

Mizushima, M/M T. (In Memory of Yuki Tanemura) \$40.00

Eikenaar, M/M Rob (In Memory of George Hayashi) \$34.00

Mather, M/M Bill (In Memory of George Hayashi) \$33.00

Hirose, M/M Ted (In Memory of

George Hayashi) \$33.00

Judy Irvine/Kay Osaka (In Memory of George Hayashi)  
\$100.00

Osaka, Doreen (In Memory of George Hayashi) \$50.00

Terada, Mr. Naga (In Memory of Dad) \$50.00

Whittaker, M/M John (In Memory of George Hayashi)  
\$100.00

Lowe, M/M Michael (In Memory of George Hayashi)  
\$50.00

**Newsletter**

Hatanaka, Mrs. Sugino  
\$20.00

**Ohiganye & Eitaikyo Service**

Kitaura, Mr. Barney \$20.00

R. Suzuki/P. Tanaka \$20.00

Ishikawa, Mrs. Mitsuko  
\$25.00

Yamaoka, Mrs. Chiyoko  
\$50.00

Martin, Mr. Michael \$50.00

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