

Hongwanji Buddhist Mission of Australia

シドニー本願寺報

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恒久的世界平和と
開教事務所の将来を願い

シドニーマラソン

42.195kmを走りました!

2022年9月18日



ゴールのオペラハウスに向けて最後の1km付近を走る
渡部開教使 (18/09/2022)



去る9月18日に、3年ぶりに対面にてシドニー・ランニング・フェスティバルがシドニー市内で開催され、今回も恒久的世界平和と開教事務所の将来を願い42.195kmを走るマラソンの部に参加。最後の10kmは足をつりながらも無事に



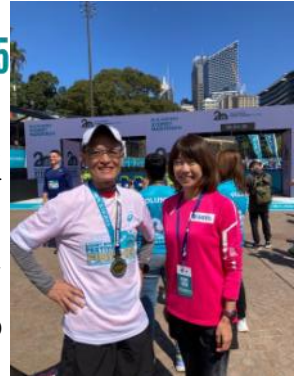
ゴールの瞬間



BLACKMORES
SYDNEY RUNNING FESTIVAL
20TH ANNIVERSARY



42.195
KMS



完走、自己ベストを6分以上更新する4時間2分14秒でゴールすることが出来ました。

シドニー市内の風光明媚な場所を走る世界でも屈指の絶景マラソンコースとして知られるこの大会は、パンデミックで2年間は対面で開催

されませんでした(バーチャル大会としては開催)が、ついに今回20周年記念大会を対面で盛大に執り行われました。また、シドニーマラソンが、今年7月にAbbott WMM(アボットワールドマラソンメジャーズ:ボストン、東京、ロンドン、ベルリン、シカゴ、等で行われる公式レースグループ)の候補として認められたことを受け、3年間の大会評価プロセスが開始され、これが承認されると2025年大

2000年のシドニーオリンピック女子マラソン金メダリストの「Qちゃん」こと高橋尚子選手がゴールで迎えて下さいました!(18/09/2022)

(2ページへつづく)

11月6日(日)に、今年の報恩講がお勤めされます。親鸞聖人を追悼する中で、今、お念仏の教えに出会えたこの身の幸せに感謝致しましょう。ご縁のございます方はお参り下さいませ。合掌

もくじ

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★ お寺の予定表 - Calendar ★

Nov 6 (Sun) 11:00 am 報恩講(親鸞聖人のご命日法要) / Ho-on-ko Service

20 (Sun) 11:00 am 日曜礼拝/Sunday Service

Dec 4 (Sun) 11:00 am 十二月祥月法要/ December Shotsuki Memorial Service

18 (Sun) 11:00 am End of Year Clean up / おみぎき

19 (Mon) [本願寺報発行 / New Bulletin Issue]

31 (Fri) 5:00 pm New Year's Eve Service / 除夜会

2023 - Happy New Year !

Jan 1 (Sat) 11:00 am New Year's Day Service / 修正会

2 (Sat) Kakizome / 書き初め (Calligraphy practice at the beginning of the year)





両手を挙げてゴールした瞬間(18/09/22)

会よりWMMのメンバーレースに入ることになるということです。

また、今回は日本から、2000年に開催されたシドニーオリンピック女子マラソンで金メダルに輝いた高橋尚子(たかはしなおこ)選手が親善大使として来豪し、出発地点でのイベントを盛り上げ、またゴール直前でも迎えて下さり、Qちゃんスマイルは42.2キロを完走した疲れを一気に吹き飛ばしてくれる思いでした。

午前7時、朝の気温は12℃と絶好のランニング日和の中、まずは車いすランナーらが号砲と共に出発、その5分後にマラソンランナーらが一斉にスタートしました。

練習が十分でなかったこともあり、1キロ平均6分以下で走ることが出来るのか大変不安もありましたが、蓋を開けてみると、5分20秒前後で最初の30kmを走り、最後何度も足がつってペースを落としたものの、5分45秒平均にまとめ、これまでの自己最高記録で完走することができました。恒久的な世界平和とシドニー開教事務所の将来を念願しつつ、無事に42.195kmを走り終えることができたことをこの場をお借りしてご報告申し上げます。

目標のサブ-フォー(4時間以内の成績)には、2分及びみませんでした。今回、自己ベストを更新し、無事に1キロを平均6分以内で完走することができたことは、大変うれしい結果でした！来年こそは4時間の壁を破りたく、既にトレーニングを再開しています。持久力をつけ記録を伸ばせるように頑張りたいと思います。

今回も、途中で倒れることもなく、事故にも遭わず、怪我もせず無事に走り終えることができたことを、この体を授けてくれた両親、そして応援して下さい下さった全ての皆様に感謝したことでした。

今年度のマラソン参加に際し、ファンドレ

イジングの趣旨に賛同し、ご寄付下さった、マレー薫さん、当日のエネルギー源となったおにぎりを作って下さった石田江利子さん、そしてゴールで出迎えてくれた由信と頌に今一度「ありがとう」と感謝の意を表したいと思います。

このシドニーに浄土真宗本願寺派の拠点が存続し続けることが出来ることを願い、また来年に向けて頑張っていきたいと思っております。今後ともどうぞ皆様、ご支援の程、よろしくお願い申し上げます。 合掌

オーストラリア開教事務所長

渡部重信



報恩講に際して

浄土真宗のお寺では、11月前後には宗祖親鸞聖人に對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を通じての行事の中で一番大切にしてきた仏事だといえます。この時期に報恩講を勤めることにより、年が明けて1月の9日から16日まで京都の御本山でお勤めされる報恩講にお参りができるようになるのです。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為には、親の恩や師の恩、家族や親友の恩など色々な恩があります。

それらは、一つずつが自分にとっては全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」と言われるように、全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下さい下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、今の時代でも日本各地にそれを継承する「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うことができているのは、今日まで尊いお念仏の教えを受け継ぎ伝えてくだ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。

(3ページにつづく)

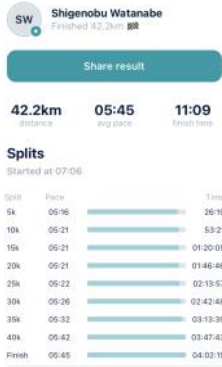


(上)大会の目玉コースのハーバーブリッジを出走直後に渡る

(下)ゼッケン受取の際、マラソンコースのポスター前に立つ渡部開教使



ゴールで迎えてくれた由信と頌。(18/09/22)



5km毎のラップ記録

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、悩みや苦しみが縁にふれ折りにふれこの身にふりかかってきます。そのため、日々色々な不安にさいなまれながら生きていけると言えます。これは、仏法でいうところの「五怖畏(ごふい)」という畏(おそれ)と述べられています。

一つ目は、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です。

二つ目は悪名畏、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。とくに面子に拘(こだ)わる人にとっては大問題です。

三つ目は悪道畏。例えば不治の病に罹(かか)ったり、不慮の事故に遭う事です。なぜ自分だけがこんな目に遭わなければならないのかという畏れです。でもこれは日常性の中に埋没して忘れていて、当事者になって初めて分かるものです。

四つ目は死畏、死への畏れです。全ての人にある不安ですが、不治の病に罹(かか)ったり、ある程度歳を取らないと実感が湧きません。

そして五つ目は大衆威徳畏です。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う、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。

更に、私たちは漠然と自分の人生が自分の思い通りになることを期待していますが、自分の身体に関する事実は、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て、若い頃は当たり前と思っていたことが次第に当たり前でなくなっていくたり、どれほど健康を願っても心身ともに蝕(く)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下さるのが、阿弥陀如来という仏さま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ます。

そして、そんな阿弥陀如来の教えとともにあるからこそ、安心と喜びの中に、私たちのこの命はかけがえのない人生を送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頂く尊いご縁です。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



今月のことば



かな
悲しみあるがゆえに

よろこびあり

ばんのう
煩惱あるがゆえに

ぼだい
菩提あり

いとう
伊東
えみょう
慧明
(一九三〇)



*“Because we feel sorrow,
we can feel delight.*

*Because we have defilements,
we can attain the wisdom of
the true awakening.”*



Rev Emyo Itoh (1930 -)

ベトナム寺院でのお盆(Ullambana)法要に参列



(左) ベトナム寺院本殿 (右)法要の間、本尊右の招待僧の席で見守りました。(07/08/2022)

8月7日、Wetherill Parkのフォクフエ・ベトナム寺院(Phuoc Hue Temple)にて厳修されたお盆法要に招かれ出席して参りました。

お寺では先祖への感謝を含めて、胸に花を飾って頂き、法要の読経の際には、内陣で日本を代表してお経を称えさせて頂きました。また、法要後は、参拝者からの喜捨を受けるため、鉄鉢を持って境内に並んだ方々より、様々な



法要後、お斎の席で、僧院の Ven Thich Phuoc Tan Abbot OAMと共に。(07/08/2022)

お布施を頂いた事は大変有難い経験でした。フォク・タン僧院大僧正へ深くお礼申し上げたことでした。

合掌



内陣で読経する渡部開教使。(07/08/2022)



法要後、境内を巡り、参拝者から喜捨を受け取らせて頂きました。(07/08/2022)

生け花インターナショナルの会にて講和



8月17日午前10時半からチャットウッドローンボール会場の会館にて行われた定期例会の席で、仏教の教



えと、華道の共通点について、「活ける」と「生ける」事について例を挙げながらお話をさせて頂き参加者からは大変興味深かったとの感想を頂きました。有難いご縁の一日でした。合掌



お茶会へ行ってまいりました！



10月16日の午後、シティのボタニック庭園のメイデンシアターにて開催された裏千家シドニー支部主催の春のお茶会に参加させて頂き美味しい一服を頂いて参りました。合掌



(左上)正客として畳席にてお茶を頂きました。(上右)裏千家シドニー理事長を務める松永氏ご夫妻と師範のフリーマン良子先生とともに(16/10/2022)

ご 懇 念 録

Expression of Dana/Gratitude



この一ヶ月間で下記の方々より総計 1,213.00ドルのご懇志をご進納いただきました。有り難うございました。合掌

In the past month, donations to the amount of \$1,213.00 were offered to the Amida Buddha through the Hongwanji Buddhist Mission of Australia. The HBMA acknowledges the donors and would like to express our sincere gratitude to the following for their generous donations:

- * Mr Fujio Shizuka — Donation
- * Ms Hiroko Okuyama — Donation for the parents' Shutsuki memorial service
- * Ms Ayako Mitsui-Browne — Donations for Sunday Services
- * Ms Kaoru Murray — Donation for Peace Run
- * Mr Hisakazu Akiyoshi — Donation for Sunday Services
- * Ms Hitomi Howard — Donation for Shutsuki services
- * Mr Kentaro Shiotsuki — Special donation
- * Mr Sho Gibbs — Special donation
- * Phuoc Hue Buddhist Temple — Ullambana day service
- * Buddhist Council of NSW — Chaplain fund
- * Japan Club of Sydney — Printing honorarium

Thank you very much in Gassho



Any good that we wish to do in the world will be a natural expression of the mind given to us by the Buddha. Our efforts to embody this joy in our relations with others may often fall short of perfection but our motivation will, spontaneously and without calculation (*hakarai*), be infallibly grounded in a desire to help others in a spirit of good will, kindness and concern. This is what Shōkū (1177-1247), a follower of the Seizan school of Jōdo Shū, meant when he said:

As soon as we realise our weakness in doing good, real goodness is performed.

In the end, we cannot divorce an aspiration for the sacred from our altruistic impulses. They form a bond that is mutually sustaining, which ensures an integrated life of moral wellbeing and spiritual health. In the words of Myōzen (1167-1242), another follower of Hōnen:

You may not go to great lengths to aid others but, if you truly aspire to part from samsāric existence, there is certain to be appropriate benefit for every other being.

In Gassho,
Rev John Paraskevopoulos



Rev Watanabe attended ULLAMBANA SERVICE

At Phuoc Hue Vietnamese Temple in Wetherill Park



Phuoc Hue Vietnamese Temple

On 7 August, Rev Watanabe was invited to attend the Ullambana (O-bon) service at the Phuoc Hue Vietnamese temple in Wetherill Park, western Sydney. During the service, he was invited to offer a Japanese chanting in the altar of the main hall, and all the attendants commemorated their ancestors.



After the service, each Venerable received a begging ball and received donated items from members in the temple precinct area.

In Gassho,



BULLETIN



Rev Watanabe gave a talk to the members of Ikebana International

Hiroko Prado, President of Ikebana Int'l which represent Five Schools, Ikenobo, Chiko, Koryu Shoyo-kai, Ohara and Sogetsu, invited Rev Watanabe to talk about the relationship between Buddhist teaching and flower arrangement on 17 August at the Chatswood Bowling Club where they meet every month.



All the participants were impressed to know how Buddhist teachings made use of in flower arrangement, and expressed their appreciation to him by presenting gifts.



Ms Hiroko Prado, presented gifts to Rev Watanabe (17/08/22).

Rev Watanabe invited to join Annual Chakai of Urasenke Sydney at the Maiden Theatre in Royal Botanic Garden

JAPANESE TEA CEREMONY
ANNUAL CHAKAI



Sunday, 16 October 2022

At the Maiden Theatre in Royal Botanic Garden Sydney

8:00-10:00 am (children under 10 to see two stages of Tea Ceremony and enjoy watching special green tea and Japanese sweets. Free admission, booking/charge applies.)

Donations: 11:00-11:45/12:30-12:45/1:15-1:45/2:15-2:45

2022 Entry: 11:00-11:45/12:30-12:45/1:15-1:45/2:15-2:45

Payment Method: <https://www.urasenke.com.au/booking>

QR Code:

Urasenke Sydney: <https://www.urasenke.com.au/>

Urasenke Sydney: <https://www.urasenke.com.au/>



President Mr Matsunaga (centre) welcomed Rev Watanabe.(16/10/22)



Mr Sho Gibbs, the son of Rev Gregory Gibbs (BCA Minister) visited and paid respect to Amida Buddha at the HBMA's shrine on 25 October 2022. It was so wonderful to see you!



will we extricate ourselves from the fetters of karma and harmful passions?

This is our reality as *bombu*, ordinary people who flounder in the ocean of *samsāra*. How can we expect to 'reform' others, whom we may regard as stupid or wicked, when we haven't got our own house in order, being full of unacknowledged hatred ourselves? In the torrid culture wars that are tearing apart societies at the moment, how many of the self-proclaimed 'virtuous' can sincerely claim they've observed the following injunction in a true spirit of compassion towards those with whom they disagree?

For hate is not conquered by hate; hate is conquered by love. This is the law eternal.
(*Dhammapada*)

And let us not forget that *compassion* doesn't mean just pity (which is often condescending) but the capacity to 'suffer with' others in their anguish and adversity. Before doing anything else, we need to take refuge in the unhindered light and life that is Amida, so that we may be given the Buddha-mind necessary to 'dispel the long night of ignorance' as Shinran describes our plight. This is *shinjin* and the deeper reality that sustains it which, according to Reverend Wasui Tatsuguchi (b.1930), is:



Shinran Shonin

The one and only foundation upon which we are enabled to find a purpose greater than our own petty self-interests, a meaning beyond the mere satisfaction of our selfish physiological and psychological drives. It is that which saves us from ego-centrism. It transforms primitive desire into a desire that is universal.

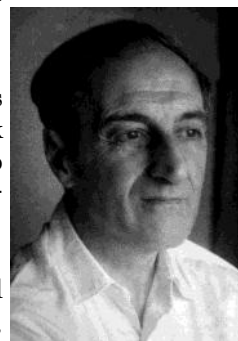
Without wisdom, we are lost and blind. In such a state, we become slaves to our binding desires, severed from what is 'true and real'. This can only create subjective distortions of reality in which we project our fears in a posture of denial. Such spiritual myopia imposes – often violently – our benighted views onto others; beliefs that are no less toxic than those we deem to be 'heretical' or politically incorrect, especially when they're fuelled by anger and hostility. The Australian Shin poet Harold Stewart (1916-1995) made the following astute observation:

The ultimate aim of Buddhist doctrine and method is to enable us to transcend our humanity, not wallow in it. For sufficient unto our own egotistical self and ignorant of our innate Buddha-nature, we remain trivial and pitiful things ... The conscious effort to be good or do good, is foredoomed to failure because, no matter how cleverly disguised by mankind's talent for per-

sonal deception or public hypocrisy, it is really motivated by the vested interests of the self and inadvertently betrays a lack of faith in any power higher than the human.

It is very important to understand this point. A society populated by flawed and confused human beings, who are usually lacking in self-awareness, can never be transformed into a paradise of saints. Stewart goes on to say that:

Buddhism does not share modern Western man's restless and aggressive attitude of self-assertion, an extroverted optimism scarcely supported by the actual conditions of worldly existence.



Marco Pallis

This is echoed by Marco Pallis (1895-1989), the Anglo-Greek scholar of Tibetan Buddhism who became drawn to Jōdo Shinshū towards the end of his life:

The pathetic hope, fostered by the mystique of 'progress', that by a successive accumulation of human contrivances, *samsāra* itself will somehow be, if not abolished, permanently tilted in a comfortable direction is as incompatible with Buddhist realism as with historical probability.

It is crucial, therefore, that we begin to put first things first. What we need is an objective light to be cast into our hearts so that the stormy clouds of resentment, greed and delusion no longer impede our vision of the bright blue sky of truth. This is not to say that our *bonnō* is eliminated; indeed, it becomes even more vivid because we see our reckless passions for what they really are when exposed to us by Amida's working.

This realisation needs to be faced unflinchingly. Even though the encounter with our 'shadow' self can be very confronting, it need not be dispiriting or melancholy. Paradoxically, it's also an occasion of deep joy as we come to appreciate that the awareness that makes us see what we really are as unilluminated beings – in all our potential malice and cruelty – is the same insight which reveals that we're 'always grasped, never to be abandoned' despite our wayward and unruly natures.

Rennyō says that this leads to a happiness that makes one 'dance with joy'; an elation, he tells us, that is more than we can bear because it's accompanied by a faith that's indestructible like a diamond (*kongōshin*), along with the unshakable confidence that one has joined the ranks of those who are assured of attaining Nirvāna.

(Continues on page 4)



BULLETIN



Sho (left) and Yushin (right)
came to cheer up their dad.
(18/09/22)

2023, to break my record again!

Those who wish to join me, please plan ahead to participate in this wonderful, exciting event!

In Gassho,
Rev Shigenobu
Watanabe



Dharma message

- WHY SHIN BUDDHISM? - (Part Four)

The practice of Dharma consists in having kindness, generosity, truthfulness, purity, gentleness and goodness increase among the people.

– KING AŚOKA

In the final part to this series of short essays, we will explore how Shinran's vision of reality is applicable to us in everyday life and the way in which its teachings can enrich our existence – even when our daily circumstances are fraught and distressing. In doing so, it should become clear as to what Jōdo Shinshū isn't, as much as what it is, given the host of misconceptions that often plague it.



Rev John
Paraskevopoulos

It has frequently been remarked that Shinran's outlook on the world was quite severe and that he tended to neglect social issues. Indeed, the Pure Land tradition, as a whole, has been accused of not being sufficiently concerned with the problems of this life. This is hardly a fair or accurate criticism but, in any case, Rennyō would retort that we're nowhere near concerned enough about the more important matter of the *next* life either.

In the *Dhammapada*, we are reminded to:

Overcome anger by peacefulness; overcome evil by good. Overcome the mean by generosity; and the person who lies by truth.

Even in our Pure Land scriptures, we find plain wise advice regarding how to treat others:

People of the world, parents and children, brothers and sisters, husbands and wives, and other family members and kinsmen, should respect and love each other, refraining from hatred and envy. They should share things with others, and not be greedy and miserly, always

speak friendly words with a pleasing smile, and not hurt each other.

Sutra on the Buddha of Immeasurable Life

Of course, there is nothing remarkable or original about such guidance but this doesn't make it any easier for us to put into practice! Needless to say, Shinran would concur with these sentiments. However, his solution to the predicament of our human condition was to neither ignore manifestly obvious cases of injustice nor to rush out and hastily 'change the world' on a whim. Rather, it was to first transform our own hearts and minds, without which no amount of worldly activism will make any enduring difference. In one of his letters, he states:

Formerly you were drunk with the wine of ignorance and had a liking only for the three poisons of greed, anger and folly but, since you have begun to hear of the Buddha's Vow, you have awakened from the drunkenness of ignorance, gradually rejected the three poisons and have come to prefer, at all times, the medicine of Amida Buddha.

Notice that Shinran suggests that it's only through a living encounter with the Dharma that we can undergo a shift in our habitual orientation. In other words, we assume a new way of being in the world that is determined by something other than the darkness of our disordered desires (*bonnō*). This requires the intrusion into our hearts of the timeless, which doesn't have its origin in our thoughts, feelings or ego. Elsewhere, Shinran says:

When people's trust in the Buddha has grown deep, they ... seek to stop doing wrong as their hearts moves them – although earlier they gave thought to such things and committed them as their minds dictated.

That which makes us want to manifest good will and concern towards others is none other than the working of the Primal Vow that seeks the liberation of all beings. This spiritual force is the embodiment of pure unconditional benevolence which is given to us when we entrust in it. It ought to be clear that we cannot bring about this virtuous attainment ourselves (and then proudly take credit for it) if we're really honest about our limitations. Hōnen once remarked:

Upon introspection, I realize that I have not observed a single Buddhist precept or succeeded in the practice of meditation ... In addition, the mind of the common man is easily distracted, confused, vacillating and unable to concentrate ... Without the sword of undefiled wisdom, how

(Continues on page 3)

BULLETIN



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Completed the 42.195km Marathon for World Peace and the future of HBMA on Sunday 18 September 2022



Moment of Joy! Crossed the finish line! (18/09/22)



Once again, I made a pledge to run the full Marathon as part of the Sydney Running Festival 2022 in support of World Peace and the future of Hongwanji Buddhist Mission of Australia.

The face to face marathon had been cancelled for last couple of years because of COVID-19 lockdown, however, the 20th anniversary festival was finally held on the 18

September 2022.

At 7 am, in front of the Luna Park at Milsons point, cyclists departed from the start line, which were followed by all marathon runners at 7:05 am.

The temperature on this day was mild and it was an ideal day for the marathon.

It was a good start indeed, and I was able to keep my pace around 5 min 20 sec per 1 km for the first 30 km, then suddenly my left leg started to cramp, so I had to slow down. My fatigue reached its maxi-

mum but somehow was able to overcome the hardest portion of the race in Pyrmont area. When I saw the Opera House, using my last power I put on a spurt towards the goal. Then I



Naoko Takahashi

SW Shigenobu Watanabe

Finished 42.2km 22

Share result

42.2km 05:45 11:09

Splits

Started at 07:06

Split	Pace	Time
5k	05:16	26:19
10k	05:21	53:21
15k	05:21	01:20:05
20k	05:21	01:46:46
25k	05:22	02:13:57
30k	05:26	02:42:48
35k	05:32	03:13:39
40k	05:42	03:47:43
Finish	05:45	04:02:15

Result of the marathon (18/09/22)

saw a familiar face just before the goal gate - Naoko Takahashi! Sydney Olympic gold medalist! So I shook hand before I cross the goal line! A wonderful moment to reflect. My time of 2022 was 4 hours 2 minutes and 14 seconds! Just missed sub-4 but I was happy to have broken my own record of 4 hours 8 minutes.

A big "Thank you" goes to **Ms Kaoru Murray** for the contri-



With Ms Naoko Takahashi. (18/09/22)

bution towards this occasion. And to **Ms Eriko Ishida** for making rice balls for my breakfast, which gave me a lot of energy for the day! Your kind donations were much appreciated. The thanks also goes to **Yushin** and **Sho** who came to cheer me up!

I will definitely take part in next year's marathon in



Naoko Takahashi welcomed all runners at the goal! (18/09/22)

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Please attend HO-ON-KO SERVICE

**Sunday 6 November 2022
11am~**



**Shinran Shonin
(1173-1263)**

Please join in to attend the Ho-on-ko service commemorating Shinran Shonin, the founder of Jodo Shinshu. Let us celebrate his life and show our appreciation to Shonin at the HBMA Hondo.

In Gassho