

Hongwanji Buddhist Mission of Australia

シドニー本願寺報

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東日本大震災 九周年 復興支援イベントにて追悼

2011年に発生した東日本大震災から9年を迎え、今年は3月6日(金)に予定を早め復興支援イベントがシティのメカニクス・アート・スクールを会場に、午後5時から開催されました。

会場には200人以上の方が集い、9年前の地震や津波で亡くなられた方々を追悼致しました。

式典が始まると、まず司会のピーター・ギブソン氏から参加者の皆さんに歓迎の言葉が



読経をする渡部開教使、手前は紀谷総領事(06/03/20)



ホールの中には式典開始前になると続々と参列者が入ってきました(06/03/20)



歓迎の言葉を述べる司会のPeter Gibsonさん

述べられた後、紹介をして頂いて壇上に上がりました。

犠牲者を追悼する表百文と読経をあげ、そして最後に鑿(きん)を鳴らし、一分間の黙祷を参加者全員で捧げ、物故者に想いを馳せたことでした。

今回のイベントでは、9年前に家族を失った男性が一人の女性旅行者との出逢



当日上映された映画「ひとりじゃない」(左)と「Life 生きてゆく」(右)のポスター

(2ページへつづく)

もくじ

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★ お寺の予定表 - Calendar ★

| | |
|--|---|
| Apr 5 (Sun) | 夏時間終了/Daylight Saving time ends |
| 8 (Wed) | 花まつりの日(お釈迦様の誕生日) / Happy Hana-matsuri Day ! |
| 12 (Sun) | 花祭り / Hana Matsuri Service - Cancelled |
| 24&25 | リズモア平和式典/ Anzac Day Peace Ceremony in Lismore - Cancelled |
| 27 (Mon) | 5:00 pm After Dinner @ St Mary's Cathedral House |
| 28 (Sun) | 11:00 am 日曜礼拝 / Sunday Service - Cancelled |
| — ★ ★ ★ There may be alteration to the dates ★ ★ ★ — | |
| May 3 (Sun) | 11:00 am 五月祥月法要/May Shutsuki Memorial Service @ BCNSW |
| 10 (Sun) | 11:00 am 日曜礼拝 / Sunday Service @ BCNSW |
| 17 (Sun) | 11:00 am 降誕会&年次総会/Gotan-e & HBMA AGM @ BCNSW |
| 25 (Mon) | 【本願寺報発行 / New Bulletin Issue】 |



サポーターのロゴ、中央上に西本願寺の下がり藤

『…被災地で暮している多くの方々が、災害で経験した悲しみ、苦しみを乗り越えて、自分たちの命を見つめ、この世に生を受け人として生きていくことを意味を考え、そこに大切な何かがあることを発見し、毎日を希望を持って生きていく姿に共鳴を覚えました。』
(本文より)



イベント支援者の方と



(1ページより)

東日本大震災九周年追悼式典

いを通じて生きていくという映画「ひとりじゃない」、そして、やはり9年前津波のせいで町の殆どの家が流された中で、一軒だけ残った家に暮らす両親、子供二人を亡くした夫婦が新しくできた娘と一緒に生きていくというドキュメンタリー映画「Life 生きてゆく」の二本の映画が、参加された200人の方々のによって感動を持って視聴されました。被災地で暮している多くの方々が、災害で経験した悲しみ、苦しみを乗り越えて、自分たちの命を見つめ、この世に生を受け人として生きていくことを意味を考え、そこに大切な何かがあることを発見し、毎日を希望を持って生きていく姿に共鳴を覚えました。それと共に、今後更に被災地域の素晴らしい文化、伝統を含めた町全体の復興が進み、以前と変わらぬ生活を取り戻して行って頂きたいと願ったことでした。

その他、会場入口ホールでは東北の観光案内等のほか、東北の郷土料理(はっと汁、ずんだ餅、ジャージャー麺)を再現した食べ物の販売、地酒のテイスティング、東北の工芸品の展示販売、も行われ、その収益金は復興支援と東日本大震災の際、オーストラリア災害レスキュー隊78人が被災地で活動して下さった事への恩を少しでも返せればという思いから、年末年始の山火事で活躍したNSW 辺境消防救助隊(NSW Rural Fire Rescue)へ寄付されました。

今回のイベントの主催者、東北から来ている学生ボランティアを始め全てのご協力下さった皆さんとこの日集まって下さった全ての皆様に感謝の意を表したいと思います。

合 掌



会場に三々五々集まってきた皆さんがホールの中の席に着いてセレモニー開始の時間を待っていました。(06/03/20)



東北の物産展(上)と東北の食材を用いて作ったはっと汁、ずんだ餅の販売(下)をしてファンドレイジングを行いました。(06/03/20)



オーストラリア最大のボランティア活動 レーンコープ国立公園にてクリーンアップ・ オーストラリア・ディに参加！



110人が一堂に会した今年の集合写真！(01/03/20)



毎年恒例の、オーストラリア最大のコミュニティボランティア活動の日、クリーン

アップ・オーストラリアディの3月1日(日)、お寺のメンバーや、シドニー日本クラブ(JCS)、シドニー日本人会(JSS)の会員が共に集い、清掃活動を行いました。今年も、110人という多くの参加者がレーンコープ国立公園に集いました。



Lane Cove National Park

受付を各自済ませた後、日本人会事務局からの説明があり、続いて、紀谷昌彦・シドニー日本国総領事、JSS(日本人会)文化行事担当者、JCS(日本クラブ)を代表して、コス



紀谷総領事が参加者に対し歓迎の言葉が伝えられました。(01/03/20)

テロ久恵会長からの挨拶がありました。

そして全体での写真を撮った後は、クリーンアップオーストラリアのゴミ

用の袋(白)と、リサイクル用の袋(黄)を持って三々五々公園内に散らばって2時間あまりゴミ収集作業を行いました。

お昼前にそれぞれが自分が歩いた公園内で収穫(!)したゴミを持ち帰り、それを一ヶ所にまとめて集め、一息してから、待ちに待ったBBQを頂くことに。

(3ページにつづく)

日本人会の担当の方が用意して下さった美味しいBBQに舌鼓を打ちながら、参加者同士が交流を行い、大変意義深いボランティア活動の一日となりました。

この日の公式発表によりますと、全国で清掃活動にあたったボランティアの総数は約63万人、集まったゴミの総量は約1万6,500トン、そして登録されたゴミ収集活動の行われた場所の総計は約7,000カ所だったとのことでした。

「自分の暮らすところをきれいにしよう!」との、イアン・キアナン氏のとても純粋な気持ちから始まったというこの行事は、2年前イアン氏が惜しくも亡くなり、彼の娘のピップ・キアナンさんが統括するようになりました。

その彼女からの、「私の父が始めたこの活動が30年



(上)持ち帰ったゴミをバックに撮影。
(下)参加したみんながこの日のボランティア証明を持って。(01/03/20)



クリーンアップオーストラリアへの参加者、参加団体に贈られる参加認定書。(01/03/20)

以上の間にこれほど大きな動きとなった事を誇りに思っている。オーストラリアは今、自分たちが作り出している大量のゴミ、特にプラスチックの廃棄物に悩まされている。しかしここで実用的な活動を行うことにより、違う世界を生み出すことが可能になる。その為にもこのクリーンアップオーストラリアディの活動をみんなで団結して行うことが大切なのです。」というメッセージが紹介されていました。

合掌



アデレードの道場『浄教庵』のメンバー、タイ・ソン・パップ師との有り難いご縁! (20/02/20)

ジョージ・ゲッテンビー師が26年前の得度以来、自宅を開放し行っている聞法の間「浄教庵」に毎月通っているというアデレード郊外のVihara在住のタイ・ソン・パップ師が、シドニーのNSW仏教連盟で行われている病院チャプレン向け講座を受け持っており、この日、病院の訪問に行った渡部開教使と偶然会い、お話しをするご縁がありました。合掌



Rev Watanabe with Venerable Thay Thong Phap who is attending Rev Gatenby's Dharma session in Adelaide. He comes to Sydney time to time to teach one to the Chaplain Course sessions at the Buddhist Council of NSW (20/02/20).



今月のことば

ほんとう
本当のものが
わからないと
本当でないものを
本当にする

《安田理深》
やすだ りじん

**“When we don't understand
the real thing,
We take the unreal
for the real.”**



安田理深 / Rijin Yasuda
(1900 - 1982)



真宗教団連合刊
「2020(令和2年)法語カレンダー/Dharma Words」
より

核廃絶を訴える超宗教の会議に出席

2020年2月24日 @オーストラリア合同教会本部



会議の後、参加者全員が参加し写真が撮影された。(24/02/20)

シティのタウンホール近くの、オーストラリア合同教会の本部オフィス会議室にて、去る2月24日に核廃絶を訴える提唱

する団体「I CAN」が主催し様々な宗教の代表者を招いて行われた会議に、NSW仏教連盟会長の代理として出席して参りました。この団体「I CAN」が2017年ノーベル平和賞を受賞した団体であることを知り大変驚きました。今回、2020年が広島・長崎への原爆投下から75周年ということを受け、シドニーでも全ての宗教者が集い記念式典を行うべくこの日会議を行いました。 合掌



2017年に、I CANがノーベル平和賞を受賞した際に届いたノーベル賞のメダル



I CANの事務局が司会を務めて行われた会議の様子。(24/02/20)



筑紫女学園大学の人間科学部宇治和貴准教授がオーストラリア開教事務所を訪問



宇治和貴准教授(左)が開教事務所を訪問して下さいました。(21/02/20)

去る2月21日、九州の福岡県太宰府市にある筑紫女学園大学人間科学部で教鞭を執っておられる宇治和貴(うじ・かずたか)准教授が、仏教的見地から見た性的マイノリティ(LGBTQ)の方々の現状についてのオーストラリアに於ける実態調査をされるために来豪

され、到着された日に開教事務所を訪問して下さいました。LGBTQの方々がこの国では普通に受け入れられて生活をしていることに大変驚かれ、滞在中、様々な角度から実態を調査されて行けました。

丁度、その翌週がオーストラリアでのLGBTQの人たちの祭典、「マルティグラ」が開催されるとのことで、翌週合流した学生達と共にその祭典のパレードに参加する「シドニーGL合唱団」の団体のフロートに参加され、貴重な体験をされたとのことでした。 合掌

★新型コロナウイルスの感染予防のため、手洗い、うがい、等を常に行い、不要不急の外出、人混みを避け、他人との距離を常に保ち健康を保ち続けましょう。自分自身が気をつけるということは相手に移さないようにする、との相手に対する敬意の表れです。Stay safe and stay healthy !



ご 懇 念 録

Expression of Dana/Gratitude



この一ヶ月間で、下記の方々より総計 600.00ドルのご懇志をご進納いただきました。また、計 3ドルが本願寺設立基金へ進納されました。有り難うございました。 合掌

In the past month, donations to the amount of 600.00 were offered to the Amida Buddha through the Hongwanji Buddhist Mission of Australia. HBMA have also deposited \$ 3.00 to the Hongwanji Temple of Sydney Building Fund.

The HBMA acknowledges the donors and would like to express our sincere gratitude to the following for their generous donations:

- * Ms Hitomi Miyamura — Father's first year memorial
- * Ms Akiko Minami — Autumn Ohigan Donation
- * Ms Ayako Mitsui-Browne — Donations
- * Ms Yoshiko Gault — Special Donation
- * Mr Jonathan Shearman — Donation
- * Japan Club of Sydney — Printing Honourarium

Thank you very much in Gassho





BULLETIN



Another Successful Clean Up Australia Day!

at Lane Cove National Park
on 1 March 2020



Again this year, on 3 March, HBMA members and friends participated in the 30th Annual "Clean Up Australia Day", at Lane

Cove National Park, together with Japanese community groups, such as the **Japan Club of Sydney (JCS)** - where Rev Watanabe volunteers as a vice president - and the **Japanese Society of Sydney (JSS)**.

We gathered at the Lane Cove National Park at 9:30 am and a person who is in charge of the Clean Up event and one of the park rangers explained how and where to collect rubbish in the park. Then **Mr Kiya**, the Consul-General of Japan in Sydney welcomed everyone to this event, then the representatives of the **Japanese Society of Sydney** and the **Japan Club of Sydney** shared their greetings.



(top) Participants gathered together at the Park and listen to the speech from **Mr Kiya**, the Consul-General of Japan. (bottom) We made Lane Cove National Park even more beautiful park taking away this many rubbish! (01/03/20)

After taking a group photo, we grabbed garbage bags and scattered into the park. After collecting much rubbish, we gathered once again for the BBQ lunch. We all enjoyed a delicious lunch together and had fun talking about each of our own personal clean up day experiences.

This event was another great success with over **110 people** taking their part.



During a national week of action more than **630,000 volunteers** across **7000 locations** have removed an estimated **16,500 tonnes** of rubbish from their favourite parks, beaches, bushland, suburban streets and waterways across nation.

We all hope this event will grow every year. Australians have taken a very simple idea and run with it. All we need to do is just get out to one of the sites or we can create a new site to clean up. Anyone could do this and make a difference rather than just sitting back and thinking about it.

Clean up Australia chairwoman **Pip Kiernan**, the daughter of founder **Ian Kiernan**, said she is proud of the movement that has grown over three decades.

"Australians are frustrated with the amount of waste and plastic we are creating," she said.

"So Clean up Australia gives them a great way to band together and do something practical to make a difference."

Thank you for those who participated in this meaningful event.

In Gassho,



Group photo was taken after the meeting. (24/02/20)

Rev Watanabe joined the Interfaith roundtable of nuclear disarmament @Uniting Church in Australia Head Office (Sydney CBD) 24 February 2020

On behalf of the chairman of Buddhist Council of NSW, Rev Watanabe attended this meeting to discuss what we, as religious representatives could do on this 75th anniversary year of the atomic bombings of Hiroshima and Nagasaki. In Gassho,



After some discussion of the distinction between the meditative good practices, the distractive good practices and the practice of the nembutsu, Hōnen Shōnin writes:

‘If one carefully ponders the intent of the *[Meditation]* sutra, however, one will see that it is not these various practices that were entrusted to Ānanda for future transmission. Only the one Nembutsu practice was so entrusted for the ages that would follow. One ought surely to know that the reason why Shakyamuni did not entrust these various practices to Ānanda was that they are completely absent from Amida’s Original Vow. The reason why Shakyamuni transmitted the *Nembutsu* to him was that it is in accord with Amida’s Original Vow.’

As ever, our teacher Shinran Shōnin clarifies everything. In his *Kyōgyōshinshō* he writes:

‘...the three minds that beings awaken are all minds of self-benefit that are individually different and not the mind that is single, which arises from [Amida’s] benefiting of others. They are roots of good with which to aspire for the Pure Land that [Shakyamuni] Tathagata taught as a distinct provisional means.’ (*The Collected Works of Shinran*, p212)

That is, the teachings of the three minds are self-power provisional teachings that should lead us to the other-power of Amida benefiting each of us. Whatever degree of accomplishment we may achieve of each of the three minds will be incomplete since we bonbu are incapable of the moral and spiritual discipline that could make them otherwise.

In the 18th Vow of Amida Tathagata - the Primal Vow - Amida declared that sentient beings are to ‘sincerely and joyfully entrust themselves to me, desire to be born in my land’. This seems to be, again, the three minds, but Shinran Shōnin clarifies this too.

‘...the three minds are the mind of truth and reality, free of any taint of falsity; they are the mind right and straightforward, free of any taint of wrong and deceit. Truly we know, then, that this is called shinjin because it is untainted by the hindrance of doubt. Shinjin is the mind that is single. The mind that is single is shinjin that is true and real.’ (*The Collected Works of Shinran*, p94)

And again:

‘...reflecting on this [threefold] mind for myself alone, I find that all beings, an ocean of multitudes, have since the beginningless past down to this day, this very moment, been evil and defiled, completely lacking the mind of purity. They have been false and deceitful, completely lacking the mind of truth and reality. Thus, when the Tathagata, in profound compassion for the ocean of all sentient beings in pain and affliction, performed bodhisattva practices for inconceivable millions of measureless kalpas, there was

not a moment, not an instant, when his practice in the three modes of actions was not pure, or lacked the true mind. With this pure, true mind the Tathagata brought to fulfilment the perfect, unhindered, inconceivable, indescribable and inexplicable supreme virtues. The Tathagata gives this sincere mind to all living things, an ocean of beings possessed of blind passions, karmic evil and false wisdom. This mind manifest the true mind of benefiting others. For this reason, it is completely untainted by the hindrance of doubt. This sincere mind takes as its essence the revered Name of supreme virtues.’ (*The Collected Works of Shinran*, p95)

There are so many statements in Shinran’s writings that teach us how to understand that the mind that is single is shinjin and that saying the nembutsu is the right act with which our birth in the Pure Land is settled. We need to understand that ultimately the teachings of the three minds need not confuse or disturb us, because within the mind that is single - which Amida gives to us as shinjin - the sincere mind, the deep mind and the mind of aspiration for birth and directing of virtue are included. Our practice is the mind of Amida and the mind of Amida is shinjin.

*

This Dharma Talk was to have been delivered at the Hanamatsuri service in April. As things stand, none of us can know when there will next be an HBMA service. HBMA continues though in the hearts of its Sangha - all of you who will read this bulletin, the Australian Ministers and Rev. Watanabe. In this difficult time please each one of you do your best to stay well and to live your unrepeatable lives in the compassionate embrace of Amida Tathagata, saying the nembutsu.

I enjoy reading and thinking about the Buddhadharma, and I value the opportunity to share this ‘talk’ with you, but as I have said almost every time I am given the opportunity, there is one teaching I live by.



Rev Mark Healsmith

‘As for me, I simply accept and entrust myself to what my revered teacher told me, “Just say the nembutsu and be saved by Amida”; nothing else is involved.’ (Tannishō 2)

In Gassho,
Rev Mark Healsmith





BULLETIN

Dharma talk by Rev Mark Healsmith



We watched a documentary Movie called "Not alone", and "Life - The untold story of Fukushima Evacuation Zone", which showed us how affected people recovered from the disaster.

the victims of the earthquake and tsunami, and we sent our thoughts to Japan.

This ceremony was followed by watching movies of the affected areas. During this event, there was home-made Mochi, noodles and soup sale, fundraising market of traditional Japanese craft items, etc.



Home-made Mochi and soup for fundraising towards market.

This event was a great success and was supported by many Sydneysiders and also students from Japan.

In Gassho,



DHARMA TALK FOR HANAMATSURI 2020



'The 'threefold faith of Other Power' as taught in our tradition, is described in the Eighteenth Vow as 'sincerity, joyous faith and aspiration for birth in my land.' Although we call this 'threefold faith', it is simply the One Mind with which followers take refuge in, and entrust themselves to, Amida. For it is with the awakening of the one thought-moment, in which those followers whose past good conditions have been unfolded take refuge in Amida Buddha, that Buddha with his mind-light embraces those who have thus taken refuge.'

LIVING WITH THANKS, The Gojō Ofumi. *The Five Fascicle Version of Rennyo Shōnin's Letters*, Translation and Commentary Kemmyo Taira Sato, p283



Rennyo Shonin

I am slowly and carefully working my way through Sato Sensei's new translations and thoughtful commentaries on Rennyo Shōnin's collected letters. The translations are clear, concise and consistent, very much clearer than the only other version I have in the old 'Shinshu Seiten' book. The letter

from which the passage quoted above comes - 'On Shinshū Nenbutsu Followers'- like all of Rennyo Shōnin's letters, is a brief but profound exposition on important matters. Here I will consider just a part of what is raised in this letter.

When first encountered, the concept of the three minds / threefold mind / threefold *shinjin* can be confusing and disturbing. Confusing because there is a lot of discussion of the various aspects and true meaning of these terms in the sutras and the sutra commentaries, and disturbing because if we consider the three minds as attainments we should strive for and achieve in order to be born in the Pure Land - as the 18th Vow of Amida seems to say - then surely we will fail and not be born.

What are the three minds? In his '*Senchaku Hongan Nembutsu Shū*' Hōnen Shōnin devotes a chapter - 'The Three Minds' - to this. He quotes extensively from Master Shandao's commentary on the Meditation Sutra. Firstly there is the sincere or authentic mind. There are many aspects discussed of what constitutes the sincere mind, but the essential part is that 'one should not outwardly appear to be wise, good and diligent while inwardly nourishing falsehood.' Secondly, there is the deep mind. This is essentially the mind of deep faith in the Pure Land teachings of Shakyamuni Buddha arising from the deep realisation that one is 'an ordinary sinful human being who has been for countless kalpas always sunk in the stream of cyclic births and deaths, unable to find the karmic conditions for escape.' The third mind is the mind that awakens desire for re-birth in the Pure Land.

The discussion in the Commentary of how one can cultivate and perfect the Three Minds makes the whole path seem very much out of the reach of we bonbu at first, but then Master Shandao introduces the parable of the 'White Path.' We will all be familiar with this story which makes it clear that it is by entrusting ourselves to the teachings of Shakyamuni Buddha and to Amida Buddha's compassionate heart that our birth in the Pure Land is assured.

Hōnen Shōnin makes it clear what we actually need to do in a later chapter - 'Only the Nembutsu Was Transmitted to Ānanda.' At the end of the Meditation Sutra it is taught -

"The Buddha said to Ānanda, 'You must hold fast to these words! To hold fast to them is to hold fast to the Name of the Buddha of Immeasurable Life.'"



BULLETIN

Volume 20 - No. 3
March 30, 2020

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JCS Rainbow Project

The Ninth Year of
the 2011 East Japan Earthquake,
Tsunami and Fukushima
disaster Commemoration
Event TSU-NA-GU
on Friday 06 March 2020



Dedicated people gathered for the commemoration ceremony event held at Sydney Mechanic's School of Arts, NSW. (06/03/20)

Nine years have passed since the huge earthquake and tsunami struck north-east of Japan on 11 March 2011.

This tragedy left more than twenty one thousand and seven hundred people dead or missing. I can never forget the images I saw on television that day of the black, wall-like tsunami rushing over the Sendai Plain at tremendous speed and covering houses, farmlands and even cars which are still running and trying to escape. The images of many fishers bravely heading out to sea in order to safeguard their vessels are also etched deeply into our minds.



Chanting before the silent meditation.



The nuclear power plant accident, which followed the earthquake and tsunami, has forced many people to leave

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the places where they used to live because of radioactive contamination. Efforts are being made to improve the situation, but our hearts ache to think of the people who are even now unable to go back to their own homes, and many of their home towns became ghost towns.



Mr Peter Gibson, the master of ceremonies, and myself standing in front of the pictures of affected area. These photos were taken by Ms Misaki Ito. (06/03/20)

The Japanese community, **Japan Club of Sydney**, where Rev Watanabe gives support as one of the board members for more than a decade, once again organised this special commemorative ceremony as part of the "**Rainbow Project**". It was held on 6th March at **Sydney Mechanics' School of Arts** in Sydney City where over two hundred people gathered.

After the opening remarks and welcome message given by the master of ceremonies, **Mr Peter Gibson**,

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We are sorry to announce

Hana Matsuri

Service has been cancelled

Because of the spread of the new coronavirus, we cannot celebrate Buddha's birthday at the service but please commemorate his birth on 8 April with your own way. Please enjoy **Rev Mark Healsmith's** Dharma message (in page 2 to 3). Your continuous support is very much appreciated.

In Gassho,

