



New Zealand  
**Buddhist Council**

2018

# Meditation, Sharing and Lunch

Marking New Zealand Buddhist Council 10th Anniversary

**When:** 10:20 am Friday 16<sup>th</sup> November, 2018

**Where:** Fo Guang Shan Temple  
2 Harakeke Road, Riccarton, Christchurch

## Programme 10:20 am to 12:30 pm

10:20 am	Gather at Fo Guang Shan Temple, 2 Harakeke Street. Please use Harakeke Street Entrance.
10:25 am	Greetings from Event organisers and Fo Guang Shan
10:35 am	Wisdom contemplation and silent meditation
11:00 am	Dedication of merit chanting
11:15 am	Social introductions
	Meal Offering of lunch to Venerable Sangha
11:30 am	Lay participants are invited to buy lunch at the temple's Water Drop Cafe
	Networking and social time over the meal.
12:30 pm	Tour for those new to Fo Guang Shan Temple

# Welcome

A warm welcome to Venerable Sangha, all practitioners of Buddha's way and friends of other faith who are with us today. We meet here at Fo Guang Shan Buddhist Temple. We know this temple for its strong role in community building. We are welcomed to its Buddhist Birthday celebrations, and seven years ago when we faced the disruption and loss from the 2011 earthquakes we gathered here to discuss our varied needs. With NZBC encouragement we built Christchurch Buddhist Network to nurture support links between Buddhist centres.

The Buddhist community in Otautahi Christchurch shows the diversity of Buddhism in this country with members born in a wide range of countries and cultures. Their staying here has enriched the environment of Buddhist teaching and practice. The diverse practice centres have in some cases made great connections while in many cases have yet to really meet. Today we are mindful of peace in our larger community but also of the benefit to each other and to our practices from building respectful Buddhist friendships.

We started our day by meeting in the renewal and freshness of Springtime. We walked together mindfully and have carried that mindful approach forward to our new interactions here with each other in this place of peace. The word "mindfulness" makes a great point. We need to hold in mind the present moment if we want continuing peace. We are reminded that peace is not a state but a process we can all strengthen through sustaining our resolve.

Lack of mindfulness and care, loss of contentment and the many arisings of greed and hatred ravage the modern world we live in. As Buddhists we turn against that stream. Our practice strengthens us to re-establish kindness and sincerity. We build peace by being here more fully. We aspire to extinguish destructive excesses inside ourselves at their very starting point.

Venerable Amala Wrightson, NZBC's Chairperson shares with us in her message given at our mindful peace walk today: "the Council, formed ten years ago, provides a means for us to help each other with common problems, strengthen Buddhism in New Zealand, and contribute to New Zealand Society through our efforts to practice, as best we can, peace, kindness and wisdom in all our interactions".

## Words of wisdom

"Less desire makes you virtuous and wise,  
Less prejudice makes your life expansive"

- ‘366 days of Wisdom’, 16 Nov. by Venerable Master Hsing Yun

“Doing no evil whatsoever,  
Practice virtue perfectly,  
Tame your mind completely,  
This is the teaching of the Buddha.”

- Venerable Lama Assi, meditation master for Kagyu Choeyang Ling

“If the minds of living beings are impure, their land is also impure, but if their lives are pure, so is their land. There are not two lands, pure or impure in themselves. The difference lies solely in the good or evil of our minds. It is the same with a Buddha and an ordinary being . while deluded one is called an ordinary being but when enlightened one is called a Buddha. This is similar to a tarnished mirror that will shine like a jewel when polished.”

- Writings of Nichiren Daishonin, p. 4

“Two sunims were arguing about a flag flowing in the wind. One said that the flag was swaying and the other said that the wind was making the flag sway. When Huineng, their mentor sunim, heard this, he said that neither the flag was swaying nor the wind was making the flag sway. The only thing happening was that their minds were swaying.”

- Heyso Sunim relates to us the teaching story about the flag and Huineng, the Sixth Ancestor of her Dharma lineage

“Everyone continue breathing in and out, going on, no past, no future, just present feeling only”

- Venerable Samahito, Abbot of Wat Buddha Samakhee New Zealand.

“Despite our cultural differences, our deepest shared view as Buddhists is that peace in the world depends on inner peace. Possibly the most important thing we have to offer the world as Buddhists is our experience that in true meditative stillness all enmity dissolves and a deep sense of shared humanity naturally arises. It is inspiring that the Buddha made many long, dusty journeys, often walking for weeks to persuade kings and rulers not to fight. “Hatred cannot drive out hatred,” he probably told them, “Only kindness can dispel hatred” (Dhammapada 1:5). He would surely also have explained to those kings and rulers how greed and hatred spring from delusion.”

- Arthur Wells Roshi, teacher of the Christchurch Diamond Sangha Zen Group

“As the Buddha so astutely observed, there are aspects of our suffering that are fuelled by holding onto misplaced expectations of ourselves, of others, and of conditions that are different from how things are. Do we have the ability to sometimes put down distractions, avoidance, past, future, and dwell wholeheartedly in the here and now, experiencing fully and seeing clearly enough to be free of unnecessary anguish? Can we strengthen our capacity to touch life, to step forward and embrace it with its vicissitudes and beauty? Are we occasionally able to let go of seeking, of putting someone else's head on our shoulders, instead stepping fully into our own empty shoes and dwelling effortlessly in natural awareness?”

- Brendan J Sillifant of Christchurch Community for Mindful Living

“Please be aware that all living beings are innocent;  
So, practice true love and compassion;  
Then, whole world is beautiful.  
Winter came; it has gone.  
Spring here; So beautiful, colourful leaves,  
flowers blossomed, birds singing. It is going.  
Life came to us; we love it. it is going. Get ready.”

- Bhante Makuldeniye Somarathana, Abbot of Samadhi Buddhist Vihara.

“May there be an end to wars and suffering in the world,  
May there be no illness and no hunger,  
May all sentient beings have peace and may there be peace in the world”

– Geshe Nyima Dorjee, Phen Day Dhargyey Ling Christchurch

“We are here in a large fabric of interconnected people, people we've depended on, people we've benefitted from, and now we're in a position to benefit them in return. The attitude that's willing to benefit others is an important nourishment for your own concentration. This is why dedicating merit is good for you, too. It broadens your mind, makes you more appreciative of the goodness that you've received from others, and of the possibility to pass that goodness on. And it gives further motivation to put more effort into the practice.”

– from “Meditations” by Thanissaro Bhikkhu, p.138

## Dedication of Merit

(Transfer of Merit)

### Chanting from Tibetan Buddhists

#### Prostrations

tön.chom.dän.dä de.zhin.sheg.pa dra.chom.pa	Teacher, Bhagawan, Tathagata,
yang.dag.par dzong.päi sang.gyā rik.pa.dan zhab.su dän.pa	perfectly and Fully Awakened One, perfect in knowledge and good conduct,
de.war sheg.pa, jig.ten khyen.pa	Sugata, Knower of the World,
kye.bu dü.l.wäi ka.lo.gyur.wa la.na.me.pa	Supreme Driver of human beings to be tamed,
lha.dan mi.nam.kyi tön.pa	Teacher of gods and humans:
sang.gyā chom.dän.dä pä.l.gyäl.wa	to you, the Buddha, Bhagawan, Glorious
shakya.thub.pa.la	Conqueror Shakyamuni,
chag.tsäl.lo chö.do kyab.su chi.wo	I prostrate, worship and go for refuge.

#### Seven-Limb Prayer

##### Refuge Prayer

sang.gyā chö dabg tsog.kyi chog.nam.la	I go for refuge until I reach enlightenment
jang.chub bar.du dag.ni kyab.su.chi	to the Buddhas, the Dharma and the Highest Assembly.
dag.gi chö.nzen gyi.päi tshog.nam.kyi	from the virtuous merits and wisdom that I accumulate by listening to the teachings
dro.la pän.chir sang.gyā drub.par.shog	may I attain the state of Buddha to be able to benefit all sentient beings

Namo Gurubhya  
Namo Buddhaya  
Namo Dharmaya  
Namo Sanghaya

### Refuge

I take refuge in my Teachers.  
I take refuge in the Buddhas.  
I take refuge in the Dharma.  
I take refuge in the Sangha.

du.sum sheg.pai sang.gyā.kün  
chö dang tsog.kyi chog.chä.la  
zhing.dül kün.gyi drang.nye.kyi  
lū.tü pä,ni dag.chag.tsäl

### Prostrations

I prostrate to all the Buddhas of the three times  
to the Dharma, and to the Highest Assembly,  
the Sangha  
bowing down with bodies as numerous  
as all the atoms of the world.

ji.tar jam.yang la.sog.pä  
gyäl.wa nam.la chö.dzä.pa  
de.zhin dag.gi de.zhin.sheg  
gön.po sä dang chä.nam.chö

### Offering

Just as Manjushri and other Bodhisattvas  
have made offerings to the Buddhas,  
so do I make offerings to the Buddhas  
and their protecting Sons.

tog.ma me.dän kor.wa.nä  
tse.rab di.am zhän.dag.tu  
dag.gi ma.tzäl dig.gyi pa'am  
gyi.du tsäl.wa nyi.dang.ni

### Confession

From beginningless time, in this and other lives,  
I have unwittingly committed many non-virtues  
or caused others to do the same.  
Bewildered by the confusion of my ignorance,  
I have rejoiced in my own and other's non-  
virtue.

ti.mug trül.pä dag.nön.te

je.su yi.rang gang.gyi.pa  
nong.pa de.ni tong.gyi.nä  
sam.pa tag.pä gön.la.shag

Seeing these mistakes  
I confess all this to you protectors  
from the depths of my heart.

sem.chän tam.chä de.dzä.päi  
tug.kye ge.wa.gya.tso.dang  
sem.chän pän.par dzä.pa.la  
ga.wä je.su yi.sang.ngo

### Rejoicing

With happiness I rejoice  
in the ocean of virtues of developing Bodhicitta,  
wishing to bring joy to all sentient beings  
and working for everyone's benefit.





## Chanting in Pali from Theravada

(Khmer, Sri Lanka and Thai)

### Uddissanādhiṭṭhāna Gāthā

(Verses for Dedicating Merit)

(leader)Handa mayam uddissanādhiṭṭhāna-gāthāyo bhaṇāmase.

Let us now chant the verses on Aspiration of Transference of Merits

Iminā puñña-kammena	By this act of merit,
upajjhāyā guṇuttarā	may my highly virtuous preceptors,
Ācariyūpakārā ca	my helpful teachers
mātā-pitā ca nātakā	my dear mother, father and relatives,
Suriyo candimā rājā	The sun, the moon, the world leaders,
guṇavantā narā pi ca	all virtuous humans,
Brahma-Mārā ca Indā ca	Brahmas, Maras, and Indras,
loka-pālā ca devatā	all celestial and terrestrial beings, and world protecting devas.
Yamo mittā manussā ca	Yama, and all human beings, friendly
majjhata verikā pi ca:	Neutral and Hostile,
Sabbe sattā sukhī hontu	May all beings be happy.
puññāni pakatāni me	Sharing the merit I have done.
Sukhañ ca ti-vidham dentu	May happiness be attained,
kipparam pāpetha vo'matam.	soon may all gain Liberation.
Iminā puñña-kammena	By this meritorious deed
iminā uddissena ca	and through this sharing,
Khipp'āham sulabhe c'eva	May I quickly and easily reach,
taṇhūpādāna-chedanam.	the cutting through of craving and clinging,
Ye santāne hīnā dhammā	For as long as I am on the way to unbinding,
yāva nibbānato mamañ	May all that is low in this flux of being,
Nassantu sabbadā yeva	Be entirely ended,
yatha jāto bhava bhava.	Wherever I am born in one state of becoming after another,
Uju-cittam sati-paññā	may we be mindful, direct and wise,
sallekho viriyaminā	diligently strive to destroy defilements.
Mārā labhantu n'okāsam	May unwholesomeness, personified as Maras, never approach me,

kātuñ ca viriyesu me.  
Buddhādhipavaro nātho,  
dhammo nātho varuttamo,  
Nātho pacceka-buddho ca  
saṅgho nāthottaro mamaṃ:  
Tes'ottamānubhāvena  
Mār'okāsaṃ labhantu mā.

through the power of my action and energy.  
The Buddha is my foremost mainstay,  
the Dhamma my excellent high mainstay,  
a Private Buddha is my mainstay,  
the Saṅgha my superior mainstay.,  
even unto final birth,  
may unwholesomeness never approach me.

## Chanting from Korean Buddhists

거룩하신 불법승에 엎드려 절합니다	We prostrate to the the Buddha, Dharma and Sangha
부처님이 주신 크나큰 은혜	With great gratitude for of all merits that have come to us
석가모니 부처님이 우리에게 불법을 열어주셨네	The Tathagata, Shakyamuni Buddha opened for us the ancient way of Dharma
부처님의 생애와 가르침의 공덕이 오	From his life and teachings great merit
늘날까지 우리에게 전해지네	continues to this day
선지식들이 수행을 통해 우리에게 준	From our Dharma ancestors who have
가르침에 감사하고	practiced well we also benefit today,
우리를 이 세상에 나게 하셔 불법과	Our parents who brought us into human life
수행의 기회를 주신 부모님의 은혜에	our opportunity for study and practice have
도 감사하네	given us great benefit.
	With these good fortunes we are able to
이런 큰 복으로 부처님 길을 따르고	reaffirm our commitment to the path of the
	Buddhas
평온하고 건전한 마음을 갖도록 수행	To train our minds in what is wholesome
하고	
다른 생명을 해롭게 하는 모든 것들	To turn away from all that brings harm to
을 외면하고	other beings,
우리의 모든 정성과 주의를 집중할수	To practice the noble path wherein we bring
있는 거룩한 길을 걷고	our full care and attention
한순간 순간마다	To each and every moment.
서로를 이롭게 하고	Through our beneficial attitudes to each other,
매순간을 알아차리는 수행으로	Through our mindfulness practice
그리고 항상 깨어있으려는 진지한 노력	And from our sincere intention to awaken
으로	

우리가 공덕이라고 부르는 긍정적인 마음의 터를 닦아왔네	We have made the positive flow of mind which we Buddhists call "merit"
아집의 실체없음을 이해함으로써	Understanding the illusory nature of self- clinging
이 공덕을 널리 주위에 회향하네	Our dedication creates more positive conditions
오늘 이 회향으로	For the end of sufferings in others,
다른 이들의 번뇌가 끊어지길 기원	For the end of suffering in ourselves
하나이다	
그리고 우리 안의 번뇌가 끊어지길 기원하나이다	For the well-being of all who have given us their support
우리를 있게 하는 모든 이들의 행복 을 위해	For the well-being of all who maintain the life of this planet.
이 지구의 생명을 유지하게 하는 모 든 이들의 행복을 위해	We dedicate merit that the wholesome qualities of compassionate mind
자비로운 마음이 우리의 인간관계와 우리 사회에서 무한히 자라도록 회 향합니다.	May grow in our relationships and our societies.
오늘 우리는 진실한 마음으로 서원 합니다.	We make our vows today with the sincere aspirations
모든 생명이 두려움과 고통에서 벗 어나기를	May all beings be free from fear and anguish.
모든 생명이 건강하고 행복하기를	May all beings be well and happy.

## Buddhist Chanting in Chinese

(China, Taiwan, Malaysia, Singapore.)

### Prajna Paramita Hrdaya Sutra 般若波羅密多心經 (Heart Sutra)

guan zi zai pu sa . xing shen bo re bo luo mi  
duo shi .

觀自在菩薩。行深般若波羅密多時。

zhao jian wu yun jie kong . du yi qie ku e .  
she li zi . she bu yi kong .

照見五蘊皆空。度一切苦厄。舍利子。  
色不異空。

kong bu yi she . she ji shi kong . kong ji shi  
she . shou xiang xing shi

空不異色。色即是空。空即是色。受想  
行識。

yi fu ru shi . she li zi . shi zhu fa kong xiang  
. bu sheng bu mie .

亦復如是。舍利子。是諸法空相。不生  
不滅。

bu gou bu jing . bu zeng bu jian . shi gu  
kong zhong wu she .

不垢不淨。不增不減。是故空中無色。  
wu shou xiang xing shi . wu yan er bi she  
shen yi .

無受想行識。無眼耳鼻舌身意。

wu she sheng xiang wei chu fa . wu yan  
jie . nai zhi wu yi shi jie .

無色聲香味觸法。無眼界。乃至無意識  
界。

When the Bodhisattva Avalokitesvara was  
coursing in the deep Prajnaparamita,

He saw that the five skandhas were empty;  
thus he overcome all ills and suffering. “O  
Sariputra, form does not differ from the  
Void,

and the Void does not differ from form.

Form is the Void, and the Void is form; the  
same is true for feelings conceptions,

impulses and consciousness. O Sariputra, the  
characteristics of the voidness of all dharmas  
are not arising, not ceasing,

not defiled, not pure, not increasing, not  
decreasing. Therefore, in the Void there are  
no forms,

no feelings, conceptions, impulses,  
consciousness; no eye, ear, nose, tongue,  
body or mind;

no form, sound, smell, taste, touch or mind-  
object; no eye elements, until we come to no  
elements of consciousness;

wu shou xiang xing shi . wu yan er bi she  
shen yi .

無受想行識。無眼耳鼻舌身意。

wu she sheng xiang wei chu fa . wu yan  
jie . nai zhi wu yi shi jie .

無色聲香味觸法。無眼界。乃至無意識  
界。

wu wu ming . yi wu wu ming jin . nai zhi  
wu lao si . yi wu lao si jin .

無無明。亦無無明盡。乃至無老死。亦  
無老死盡。

wu ku ji mie dao . wu zhi yi wu de . yi wu  
suo de gu . pu ti sa duo .

無苦集滅道。無智亦無得。以無所得故。  
菩提薩埵。

yi bo re bo luo mi duo gu . xin wu gua ai .  
wu gua ai gu . wu you kong bu .

依般若波羅密多故。心無罣礙。無罣礙  
故。無有恐怖。

yuan li dian dao meng xiang . jiu jing nie  
pan . san shi zhu fo .

遠離顛倒夢想。究竟涅槃。三世諸佛。

yi bo re bo luo mi duo gu . de a nou duo luo  
san miao san pu ti .

依般若波羅密多故。得阿耨多羅三藐三  
菩提。

gu zhi bo re bo luo mi duo . shi da shen  
zhou . shi da ming zhou .

故知般若波羅密多。是大神咒。是大明  
咒。

no feelings, conceptions, impulses,  
consciousness; no eye, ear, nose, tongue,  
body or mind;

no form, sound, smell, taste, touch or mind-  
object; no eye elements, until we come to no  
elements of consciousness;

no ignorance and also no ending of  
ignorance, until we come to no old age and  
death and no ending of old age and death;

Also, there is no truth of suffering, of the  
cause of suffering, of the cessation of  
suffering or of the path. There is no wisdom,  
and there is no attainment whatsoever.  
Because there is nothing to be attained, a  
Bodhisattva

relying on Prajnaparamita has no obstruction  
in his mind. Because there is no obstruction  
he has no fear,

and he passes far beyond all confused  
imagination and reaches Ultimate Nirvana.  
The Buddhas in the past, present and future,

also by relying on the Prajnaparamita, have  
attained Supreme Enlightenment.

Therefore, the Prajnaparamita is the great  
magic spell, is the great spell of illumination,

shi wu shang zhou . shi wu den den zhou  
. neng chu yi qie ku .

是無上咒。是無等等咒。能除一切苦。

zhen shi bu xu . gu shuo bo re bo luo mi

duo zhou . ji shuo zhou yue .

真實不虛。故說般若波羅密多咒。即

說咒曰。

jie di jie di . bo luo jie di . bo luo seng jie

di . pu ti sa po he .

揭諦揭諦。波羅揭諦。波羅僧揭諦。

菩提薩婆訶。

is the supreme spell, is the unequalled spell,  
which can truly protect one from all suffering

without fail.” Therefore, he uttered the spell of  
Prajnaparamita, saying:

“Gate, Gate, Paragate, Parasemgate, Bodhi-  
svaha.”



## Support today from these Local Buddhist Groups

Christchurch Community of Mindful Living	(03) 374 1680 or 021 567 077
Dho Nyak Osel Ling – Christchurch Buddhist Centre	(03) 981 8380
Diamond Sangha	021 122 6324
Fo Guang Shan	(03) 341 6276
Kagyü Choeyang Ling	(03) 327 9559
Myosimsa (Korean Buddhist Temple)	(03) 318-1002
Phen Day Dhargyey Ling - Christchurch Dhargyey Centre	(03) 385 3603
Samadhi Buddhist Vihara	(03) 349 9925
Soka Gakkai NZ	(03) 741 1937
Southern Insight Meditation	(03) 338 7070
Wat Buddha Samakhee	(03) 386 1634
Wat Khemra Putthea Thireach	(03) 420 0369

## Buddhist news and upcoming events

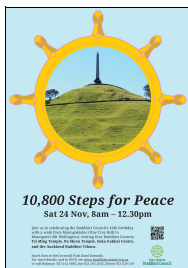
### Katina Ceremony Samadhi Buddhist Vihara

(Sri Lankan Buddhist Temple)

358 Maddisons Road, Rolleston

(03) 349 9925

Sunday 18<sup>th</sup> November 2018



### Auckland – 10,800 Steps for Peace

on Saturday 24<sup>th</sup> November, 2018

RSVP call Rukman 021 142 6683,

Jun 021 265 2642, Simon 021 629 119

or go to <http://www.buddhistcouncil.org.nz/>

by 5:00 pm 23<sup>rd</sup> November 2018

### 2018 FGS NZ VEGEFEST

on 25<sup>th</sup> November 2018

11am - 3pm

Water Drop Vege Cafe

2 Harakeke Street, Riccarton

Tel: 03 341 6276

Cost: \$12 per entry



## NOTE



We appreciate your feedback.

Please visit <http://www.buddhistcouncil.org.nz/christchurch-feedback-form/>

and tell us what you think about today event

NOTE