

## Hongwanji Buddhist Mission of Australia

## シドニー本願寺報

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## 降誕会&amp;年次総会を開催

5月16日(日)

昨年度に続き去る5月15日に厳修された今年の降誕会にはキャンベラからヒールズミス・マーク師を招いて法要とそれに続いて開教事務所の年次総会を執り行うことができました。

この日はヒールズミス師の他、ディビッド・ソン・ピクター&シル夫妻、三井ブラウン綾子さん、奥山裕子さん、秋吉壽和さん、そして家内の由紀美がお参りし、親鸞聖人がこの世にお生まれになられ、お念仏の教えをひろめて下さったことに対し、降誕会法要を通して感謝を捧げたことでした。また、キャンベラ在住のグラハム理事長もオンラインで参拝し、総会にも引き続き参加しました。



降誕会に集った皆様と 携帯画面にはグラハム理事長  
(15/05/22)



ヒールズミス師より英語の法話を  
頂きました。(15/05/22)

この日の法要では「降誕会の歌」を唱和した後、『正信偈』を「十二礼」の節でお勤めし、参列者によるお焼香の後、ヒールズ

ミス師より英語法話を頂き、続いて私から日本語の法話(次頁に法話掲載)をさせて頂きました。

引き続き開催された年次総会では、議長が選出された後、昨年度の議事録承認、令和3年度決算、開教使並びに理事からの報告、令和4年度予算並びに行事計画、等が全て全会一致で承認されました。ただ、理事長を務めて下さっていた



お焼香の後、合掌されるシル・ディビッドソンさん(15/05/22)

ランフトさんが体調を理由に続けられないということで、開教使がしばらく兼務することとなりました。

本山から

(2ページへつづく)

今年度のお盆法要は8月第2日曜日の14日を予定しております。ご縁のございます方は是非お参り下さいますよう宜しくお願い申し上げます。合掌

## もくじ

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## ★ お寺の予定表 - Calendar ★

Jun 26 (Sun) 2:00 pm BCNSW 仏教連盟AGM@JongBopSa Korean Temple

Aug 7 (Sun) 10:30 am フォクフエ・ベトナム寺院お盆法要参拝

Ullambana Service at Phuoc Hue Vietnamese Temple @Wetherill Park

14 (Sun) 11:00 am 孟蘭盆会法要/Obon Service & August Shotsuki Memorial

28 (Sun) 11:00 am 日曜礼拝/Sunday Service

Sep 11 (Sun) 11:00 am 九月祥月法要/September Shotsuki Memorial Service

18 (Sun) 7:00 am 世界平和と開教事務所の将来を願うシドニーマラソン  
/Run for World Peace & Future of HBMA

25 (Sun) 11:00 am 春季彼岸法要/Spring Equinox Ohigan Service

Oct 2 (Sun) 11:00 am 日曜礼拝/Sunday Service





ヒールスミス・マーク師  
(15/05/22)

『…私たちが  
お釈迦さまや  
仏のお覚りに  
思いを致し、  
お釈迦様の教  
えである仏法  
を聞き、その  
教えを実践し  
ている人々を  
敬うことが大  
切な の で  
す。…』

(本文より)



は、今年度よりこれまで受け取っていた助成金が受け取ることが出来なくなりましたが、これまでのご縁ある皆様から納めて頂いている会費や特別寄付、昨年度末までに受け取った本山や国からの助成金を基に、一年間は開教事務所を維持する事を確認いたしました。

今後ともどうぞメンバーの皆様サポーターの皆様、ご支援下さいます様宜しくお願い申し致します。

最後に、この日お参りそして総会に参加して頂きました、ヒールスミス師、デビッドソン・ピクターさん&ジルさん夫妻、奥山裕子さん、三井ブラウン綾子さん、秋吉寿和さん、そして家内の由紀美に深くお礼申し上げます。また、諸事情で委任状を提出して下さった皆様も、本当に有難うございました。

皆様のお蔭をもちまして無事に今年の総会も何とか無事に終えることができましたことを感謝申し上げます。 合掌

オーストラリア開教事務所長  
渡部重信



## 2022年のお盆を迎えて



お盆の季節になりました。今年はオーストラリアでは、水害が多発し、多くの人々の家々が被害になったり、農作物の収穫に大きな影響が出たとのことでしたが、一方で日本では猛暑日が続く日も続き、電気も供給が追いつかず、コロナ感染以上に熱中症で入院する方も多くいた夏休みであるとのニュースを見て、災害がいつにも増して多くなってきていると感じる今日この頃です。

日本では真夏の8月ですが、南半球では冬真っただ中で、この寒さに震えながらのお盆法要をシドニーでお勤めし始めて既に22年が経とうとしています。このお盆の行事は一体いつ頃から始まったのでしょうか？

資料によると、推古天皇14(西暦606)年が最も古い日付のようです。そんな昔から行われている行事ですが、そのいわれも大変有名です。

お盆の行事は、『仏説盂蘭盆(うらぼん)経』というお経に基づいています。このお経は全部で800字足らずの極めて短いお経で、竺法護(じくほうこ：239~316)と言う

敦煌(とんこう)出身の僧が訳したと伝えられています。このお経の話には、お釈迦様のお弟子さんの一人で、「神通(じんずう)第一」と讃えられた、目連尊者が登場致します。

目連さまは、自分を育ててくれた母親の御恩に報いようとして、亡くなられた母がどの世界に生まれられたかを、身に着けた神通力によって捜されたのでした。

すると、お母様はこともあろうに餓鬼道の世界に堕ちておられたのです。痩せて骨と皮だけになっていたお母様を見るに忍びず、目連さまは何度も鉢の上に載せた食べ物を差し上げるのですが、お母様の目の前であつた間に火が付き燃え尽きて灰になってしまうのです。



目連さまが差し出す食べ物  
母が食べようとすると火がつ  
き燃え出してしまうのでした

お母様の痛ましい姿を見た目連さまは、悲しみと絶望に打ちひしがれながらお釈迦様の元に行き、どうすれば母を救うことができるかを尋ねられました。

そこで目連さまは、「目連よ、そなた一人の力では母を救うことはできない。そなたの母は、他の人に分け与えることをせず、おまえ一人にばかり物を与えていた。それが餓鬼道に堕ちる原因となった。そなたは、母の代わりに多くの人に施しを行わなければならない。次にやって来る雨季、多くの僧侶らがガハ所で一緒に生活を共にする雨安居(うあんご)が終わる7月15日に、皆に供物を施すならば、仏と法と僧の三宝の功德によって、母は救われるであろう。」と述べられたのでした。このお釈迦様のお言葉の通りに目連さまは行い、ついに救われていく母上の姿を確認できたのでした。

この故事に基づき、中国や日本でお盆の行事が行われることになったとのことです。ただ、この7月15日は旧暦ですので、新暦に直すと秋となり、農作業に忙しい時期と重なるということで、一カ月遅らせて8月15日に行われるようになったとされています。

また、この『盂蘭盆経』の「盂蘭盆」の意味について、従来からインドの言葉「ウランバナ」のことで、「逆さづりの苦しみ」を意味すると言われていました。これは、『西遊記』の三蔵法師のモデルになった、中国の玄奘(げんじょう)三蔵法師のお弟子であった、玄奘(げんおう)と言う方が、「盂蘭盆」を「倒懸(とうけん:逆さづりのような苦しみ)」と解説されたことに基づいています。

ただ、最近では、その説とは違った見解が示されています。この盂蘭

(3ページにつづく)



盆が、「ご飯を入れる鉢(はち)」の意味であるとか、「竹や木で作られた食べ物を供える棚(盆棚)」の意味ではないかと言われています。もしそうであるなら、色々な場所で行われているお盆の風習に繋がる解釈とも言えます。

ただ、こうした供え物の風習を今もっている日本各地のお盆と『盂蘭盆経』のお話には決定的な違いがあります。日本の多くの場所では今もお盆のことを「施餓鬼(せがき)」と言い、餓鬼道に堕ちている者に施しをするという意味で、墓前や仏前に調理していない野菜を動物に見立てて供えたりするのです。しかし、お経に説かれているように、餓鬼道にいる人に食べ物を施しても、火がついて灰になってしまい、救われることはありません。

お経に説かれているように、目連さまのお母様は、仏と法と僧の三宝の功德の力によって救われたのです。ですから、私たちがお釈迦さまや仏のお覚りに思いを致し、お釈迦様の教えである仏法を聞き、その教えを実践している人々を敬うことが大切なのです。そうすれば、仏、法、僧の三宝功德の働きによって、亡くなって行った方たちは救われていくとお経に説かれているのです。

お盆に際して、亡き人々を偲んで、家族揃って墓前にお参りされることはとても美しい光景です。ただ、それだけに留まらず折角の機会という事で、家族そろってお寺にお参りして、仏法に触れ、それぞれが仏前で自らの有様を振り返るご縁となれば、お盆法要をおこなうことがより豊かな意味合いを持つことになると思える次第です。 合掌



浄土真宗本願寺派オーストラリア開教事務所  
所長 渡部重信

## NSW仏教連盟AGM & ガラ晚餐会に参加

2022年5月29日(日) & 6月26日(日)



仏教連盟会長らとの  
会議の様子  
(26/06/22)

また、翌月は NSW 仏教連盟役員の面々と所属する仏教団体が仏教連盟の今年度の総会を対面、並びにオンラインとの二本立てで行われ、私もオンラインにて参加させて頂きました。 合掌



Gala晚餐会にて  
(左)ネパールの仏教団体のご夫妻と、  
(右)Gala晚餐会にて仏教連盟会長。中  
国寺院の僧らと(29/05/22)

## 写経クラスを開催！

5月から6月にかけて隔週で5回に渡り写経クラスが開催され無事に『重誓偈』の写経を終えることができました。



## 今月のことば

わが身を深く  
かな 悲しむ心に  
ぶつぽう 仏法のことばが  
響く

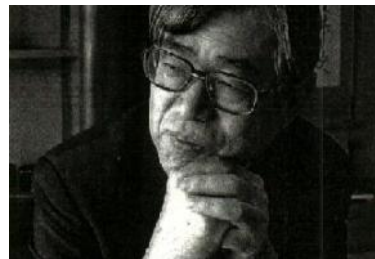
宮城  
みやぎ

顚  
しずか

(一九三一年生まれ)

響く  
ひび

*"The words of the Buddha's teaching resonate in the mind of those persons who deeply lament over themselves."*



by Rev Shizuka Miyagi (1931 - )



真宗教団連合刊  
「2022 令和4年 法語力レンダー / Dharma Words」より

ようこそ開教事務所へ！ Welcome to HBMA

Prof. Yoshikazu Shiobara  
塩原 良和さん (日本)



コロナ規制の緩和された日本から、久しぶりに慶応義塾大学法学部教授の塩原良和様がお参りに来て下さいました！ご参拝有難うございました。合掌



日本から塩原良和教授がお参りして下さいました。(12/5/22)



新会員紹介

ようこそHBMAへ！

ベネットめぐみ さん  
Ms Megumi Bennett  
(NSW)



これから一緒にお参りを通じて、阿弥陀様の本願のおいわれを聴聞させて頂き、感謝のお念仏の中でみ仏の呼び声を聞かせて頂きましょう。ようこそご縁に出遇って下さいました！

合 掌



## 8月の祥月法要

August Shotsuki Memorial Service

Iriguchi, Ritsuko 入口 律子 様 (1984)  
Tanaka, Yasushi 田中 泰 様 (2011)

上記の方々が8月に祥月を迎えられます。8月14日の午前11時よりお盆法要と共に、祥月法要が執り行われますのでお参り下さいませ。合掌



## 9月の祥月法要

September Shotsuki Memorial Service

Okuyama, Ayako 奥山 綾子 様 (2006)  
Natsume, Emiko 夏目 笑子 様

上記の方々が9月に祥月を迎えられます。9月11日の午前11時より、祥月法要が執り行われますのでお参り下さいませ。合掌

## ご 懇 念 録

## Expression of Dana/Gratitude



この一ヶ月間で、下記の方々より総計 3,264ドルのご懇志をご進納頂きました。有り難うございました。また、お賽銭として、計25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。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 \$3,264.00 were offered to the Amida Buddha through the Hongwanji Buddhist Mission of Australia. HBMA members and attendants have also deposited \$25.00 in the donation box which also deposited 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 Chieko Hartono – Pledge contribution
- \* Mr Ben Hayward Anegawa – Mother's 1 year memorial
- \* Ms Kaoru Murray – Pledge contribution
- \* Rev Mark Healsmith – Pledge contribution
- \* Ms Ayako Mitsui-Browne – Donations
- \* M/M Kazushi Ishida – Memorial Service
- \* Mr Hisakazu Akiyoshi – Donations
- \* Ms Yoshiko Gault – Special Donation
- \* Mr Norman Fung – Hanamatsuri Donation
- \* Ms Mayumi Saito – Pledge contribution
- \* Mr Victor Davidson – Pledge contribution
- \* Mr Shigeki Iikura – Pledge contribution
- \* Ms Hitomi Howard – Memorial service
- \* Prof Yoshikazu Shiobara – Special Donation
- \* Buddhist Council of NSW – Chaplain fund
- \* Japan Club of Sydney – Honorarium for printing (Apr ~July)



Thank you very much in Gassho



## Introducing 写経 〈Shakyo〉 Class at HBMA



During the month of May and June, first ever Shakyo Class was held at HBMA for 5 weeks session.

Two ladies from our community showed their interests and participated Shakyo

classes and successfully completing the Josei-ge Sutra. Congratulation to Rika and Michiko!

## [Shakyo] Tracing the Sutras

*By mindfully tracing the sacred scripture, Shakyo, will bring you peace of mind in your spiritual life.*

*It doesn't matter if one has faith in Buddhism or not, or if one's writing is good or not.*

*As people living in the busy present day to day situation, we can cherish quiet and sacred moments fostered by Shakyo, and make this calligraphy as Zen, deeply look at the self — an essential part of our everyday lives.*

Any one is welcome to meet in this class to trace sutras.

If you are interested in Shakyo lesson to explore new and spiritual experience, please contact Rev Watanabe if you wish to experience Shakyo! In Gassho,



(Top) Rika (bottom) Michiko are tracing Josei-ge sutra during the class. (05/05/22)



## BULLETIN



BLACKMORES  
SYDNEY RUNNING FESTIVAL  
20TH RUNIVERSARY

## 2022 Run for Peace &amp; HBMA

世界平和と開教事務所の将来を願うシドニーマラソン

“Face to face” Sydney Running Festival is back!

It will be held on Sunday 18 September!

● Rev Watanabe is once again planning to join the Sydney Running Festival and run 42.195km for the **WORLD PEACE** and also for the **HONGWANJI BUDDHIST MISSION OF AUSTRALIA**.

● Anyone could join this Running festival as they have choices of 3km family run, 10km, half marathon and full marathon.

● If you could kindly donate for this event to support Reverend's Run, please make a donation to the following account.

## BANK INFORMATION (WESTPAC)

ACCOUNT NAME : HONGWANJI BUDDHIST  
MISSION OF AUSTRALIA

BSB : 032 197 ACCOUNT No : 48 1501

DESCRIPTION : PEACE RUN



## Welcome to visit HBMA

## Prof. Yoshikazu Shiobara

Department of Political Science,  
Faculty of Law of Keio University

It was wonderful to see Professor Yoshikazu Shiobara, who has been trying to visit Sydney for last couple of years but because of Covid restriction, he was not able to travel. However, finally he made it this time! We all believe you enjoyed Sydney during your stay!

In Gassho,



Rev Watanabe with Mr Yoshikazu Shiobara, Professor of Keio University. (12/05/22)



## New Member

## Welcome to HBMA!

**Ms Megumi Bennett**  
Bonsai master (NSW)



Thank you Megumi-san for joining our community! We all hope you will enjoy listening to the Dharma and living your life of appreciation to Amida Buddha reciting Namo Amida Butsu.

In Gassho,

Our teacher Shinran Shōnin returns again and again in his writings to Amida Tathāgata's infinite light. In his 'Hymns Based on Gathas in Praise of Amida Buddha' he writes:

'3. *Amida has passed through ten kalpas now  
Since realising Buddhahood;  
Dharma-body's wheel of light is without bound,  
Shining on the blind and ignorant of the world.*'  
(The Collected Works of Shinran p325)

And further:

'4. *The light of wisdom exceeds all measure,  
And every finite living being  
Receives this illumination that is like the dawn,  
So take refuge in Amida, the true and real light.*'  
(Collected Works p325)

There is much more, but I must also quote this verse:

'6. *The cloud of light is unhindered, like open sky;  
There is nothing that impedes it.  
Every being is nurtured by this light,  
So take refuge in Amida, the one beyond conception.*'  
(Collected Works p326)

And in his 'Hymns of the Pure Land Masters' he writes:

'47. *The Name of the Tathāgata of unhindered light  
And the light that is the embodiment of wisdom  
Dispel the darkness of the long night of ignorance  
And fulfill the aspirations of sentient beings.*'  
(Collected Works p73)



**Shinran Shonin**  
1173 - 1263

So there it is. Amida's light - which is his wisdom and compassion - illumines every one of us whether we know it or not. The nature and action of the light is inconceivable to us. It is like the sun on a cloudy day. We may not perceive it, but it is shining, and when the clouds clear then we can see and feel it. The Dharmakāya - the truth body of the Buddha - in its active aspect of wisdom and compassion reaches out to us and it is the infinite light and it is the Nembutsu. The Name of Amida - the name that all Buddha's praise and glorify (as is made clear by Amida Tathāgata in his 17th Vow) - the Nembutsu - is the light made manifest for us by the Buddha's compassion, and when we say the Nembutsu the virtues of the light and the Name fill us. Then we are given the Buddha's mind of true entrusting - shinjin - and the Tathāgatha becomes each one of us. We are 'embraced and not forsaken', and - as the sutra tells us - at the end of our lives we will all reach emancipation. How wonderful, how joyful, yet how inconceivable it is! Amida Tathāgata takes care of everything and of us all.

Finally, from Shinran Shōnin's 'Hymns of the Pure Land Masters':

'95. *My eyes are hindered by blind passions,  
I cannot perceive the light that grasps me;  
Yet the great compassion, without tiring,  
Illumines me always.*'  
(Collected Works p385)



NAMO AMIDA BUTSU in Gassho, Amida Buddha



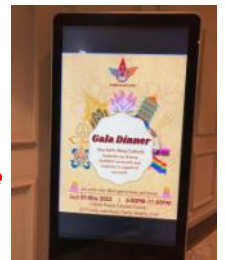
## **Rev Watanabe participated in Buddhist Council of NSW's AGM by (26 June 22)**



Rev Watanabe participated in the Annual General Meeting of BCNSW (by zoom) on Sunday 26 June which was held at the Jong-BopSa Korean Buddhist Temple at Belfield, NSW.



## **Rev Watanabe joined Gala Dinner celebration organised by the Buddhist Council of NSW on 29 May 2022 at Crystal Palace Function Centre in Canley Heights**



We have hoped to organise a gathering for ages, and at long last and BCNSW invited us to join a gala dinner for the Buddhist community!

This dinner was held at 29 of May, when many Buddhist organisations are all relaxing after Vesak celebrations. It was also a wonderful opportunity to get together with old friends, meet new ones from Buddhist and other communities and celebrate the important work that Buddhist organisations are doing.



Big "Thank you" goes to Buddhist Council of NSW and to those who actually organised this dinner.

**With Mr Gawaine Powell Davies, Chairperson of Buddhist Council of NSW.**

In Gassho,



## **Please attend HBMA's Annual O-BON SERVICE**

**Sunday 13 July 11am~**



Please join in to attend the Annual Obon service, cherishing and commemorating wonderful memories of our loved ones who departed before us, and show our appreciation to Amida Buddha.

Namo Amida Butsu



## DHARMA TALK by Rev Mark Healsmith

### THE LIGHT OF AMIDA TATHĀGATA

Recently I have been reading Kemmyo Taira Sato's new book, **'Living in Nembutsu'** - Commentary on The Shōshinge by Shinran, which is a new translation of and an extensive commentary on the hymn that we chant together, and which originated as the conclusion to the second chapter - 'On Practice' - of Shinran Shōnin's central work, *Kyōgyōshinshō* (*The True Teaching, Practice and Realization of the Pure Land Way*).



**Rev Mark sharing his message  
(15/05/22)**

Like most of us, I guess, and especially for those - like me - with minimal understanding of the Sino-Japanese that we chant, I find it worthwhile being taken through the meaning of the chant. It would be good to talk in more extensive detail about the meaning of The Shōshinge, but that really would be the work of many, many talks. Our teacher Shinran Shōnin compassionately distilled the essence of his awakened understanding of the Pure Land teachings into this work, and every line is full of meaning, so the best I can do today is to consider one verse.

The fourth verse has become the focus of my thoughts. This is Sato's translation:

*'Limitlessly radiating the light that is "infinite", "boundless", "Unhindered," "unparalleled," "the Lord of blazing light," "Pure," "joyous," "the light of wisdom," "Uninterrupted," "inconceivable," "indescribable," "Surpassing the sun and the moon,"*

*Amida Buddha illuminates all the worlds, as innumerable as particles of dust;*

*All the infinite multitudes of beings receive his light.'*

(Sato p 46)

We all know that Amida Tathāgata is the Buddha of Infinite Life and Light. What Infinite life might be is actually not a simple matter, but that is not what I am going to talk about today. Rather, we will consider what the Infinite Light of the Tathāgata might be

In *The Sutra on the Buddha of Infinite Life* (*The Larger Sutra on Amitāyus*) we read the 12th Vow of Bodhisattva Dharmakara which states:

*'If, when I attain Buddhahood, my light should be limited, unable to illuminate at least a hundred thousand kotis of nayutas of Buddha-lands, may I not attain perfect Enlightenment.'*

We know from this that Amida Tathāgata is the Buddha of Infinite light and that his light is able to illuminate AT LEAST an incalculable number of Buddha-lands. This must mean that in fact Amida's light is infinite in its reach.

The Larger Sutra continues:

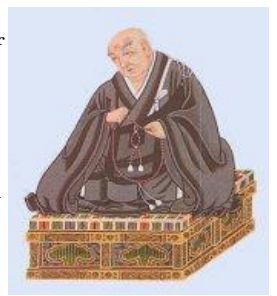
*'The majestic light of the Buddha Amitāyus is the most exalted. No other Buddha's light can match his....*

*...Amitāyus is called by the following names: the Buddha of Infinite Light, the Buddha of Boundless Light, the Buddha of Unhindered Light, the Buddha of Incomparable Light, the Buddha*



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*of the Light of the King of Flame, the Buddha of Pure Light, the Buddha of the Light of Joy, the Buddha of the Light of Wisdom, the Buddha of Unceasing Light, the Buddha of Inconceivable Light, the Buddha of Ineffable Light and the Buddha of the Light Outshining the Sun and the Moon.'*



**Hōnen Shōnin**

All these descriptive names are intended to name the unnameable. The nature and quality of the Light is surely in the end ineffable - too great to be put into words.

More from *The Larger Sutra*:

*'If sentient beings encounter his light, the three defilements are removed; they feel tenderness, joy and pleasure; and good thoughts arise. If sentient beings in the realms of suffering see his light, they will all be relieved and freed from affliction. At the end of their lives, they all reach emancipation.'*



**Master Shandao**

*The Contemplation Sutra (The Sutra on Visualisation of the Buddha of Infinite Life)* teaches us:

*'The Buddha Amitāyus possesses eighty-four thousand physical characteristics, each having eighty-four thousand secondary marks of excellence. Each secondary mark emits eighty-four thousand rays of light; each light shines universally upon the lands of the ten directions, embracing and not forsaking those who are mindful of the Buddha (i.e. Those who say the nembutsu). It is impossible to describe in detail these rays of light...'*

The number 'eighty-four thousand' is found again and again in the Buddhist scriptures, most commonly as the 'eighty-four thousand teachings' denoting the entire body of teachings that Shakyamuni Buddha expounded during his lifetime. The number is never meant to be taken literally. It denotes an innumerable or countless amount - a teaching for every sentient being - or here, countless rays of light shining everywhere.

In *'The Commentary on Vasubhandu's Discourse on the Pure Land'* Master Tanluan (Donran) writes:

*'...The light of the Pure Land has arisen from the Tathāgata's wisdom acquired as a result [of his vows and practices]. When one is illumined by it, the darkness of ignorance in one's mind will naturally be dispelled. Although the light is itself not wisdom, it performs the function of wisdom. How can we conceive of this?'*

(*The Commentary...A Study and Translation* - Hisao Inagaki p232)

The light of the Pure Land is the inconceivable light of Amida Tathāgata and, as the Sutras teach, it shines universally.

(Continues on page 3)

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Volume 23 - No. 3  
6 August, 2022

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## 2022 Gotan-e and HBMA Annual General Meeting was held on 15 May 2022



L-R : Mr Hisakazu Akiyoshi, Ms Hiroko Okuyama, Rev Mark Healsmith,  
Mrs Gill and Mr Victor Davidson, Ms Ayako Mitsui-Browne and Rev Watanabe.  
(15/05/22)



We were so fortunate to have been able to observe our 2022 Gotan-e service on 15 May 2022 at the HBMA Hondo in Artarmon. This included a face-to-face Annual General Meeting in the presence of Rev Mark Healsmith from Canberra, and our Dharma friends. Mr Graham Ranft, from Canberra was able to join by online!

We all expressed our highest respect and gratitude to Shinran Shonin, the founder of Jodo Shinshu, and celebrated his birth into this world.

During the ceremony, we first sang a Gatha *Shuso Gotan-e* (Founder's birthday) which was followed by the chanting of *Shoshin-ge* in the special style used for Gotan-e (known as *On-gaku Hoyō*).

Then, Rev Mark shared a Dharma message for Gotan-e in English and I delivered the Japanese message for this special day (Rev Mark's message is on the following page).



We had a HBMA's Annual General Meeting. (15/05/22)



Naijin was beautifully set in  
the Buddhist Council office.  
(15/05/22)

<u>Gotan-e and AGM were successfully held</u>	<u>1</u>
<u>Rev Healsmith's Dharma message</u>	<u>2-3</u>
<u>Joined BCNSW's AGM &amp; Gala dinner</u>	<u>3</u>
<u>Shakyo class, Peace Run, Welcome to HBMA</u>	<u>4</u>

### Inside This Issue



Shinran Shonin  
1173-1263

The Gotan-e service was followed by the 2022 Annual General Meeting.

After reciting Nembutsu, the AGM was convened. I was again elected as Chairperson. All activities of the HBMA during the year, and financial reports were presented. The new budget for the current calendar year was approved. Although the budget is very tight because Kyoto

Hongwanji stopped sending the subsidy but everyone agreed that the need and hopes for the continued existence of HBMA remained very high, and that the mission should continue functioning here in Sydney for another year.

The membership of the Board remains as before. Mr Graham Ranft, is stepped down from the chair of president and stay as one of the board members. However, no one stand as a president on the day, so the minister will act the role of chair person as well.

Therefore, please give your full support to our Board of Directors by attending the services. Thank you Graham-san for serving as a president so far.

Big "Thank you" goes to Rev Mark Healsmith, Mr & Mrs Victor and Gill Davidson, Ms Hiroko Okuyama, Ms Ayako Mitsui-Browne, Mr Hisakazu Akiyoshi, and Yukimi for joining the AGM! All of the devotion of these people as well as those who wanted to join but could not make it because of other commitments and submitted proxy letters, showed their concern towards our mission. They are very much appreciated. Together, let us carry our HBMA forward. In Gassho,

Rev Shigenobu Watanabe



Mr Davidson(top), and Ms  
Kojo (16/05/21)