

Hongwanji Buddhist Mission of Australia

シドニー本願寺報

31 Woodlands Road
PO Box 292 Lindfield (Sydney)
N.S.W. 2070 AUSTRALIA
Phone : (02) 8901-4334
Email : hbma@optusnet.com.au
http://www.hongwanji.com.au



花まつりをお勤めしました！ 4月2日(日)

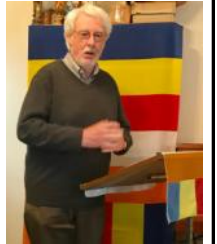


花まつりにお参り下さった皆さん、前列左から渡部鈴(りん)と頌(しょう)、フONG・ラズロ君、渡部亜美、中列左から、渡部由紀美、ランフト・グラハムさん、渡部開教使、ヒールズミス・マーク師、徐秀珍さん。後列左から王理佳さん、陳秋媛&黃浩施さん、奥山裕子さん、三井綾子さん、フONG・ノーマンさん、渡部由信、陳俊霖さん(02/04/17)



去る4月2日の日曜日、開教事務所にて、お釈迦様がこの世にお生まれになられたことをお祝いする「花まつり」の法要を、今年は17人の皆さんと共に勤めすることができました。

この日は英語法話にマーク師を迎え、同じくキャンベラに住むランフト氏と共に、参拝して下さいました。ただ、ランフト氏の尺八を楽しみにしていましたが、寄る年波でついに尺八演奏活動を休止されることとなり、それを機に作成されたご自分の演奏CDを持参され、聴かせて頂きました。また、この日、陳俊霖&徐秀珍ご夫妻がお参り下さったのは有り難い縁でした。



尺八演奏を休止する胸の内を語るランフト氏(2/04/17)

法要当日は春を思わせる様な一日となり法要を無事に執り行うことができました。

午前11時から始められた法要では、お参り下さった皆さんを歓迎する開式の言葉の後、まずは、ランフト氏の尺八CD『越後明暗寺』を拝聴。それに続いて、三帰依をあげ『十二礼』のお勤めを致しました。そして参拝者が順に、お焼香をお内陣(2/04/17)



花祭り用に荘厳されたお内陣(2/04/17)

(2ページへつづく)

5月14日(日)
降誕会 & 年次
総会 午前11時より

親鸞聖人の誕生を一緒に祝い致します。またHBMAの将来を決める大切な総会への出席もよろしくお願い致します。
(お斎の一品持ちよりお待ちしております！)

もくじ

はなまつり	1-2
お寺の予定表	1
今月のことば	3
伝灯奉告法要参拝レポート	2-4
伝灯奉告法要とは	4
ようこそ	4
祥月案内	4
ご懇念録	4

★ お寺の予定表 - Calendar ★

Apr 30(Sun)	11:00 am	日曜礼拝/Sunday Service
May 6 (Sat)	3:00 pm	佛誕節&多元文化慶讃法要/Buddha's Birthday Festival by Fo Guang Shan @ Darling Harbour
7 (Sun)	10:30 am	Vesak Interfaith Prayer for Peace @ Phuoc Hue Temple
< 休 座 No Service at HBMA >		
14 (Sun)	11:00 am	降誕会&年次総会/Gotan-e & HBMA AGM
Guest English Speaker: Rev George Gatenby		
Please bring one dish! お昼はポットラック		
21 (Sun)	11:00 am	五月祥月法要/May Shotsuki Memorial
22 (Mon)	〔本願寺報発行 / New Bulletin Issue〕	
28 (Sun)	11:00 am	日曜礼拝/Sunday Service
Jun 4 (Sun)	11:00 am	六月祥月法要 / June Shotsuki Memorial Service
11 (Sun)	11:00 am	日曜礼拝/Sunday Service





『…お釈迦様が「自分こそがこの世で一番偉い!」と言っている」と理解するのではなく、私たち一人一人のいのちがそれぞれ皆有り難く尊いと言っている、と受け取る事です…』

(本文より)



マーク師

した後、綺麗に荘厳された花御堂の中に右手を挙げ、左手で地面を指差し、堂々と立つ誕生仏に甘茶をおかけする「灌仏(かんぶつ)」が行われました。子供たちはもちろんのこと、参列した大人も一番楽しみにしている瞬間です。とても緊張した中にも、わくわくしながら杓子を手に優しく誕生仏に甘茶を注いでいました。大変微笑ましいひと時でした。

花まつりは、お釈迦様がこの世にお生まれになったことを喜び祝う、いのちの祭典の日です。その有難いご縁の日に、フォング家のラズロ君、そして我が家の四人・由信、亜美、鈴、頌の、5人の子供たちが法要を賑やかなものしてくれました!



その後の法話では、まず、子供たちに、お釈迦様のお生まれになられた時のことをお話し致しました。国王、王妃であった両親のお名前や、何故、ルンビニの園で誕生することになったのか、生れた時にいったい小さな赤ちゃんが何をしたのかについてお話ししました。

お生まれになられた時、シッダルダ王子は、すくくと立ち上がって七歩進まれ「天下唯我独尊(天にも地にもわれ一人尊し)」と仰ったという伝説は余りにも有名です。しかし大事なのは、お釈迦様が「自分こそがこの世で一番偉い!」と言っている」と理解するのではなく、私たち一人一人のいのちがそれぞれ皆有り難く尊いと言っている、と受け取る事です。その後、マーク師から英語の法話を聞いた後、大人の皆様には、いのちの祭典でもある花祭りに際し一人一人のいのちの大切さを伝える法話をお手次させて頂きました。

お参りの最後には再びランフト氏の尺八CD『手解き鈴慕』を静かに拝聴し、この日の法要をつつがなく終えることができました。

そして、待ちに待ったお斎(とき)の時間、お参りされた皆さんが持ち寄って下さったお料理を美味しく頂きました。この紙面を借りましてお料理を持って来て下さった、奥山裕子さん、三井綾子さん、王(上野)理佳さん、陳俊霖&徐秀珍さん、フォング・ノーマンさん、陳秋媛&黄浩施さん、そして家内の由紀



灌仏をする頌くん(上)とノーマンさん



美へお礼申し上げます。ありがとうございました。

今年の花まつりに参拝して下さい下さった一人一人の皆様、今年のお釈迦様の誕生日をお祝いすることができましたことを、感謝申し上げます。本当にようこそお参りくださいました。



参拝下さった皆様、美味しいお斎を用意して頂き、有り難うございました!



合掌
オーストラリア開教事務所長 渡部重信



伝灯奉告法要に参拝



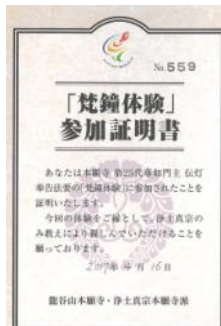
2014年6月に新門様がご門主となられた法統継承式を受けて、ご門主のお代替わりを仏祖の御前に奉告する伝灯奉告法要が、昨年の10月1日より10期8ヶ月に渡り厳修されており、その第7期の4月16日(日)に子供たち二人と共に参拝させて頂きました。



第25代専如門主

4月15日に京都入りし、翌日の朝、予約してあった一般の人が本願寺の梵鐘を突くことのできる「梵鐘体験」に参

(3ページにつづく)



(上)本願寺の夜明け・総門(下)鐘楼の鐘を突く3人(16/04/17)



加すべく、朝4時に起床し、4時半にホテルを出発、5時までに聞法会館に私たち3人を含む8人が集合。点呼の後、鐘楼前に移動し、係の宗務員から注意事項や、撞き方についての説明を受けて練習した後、5時半丁度から30秒間隔で一人ずつ鐘を撞きました。綱を握り二度ほど揺らした後、思いっきり鐘楼めがけ「ゴ〜ン」と撞くと、頭の真上で大きな音がはじけ体中に振動が響きました！朝の眠気も一気に吹き飛び、新しい一日の始まりを体で感じることに一瞬でした！8人全員が撞き終わると最後に宗務員の方が、二度続けて打ち、計10回、4分30秒の体験はあっという間に終わったのでした。



鐘楼前にて



(上) 阿部慶一総務と、(下) 尾井貴童統合企画室長と



参加証明書と記念品の華葩(けは)形しおりを頂くとそこで解散。次に6時からの阿弥陀堂での御晨朝(じんじょう)に参拝しました。そして一度ホテルに戻り朝食を頂いてから再び本山の国際センターへ向かいました。疋田部長をはじめセンターの皆さんにご挨拶し、事務的なものをいくつかした後、部長と野崎氏が同行し、最初に国際伝道を担当されている阿部慶一(あべ・けいいち)総務にご挨拶し、次いで尾井貴童(おのい・きどう)統合企画室長との会議が行われました。その間、子供たち二人は、センターの小畑さんに本山を案内して頂きました。

今回の会議は、統合企画室長が、宗会の際に海外開教地の実情について議員から質問が出た際に説明できるように、との考えから設けられたとのことでした。直接開教使から話を聞くことでより深く開教地について理解したいの意向で訪日直前に決まった会議でしたので多少緊張気味でしたが、お会いしてみると、何と33年ぶりで会う懐かしい大学時代の同級生で大変驚いたことでした。あの頃の同級生が今何をしているか等々で暫くは昔話に花が咲きましたが、話を戻して当初の会議の目的であったオーストラリアの開教の実情について訪日直前に用意した資料をもとに説明させて頂きました。

報告の中で、毎週の日曜礼拝や法事をはじめ、病院でのチャプレンの活動、公立小学校でのスク립チャーのボランティア活動、そして、カトリック他の諸宗教との交流、他の東南アジアの仏教寺院との交流、はたまた日系団体のボランティア等々の様々な活動をしていること、その他、私以外の四人の豪州人僧侶達もそれぞれがそれぞれ住んでいる場所で、彼らができる限りの開教活動を行っていることも紹介させて頂きました。尾井氏も深く理解を示して下さい、本山としてもしっかりと活動が続けている開教地へ今後も継続的な支援を続けて行く旨の回答を聞くことができたことは大きな励みとなりました。

会議は一時間以上に及び、その間子供たちは小畑さんと一緒にテント横で木の空いた部分を埋めるという埋木体験をして楽しい時間を過ごせたようで何よりでした。合流して予約していたお昼



のお弁当を頂き、一度国際センターに戻って子供たちは門徒式章をつけて法要の受付へ向かいました。今回は特別に御影堂左余間での参拝をアレンジ頂き、ご本尊横で

(4ページにつづく)

今月のことば

仏の御名を
きくひとは
ながく不退に
かなうなり



親鸞聖人(1173年-1263年)

**“Those who hear the
Buddha’s Name
attain forever the stage
of nonretrogression.”**

by Shinran Shonin(1173-1262)



真宗教団連合刊

「2017(平成29年)法語カレンダーより」

の初めてのお参りを体験させて頂きました。目の前に映し出されるモニターで正面からの様子がよく分かり、いっしょにお勤めをさせて頂きました。法要に引き続いての「伝灯のつどい」にも参加、前門様のお言葉、ご門主様のこれまでのあゆみ、等の映像を拝見したあと、大谷家が御入堂され、ご門主様からお言葉を頂きました。そしてご門主ご一家へのインタビューを通して、ご家族の様子がよく



(上)お屋のお弁当
(下) 御影堂前で



伝わって来ました。特に印象に残ったのはもう一月で6歳になる敬(たかし)新門様が手話を使ってお返事をしていたことでした。大谷家の皆様が左余間を通過してご退堂される際には、目の前でお言葉をかけて頂き本当に嬉しく思った事でした。今回は本当に有り難い縁の法要に参列させて頂きました。法要後、書院、飛雲閣を拝観させて頂き本願寺を後に致しました。合掌



(左)新門様の手話でのご挨拶。(右)「伝灯のつどい」の様子。(16/4/17)

伝灯奉告法要とは — 専如門主は、平成26(2014)年6月6日に法義の伝統を継承し、第25代門主とされました。伝灯奉告法要は、宗祖親鸞聖人があきらかにされた「浄土真宗のみ教え」(法灯)を継承されたことを阿弥陀如来と親鸞聖人の御前に奉告するとともに、またこの法要を機縁として、お念仏のみ教えが広く伝わることを願い、宗門内外によびかけて、一人でも多くの方々に参拝して頂く事を期してお勤めさせて頂く、宗門にとって大切な法要であります。



ようこそ！
オーストラリア開教事務所へ
Welcome to HBMA!

佐々木 ジャネル 麗子 さん
鏡 山 愛 理 (えり) さん

北米開教区出身で現在日本に仕事のため住んでいる佐々木ジャネル麗子さん(写真右)と、同僚の鏡山愛



理さん(同左)が、7月4日に開教事務所を訪問して下さいました。ジャネルさんは、私の手次寺である福井の浄福寺(酒生仁弥住職)の親戚にあたり、懐かしい親戚に会う気持ちでお迎えさせて頂きました。本当にようこそのご縁でした。合掌 渡部



五月の祥月法要

May Shotsuki Memorial Service

Iriguchi, Kumao

入口 熊男 様 (1979)

上記の方が5月に祥月を迎えられます。ご家族、或はご縁のございます方は、来月5月21日の午前11時より厳修されます祥月法要にどうぞお参り下さいませ。

ご 懇 念 録

Expression of Dana/Gratitude



この一ヶ月間で、下記の皆様より総計 1,062.00ドルのご懇志をご進納いただきました。また、お賽銭箱に、計12ドルが浄財として参拝者より喜捨して頂きました。この浄財は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 \$1,062.00 were offered to the Amida Buddha through the Hongwanji Buddhist Mission of Australia. HBMA members and attendants have also deposited \$12.00 in the donation box. The HBMA acknowledges the donors and would like to express our sincere gratitude to the following for their generous donations: :

- * Mr Graham Ranft — Membership pledge (One year \$200)
- * Mr & Mrs Kazushi and Eriko Ishida — Memorial for the late Tokuji Natsume (\$200)
- * Ms Akiko Hiratsuka — Membership pledge (One year \$100)
- * Mr & Mrs Shigeki and Mitsuyo Iikura — Membership pledge (One Year)
- * Ms Ayako Mitsui-Browne — Donation
- * Ms Tomoko Mitarai (Japan) — Membership for 2018
- * Japan Club of Sydney — Printing Honorarium



Thank you very much in Gassho

The Commemoration on the Accession of the Jodo Shinshu Tradition



BULLETIN



Kyoto Hongwanji in the morning of 16 April 2017



(top) Sennyo Monshu extending his message to the congregation (bottom) during the official ceremony in Goei-do/Shinran's hall



Takashi Shin-mon sama greeted to everyone using his skill of sign language



Certificate



We all hit the Hongwanji Temple-bell at 5:30 am.(16/04/17)

It was fortunate to be able to attend this 'once in a lifetime' ceremony, *Dento Hokoku Hoyo*, at Kyoto Hongwanji. My two children, Rin and Sho and I joined this commemorative ceremony on Sunday 16 April.

The day was very busy, we got up 4am to experience striking Hongwanji Temple-bell. This was the first time ever that ordinary people could strike the Hongwanji temple bell (Bonsho). First went to Monbou Kaikan at 5:00 am to meet Hongwanji staff, then eight of us walked to the Bell-tower. Then we first listened to the explanation and from 5:30 am we started to strike the bell for every 30 seconds and the last two were struck by the staff. We were sleepy but our hearts and minds became alert and really felt like the day had truly started.

Then, we attended morning service at Amida-hall at 6:00 am. We chanted Amida-kyo but the way of reading the sutra was different and so we just listened the chanting. After taking breakfast at our hotel, we then visited Hongwanji International Centre to see all the HIC staff. Then, Hikida Bucho and Rev Nozaki accompanied me to the Administration building to let me first greet Governor/Rev Keiichi



With Governor Keiichi Abe (Top) and with Rev Kido Onoi. (16/04/17)



Abe. After that we had an hour-long meeting with Rev Kido Onoi, who is Head of Policy Planning Office. Rev Onoi happened to be have graduated from Ryukoku university with me, and met first time in 33 years! Besides our old friends' stories, I reported what is happening in Australia, and what we have to expect in future etc. He understood our situation very well and promised to keep supporting our mission. Then after lunch we attended the official ceremony in Goei-do, which was such a moving experience!

In Gassho,



What is the Dento Hokoku Hoyo / Commemoration of Accession?

On June 6, 2014, the Jodo Shinshu Tradition was transmitted to the 25th Head Priest, Sennyo Monshu. The Commemoration on the Accession of the Jodo Shinshu Tradition or Dento Hokoku Hoyo, is conducted standing before Amida Tathagata and Shinran Shonin to formally announce that the newly-induced Head Priest will take on the responsibilities as Monshu. He will follow in the footsteps of his predecessors to spread the Dharma on to new generations and embrace the opportunity to share the Nembutsu teaching with all people. It is also a festive occasion to welcome everyone to celebrate the inauguration of the new Monshu.

*Dento 伝灯 literally means 'transmit light' in which the Buddha Dharma is compared to 'light' or 'a lamp' that is to be relayed from person to person and generation to generation.



(top) Three of us were sitting in Yoma (left-hand side room of the shrine in Goeido, (bottom) after the ceremony



Welcome to HBMA! 4 July 2017

Ms Janelle Sasaki & Eri Kagamiyama (Tokyo Japan/CA USA)



(L-R) Eri, Rev and Janelle

Thank you for visiting HBMA! Janelle Sasaki is a Japanese-American who lives in Tokyo. She is a second cousin of Rev Hitoya Sakow of Fukui Pref. where I belong to as a Buddhist priest. Eri is the best friend of Janelle.

tance, because beyond the oral teaching transmitted in Tannisho, he wrote a very much to the point essay on it – 'Notes on Once-calling and Many-calling.' (The Collected Works of Shinran Vol. 1 pp473 – 490)

The first part of this essay is entitled 'The Teaching of Once-calling should not be Considered False.'

This is juxtaposed with the second part of the essay entitled 'The Teaching of Many-calling should not be Considered False.'



Rev Healsmith delivering Dharma message during Hanamatsuri service. (02/04/17)

In the first part Shinran Shonin reminds us that in the 'Larger Sutra of the Buddha of Immeasurable Life' it is taught that what is important is 'even one thought moment of shinjin and joy' and that 'even' includes 'all possibilities, both many and few, a long time and a short time, first and later.'

He goes on to teach us that saying the Nembutsu once is correct, and saying the Nembutsu repeatedly and continuously is also correct, as is any degree between these extremes. The point is that it is not the number of times that we might say the Nembutsu that matters, but that we say it in the shinjin and with the joy that is directed to us from Amida's sincere mind. We bonbu are not able to cultivate a sincere mind – it is Amida Tathagata's sincere mind given to us when we hear His call – that is shinjin – that accomplishes the practice that ensures our rebirth in the Pure Land in the next life.

Returning to Tannisho, Shinran Shonin continues:

'Those who are convinced that each calling of the Name can erase the effects of their evil karma are really trying to wipe them out so as to attain rebirth by their own efforts. If this were true, since every thought we have during our lives binds us to birth-and-death, rebirth would only be possible by calling the Name without cease up to the very moment of death.' (BDK English Tripitaka 105/II. 106/I p15)

Any one of us may die unexpectedly or in distracting pain or fear. Pain and/or fear will likely distract most of us so as to interrupt our saying of the Nembutsu, and no one can predict a sudden death. So if it were the case that the power of our saying the Nembutsu were the practice that negated our evil karma, then as likely as not our practice would be interrupted and we would not be saved.

It would therefore be absurd to rely on self-power Nembutsu from this practical viewpoint alone. But more fundamentally it is worth re-iterating that we bonbu have no ability to generate the merit that could negate our evil karma.

Shinran Shonin further teaches:

'Even though, because of unforeseen events, we may do wrong and die without calling the name, if we place

our trust in the Vow that embraces all and forsakes none, we shall immediately gain Rebirth. Moreover, even if we are able to call the Name during our last moments, we shall only be expressing our gratitude to Amida, placing our reliance all the more on him as the moment of our Enlightenment draws nearer.'

(BDK English Tripitaka 105/II.106/I p15)

Listening to the Dharma includes reading the teachings – the sutras themselves, the teachings of all the Pure land Masters and especially the teachings of Shinran Shonin in which our kindly teacher made clear again and again what is the true heart of the Pure Land teachings.

If we listen honestly – to the teachings and to our hearts, we will come to learn that we are full of karmic evil and unable to free ourselves from the wheel of life-and-death by our own efforts. Then we become able to hear Amida's call.

This is deep listening, and can also be called hearing, taking hearing to be the completion of the experience of listening. This is the apotheosis of listening to the Dharma. This is the listening that matters. All other listening merely prepares us for this and points toward the truth. The teachings we listen to – to use the classic metaphor – are the moon reflected in a pool of water. When we look up – when we practice deep listening – we see the actual moon. Hearing Amida's call is the experience of shinjin. We hear or awaken to Amida's Primal Vow as the highest expression of compassion in relation to the deep crisis – the existential plight – that each of us is faced with. That is, the fact that each of us is full of karmic evil and unable by our own efforts to escape from the cycle of birth and death. The call is the Nembutsu, and our answer is the Nembutsu – once, repeatedly – it matters not.

Namo Amida Butsu.
Rev Mark Healsmith




Scripture Class at Lindfield East Public School celebrating Buddha's birth!

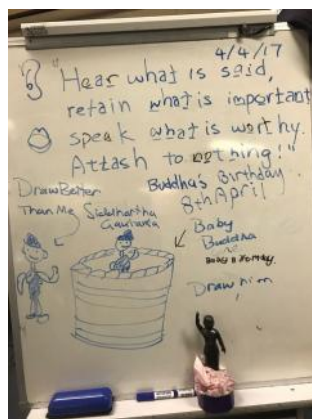


4 April this year was the final day of Term 1, so we celebrated Shakyamuni

Buddha's birth at the last class of the Lindfield East Public School!

Rev Watanabe brought the statue of Baby Buddha and explained what happened some 2500 years ago, and we watched movie of the Buddha's life.

In Gassho, 





BULLETIN

DHARMA TALK for Hana Matsuri

2 April 2017

- LISTENING TO THE DHARMA -

Strictly speaking, of course, listening means to hear sounds, and in the context of the Dharma – the words that carry the teachings of the Buddha and his successors. It usually means listening to someone speak. We use the concept of 'listening' though, to also mean 'paying attention'. When we pay attention to our daily lives we are listening to the people and the things that we interact with, but we are also listening to our responses to the people and things that make up the world. By listening honestly to the teachings and to our hearts, we can come to know just how imperfect we are, and how important and wonderful are the teachings of Shakyamuni Buddha in general, and how essential to we flawed embodied beings, driven as we are by our karmic evil are the Pure Land teachings in particular.

We literally listen to the words of a Dharma talk, but reading the teachings is another form of 'listening.' When we listen to the Dharma the words wash over us, or our eyes pass over the words on the page. The words perfume our minds whether or not we fully engage with what is being said or read. The act of 'listening' implants seeds that will ultimately bear rich fruit.

Sometimes we can hear or read something that we have heard before and that we thought we understood, and find that the meaning hits us like a beam of light and we are filled with deeper or fuller understanding.

I had this experience recently when I picked up Tanisho and opening it at random, read Passage 16. This passage begins:

'There are some who insist that one should believe that the heavy burden of evil karma accumulated during eight thousand million kalpas is wiped out by a single calling of the name'

(BDK English Tripitaka 105/II. 106/I p 14)

I have read this passage many times and each time, I think, with deeper understanding but this time the compassionate teaching touched my heart clearer than ever. What Shinran Shonin is addressing here is the mistaken belief that the calling of the name – saying the Nembutsu – with the intention to wipe out the heavy burden of evil karma will in fact succeed in doing so. To believe thus is still to be practicing 'self-power' Nembutsu, which is a futile practice, predicated as it is on the false belief that we bonbu – unenlightened beings full of karmic evil - could somehow accumulate the karmic power to save ourselves.

Shinran Shonin clearly considered the matter of 'Once-calling and Many-calling' to be of significant impor-

(Continues on page 3)

this ritual. Each child was very intent and serious but came away with a big grin after he/she had finished bathing the baby Buddha!

Then, I talked to the children about what happened on the day that the Buddha was born. When Shakyamuni Buddha was born in Lumbini Garden, it is said that the new born baby stood up and took seven steps. Then he pointed his right hand to the heavens and his left hand to the earth and said; **"Above and below the heavens, I alone, am the world honoured one!"**

By hearing this story, you may think it is impossible for a new born baby to do such a thing. Moreover what the baby Buddha had said was arrogant and even self-centred. Perhaps this is just a legend which was created by his disciples, but what this story really tell us is, not that Buddha was the greatest, but that for each and every one of us, we have only one life and that life is unrepeatable. Therefore, we have to treasure our own lives

After Rev Mark delivered his Dharma message - entitled **"Listen to the Dharma"** - (please read the following article), I continued with my Japanese message. Then, we once again listened to another Mr Ranft's Shakuhachi piece in his CD.

After the service, we all enjoyed a variety of food prepared by those who had gathered. A big appreciation from HBMA goes to **Ms Hiroko Okuyama, Ms Ayako Mitsui-Browne, Mr & Mrs Michael Chen and Jennifer Hsu, Ms Rika Ueno-Wong, Mr Norman Fung, Mr Leo Wong & Ms, Aki Chan**, then finally to my wife **Yukimi** for the delicious food for lunch!

I believe that without all of these people's support this year's Hana Matsuri service would not have been very successful. Thank you very much for your support!

In Gassho,
Rev Shigenobu Watanabe



(top) Ms Ayako Mitsui-Browne, (centre) Ms Hiroko Okuyama, and (bottom) Rin are bathing Baby Buddha during the ceremony. (02/04/17)



Everyone enjoyed delicious Otoki Potluck-lunch prepared by all attendants (02/04/17).



BULLETIN

Volume 18 - No. 4
April 28, 2017

Hongwanji Buddhist Mission of Australia



PO Box 292 Lindfield (Sydney)
N.S.W. 2070 AUSTRALIA
Phone : (02) 8901-4334
Mob : 0412 - 396 - 014
Email : hbma@optusnet.com.au
http://www.hongwanji.com.au

Successful Hana Matsuri ! on 2 April 2017



Front row (L-R): Rin & Sho Watanabe, Raszlo Fung, Ami Watanabe, Middle row: Yukimi Watanabe, Mr Graham Ranft, Rev Watanabe, Rev Mark Healsmith, Ms Jennifer Hsu, Back row: Ms Rika Ueno-Wong, Ms Aki Chan, Mr Leo Wong, Ms Hiroko Okuyama, Ms Ayako Mitsui-Browne, Mr Norman Fung, Yushin Watanabe, Mr Michael Chen. (02/04/17)



HBMA members, supporters and friends gathered on Sunday, 2 April to celebrate Shakyamuni Buddha's birthday, the Hana Matsuri (Flower festival)/ Kanbutsu-e! We shared this happiest occasion as Buddhists with seventeen people! We were fortunate to welcome **Rev Mark Healsmith** as the English guest speaker and **Mr Graham Ranft** from Canberra, ACT.

It was so nice to have **Mr Michael Chen** and **Mrs Jennifer Hsu** from Maha Bodhi Centre. We also welcomed a future groom and bride, **Leo Wong** and **Aki Chan** from East Lindfield. We were also very happy to have dharma friends, such as **Ms Rika Ueno-Wong**, and **Mr Norman Fung** who brought his youngest boy **Raszlo**.

It is always gives me a peace of mind to welcome our regular members, **Ms Hiroko Okuyama**, **Ms. Ayako Mitsui-Browne**, my wife, **Yukimi** and children, **Yu-**



HBMA shrine were beautifully decorated for the Hana Matsuri service.

Inside This Issue

Successful Hana Matsuri (Kanbutsu-e)	1-2
Invitation for Gotan-e and AGM	1
Hanamatsuri message by Rev Mark Healsmith	2-3
Scripture Class at Lindfield East Public School	3
Dento Hokoku Hoyo / Welcome to HBMA	4



Beautifully decorated Hana Matsuri / Flower shrine

shin, Ami, Rin and Sho. Thank you for attending this very important service! We are extremely happy to have children for this joyous occasion. During the Hana Matsuri service, we celebrate the life of each one of us, therefore each and every child played an important part in this ceremony.

After chanting the **Homage, Tisarana**, and a sutra "**Juni-rai**", each person took a turn offering incense and performed **Kanbutsu** (bathing the baby Buddha with



sweet tea)! All of the children and also all the grown ups were impatient to perform

(Continues on page 2)



Shinran Shonin
1173-1263



Please attend
**GOTAN-E &
2017 HBMA AGM**

11 am ~ Sunday 14 May 2016

Please be sure to come to the Gotan-e service when we celebrate Shinran Shonin's birthday. It will start at 11am, and will be followed by the Annual

General Meeting.

Rev George Gatenby will be sharing the English Dharma message.

Those who plan to attend the service and AGM, please bring one dish for lunch. We hope we'll have a meaningful service and fruitful meeting. **This is a very important meeting for HBMA so please make sure to participate on this day.**