

HIGASHI HONGANJI BUDDHIST TEMPLE

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The Way

Vol. 62, No. 10
October 2010

2011 - 750th Memorial of Shinran Shonin
Theme: **Now, Life is living you**

HIGASHI HONGANJI BUDDHIST TEMPLE

TEMPLE SCHEDULE

NOVEMBER

- 7 10:00am Kaikyo-ki/Shotsuki Memorial Service
- 14 10:00am Family Service
- 20 6:00pm Hoonko Gathering
- 21 10:00am Hoonko/ Thanksgiving Service
- 28 10:00am Sunday Service Discussion Group

DECEMBER

- 5 10:00am Shotsuki Service
- 12 10:00am Bodhi Day/Year-end Family Service

Hoonko Service

Sunday, November 21, 2010
10:00am

The Butterfly Effect

Rev. Ryoko Osa

Have you heard of the Butterfly Effect? It also happens to be the name of a movie. The Butterfly Effect refers to how a very small and seemingly insignificant occurrence could influence the world in a substantial way. The term was originally coined by a scientist named Edward Lorenz who discovered that a small change in the input of data could result in a completely different result from what was expected. The term came about when a fellow researcher posed the following question: "Does the flap of a butterfly's wings in Brazil set off a tornado in Texas?"

An old Japanese proverb goes, "When the wind blows, the tub makers profit." The reasoning is, when a strong wind comes, dust flies into people's eyes, and the numbers of those without sight increases. In olden days, blind people often became *shamisen* (traditional three-string instrument) performers. So the sales of the instrument increased. The front of a *shamisen* is made of the skin of cats. So when *shamisen* sales go up, cats become scarce. When cats become

scarce, the number of mice increase. Mice love to gnaw on wooden tubs, and so people need to replace their tubs. Thus the proverb, "When the wind blows, the tub makers profit."

In this way, a small and insignificant cause can bring about a big and unexpected effect that could not have been predicted. Simply put, it is to say that there is no way that we can predict what will happen in the future.

I began to think that the Butterfly Effect is similar to the important concept of dependent origination in Buddhism. It is to say that causes and the countless conditions that affect those causes lead to some kind of effect. Things, in other words, do not happen solely on their own. This is what Buddhism refers to as karma. It may be easier to understand by thinking about the following story.

A young man was asked by his mother to buy her something at a store for her. So after work, he took a different way home in order to stop at the store. On the way, he saw a motorcycle shop with a sharp looking bike on display.

(Please see **BUTTERFLY**, page 4)



Betsuin News



Kaikyo-ki Service

The Kaikyo-ki Memorial Service is a special service to honor the departed ministers of Higashi Honganji. It will take place in conjunction with the November Shotsuki Service held on November 7th at 10:00am.

Please join us in expressing our gratitude to all of the ministers who have served at our Betsuin over the years.

Pie-Making Workshop

Have you always wanted to make a pie to take to a holiday gathering but were not sure how? Well, come to our PIE-MAKING Workshop and find out how easy it really is. Bring pie pans and rolling pins, if you have them. If not, just come and have fun making a pie, watch others make them or catch-up with friends. We will have child-care with planned activities; so families are welcome. After the pies go into the oven, we'll share a light supper together. We are planning to do a simple stir-fry meal.

So, save the date, SATURDAY, NOV 13, 2010 from 3:00 PM. The cost is only \$5 and we will meet downstairs in the Social Hall. Space is limited, so please RSVP as early as possible but no later than Wednesday, Nov 10, to the temple office: 213-626-4200

11th World Dobo Convention Shinran Shonin 750th Memorial Service & Tour

Be sure to mark your calendars to attend the 11th World Dobo Convention & Shinran Shonin 750th Memorial Service and Memorial Tour in Japan from May 14 through May 24, 2011. The 750th Memorial Service for Shinran Shonin is an event held only once every 50 years, and therefore, a once-in-a-lifetime opportunity. Please contact the temple office for an application and more information on the convention and tour. Applications are due December 31st, 2010, so act quickly!

HOONKO

HOONKO is the memorial service for Shinran Shonin, the founder of our Jodo Shinshu denomination. The literal meaning of HOONKO is "a gathering to repay a debt of gratitude." It is, therefore, an occasion to express our appreciation for having been given this opportunity to encounter the Buddha's teaching. According to Higashi Honganji tradition, the memorial date of Shinran Shonin is November 28, 1262. At our temple, HOONKO Services are observed on the third weekend of November. This year, we will have our Hoonko Gathering, an English-speaking discussion on Saturday, November 20 at 6:00pm with speaker Rinban Noriaki Ito and our Hoonko Service on Sunday, November 21 at 10:00am. Our guest speaker for the Hoonko Service will be Rev. Tomoyuki Hasegawa. We hope that you can join us for this special annual observance.



GREEN TIP

- Help us save paper and postage by requesting your newsletter online!
- You can go GREEN by emailing us in the temple office and requesting EMAIL ONLY for future issues of "The Way" and other temple mailers.
- EMAIL US at info@hhbt-la.org
- You can also visit us on the WEB at www.hhbt-la.org
- Our newsletter and other flyers are also available on our website.

Autumn Ohigan Service & Seminar

The Autumn Ohigan Service was held on September 19th, with a special message for Dharma School by Rev. Nobuko Miyoshi and in English and Japanese by Rev. Kenjun Kawawata. Thank you to Rev. Miyoshi and Rev. Kawawata for their enlightening words for this special service.

The Autumn Seminar was held that same afternoon with Rev. Kenjun Kawawata speaking on the theme "Meeting in One Place—Birth in the Pure Land." Attendees enjoyed his presentation and the following informal discussion. Thank you to Rev. Kawawata for giving us an opportunity to reflect upon Shinran Shonin's teachings in preparation for the 750th Memorial of Shinran Shonin in 2011.

Thank you to Mrs. Makiko Nakasone for chairing service and Toban B for providing a delicious chicken teriyaki lunch. We appreciate your support of this year's Autumn Ohigan Service.



Kiku Crafts & Food Fair

Sponsored by West Covina Buddhists Temple

Sunday, November 7, 2010
10:00 AM - 3:00 PM

**East San Gabriel Valley Japanese
Community Center (ESGVJCC)**
1203 West Puente Ave
West Covina, California

ESGVJCC

Puente Ave

Sunset Vincent

San Bernardino (10) Fwy

West Covina
Fashion Plaza

Asian inspired crafts,
clothing, jewelry, giftware,
unique wood items and food.

**Come for some holiday shopping,
Stay for the fun and food!**

There will be no central cashiering. Each
vendor will handle their own sales and not
all vendors take credit cards.



For more information go to:
livingdharma.org/CurrentEvents/WC&T

10th Annual Betsuin Golf Tournament

Higashi Honganji volunteers arrived at the Sierra La Verne Country Club before the sun on the morning of September 27th, 2010. Volunteers prepared for the arrival of nearly 70 golfers early Monday morning. They unloaded trucks while the coffee brewed and goodie bags, spam musubis, prizes, and trophies crowded the check-in tables. Excited golfers who have trouble waking up for work at later hours began to arrive at the course at the crack of dawn.

As the sun began to peek through, the Higashi Honganji Golf Tournament banner hung above the check-in area and golfers trickled in to get situated for the day. Unlike some years, the forecast called for record-breaking heat, so we rushed out the ice cold drinks and beer to the drinking stations.

As the official start time grew nearer, golfers rushed out to their holes on their golf carts. Each tee was surrounded by tee sponsor signs, which raised funding for our youth programs and temple maintenance. Thanks to all of our tee sponsors!

After 18 holes in the record-breaking September heat, golfers were relieved to finally be inside! They made their way to the banquet room that overlooks the course where tables were overflowing with

valuable prizes for our raffle and donations from merchants in the community. Everyone was treated to a well-deserved tri-tip and chicken barbecue with sides of potatoes, baked beans, rolls, and salad as well as apple cobbler with mounds of vanilla ice cream for dessert. While stories of the fast greens and tight fairways were shared amongst the golfers, MC Shin Ito announced the winners.

This year's 1st place champion was Mr. Kenji Suzuki, 2nd place went to our Temple President Mr. Ron Sato, and 3rd place to Mr. Chris Oliva. The Ladies 1st place award went to Mrs. Emi Imoto and Low Gross was awarded to Mr. Craig Colton. Other notables were Tournament Chairman Mr. George Kashiwabara in 23rd place, Rinban Noriaki

Ito in 39th place, and Vice President Mr. Steve Murata in 44th place.

Birdie skins were awarded to:

- #2 Mr. John Nehrig
- #3 Mr. Brett Kirkpatrick
- #4 Rev. Fumi Usuki
- #6 Mr. Tracy Okida
- #9, #10, #12 Mr. Ron Kato
- #11 Mr. Doug Aihara
- #16 Mr. Byron Watanabe

Closest to the pins were:

- #3 Mr. Art Sakioka
- #5 Mr. Steven Murata
- #10 Mr. Jon Kitayama
- #12 Mr. Ron Kato
- #15 Mr. Doug Aihara

Karl Nobuyuki placed the winning bid for a Sierra La Verne foursome package, which was generously donated by the Sierra La Verne Country Club. Special Thanks to the staff of the club for their donation and hospitality.

The Higashi Honganji Golf Tournament continues to grow thanks to all of the volunteers who do so much behind the scenes work before and during the tournament as well as our tee sponsors and donors. Thanks to the support of our golfers who continue to come out year after year, we are able to put on a fun and successful event each year.



Thank You to our Generous Tee Sponsors, Donors, and Volunteers!

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(Please see **GOLF**, page 4)

(*BUTTERFLY*, *con't. from page 1*)

It's exactly what he'd been looking for, and so he buys the bike. On the way home, tragically, he's killed in a collision with a truck.

This tragedy occurs because the young man decided to take a different way home. What would we think if we were the mother? In her despair, she might think, "If only I didn't ask him to go shopping for me," and feel tremendous guilt for what had happened to her son.

We have the tendency to search for the one cause of an effect. But Buddhism teaches us that there is no one cause for something to happen. There are many causes and those causes are influenced by many conditions to bring about the natural course that is the effect we are looking at.

In reflecting on the young man in the previous story, there is no one cause for his death. At each turn, if there was even a slight change, he might not have been killed. If he were not asked to go shopping, if he hadn't stopped at the motorcycle shop, if he wasn't interested in motorcycles, if that truck hadn't come in his direction...any of these things would have prevented his death.

When we look at the causes of an effect, we see that there are so many different conditions that could have resulted in a different effect. This is the Butterfly Effect – a multitude of small causes and conditions changing the effect – something that can happen infinitely.

It is for this reason that the mother cannot be blamed for "asking her son to go shopping for her." "If this had happened, that would not have happened." It is useless to think in such ways.

However, as human beings, we cannot help but feel guilt when a bad result occurs. The reason why is that life does not proceed simply due to those causes and conditions. We consciously (or unconsciously) make decisions at every moment of our lives. But those choices are influenced by our environment in the same way that our personalities are shaped. Conditions are accumulated to push us to make the decisions we make. That means that we cannot totally control the things that happen in our lives. In a real sense, we do not have the power

to control our lives.

When we reflect on the past in the context of the present, we see that the effects occurring now are the products of causes and conditions of the past. This is what Buddhism calls karma.

A cup is filled with water. When another drop of water is inserted into the cup, the cup overflows. The reason the cup overflows is that the seemingly insignificant addition of one small drop is inserted into the cup. It may be a small change, but it can have the effect of changing one's life. How that result affects a person may differ from one person to another.

A mistake often made is to equate fate with karma. Fate is when one looks at the future in the context of the present and determines that a certain result will occur. Buddhism looks at the causes from the result to see that the causes and conditions of the past have brought forth the result at hand. This is what we call karma.

To be distressed by or be proud of what happened in the past, to feel anxiety or anticipation for what is to come in the future...for any human being, these are feelings that one cannot help having. But when we get too caught up in such thinking, it can only lead to suffering. The past did not occur through our own power; the future will not pan out in the way we hope due to our own capabilities.

We cannot predict the future. There is no way we can predict what will happen, but it is there that the endless possibilities of the future exist for us. That's why life is so interesting and full of promise. Experiencing both sadness and joy, we try to live the lives we have been given with strength.



SUBMISSION DEADLINE!

Submissions for *The Way* are due the 15th of each month for the following month's issue. Articles and announcements for our December Issue are due November 15th, 2010. Submissions may be subject to printing restrictions and staff approval. Thank you and we look forward to hearing from you!

(*GOLF*, *con't. from page 2*)

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Our deepest condolences

to the family and relatives of ...

Mrs. Tomie Nishiyama (89)
September 8, 2010

Mr. James Hiroshi Nakamura (91)
September 10, 2010

Mr. Thomas Kinaga (87)
September 15, 2010

Namu Amida Butsu

INTERVIEW OF KAZUKO ITO in TV FAN - July 2002 *Half a Century as the Wife of a Temple Priest Part 2*

Interviewer: Ryoko Onishi
(continued from previous issue)

The 20-year old Kazuko-san had just graduated from cooking school and took a trip to Kyoto to run an errand for her older brother who was working at the offices of the Honzan. "My brother was not a drinker, but sitting next to him was a drinker. My brother introduced him to me and said, this is one of my best friends." As you can guess, this was her first meeting with Horyu-san.

He was the second son of a temple family in Fukuoka, and "my first impression of him was that he was a very nice guy."

Kazuko-san slowly warmed up to him. "He wasn't so handsome that I was swept off my feet or anything, but I could tell that he was a warm and down to earth human being." So when she returned to Tokyo, she started writing to him.

"Love letters? No, no such thing. If I remember, they were more like entries in a diary. This was way back, just before the beginning of the war, and so it wasn't like we could pick up a phone to call each other."

So they kept in touch through letters to each other. She would write about what was happening at home or what she was thinking. And about the time a reply came, she would be composing another letter. Feeling such joy in receiving a reply, she'd compose another. "I used to write pretty much everyday. I kept those letters too. I think they're stored away in a few boxes at my home temple in Tokyo."

Two years later, after a long-distance romance, they were married. But before the ceremony, they had actually "dated" in person only a few times.

The ceremony was held on December 14, 1940 at her home temple of Jinsoku-ji in the Nakano district of Tokyo. This was one year before the start of World War II. Horyu-san was a second son of his own temple and so he married into her temple and took on the Ito last name.

Actually, her parents had already

selected a fiancé for her. But unfortunately, that person had died as a soldier in the war. "When I reflect back now, I think my brother actually planned for the two of us to get together."

Because of the wedding, they stayed in Tokyo for a couple of weeks. But soon Horyu-san had to return to Kyoto and so he found a small house to rent in the Shimogamo area. Oldest child, Hiroko, was born just after the war began in January 1942.

"In the beginning, Japan was winning the war. I can still remember...we had a map of Asia on a wall in the living room. We'd cut out pictures of bombs and place them on the map, saying to each other, here and here are where the Japanese army defeated the enemy and took control."

But Japanese war effort eventually started to wane. My parents in Tokyo wrote, "If we're all going to die, then we'd like to have the family here together," and asked Kazuko-san to bring the family back. Horyu-san asked for a transfer and in January 1944, he was reassigned to the Tokyo headquarters at Asakusa Honganji. The family was able to return to the family temple in Nakano.

It was fortunate that Jinsoku-ji had a bomb shelter in the temple garden that was just big enough for her parents and Kazuko-san's family to hide in. Her father always said that he had to protect the "Gohonzon," the scroll of Amida Buddha, and so he had it wrapped up and ready to take to the bomb shelter at any time. My birth temple in Asakusa burned to the ground although the "Gohonzon" was saved." Kazuko-san still gets sad whenever she thinks about that part of her family history.

There was nothing to eat. No rice, no potatoes, no vegetables. The only way they could get food was through the black market. They tried growing potatoes in their yard. The tops would grow, but the potatoes they pulled out were only the size of one's fingers. They

couldn't get any fresh vegetables and so they took leaves from the trees in the garden and mixed them with miso and vinegar to eat.

"Everyday was the same...waiting anxiously for the sirens to sound and the announcement that bombs were coming. We'd rush into the bomb shelter and wait until it was clear." This was happening right around the time that second child, Motoko, was born in September 1943.

On one of the days of the bombing of Tokyo, a small bomb dropped on the roof of the temple. Neighbors came rushing over and formed a bucket brigade to put out the fire. The temple was saved, but it did leave a big hole in the roof.

It was on August 8, 1945. They had exhausted all of their food. All that they had for lunch was a broiled potato to share. Father was crying after hearing the news that Japan had lost the war. Our older daughter saw him and innocently said, "Grandpa, are you crying because all we had to eat was a potato?" Later her father replied, "How could we have lost the war? I cried because I was thinking about how the Emperor must feel."

Before the war ended, Kazuko-san was making preparations to evacuate the family to the safer confines of her husband's temple in Kyushu. Although the war ended and there was no longer any need to go, the luggage had been shipped beforehand, and so the three of them went to live for a period in Kyushu. "I was worried about the two men, my father and my husband, being left to care for themselves." But there was the lady and her family who serve as gatekeepers. So Kazuko-san made the decision to go to Kyushu.

"We were treated so well at my husband's temple, Kosen-ji, which is located in the Yame region of Fukuoka prefecture." Since it was located in the middle of a farming village, there was a lot of food in comparison to Tokyo. Kazuko-san and her two daughters were able to enjoy the comforts of a peaceful home life for the first time in a while. "I
(Please see *INTERVIEW*, page 6)

The Way

(INTERVIEW, con't. from page 4)

will always be grateful to my brother- and sister-in-law for the kindness and generosity they showed to us."

A few months later, they returned to Tokyo. At the time, Horyu-san was working to revive the district association of the boy scouts under the guidance of the occupation forces. He had been active in scouting since his days as a college student.

In 1948, he was transferred to Kumamoto in Kyushu to become the head of the Kumamoto district office. He continued to be active in scouting there as well, and became the president of the board of directors of the Kumamoto prefectural Boy Scout Association. It was also there that they had their third child, Noriaki. "My husband was so happy that a son was born."

In January 1951, Horyu-san was transferred again, this time to the northernmost island of Hokkaido to serve as the head of the Sapporo district office. Active in scouting here too, he became the vice-president of the Hokkaido prefectural Boy Scout Association. When the transfer was announced, however, with the two girls already in elementary school, she and Horyu-san worried that they would have to leave behind their friends. Also, Kazuko-san did not look forward to the cold weather in Hokkaido, and so they decided that Horyu-san would go to Sapporo alone.

Six months later, though, just before the coming of winter, Kazuko-san decided to join her husband in Hokkaido with her youngest child, Noriaki. "I was shocked at how cold it could get there. When we woke up in the morning, the vegetables and eggs were frozen," she remarked. Coupled with the severe cold, and perhaps the apprehension of leaving her daughters behind in Tokyo, she began to suffer from anxiety and was often sick and in bed. Her husband said to her, "I think living here is too stressful for you. I think you should go home to Tokyo." The decision was made and she and her son left Hokkaido a year after they arrived.

In the summer of 1953 after his wife had left to return to the family temple, he was approached to transfer to Los Angeles. He immediately refused, citing three reasons. The first was that at age

42, he was too old to make such a drastic move. The second was that he neither spoke nor understood any English (He later remarked that his English teacher at Otani University was Beatrice Lane Suzuki, a Buddhist scholar in her own right and the wife of noted scholar, D.T. Suzuki, and still he learned no English). The third was that he had the obligation to eventually take over his wife's temple in Tokyo. He was persuaded to go, however, because the current Rinban in Los Angeles (Rinban Kankai Izuhara) had to return to Japan very soon, and that he would be asked to serve only for a period of two or three years.

Kazuko-san who had already been separated from her husband in Hokkaido was not surprised that he would have to accept a transfer so far away in a foreign country. "I thought to myself, eventually he'll return to take on the responsibility at our home temple. My father is still healthy and so he can pursue his wish to go out and serve in different places."

They made their decision that he would go to Los Angeles alone and that the family would stay behind in Tokyo. Their daughters were already in the upper grades of elementary school and so that would be the best.

From around 1952, the Japanese American community in Los Angeles was on its way to recovering from the effects of World War II. Over 1,600 citizens who returned to Japan during and after the war were permitted to return to the U.S. to recover their citizenship. Also, in 1953, the Refugee Relief Act was passed to allow large numbers of new Japanese immigrants to come to the United States mostly as farmers. As a result, the Japanese American community grew by leaps and bounds, and it was a period in which largest growth of Little Tokyo and other Japantowns occurred.

It was to such an America that Horyu-san came. He arrived in San Francisco on the passenger line, President Cleveland. He later wrote about that experience in the temple newsletter, *The Way*.

"I arrived at the port of San Francisco on December 15, 1953 and was met by the minister of the Berkeley Higashi



Honganji, Rev. Odate, and Mr. Katsuji Kushida, a Board member of the Los Angeles temple. They came to pick me up by car and took me to the Aki Hotel. I remember Mr. Kushida saying to me, hot water is always available and so you can bath anytime you want. I was so impressed by that."

Soon, candy and chocolates of various kind sent from Los Angeles by Horyu-san began to arrive at the family temple in Tokyo. The family was again divided, but Kazuko-san consoled herself by thinking that it's only for a short period of time. She thought that it was good for her husband to have such a unique experience serving in a foreign country. With that in mind, she devoted her energies towards taking care of the family.

At the temple in Tokyo, the family of six, her parents, Kazuko-san and her three children lived together. On the outside, their everyday lives seemed normal and happy. One day, though, a teacher from the girls' elementary school came to visit Kazuko-san. She said, "today in class, your daughter, Hiroko, said to her classmates, 'Well, it doesn't matter since I don't have a father anymore.' It seems to me that living apart from her father is affecting her in a deep and painful way."

She was shocked to hear that her daughter missed her father so much. The teacher told her that it would be nice if the family could be reunited and be able to live together. It was then that Kazuko-san made the decision to take the children to the United States to live with their father.

Translation from Japanese by Noriaki Ito

(to be continued)

ACKNOWLEDGMENTS - AUGUST 2010

The Higashi Honganji Betsuin gratefully appreciates the generous donations received from the following:
In the event of an inadvertent omission of a donor's name, please contact the Temple.

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- 115 Kato, Harumi
- 115 Park, Roger

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- 50 Hirosawa, Ron (for Kazuo Shimbo)
- 50 Horii, Samon (for Bunei Horii)
- 50 Kawahira, Hideo
- 50 Kitaoka, Grace (for Nobuo Kitaoka)
- 50 Kubo, Shizuko (7-yr for Takeo Kubo)
- 50 Kurokawa, Bryant (for Kosei Kurokawa)
- 50 Matsumoto, Michiko
- 50 Matsusaka, Pearl (1-yr for Betty Iino)
- 50 Muto, Setsuko (for K.O. Muto)
- 50 Namekata, Chiyoko (for Kenichi Namekata)
- 50 Namekata, Chiyoko (for Kayo Namekata)
- 50 Osajima, Kenji (for Yachiyo Osajima)
- 50 Oshita, Jack (for Risuke Oshita)
- 50 Oshita, Jack (for Umeko Oshita)
- 50 Sakamoto, Jane Kazuko (30-yr for Seigo Roy Sakamoto)
- 50 Sakamoto, Kay (for Kenji Sakamoto)
- 50 Sakamoto, Kay (for Mitsumasa Sakamoto)
- 50 Sakioka, Hiromichi (for Isei & Tadayoshi Sakioka)
- 50 Takata, Annie
- 50 Takata, Michio (for Shige Ishihara)
- 50 Tamura, Perpetua (for Kosaku Tamura)
- 50 Yokoe, Tomeharu (for Kinsaburo Yokoe)
- 40 Kitaoka, Grace (for Tadayoshi Morioka)
- 40 Kitaoka, Grace (for Kaoru Morioka)
- 40 Kosaka, Miyuki (for Bunkichi Kawasaka)
- 40 Kosaka, Miyuki (for Mother)
- 40 Matsusaka, Pearl
- 30 Iseri, Kazuko

- 30 Matsusaka, Pearl (for Betty Iino)
- 30 Mitsuchi, Hisashi
- 30 Miyagawa, Richard (for Shinayo Miyagawa)
- 30 Nakaguma, Kiyoye (for Suyejiro Nakaguma)
- 30 Sakata, Hiroshi
- 30 Takigawa, Nobuko (for Jingoro Takigawa)
- 30 Yamada, Goro (for Hisataro Kinoshita)
- 30 Yamada, Goro (for Tomi Kinoshita)
- 30 Yamamoto, William (for Sumie Yamamoto)
- 25 Kurihara, Raymond (for Kinuyo)
- 25 Masuda, Yonezo
- 25 Mihara, Takako
- 20 Anonymous
- 20 Goto, Toshiko (for Kimitaro Goto)
- 20 Hiroshima, Howard M. (for Fujio Hiroshima)
- 20 Nakao, Lily
- 20 Sakaue, Satsue
- 20 Takata, Nami
- 20 Totsubo, Kazuo
- 20 Yamada, Goro (for Shinno Sumiye)
- 20 Yoshida, Norma (for Tomejiro & Kino Hoshino)
- 10 Fukuman, Thomas
- 10 Fukuman, Thomas (for Takehiko Fukuman)

SPECIAL DONATIONS

- ¥10,000 Higashi Honganji Honzan (Visitation by Rev. Shinkyō Kamiro & Rev. Makoto Hatakeyama)
- \$150 Kuramoto, Ms. June
- 100 Goldstein, Jeff (Wedding Donation for Jeff Goldstein & Stacey Chin)
- 100 Matsuoka, Hitoshi (Hatsumairi for Tomoki/Ken Matsuoka)
- 50 Matsumura, Kinuko (Honorarium for Tea Ceremony)
- 50 Ono, Yoshiko
- 50 Sasao, May (In Memory of Paul Murata)
- 30 Mizorogi, Ken (Hatsumairi for Luna Mizorogi)
- 30 West Covina HHBT (usage of bingo equipment)
- 20 Omori, Michiko F.
- 20 Kawahira, Hideo

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