



New Zealand
Buddhist Council

2018

Meditation, Sharing and Lunch

Marking New Zealand Buddhist Council 10th Anniversary

When: 10:20 am Friday 16th 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.gyä 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.gyä 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.gyä 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.gyä 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.

Prostrations

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

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.

Offering

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

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

Confession

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
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

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

Rejoicing

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

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 nīatakā | 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, |
| kippaṃ pāpetha vo'mataṃ. | 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 mamaṃ | 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-cittaṃ sati-paññā | may we be mindful, direct and wise, |
| sallekho viriyaminā | diligently strive to destroy defilements. |
| Mārā labhantu n'okāsaṃ | 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 오늘날까지 우리에게 전해지네 | From his life and teachings great merit continues to this day |
| 선지식들이 수행을 통해 우리에게 준 가르침에 감사하고 | From our Dharma ancestors who have practiced well we also benefit today, |
| 우리를 이 세상에 나게 하셔서 불법과 수행의 기회를 주신 부모님의 은혜에도 감사하네 | Our parents who brought us into human life our opportunity for study and practice have given us great benefit. |
| 이런 큰 복으로 부처님 길을 따르고 | With these good fortunes we are able to reaffirm our commitment to the path of the Buddhas |
| 평온하고 건전한 마음을 갖도록 수행하고 | To train our minds in what is wholesome |
| 다른 생명을 해롭게 하는 모든 것들을 외면하고 | To turn away from all that brings harm to other beings, |
| 우리의 모든 정성과 주의를 집중할수 있는 거룩한 길을 걷고 | To practice the noble path wherein we bring 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 노력으로 | And from our sincere intention to awaken |

우리가 공덕이라고 부르는 긍정적인
마음의 터를 닦아왔네
아집의 실체없음을 이해함으로써
이 공덕을 널리 주위에 회향하네
오늘 이 회향으로
다른 이들의 번뇌가 끊어지길 기원
하나이다
그리고 우리 안의 번뇌가 끊어지길
기원하나이다
우리를 있게 하는 모든 이들의 행복
을 위해
이 지구의 생명을 유지하게 하는 모
든 이들의 행복을 위해
자비로운 마음이 우리의 인간관계와
우리 사회에서 무한히 자라도록 회
향합니다.
오늘 우리는 진실한 마음으로 서원
합니다.
모든 생명이 두려움과 고통에서 벗
어나기를
모든 생명이 건강하고 행복하기를

We have made the positive flow of mind which
we Buddhists call "merit"
Understanding the illusory nature of self-
clinging
Our dedication creates more positive
conditions
For the end of sufferings in others,
For the end of suffering in ourselves
For the well-being of all who have given us
their support
For the well-being of all who maintain the life
of this planet.
We dedicate merit that the wholesome qualities
of compassionate mind
May grow in our relationships and our
societies.
We make our vows today with the sincere
aspirations
May all beings be free from fear and anguish.
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, Parasamgate, Bodhi-
svaha.”

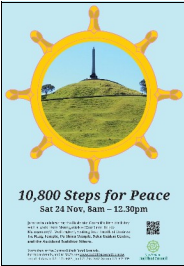
Support today from these Local Buddhist Groups

| | |
|--|---------------------------------|
| Christchurch Community of Mindful Living | (03) 374 1680 or 021 567 077 |
| Dho Nyak Osel Ling | (03) 981 8380 |
| – Christchurch Buddhist Centre | |
| Diamond Sangha | 021 122 6324 |
| Fo Guang Shan | (03) 341 6276 |
| Kagyü Choeyang Ling | (03) 327 9559 |
| Myosimsa | (03) 318-1002 |
| (Korean Buddhist Temple) | |
| Phen Day Dhargyey Ling | (03) 385 3603 |
| - Christchurch Dhargyey Centre | |
| 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 18th November 2018



Auckland – 10,800 Steps for Peace

on Saturday 24th 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 23rd November 2018

2018 FGS NZ VEGEFEST

on 25th 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