

Hongwanji Buddhist Mission of Australia

シドニー本願寺報

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2018年度 報恩講を厳修しました 11月11日(日)



今年の報恩講法要にお参り下さった皆さんと記念撮影



去る11月11日に、今年度も親鸞聖人の遺徳を讃え、ご苦勞を偲ぶ報恩講の法要をキャンベラからパラスケヴォポロス師を英語のご講師に迎え、この日集った20人の皆様と共に勤め致しました。

この日は、アデレードからのゲッテンビー師、以前仏前結婚式を挙げたビード&シルビア夫妻、その友人のケビンさん、陳俊霖&徐秀珍夫妻、武田静子さん、そして開教事務所の力強



親鸞聖人
(1173-1263)

いサポーターのフロング・ノーマンさんが、末っ子のラズロ君と一緒に参りして下さいました。

そして、いつも参り下さる奥山裕子さん、三井綾子さん、マックス・ラドナーさんと城薫さん、デービッドソン・ビクター&シルバ夫妻らもお参り下さり、賑やかな報恩講をお勤めすることができました。

法要では、参拝者に対する歓迎の言葉の後、『真宗宗歌』の唱和、『正信偈』(行讃)の読経と続き、参拝者が順にお焼香を行いました。



お荘厳されたお内陣
(11/11/18)

次に、子供たちへのお話として、何故報恩講をお勤めするのかについてを私の方から離させて頂きました。

私たちが報恩講のお参りをするのは、
(2ページへつづく)

12月16日(日)はお内陣の仏具のお磨きをする大掃除の日です。お手伝いを宜しくお願い致します。お掃除のあとは、お昼を一緒に頂きたいと思えます。お持ち寄りを宜しくお願い致します。合掌

もくじ

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★ お寺の予定表 - Calendar ★

Dec	2 (Sun)	11:00 am	十二月祥月法要 / December Shotsuki Service
	8 (Sun)	11:00- 19:30	日本の祭り/Matsuri Japan Festival @Tumbalong Park
	9 (Sun)	11:00 am	日曜礼拝/Sunday Service
	16 (Sun)	11:00 am	大掃除 (おみがき/Year End Clean Up Day)
	20-Jan22		【渡部所長 一時帰国 / Rev Watanabe - Out of office】
	23&30(Sun)		〈 休 座 / No service 〉
	31 (Sun)		大晦日 / NYE
			<u>Happy New Year! 2019 (亥年/いのししどし/いとし Year of Boar)</u>
Jan	1 (Tue)		元旦 / NYD
	6,13 &20 (Sun)		〈 休 座 / No service 〉
	8 (Tue)	9:00 am	渡部所長 本願寺国際センター訪問/Rev Watanabe visit H.I.C.
	27 (Sun)	11:00 am	一月祥月法要 / January Shotsuki Service
	28 (Mon)		〔 本願寺報発行 / New Bulletin Issue 〕
Feb	3 (Sun)	11:00 am	二月祥月法要 / February Shotsuki Service





「…苦しみにどこまでも寄り添い救いにとってくださるのが、阿弥陀如来の慈悲の心なのです。」

私たちは常に迷いの中にあるため、死ぬ瞬間まで自分が妄想する畏怖心は消えることはありませんが、親鸞聖人は、念仏の教えに遇う者は、その不安の中にありながら、その不安のままに本願を感じ安心できる境地を恵まれるのだと教えてください。」

(本文より抜粋)



焼香するマイケルさん
(上)と娘君(下)(11/11/18)



浄土真宗の祖師、親鸞聖人が、有り難いお念仏の教えを今を生きる私たちに説いて下さり、阿弥陀様がお念仏を通して私たちが安心して幸せに暮らせるよう見まもっていることを教えて下さったからでした。報恩講は、常にみ仏から見まもられている事を喜び、「有り難うございます」と感謝の言葉を親鸞聖人に述べさせて頂くご縁の日なのです。というお話を致しました。



お焼香するピクターさん
(上)とシルビアさん(下)



パラスケヴォボロス師か
らの英語法話(12/11/17)

子供たちへの話に続き、パラスケヴォボロス師から英語の法話を頂きました。(英文面を参照下さい)

そして大人への日本語法話では、次の様なお話を致しました。

2018年 報恩講法話

浄土真宗のお寺では、11月には宗祖親鸞聖人に対する報恩謝徳のご縁の法要、「報恩講」が勤まります。この法要は、浄土真宗のご門徒が一年で一番大切にしている仏事です。この時期に報恩講を勤めることにより、一月の9日から16日まで京都の本山でお勤めされる報恩講にお参りをしているのです。

さて、改めて「『報恩講』とは何か」と申しますと、『報恩』には文字通り「恩に報いる」という意味があります。私たちが生きていくためには、親の恩や師の恩、家族や親友の恩などいろんな恩があります。それらは、一つずつが自分にとってはすべて大切なご恩ですが、報恩講の「恩」というのは、「煩惱具足の凡夫」「惑染(わくぜん)の凡夫」といわれるように、すべての煩惱を身に備え、しかも時々迷うのではなく常に惑いの中にある私を、この身のまま無条件に救い取って下さる、阿弥陀如来の本願念仏の教えを明らかにしてくださった親鸞聖人へのご恩のことです。その親鸞聖人のご苦勞を偲ぶと共に、尊いご恩にお礼を申し、何としても報わずにはおれない、これが「報恩」の意味です。

また、報恩のあとに「講」とありますが、これは集まりを意味する言葉です。浄土真宗の門信徒は、親鸞聖人の祥月命日を勤める報恩講だけでなく、月命日にもお念仏の教えを聞く集まりを持ち、お互いに教えに出遇えたよろこびを語り合いました。この念仏の集ま

りのご縁を「講」と言い、今の時代でも全国各地にはそれを継承する「〇〇講」という集まりがあります。思いますに、今この自分が念仏の教えに出遇えているのは、今日まで尊いお念仏の教えを受け継ぎ伝えて下さった先達のお蔭ですから、報恩講には併せてその方々へのご恩にも報いるようにしたいものだと思っております。

ここで今一度、私たちの日々の生活をふり返ってみますと、悩みや苦しみ縁にふれ折りにふれこの身にふりかかってくる。そのため、日々いろいろな不安にさいなまれながら生きていると言えます。これは、仏法でいうところの「五怖畏(ふい)」という五つの畏(おそ)れと述べられています。

一つには、**不活畏**(ふかつい) 具体的には、このままで生きいけるだろうか、食べていけるのだろうかという生活上の不安(不活畏/ふかつい)。

二つには**悪名畏**、関係性の中で生きている人間は、自分の名、評判が気になる、自分がどう思われているかという畏れです。特に面子に拘(こだ)わる人にとっては大問題です。

三つには**惡道畏**、たとえば不治の病いに罹(かか)ったり、不慮の事故に遭うことです。なぜ自分だけが、こういうことに遭わなければならないのかという畏れです。しかし、これは日常性の中に埋没して忘れており、当事者になってはじめて分かるものです。

四つには**死畏**、死への畏れです。みんなにある不安ですが、不治の病に罹(かか)ったり、高齢化しないと実感が湧きません。

そして五つには**大衆威徳畏**、一人毅然(きぜん)として生きていこうとしても周りが気になる。流行などもそうですが、人が自分のことをどう思っているのかと周囲が気になってしまふ、そういう畏れの中に生きています。そのように私たちの生死(しょうじ)は五怖畏という形をとって、私たちの日々の生活の中にあらわれています。

さらに、私たちは漠然と自分の人生が報恩講の日の参拝者。(11/11/18)自分の思い通りになることを期待していますが、私の身の事実は、**四苦**という言葉で端的に言い表されているように「生・老・病・死」どの一つを取り上げてみても、私の思い通りにはなりません。気がついたら私は既に生まれていて、性別・時代・環境・能力、その他何一つとして自分の思い通りにはならず、しかも私は死ぬまで私であり続けなくてはなりません。また、年を重ねるにしたがっ

(3ページへつづく)

て、若い頃は当たり前だと思っていたことが次第に当たり前でなくなっていったり、どれほど健康を願っても心身ともに蝕まれたりしていきます。

そして、自分の命はどうなるかについてもわからず、いつ、とかこんなふうに死んでいきたい、と願っても、予期しない形で死の瞬間がやってきます。これらは、どんなに必死に神や仏に祈っても、どれほどの修行を積んでも、自分自身の思い通りにはなりません。まさに、ここに人間としての限界と悲しさがあります。

けれども、自分自身の力ではどうすることもできないことであるからこそ、まさにその苦しみにどこまでも寄り添い救いとしてくださるのが、阿弥陀如来の慈悲の心なのです。

私たちは常に迷いの中にあるため、死ぬ瞬間まで自分が妄想する畏怖心は消えることはありませんが、親鸞聖人は、念仏の教えに遇う者は、その不安の中にありながら、その不安のままに本願を感じ安心できる境地を恵まれるのだと教えてください。

そして、そんな阿弥陀如来の教えとともにあるからこそ、安心とよろこびの中に、私たちのこの命はかけがえない人生をおくることができるのだと力強く語られるのです。

「報恩講」は、まさしくそんな親鸞さまとその教えに出遇わせていただく尊いご縁です。是非、これからも大切なご縁として受け止めて、親鸞聖人、阿弥陀仏に対する感謝の念を捧げる日と頂けたらと思います。 合 掌

法要の後には、本堂で記念撮影し、そして待ちに待ったお斎(とき)の時間。参加者の皆さんが持参して下さった一品一品に舌鼓を打たせて頂きました。



皆が持ち寄った御馳走を美味しく頂きました！(11/11/18)

お料理を用意して下さいました奥山裕子さん、三井ブラウン綾子さん、ラドナー・マックス&城薫さん、ピクター&シルゴ夫妻、陳俊霖&徐秀珍さん、フォング・ノーマンさん、武田静子さん、ビード&シルビア夫妻と友人のケビンさん、そして家内の由紀美へ感謝申し上げます。有り難うございました。



(上)焼香するマックス君と、(下)フォングさん(11/11/18)



それにお参りしてくれた子供達、フォング・ラスロ君と我が家の由信&頌君&鈴ちゃんもみんな有り難うございました。本当によろこそのご縁でした。

今年も皆様のお陰をもちまして、無事に報恩講をお勤めすることが出来ましたこと、ここに深くご縁のあった皆様に感謝申し上げます。

合 掌



オーストラリア開教事務所長
渡部 重信

今月のことば

Words of this month

自然
じねん
というは

もとより

しからしむるという

ことば

言葉なり

親鸞聖人(一一七三—一二六三)

末燈抄

*“Jinen signifies
the way
things are caused
to be originally.”*



by Shinran Shonin (1173-1263)



(『2018(平成30)年 法語カレンダー』真宗教団連合 刊より)

裏千家春のお茶会に出席

去る10月15日に今年も王立植物園にて執り行なわれました裏千家淡交会の「春のお茶会」に参加させて頂いて参りました。

淡交会の皆様歓迎して頂き、日曜の午後の美味しい一服を楽しませて頂きました。
合 掌

**仏教スクリプチャー(聖典講読)クラスで引き続き勉強中!**

西ゴードン小学校での仏教聖典講読クラスでは、12月8日の成道会に向けて、お釈迦様の覚りまでの過程についてビデオなども活用しながら勉強を続けています。(渡部)

**ベトナム寺院にて親交のあったフォク・ダット師のお通夜に参列**

19/10/18

シドニーに来て以来親交があったフォクフエ寺院の高僧であったティック・フォク・ダット師が亡くなり、師の家族に依頼されて通夜に出席し、読経をあげ家族に対して法話をさせて頂いたことでした。
合 掌



家族と共に、お棺の前で記念撮影する渡部開教使(19/10/18)

**ようこそ奈緒さん!****また会う日までマックス君**

11月17日のお参りにメルボルンで勉強に励む久田奈緒(写真右)さんが休暇を利用してお参り下さいました。この日はシンガポールに引越すマックス君(左端)の最後のお参りの日でした。今後も仏法聴聞して下さい!! 合 掌



お知らせ: 今年12月のシドニー本願寺報は2019年1月号との合併号として来年1月第4週に発行されます。

どうぞお体に気をつけられて楽しく有意義な年末年始を過ごされますよう念じております。 合 掌

ご 懇 念 録**Expression of Dana/Gratitude**

この約2ヶ月間で、下記の方々より総計 2,090ドルのご懇志をご進納いただきました。お賽銭箱には、計55ドルが浄財として参拝者より喜捨して頂いておりました。皆様のご寄付を、心より感謝申し上げます。 合 掌

In the past month, donations to the amount of \$2,090.00 were offered to the Amida Buddha through the Hongwanji Buddhist Mission of Australia. HBMA members and attendants have also deposited \$55.00 in the donation box which deposited to the Hongwanji Temple of Sydney Building fund. The HBMA acknowledges the donors and would like to express our sincerest gratitude to the following for their generous donations:

- * Mr Max Ladner - Special donation
- * Mrs Ayako Mitsui-Browne - Donations
- * Mr Rasika Dayananda - Donation for Peace Run
- * Ms Mayu Kanamori - Husband's memorial
- * Mr/Mrs Victor&Jill Davidson - Membership Contribution
- * Ms Akiko Minami-Grandfather's memorial
- * Family of Ven Thich Phuoc Dat - Special donation
- * Ms Hiroko Okuyama - Father's Shotsuki donation
- * Ms Satoko Okita - Special donation
- * Ms Nao Hisada - Special donation
- * Ms Shizuko Takeda Fehlner - Special donation
- * Buddhist Council of NSW - Chaplain fund subsidy
- * Japan Club of Sydney - Printing honorarium (Oct & Nov/18)



Thank you very much in Gassho

noted, that I can continue to take poison simply because I have access to an antidote.

Ultimately, the Buddha's message is one of joy in the liberating knowledge that our salvation from the fetters of human existence is not, in any way, subject to what we do, can do or should do. Of course, we seek to live our lives as humanely as we can with due regard to the well-being of others. Unfortunately, however, this is not always possible. Despite our very best intentions, we do often hurt other people and cause untold damage in all sorts of subtle ways — to ourselves, the environment and to other living beings.

We should live our lives with our eyes wide open to all that we are and to all that we do. We should be honest about our capacities and not delude ourselves that we are better than we really are or superior to others. In the face of the Buddha's purity and perfection, we are as nothing. And, yet, in relation to his steadfast promise of complete emancipation, we should take stock of our true worth and gratefully accept this gift with profound gratitude.

In Gassho,
Rev John Paraskevopoulos



BULLETIN

HONGWANJI NEWS



See you again Max !

18 November was a sad day to say "See you again" to our good Dharma Friend, Max Nilsson-Ladner who will move to Singapore in December 2018.

We all hope you continue your Dharma Journey wherever you go! In Gassho,



Rev Watanabe attended a Funeral Service of a Vietnamese Monk, Ven Thich Phuoc Dat in Phuoc Hue Temple on 19 October

Rev Watanabe was invited by family of Ven Thich Phuoc Dat, longtime friend of him to join funeral at their Temple and shared his chanting and a message for the family. In Gassho,



Learning about the life of Sakyamuni Buddha at GWPS

Gordon West Public School's Buddhist Scripture class



students studying about the life of Shakyamuni Buddha, and will be learning about the day when he was enlightened, called Jodo-e. In Gassho,



Welcome to HBMA !

Miss Satoko Okita

(Kumamoto, Japan)

On 14 October, we welcomed Miss Satoko Okita from Kumamoto, Japan, who is travelling across Australia after she worked in Melbourne since autumn 2017.

Satoko is from Hoko-ji, temple family in Kumamoto, Japan. We all hope Satoko's trip will be safe and fruitful.

In Gassho,



We warmly welcomed Satoko (centre)
(14/10/18)

Rev Watanabe joined the Spring Tea Ceremony on 14 October

It was a lovely spring like day on Sunday 14 October, when Urasenke Tankokai had their Annul Spring Tea Gathering. Club members warmly welcomed Reverend Watanabe to their

ceremony and he really enjoyed it!



Please note : Next month's bulletin will be combined with the January issue which will be published in the last week of January 2019. Please enjoy the holiday season. In Gassho

Buddha's light and that we will, without fail, enter his boundless ocean of wisdom and compassion, fills us with constant joy. We are freed, once and for all, from the fiery shackles of this world and are granted a vision of a greater reality bereft of the three poisons and the endless sufferings that follow in their wake. Indeed, it is only the soothing draught of Amida's water of liberation that can truly satisfy our deepest thirst and dispel all our illusory cravings.

In his *Shozomatsu Wasan*, Shinran says:

***Because the power of the vow
is without limits,***

***Even our evil karma, so deep and heavy
is not burdensome,***

***Because the Buddhas wisdom is without bounds,
Even the bewildered and wayward
are not abandoned.***



While initially giving the appearance of presenting a rather bleak portrait of the human condition, the above verse contains, in fact, an important insight into the nature of the Buddha's compassion. When fully appreciated, it is capable of providing a liberating vision of spiritual emancipation for ordinary people.

What Shinran is trying to tell us here is that we should not be judging our spiritual worth by merely human standards which are, necessarily, limited and distorted. Many sincere individuals who earnestly follow a spiritual path become easily discouraged as they soon begin to realise their many flaws and infirmities. A sense of unworthiness often develops in response to the countless imperfections that become readily apparent as we come to deepen our self-awareness. This awareness, of course, is often a consequence of following a spiritual commitment or, at the very least, of recognising a higher reality against which one judges oneself. Many individuals who lack such a commitment are often oblivious to such insights with respect to themselves, seeing as they lack the appropriate benchmark by which they can make an accurate assessment of their true natures.

Nevertheless, there are dangers in coming to this awareness if one draws the wrong conclusions from it. It is not uncommon to encounter spiritual confessions in a number of the world's religious traditions where the individual in question expresses a profound self-hatred and sense of worthlessness in the face of Divine perfection. Occasionally, this can lead to extreme ascetic practices designed to crush one's ego or to even punish oneself physically. While such practices can serve as a corrective to address particular anomalies in one's self perception, more often than not, they can also greatly harm an individual and bring about damaging distortions in one's spiritual life. The Buddha always exhorted individuals to avoid such extremes, and to adopt a more measured and balanced approach

in these matters.

Shinran's verse is important because it provides us with a crucial key in ensuring that we are able to achieve such a balance. The recognition that our karmic burden is 'deep and heavy' and that we often feel 'bewildered and wayward' is a natural and honest response to the difficulties we all face in following the Buddha's call to a life of transcendence amidst the pain and turmoil of this world. Anyone who claimed that such a vocation can be pursued without considerable and confronting challenges is deluding themselves. However, the crucial insight that Shinran brings to this situation is that the Buddha does not judge us because of our limitations and spiritual poverty. The Buddha does not 'weigh up' our good and bad qualities in order to make some overall assessment of our worthiness to be 'saved'.

The Buddha, in his boundless and inconceivable compassion, fully comprehends the human condition with all its tragic consequences. Such compassion would be meaningless if it did not embrace everyone despite these crippling flaws and obstacles in our natures. Such compassion is the preserve of the Buddha alone, not ordinary people who can only manifest it imperfectly. As Shinran observes in his *Tan-nisho*, there is no 'good' that we can do to earn our liberation and there is no flaw so bad that can impede the Buddha's desire to save us from our woeful state in this world.



Amida Buddha

As the verse says, the Buddha never abandons us even if we feel that we are utterly undeserving of his compassion. The recognition that we are saved despite ourselves, is the very thing that allows our karmic weight to no longer be as 'burdensome' for the Buddha takes it on his shoulders, so to speak, and assures us that it is no longer an impediment to our being embraced by his wisdom and compassion. To be sure, we still feel the bitter pain and disappointment of our own manifold shortcomings but we no longer have the added anxiety of feeling that we are thereby excluded from the Buddha's grace.

Such a realisation should prompt an attitude of joy and gratitude and not a wanton abandonment to our every whim and desire. It is easy, but rather facile, to think that because the Buddha accepts us as we are, that we are somehow at liberty to continue wallowing in our own delusions and destructive passions. While the Buddha rejects no one who genuinely seeks refuge in him, despite all our 'evil karma', it does not follow from this that we should, in what could only be described as a calculating manner, proceed to feed this karma with more harmful actions and thoughts. It is a subtle point and one that is readily misunderstood, but there is a profound difference between being subject to blind passions by virtue of simply being human and actively seeking to perpetuate this state of affairs through a contrived attitude which says, as Shinran

(Continues on page 4)

Then, we had a delicious pot-luck "Otoki" lunch.

Thank you very much to the following people who prepared the food: **Ms. Okuyama, Mr/Mrs Davidson, Mrs Mitsui-Browne, Mr Fung, Mr Max & Yue, Mr/Mrs Michel & Jennifer, Mr/Mrs Bede & Silvia, and Kevin, Ms. Fehlner, and Yukimi.** "Arigato Gozaimashita" for all of your generous contribution.

It was also so nice to see children: Laszlo Fung and our children Yushin, Rin & Sho. The presence of all of guests, members and their children made our service a very special one!

Once again, without the attendance of each and every person



We shared delicious food and enjoyed our conversation.

at our annual Ho-On-Ko Service for Shinran Shonin, it would not have been as successful as it was. Thank you and "Yo-koso!"

in Gassho,
Rev Shigenobu Watanabe



Ms Ayako Mitsui (Top), Ms Hiroko Okuyama (Middle), and Mr Shizuko Fehlner (Bottom), paying respect to Amida Buddha by offering incense. (11/11/18)



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reason behind this. He considered that craving lies at the root of our existence as human beings and that it was only in the release from this relentless drive that one could attain true liberation from sorrow. In this world, we pine for many things; fame, wealth, health, power, pleasure and so forth. The problem is that we pursue things that are unable to give us what we are really looking for. It is like constantly being thirsty and yet finding that everything one drinks (which we thought would give us relief) only makes us thirstier, as if we were consuming sea water. In his famous *Fire Sermon*, the Buddha described the world as being aflame with the fires of anger, greed and stupidity also known as the 'three poisons'. These harmful passions are what we mistakenly take to quench our existential fire only to discover they are fuelled and intensified, not extinguished. Thus our sufferings, anxieties and miseries continue unabated as we stumble from poison to poison without any idea of where the antidote might be found.



Rev John Paraskevopoulos delivering his Dharma Message. (11/11/18)

The world is studded with uncertainties. We do not know what misfortune may befall us like a thunder bolt or whether we will even live to see the end of this day. All goods are relative and finite, and cannot satisfy our deepest aspirations. What is this aspiration? What is the true goal of our life? The answer of the Buddha was: *enlightenment* the complete eradication of our defiled passions and the perfection of our human nature. In other words, becoming beings of the highest wisdom and compassion or attaining Nirvana.

Nirvana, popularly described as the *Pure Land*, is the eternal realm of utmost peace and bliss — our true home which is not of this world. Amida, the Buddha of Infinite Light and Eternal Life, which is the personal dimension of the reality we call *Nirvana*, is that on which we depend to carry us safely from this stormy ocean of birth-and-death or *samsara*, to the blessed shores of the Pure Land where we will unflinchingly attain enlightenment and become Buddhas ourselves.

By entrusting ourselves completely to the power of Amida Buddha, who is the ultimate reality, we are enabled to reach our destination; something we are unable to accomplish with our own limited and deeply flawed natures. Although Shin Buddhism teaches that the Pure Land cannot be reached until the moment of death, the realisation here and now that our imperfect selves are unconditionally embraced by the

The following message was delivered by Rev John Paraskevopoulos at the Ho-On-Ko service on 11 November 2018



HOONKO 2018 DHARMA TALK

Rev John Paraskevopoulos



When we consider the world around us and the way we lead our lives, we see that there is much restlessness behind the multitude of desires and distractions that take up so much of our all-too-brief existence on this planet. Despite the great abundance of material goods in our society and the comfort they provide, we somehow feel that all is not well with us. And despite our capacity to satisfy many physical needs through ever-burgeoning means, we often feel empty and emotionally dissatisfied even after we consider ourselves sated with ease and pleasure. It is as if true happiness, joy and fulfilment somehow elude us despite our best efforts to secure them. Why is this so? Could it be that we are looking in the wrong place? Are we entrusting ourselves in a false set of values?

The Buddha gave many sermons on the unsatisfactoriness or *dukkha* of life and endeavoured to explain the

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A Successful 2018 HO-ON-KO Service Observed on Sunday, 11 November 2018



Members and supporters once again gathered at HBMA and commemorated Shinran Shonin's memorial day observing Ho-on-ko service. (Front row: L-R): Yushin & Sho Watanabe, Laszlo Fung. (Middle row): Mr Victor Davidson, Rev John Paraskevopoulos, Ms Silvia Viaggio, Rev Watanabe, Mr Kevin Griffin. (Back row) Mr Norman Fung, Mr Maximilian Nilsson-Ladner, Ms Shizuko Fehlner, Ms Yue Dong, Mr Michael Chen, Ms Jennifer HSU, Ms Jill Davidson, Ms Hiroko Okuyama, Mrs Ayako Mitsui-Browne, Ms , Mr Bede Draper. (11/11/18)



On 11 November, we once again observed the annual Ho-On-Ko service, commemorating Shinran Shonin, the founder of Jodo Shinshu.

HBMA members and supporters gathered at the HBMA Hondo for the service to show our appreciation to Shinran Shonin, who passed away on 16 January 1263. The HBMA Hondo welcomed twenty people who came to participate in this important service.

Ho-On-Ko literally means, 'A gathering to repay our debt of gratitude'. This name for the service is used by other schools of Buddhism too, when they observe a memorial service to express their gratitude for their founder.

Our tradition started when the third Hongwanji Gomonshu, Kakunyo Shonin, officiated the 33rd Memorial service for Shinran Shonin, and wrote "Hoonko Shiki (style)" in which he described how we, as followers of Jodo Shinshu, observe the founder's memorial service, - praising the virtue of Shinran Shonin and repaying the debt of gratitude to him.

Ever since that time, the memorial service of Shinran Shonin has been called "Ho-On-Ko".

For this special observance, we were very fortunate to welcome Reverend **John Paraskevopoulos** from Canberra as a guest speaker. We also welcomed a couple I



Shinran Shonin
(1173—1263)

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HBMA shrine was beautifully decorated with many flowers (12/11/17)

married some years ago, Mr **Bede Draper** & **Silvia Viaggio**, and their friend Mr **Kevin Griffin**. Ms **Shizuko Fehlner**, Mr **Michal Chen** & **Jennifer HSU**, and Mr **Norman Fung**, attended with his youngest son, **Laszlo**.

We also welcomed regular members, such as Ms **Hiroko Okuyama**, Ms **Ayako Mitsui-Browne**, Mr & Mrs **Victor** and **Gill Davidson**, Mr **Maximilian Nilsson Ladner**, and Ms **Yue Dong**. After my welcome message, we all chanted "Shoshin Nembutsu-ge" in the "Gyofu" style and the "wasan". Then we offered incense in front of the shrine one by one.

Then, I delivered a message to the children, explaining the meaning of Ho-on-ko.

I told them, "Today we gathered here to say, 'Thank you' to Shinran Shonin who introduced the wonderful gift of Onembutsu for all of us. Let us recite 'Namo Amida Butsu'! This is the way we show our appreciation to Amida Buddha and Shinran Shonin."



Bede (top), Jill (bottom) paying their respect to Amida Buddha. (11/11/18)



Rev Paraskevopoulos sharing the Dharma message

After listening to the very meaningful Dharma talk from Rev Paraskevopoulos (Please find this Dharma message on the next page.) I talked to the adults in Japanese about "How we can overcome our feeling of fear".

After the service, we took a commemorative group photo in front of the HBMA shrine.

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