



THE GEPPPO



A publication of the Ogden Buddhist Temple

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The World of Dew

~J.K. Hirano

The World of Dew

Is the World of Dew

And yet, and yet.....

~Kobayashi Issa

Whether I am meeting with a group of Muslim clerics or speaking at a High School leadership conference hosted by Brigham Young University, the question I am asked most often is, "What do Buddhists believe happens to us after we die?" The answer I give is, "I don't really know. There are many theories and doctrinal commentaries about possibilities. However if you are looking for what the historical Buddha said on the matter when asked this question, he remained silent and explained it was a waste of time to worry about the inevitable."

Although Shakyamuni Buddha did not answer the question, I believe this question was a central reason for our Pure Land School of Buddhism to develop. Shakyamuni Buddha gave no answer. The Roman poet Lucretius, an almost contemporary of the Buddha, speaking from a Western cultural perspective, states in his poem *Nature of Things*; "Death is nothing to us." Stephan Greenblat comments on Lucretius's poem in his book *The Swerve: How the world became modern; To spend your existence in the grip of anxiety about death, he wrote, is mere folly. It is a sure way to let your life slip from you incomplete and unenjoyed. He gave voice as well to a thought I had not yet quite allowed myself, even inwardly, to articulate: to inflict this anxiety on others is manipulative and cruel.*" Although I understand what both Shakyamuni Buddha and Lucretius are trying to say, I believe Kobayashi Issa the Jodo Shinshu poet reflects our true feelings on the matter of death in his haiku, "The World of dew is the world of dew and yet, and yet....."

There are so many questions within that "and yet, and yet..." What happens when we die? When I look back over my own life, I realize that this is a question that had also puzzled me for many years. As a little boy, I remember having a hard time sleeping because I would worry about my own death or the death of my parents. When I was in elementary school my Mother took me to Dr. Toyota, our family doctor, because I was having chest pains. She told us it was stress related and I needed to quit worrying about things. It has been well over forty years since that visit with Dr. Toyota. My Grandfather's death when I was in Jr. High was the original catalyst for wanting to study Buddhism. Now with the death of my Mother and the death of my Father and even my own personal brushes with death, I have finally quit worrying about it.

When the Muslim Cleric asked me this question, I answered, "You believe in a Compassionate and Loving God, don't you?" He affirmed that he did. I went on, "I believe in universal wisdom and compassion existing in our world. We Jodo Shinshu Buddhists call this Amida Buddha. This love and compassion surrounds me at all times, while I am sleeping, awake, sick, healthy, happy or sad. If this compassion is always around me,

why would it abandon me at my death when I probably need it most? Our definitions and words may be different, but I do not think your loving god would abandon you.” The cleric, nodded his head in agreement.

Although I no longer worry about my own death, when I think of my Mother, Father and friends that have died, there is naturally a feeling of loneliness. Issa wrote the poem I began this article with after the death of his daughter. After the death of three children and his wife Kiku he wrote, “Outliving them all, Outliving them all, Ah, the Cold!

We Buddhists celebrate Obon to better understand this cold. I believe that the story of Mogallana, the Buddha’s psychic disciple who danced for joy when he realized his deceased Mother was released from the realm of Hungry Ghosts into the Buddha’s Pure Land, is the story of each of us who has lost a loved one. Shakyamuni Buddha listed grief at the death of a loved one as one of the eight types of suffering in life. We can suffer and worry about our own death, but as the Buddha and Lucretius says, it is a waste of time and lives. However, when we share our grief with one another during Obon, by dancing in Joy, with tears flowing, we share the life we have been given. We remember how our loved ones gave and give us life. We support one another and dance in gratitude for the compassion we can see all around us. It was great to see everybody out celebrating at this year’s Obon.

Namo Amida Butsu!



President’s Message

I would like to thank everyone for another successful Obon festival. A successful festival would not be possible if not for the hard work of our members and friends support.

I would also like to send out a big thanks to the following:



Thanks to Andy’s Restaurant for donating their old commercial ice machine to the church. Thanks to Sheldon S. for donating his time and parts to plumb the water and Kevin H. for doing the electrical work to hook up the ice machine.

Thanks to Sam’s Club in Riverdale for their generous donation of drinks for this year’s Obon.



Don’t forget the 100 Years of Buddhism celebration is September 15th. It will be held at the Salt Palace Convention Center in Salt Lake City. Below is an outline of the day’s activities.

9:00 – 10:00 am	Registration check-in
10:00 – 11:00 am	Service
11:00 am -12:00 pm	Group Picture
12:00 – 2:00 pm	Lunch and Keynote Address
2:00 – 3:30 pm	Workshops

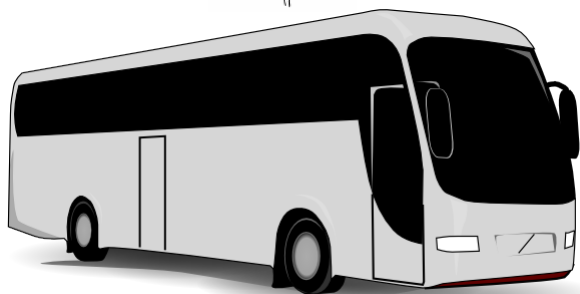
Lastly, this year’s bazaar will be on October 13th, which is just around the corner. We are always in need of volunteers, if you can help, please notify a board member.

*Gassho,
Kirk Y.*



BWA NEWS

By Ellen K.



WENDOVER ... We came, we gambled, we won, we had FUN!

Our trip got off to a rough start because we had to change buses when we got to Salt Lake. So we lost an hour of precious gambling time! Also, the wind going across the desert was pretty strong which made the bus ride exciting. We still had plenty of snacks to eat going to Wendover and coming back. Thanks to all the people that brought snacks for us to enjoy. There were some big winners and there were no losers because everyone had a good time!

Thank you...

A big thank you to Ruth S. and her Toban Group – Marion H., Tami H., Marilyn Y., Marie H., Fran H., Janice S. also thanks to KayLe Y., Kris Y., and Betty Y. – for the amazing Obon luncheon. Everybody looks forward to this luncheon because it is always so yummy!



Our next BWA meeting is September 30th at 11:00 a.m.
There will be no October meeting.



Donations

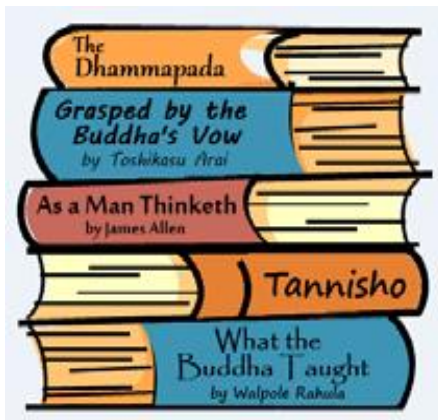


(Omitted For Online Version)

manju making

The BWA is making manju again for this years' Bazaar. If you would like to come learn the techniques of manju making or would just like to help, the baking schedule is below:

- Saturday – September 22nd – 9:00 a.m. – Fukashi Manju
- Sunday – September 23rd – 9:00 a.m. – Mochi Manju
- Saturday – October 6th – 9:00 a.m. – Yako Manju



Buddha's Bookshelf

Each GEPP0 we will be spotlighting a book on Buddhism. The article will contain the book information and a short summary written by a study group or temple member. We hope you enjoy our "bookshelf".

This edition's review is written by Mike M.

This review is of
Call of the Infinite, by John Paraskevopoulos

The book is broken into four chapters, the first of which deals with Buddhism fundamentals. The following three chapters deal more

specifically the Shin Buddhism.

Paraskevopoulos begins with asking some basic questions regarding the meaning and purpose of life. He asks: "Why are we here? Do our lives have any purpose? Does it matter if they do not? What should our priorities be in the very short time we have on this planet?"

In his attempt to answer those questions he describes the nature of impermanence. From there he describes the Buddhist concept of the causes of suffering and how attachments are a major source of our discontent. He offered the following insight:

It may be tempting to dismiss any talk of 'yearning' and 'longing' as the fabrication of an overly emotional or hypersensitive temperament. However the fact remains that we cannot-- if we are completely honest with ourselves --- easily erase the sense of emptiness that follows our desperate grasping at false substitutes for that which is truly able to satisfy us. These might include, for example, more wealth, a prestigious career, a new lover, a beautiful house or greater social standing. Such objectives are not dismissed as wrong; we just need to clearly recognize their limited ability to enduring satisfaction.

This leads him into the concept that our deepest satisfaction comes in our search for "the infinite". He opines that ultimate reality is to be found in the infinite light as personified in Amida Buddha.

The second chapter searches for a meaning of infinite light. He explains that Shakyamuni Buddha used metaphors and other figures of speech to help others understand the concepts he was teaching. Amida Buddha and the Pure Land, the author asserts are two of the methods Shakyamuni used to explain the meaning of infinite light.

Infinite light can be thought of as Dharma-Body, where all that exists in the cosmos, though not clearly understood, manifests itself in our minds. He says, "the Dharma-Body is the immaterial foundation of all existence: from the most sublime spiritual states to the coarsest level of matter." He goes on to explain how the Buddha used a personification of infinite light in the form of Amida Buddha help lay people to understand the power of the Dharma. He didn't stop with Amida Buddha, however. He used another metaphor, the Pure Land, to help clarify the meaning of enlightenment and Nirvana.

The teaching is that if we take our refuge in the Dharma (infinite light) we will live our lives in such a way that when we die we will go the pure land (Nirvana). Paraskevopoulos argues that in reality the Pure Land exists here and now that is a state of 'Utmost Peace and Bliss.' He proffers that our spiritual path is lighted by the Dharma and it will lead us to fulfillment. He found a quote by Genshin that is helpful in making this point:

Although I too am within Amida's grasp, blind passions obstruct my eyes and I cannot see the light; nevertheless, great compassion untiringly and constantly illumines me.

The author gives warning that we should be cautious in our reading of the metaphors and other figures of speech used by the Buddha that we do not take them literally, lest the real meaning they are meant to convey gets lost.

The third chapter deals with awakening to reality. One reality on which it focuses is that we cannot achieve enlightenment through self-power alone. It requires acceptance that infinite light opens the path and clears the way to enlightenment. This infinite light gains footing through “Shinjin”; that is developing the desire to gain enlightenment for ourselves and for others.

“Shinjin” takes on further meaning as we take refuge in the Buddha-Dharma. That step as practiced through the recital of the nembutsu (Namo Amida Butsu) leads us to a trusting mode where we can gain confidence that we are headed in a right direction.

Paraskevopoulos says that infinite light enables us to enjoy freedoms that will “nourish and enliven our existence”.

The final chapter of the book deals with putting Shin Buddhism into practice. He cautions us not to practice a moral life to receive the praise of those around us, but instead find a deep commitment to moral principles for the good we can do with them for others. The author says that “our moral life must be, to the extent possible, free, uncalculated, and almost unconscious....”

He goes on to emphasize the importance of self-examination so that we can become aware of our frailties and therefore take steps to correct them. Our emotions fill us with the three poisons of greed, anger and folly. Continuous reflection on the Dharma will enable us to find the “unhindered light”, which is the Dharma, and enable us to gain some control over those emotions.

In the epilogue the author asserts that:

By hearing the call of Amida Buddha we become awakened to reality and its unfathomable working. We are urged to lift our heavy gaze from the endlessly troublesome cares that consume us in this world and to live a life that dances jubilantly in the resplendent light of the Infinite.

This book is a short, yet most effective treatment of Shin Buddhism. Paraskevopoulos is to be commended for his concise yet revealing treatment of the subject. It is deserving of a five star rating.

In Memory

The Ogden Buddhist Temple Sangha extends its deepest sympathies to the families of the following members who recently passed away.

*May the family members find solace and comfort in the Nembutsu.
Namo Amida Butsu*

Katherine Yukiko Hall ~ June 28, 2012

Ryuji Dick Hirasuna ~ July 21, 2012

DHARMA SCHOOL NEWS

By Suzan Y.



Can you believe that summer is almost over? It seems that summers go by faster and faster every year! Our students will be going back to school and that means Dharma School is about to begin. In order to prepare for this year, we are going to have a "Friends of Dharma School" meeting on Sunday, September 16th at 11:00 a.m. before our Ohigan Service. We would like everybody to attend this meeting so that we can plan a fabulous year!

What an awesome summer we had though. Our Obon Festival was a great way to finish the summer ~ remembering the members of our Sangha who have passed on. I would like to thank everyone for their donations and assistance with the Dharma School booth.

Tomoko S.
Mui T. and Toby Y.
Stacie H.
Sherrie K.
Patsy S.
Daley & Kristin Y.
Kyra H.
Salt Lake Buddhist Temple

Flower Hair pieces
Fans, Kachi Kachi, Origami paper
Cotton Candy Supplies
Use of Cotton Candy Machine
Umbrellas
Fans
Signage
Use of large garage tent

**Dharma
School
Planning
Meeting**



**Sunday
September 16th
11:00 a.m.**

Everyone is invited to attend Dharma School's planning meeting. If you have any suggestions for the upcoming year, please let me know.

DHARMA SCHOOL DONATIONS

(Omitted For Online Version)

Dharma School would like to wish all our students GOOD LUCK as they begin the new school year!



The Ogden Buddhist Church Dharma School presents
GATO'S CORNER

**Reprinted with permission from Reverend Kurt Rye
of the Fresno Buddhist Temple**



It's my day off and I'm cleaning the house. I do enjoy having two cats living with me, but it does add to the chore list. Clean out the kitty litter, vacuum the furniture; wipe off the window sills that the cats sleep in. The list seems to go on and on. Gato and Saffie are sitting and on the couch and I ask them to get off so I can vacuum it. Somehow this starts an argument.



Gato: I don't want to move, why don't you make Saffie get down? You can vacuum her spot and when you're done I can move to her side of the sofa and you can clean here.

Saffie: What? I live here too you know. Gato this, Gato that. You are always the important one, getting all the attention. As the oldest, papa Rye gives you special treatment while I get ignored!

Rev. Kurt: What are you talking about?

Saffie: Ever since I moved in, Gato acts like I have ruined his life. He tells me what to do. When you come home you pet him first. He sleeps next to you and I have sleep at the foot of the bed. I don't even get fan mail from Gato's corner!

Gato: That is the natural order of things. I'm the oldest and therefore, the most important.

Saffie: You're nothing but an orange ogre!

Rev. Kurt: Stop it you two. Saffie, I'm sorry that you feel that way. I really had no idea. You have to remember that the two of us lived together for five years before you moved in.

Saffie: I just get so mad sometimes, I can't even say anything to him. I might be having a good day and he ruins it for me. "Humble Buddhist Cat" humbug!

Gato: Now wait a minute...

Rev. Kurt: Both of you wait a minute. Saffie, anger is part of being alive such as feeling love or happiness. It's not anger that is the problem, but how you deal with it. You should not hold it in and let it get worse. You should try to talk to the person

who you are angry with, without being hostile or using angry words.

Saffie: But that is so hard to do. Sometime I'm so upset I can't think straight.

Rev. Kurt: That is a good point. Sometimes you need to wait and think about what you're going to say then you won't make the situation worse by saying something that will upset the both of you more. In fact the Buddha said, "**Conquer anger with non-anger; Conquer wickedness with goodness; Conquer stinginess with giving, and a lie with truth.**"

Saffie: What does that mean?

Rev. Kurt: It means that instead of falling deeper and deeper into anger you try to work out of it. For example instead of holding in your anger, speak to the person you have the problem with. The anger will decrease, instead of growing. That is why you feel good when you make up with someone after an argument.

Saffie: That's right. When Gato apologized last month for yelling at me we went into the kitchen and shared some ice cream. It felt good to joke around together, though he ate most of the ice cream.

Gato: Did not! My bowl was smaller so it looked like I had more ice cream!

Saffie: Got you! Remember you're "Gato the Humble Buddhist Cat."

Rev. Kurt: Touché!

Dharma School Students: Every time Rev. Kurt Rye writes through the eyes of his cats, he has a lesson to be learned. Make sure you listen and follow his teachings.

OBON *THANK YOU, THANK YOU, THANK YOU!*

Every year our Obon festival is a huge success thanks to all the volunteers that give of their time! The Ogden Buddhist Church know how valuable your time is and truly appreciates you giving of it to our temple. This single event brings our whole community together in celebration!



Thank you for your time!

We would also like to thank the following companies and individuals for their donated items.

Sam's Club – Riverdale
HO HO Gourmet Restaurant

(Individuals Omitted for Online Version)





OHIGAN SERVICE

August / September Shotsuki Hoyo*

Sunday, September 16, 2012

1:00 p.m.

The word Higan comes from the Sanskrit word Paramita - "Other Shore." The words "other shore" refer to the "world of Nirvana." As the name Higan denotes, this is the time to remind within each and every one of us the Bodhisattva practice of the Six Paramitas of charity, morality, patience, effort, meditation, and wisdom. It is the means by which one crosses over the illusory ocean of birth and death to the other shore of Nirvana.



ESHINNI AND BWA MEMORIAL SERVICE

October Shotsuki Hoyo*

Sunday, October 21, 2012

2:00 p.m.

Otoki Lunch at 12:30 p.m.

GUEST SPEAKER: Rev. Masumi Kikuchi

Rev. Masumi Kikuchi received her Bachelor Degree in Early Childhood Education from Kyoto Women's University. She attended Gyoshin Buddhist School and received her Master Degree in Shin Buddhist Study from Ryukoku University. Presently she is undergoing doctoral course in Shin Buddhist Study. Her work experiences include Hongwanji Head Office, minister at the Buddhist Churches of Canada, minister of Toronto Buddhist Church and supervising minister of Montreal Buddhist Church and Hamilton Buddhist Temple and minister of Steveston Buddhist Temple. Rev. Kikuchi presently is a part time researcher at the Institute of Jodo Shinshu Studies, Contemporary Propagation Research Section. She also provides Dharma talks throughout Japan as Fukyoshi. Rev. Kikuchi was one of the speakers for the World BWA Conference and the Keynote Speaker at this year's FBWA Conference.

This is a memorial service for the wife of Shinran Shonin, Eshinni. Eshinni is considered the first role model of Jodo Shinshu womanhood. In this regard the memorial service is held in memory of any BWA (Buddhist Women's Association) member who died during the previous year.

August / September / October Shotsuki Hoyo

August / September Shotsuki Hoyo September 16, 2012 ~ 1:00 p.m.

Aug 1 2001	Lily Aoki
Aug 15 1945	Tome Fujita
Aug 22 2005	Kiyoko M. Hamada
Aug 8 1983	Kazuye Kay Hattori
Aug 30 1976	Tama I. Kariya
Aug 15 2007	Dick Hideki Kishimoto
Aug 15 1969	Matsuichi Kurokawa
Aug 27 2010	Mildred N. Miya
Aug 10 1997	Buster Shizuo Miyagishima
Aug 6 1961	Tomoshichi Mochida
Aug 28 1973	Yoichi Sakiyama
Aug 14 1973	Kenzo Shiki
Aug 11 1970	Tamegoro Shimizu
Aug 9 1995	Masao Shirazmizu
Aug 6 1971	Joseph Terumi Suekawa
Aug 18 1988	Jiro Joe Sumida
Aug 12 2000	Kenneth Kiyoshi Takamatsu
Aug 5 2005	Isao Yamaguchi
Aug 28 1999	Ada Muriko Yonemura
Sept 25 1980	Otoshichi Endow
Sept 4 1964	Tetsuzo Fujita
Sept 22 1996	Butch Masakazu Higashiyama
Sept 20 1989	Fumiko Horiuchi
Sept 2 1966	Tokio Kuroiwa
Sept 6 2000	Yoshiko Miyagishima
Sept 11 1992	Toshi Oda
Sept 26 1978	Run Okawa
Sept 9 1997	Kosuye Okura
Sept 25 1994	Nobuichi Sato
Sept 23 1980	Taeko O. Suekawa
Sept 22 1980	John Y. Taniguchi
Sept 17 1961	Taichi Teramoto
Sept 2 1961	Shime Tokifuji
Sept 9 1996	Sachiko Sharon Yamamoto
Sept 19 1971	Yasaburo Yamane
Sept 21 1983	Akira William Yokota
Sept 9 1987	Dick Yoshida

October Shotsuki Hoyo October 21, 2012 ~ 2:00 p.m.

Oct 15 1964	Jintaro Hano
Oct 11 1991	Masao Eugene Higashiyama
Oct 23 1964	Kuichi Hirabayashi
Oct 15 1984	Mack Susumu Hirai
Oct 6 2004	George Imaizumi
Oct 12 1979	Mary S. Imaizumi
Oct 26 1995	Chiyoko Barbara Inouye
Oct 5 1991	Tayoko Iriye-Kawaguchi
Oct 11 1999	Tom Tadao Kinomoto
Oct 5 1992	Tatsuo Koga
Oct 13 1974	Moju Kosaiku
Oct 13 1969	Rodney Manji Kuroiwa
Oct 29 1979	Yorimoto Murakami
Oct 16 1978	Fumi Nakahara
Oct 11 1971	Mary Chiyono Nisogi
Oct 22 1959	Sumi Nisogi
Oct 14 1964	Chujiro Ono
Oct 30 2000	Joanne (Kano) Petersen
Oct 4 1994	Harry Takeo Sato
Oct 4 1983	Mitsuyo Shiki
Oct 15 1975	Royce I. Shiki
Oct 2 1962	Tamekichi Takahashi
Oct 23 1977	Kome Tawatari
Oct 31 2004	Shigeto Tokifuji
Oct 14 1965	Yukichi Ukita
Oct 22 1973	Tokutaro Yagi
Oct 28 2008	Masaru "Mas" Yamada
Oct 25 1971	Senai Yamaguchi
Oct 21 1965	Tsuruyo Yamane
Oct 22 1968	Shikazo Yamashita
Oct 10 1998	Mary S. Yonemura
Oct 19 2003	Tatsuo Kay Yonetani
Oct 24 2009	Tokiko Yoshida
Oct 27 2003	Valentine Hisako Yoshinaga
Oct 11 1932	Toshi Yoshitaka

For those years not having a specific memorial service such as 2nd, 4th, 5th, etc. the temple is holding these monthly Shotsuki Hoyo. During these services, the temple will list the names of those members who have died during the month in the preceding years. The families then attend that monthly service in memory of their loved one.

2012 Memorial Service Schedule for those who passed away in:

2011 - 1 year	2000 - 13 year	1980 - 33 year
2010 - 3 year	1996 - 17 year	1963 - 50 year
2006 - 7 year	1988 - 25 year	1913 - 100 year

These services are not meant to replace the specific memorial services. Please contact Rev. Hirano to make arrangements for those services. Rev. Hirano contact information - Office: 363-4742, Home: 299-8727, Emergency: 819-2648

The Ogden Buddhist Church

Annual Japanese Food & Gift Bazaar

October 13, 2012

**155 North Street
Ogden, UT**

4:00 – 8:00 pm



OGDEN BUDDHIST CHURCH 2012 BAZAAR FOOD DONATION LIST

The board is again asking our members to help by donating the non-perishable food items needed to prepare for Bazaar which will be held on Saturday, October 13.

Items must be brought to the church by October 6.

HOW TO DONATE: Personal information omitted for online version. Please see any board member to donate items.

- 3 - 1 gallon soy sauce
- 2 - 5 gallons soy sauce
- 3 - 25 pound bags sugar
- 2 - large boxes salt
- 7 - 20 pound bags Rice
- 4 - regular size boxes cornstarch
- 1 - 24-oz can Sesame Oil
- 1 - 2 pound box Dashi no Moto
- 2 - large jars Chicken Boullion paste
- 2 - large Costco-size bottle Yoshida Sauce
- 1 - case T-shirt bags
- 2 - 100 count SMALL gloves
- 2 - 100 count MEDIUM gloves
- 4 - 100 count chopsticks
- 2 - large Costco-size vegetable oil
- 4 - 1 gallon can bamboo shoots
- 4 - 1 gallon can water chestnuts
- 6 - 1 gallon can sliced mushrooms
- 2 - 1 gallon can olives (pitted)

Monetary donations to help defray costs of the perishable items are also welcomed.

Please be sure to give your receipts to Betty Yamashita so she can record your non-cash donation.

THANK YOU!

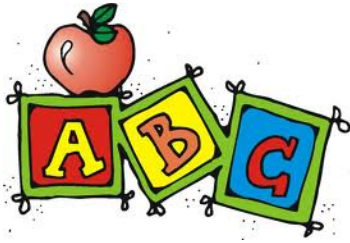


BEAUTIFUL WEDDING KIMONO FOR SALE

This beautiful Wedding Kimono is currently for sale.

The asking price is \$400.

If you are interested, please contact (Personal information omitted for online version. Please see any board member.)



September, 2012

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1 ← Salt Lake
2 Temple Camp Out @ Mill Hollow →	3 Labor Day	4	5 10:00 am Dharma Study Group 7:00pm Buddhism 101	6	7	8
9	10	11 7:30 pm Board Meeting	12 10:00 am Dharma Study Group 7:00pm Buddhism 101	13	14	15 100 Years of Buddhism in Utah - Centennial Celebration 9:00 – 5:00 Salt Palace
16 10:45 am – Discussion Group 11:00 am – Friends of Dharma School Mtg. 1:00 pm – Ohigan Service Aug/Sept Shotsuki Hoyo	17	18	19 10:00 am Dharma Study Group 7:00pm Buddhism 101	20	21	22 9:00 am BWA Fukashi Manju Making
23 9:00 am – BWA Mochi Manju Making 10:00 am – Dharma School 10:45 am – Discussion Group	24	25	26 10:00 am Dharma Study Group 7:00pm Buddhism 101	27	28	29 WFN JACL Family Fun Night 5:00 pm
30 10:45 am – Discussion Group 11:00 am – BWA Meeting 1:00 pm – Family Dharma School Service						

Toban Cleaning Group:

James & Marisa A. (Toban Cleaning Leader)

Charles A.


Max & Georgia Y.

Toby Y. & Mui T.





October, 2012

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3 10:00 am Dharma Study Group 7:00pm Buddhism 101	4	5	6 9:00am – BWA Yaki Manju Making 1:00pm Salt Lake Bazaar
7 9:00 am – Yard Clean-Up 10:45 am – Discussion Group 1:00 pm – Family Dharma School Service	8	9 7:30 pm Board Meeting	10 10:00 am Dharma Study Group 6:00 pm BAZAAR PREP 7:00pm Buddhism 101	11 9:00 am BWA Bazaar Prep 6:00 pm BAZAAR PREP	12 8:00 am BWA Bazaar Prep 6:00 pm BAZAAR PREP	13 7:00 am BAZAAR PREP 4:00 pm OGDEN BAZAAR
14  NO SERVICE Everybody, please come out and help clean-up!	15	16	17 10:00 am Dharma Study Group 7:00pm Buddhism 101	18	19 GEPP0 Articles Due	20 Rev. Kikuchi Seminar in SL
21 10:45 am – Discussion Group 12:30 pm – Otoki Lunch 2:00 pm - Eshinni and BWA memorial service October Shotsuki Hoyo	22	23	24 10:00 am Dharma Study Group 7:00pm Buddhism 101	25	26	27
28 NO service in Ogden 10:00 am – Salt Lake Halloween Service and Party	29	30	31 10:00 am Dharma Study Group			

Toban Cleaning Group:

Bazaar Clean-Up
This means EVERYBODY

