

NICHIREN NEWS

November, 2015

Sacramento Nichiren Buddhist Church - 5191 24th Street, Sacramento, CA 95822 (916) 456-8371

CALENDAR OF EVENTS

November, 2015

1	---	no service
8	11:30am	Komatsubara Persecution
15	---	no service
22	---	no service
29	11:30am	Kaji Kito
29	noon	church meeting

December, 2015

6	---	no service
13	---	no service
19	8:00am	Mochi Tsuki
20	11:30am	Buddha's Parinirvana Day
20	noon	Church meeting
27		End of year clean up
31	11:00pm	End of year service (Joya)

January, 2016

1	12:00am	New Year service
3	11:30am	Kaji Kito
3	noon	Church meeting
31	11:00am	New Year service
31	noon	New Year Party

CHURCH MEMBERSHIP DUES

Please use the enclosed envelope to send in your Church membership dues. The dues are still only **\$240** per year.

FUJINKAI MEMBERSHIP DUES

Membership dues for the Fujinkai are **\$10** per year. Please send your dues to the Church.

FALL FOOD BAZAAR

Thank you to all members, family & friends who helped at the Fall Food Bazaar.

CHURCH MEETING HIGHLIGHTS

SEPTEMBER 27, 2015

- ▶ Discussed the new roof. Reviewed 3 estimates. Agreed upon Abella Roofing/\$12,600
- ▶ Discussed October bazaar preparations
- ▶ Discussed and agreed to change the prices of the mochi for the December mochi-tsuki.

CHURCH MEETING HIGHLIGHTS

OCTOBER 13, 2015

- ▶ Meeting cancelled

CHURCH MEETING HIGHLIGHTS

OCTOBER 13, 2015

- ▶ Noted that the roofer will begin working on the roof this week unless it rains.
- ▶ The Church needs to apply for a new federal tax ID number.
- ▶ The next bazaar will be on June 11 and 12, 2016. Raffle information will be added to the notice.

MOCHI TSUKI

The annual mochi tsuki will take place on **Saturday, December 19, 2015**. The cost is **\$5.00** per pound for regular & kasane; **\$6.00** per pound for an-mochi. Pick up is between 11:00am and 2:00pm. To purchase mochi, please either mail in the mochi sale form or call the Church by **December 8, 2015**. *All church members & friends are asked to help beginning at 8:00am on December 19, 2015.*

ACKNOWLEDGEMENT

We gratefully acknowledge the generous donations from the following:

Fujinkai: Dag Nakatogawa/\$25

Ohigan: Susumu Fujiwara/\$40; Keri Hayakawa/\$50; Joe Hitomi/\$20; Kanji Hitomi/\$30; Lily Hitomi/\$20; John Hughes/\$40; Kazayo Johnson/\$50; Miyo Kitamura/\$300; Kiyoko Kuwabara/\$50; Takami Lau/\$20; Keiko Lucas/\$30; Kathy Mine/\$20; Takashi Mizuno/\$50;

Acknowledgement continued

Meriko Murata/\$30; Toyoko Nakatogawa/\$10; Liz Nettle/\$30; Masanao Okamoto/\$20; Yurimi Sawamura/\$20; Arthur Sugiyama/\$20; Gail and Dave Tanaka/\$30; Hideo Tsuetaki/\$30; Chiharu Yamada/\$20

Memorial: 1st year memorial service for Alfred Kato-Liz Kono, Peter & Jeffrey Kato/\$700; Yoshiko Baba/\$25; in memory of Kumaichi Yoshioka--Kazayo Johnson/\$50

Roof Fund: Joe Hitomi/\$500; Kenjo Igarashi/\$2,000; Kinjiro Nakatogawa/\$500; Masanao & Fusako Okamoto/\$3,000; Yozo Yamada/\$1,000

Bazaar: Chicken sale/\$80

Special Donation: Joe Hitomi & Reverend Igarashi painted the eaves of the classroom building; Kanji Hitomi/new doors for the outside utility closet; Kazayo Johnson/\$30; Betsi Ann Nagasawa/\$20 & \$20; Fusako Okamoto/flowers for Temple; Mike Tamai/paper

2016

MEMORIAL SERVICES

1 st year	2015
3 rd year	2014
7 th year	2010
13 th year	2004
17 th year	2000
23 rd year	1994
27 th year	1990
33 rd year	1984
37 th year	1980
43 rd year	1974
50 th year	1967

CHURCH WEBSITE

Don't forget that the Church now has a website. John Hughes is maintaining the site for us. Please visit the site at: sacramentonichirenchurch.org

The Propagation of Buddhism after the Death of Sakyamuni Buddha

One day a little boy was playing in the mud and saw the Sakyamuni Buddha walking by so he quickly prepared and offered him a mud pie. It is said that the little boy was reincarnated and became who is now known as Emperor Asoka.

While Buddhism is practiced by a many in the West, many Westerners fail to know or recognize the importance of Emperor Asoka (269-232BCE), emperor of the Indian Mauryan Empire, known to have devoted his life and rule to the spread of Buddhism throughout his empire and eventually the world. Before Asoka's reign, the Mauryan Empire had expanded as a result of killings and brutal conquest. Asoka himself would kill his 99 siblings and continue this brutal conquest, until the siege at Kalinga, an empire in central-east India, which became his last place of conquest. From that moment, he is said to have converted to Buddhism and became a Buddhist king, promoting morality and the Dharma throughout his empire.

Asoka's dedication to the Dharma was significant in starting what would become the world's first large-scale missionary effort in the history of the world's religions. Asoka built stupas, locations with sacred relics of the Buddha himself, as well as pillars inscribed with edicts that became the official rule of the empire and would later become the symbol of early Buddhist teachings. Both the edicts and the stupas would become important pilgrimage sites for early Buddhist missionaries hoping for a better understanding of Buddhism. The edicts show Asoka's deep devotion, including his banning of hunting and proclaiming the acceptance of the Dharma within his empire. While this may suggest forced conversion, Asoka states that Dharma could be practiced simultaneously with other faiths or religions since the Dharma promoted ethics and individual moral development.

Asoka wished that others outside his empire would also accept the importance of the Dharma and sent ambassadors to various locations. This would in fact prompt the beginnings of the spread of the Sangha and most importantly Buddhist missionaries, who would influence others to spread the teachings of the Sakyamuni Buddha. This missionary work continues throughout the world even today.

Asoka's simple offering in his past life brought him back to live a luxurious life while also promoting a life that the Buddha would have wished others to live and maintain. Without Emperor Asoka's emphasis on the Dharma, Buddhism may not have spread to the extent that it has; however his significance is one that many, including Buddhists fail to recognize.