



New Zealand
Buddhist Council



Together in Aotearoa

Combined Vesak Celebration

MAY
SATURDAY | 24 | 09:30AM
2025

Wat Dhammaprateep

134 Black Rock Road, Newlands, Wellington

Nau mai, haere mai. Welcome.

The New Zealand Buddhist Council warmly welcomes you to the inaugural *Together in Aotearoa* Combined Vesak Celebration.

Vesak is a sacred celebration for Buddhists around the world. It commemorates the birth, enlightenment, and passing of the Buddha, and invites us all to reflect on the values of wisdom, peace, and compassion that transcend cultures and traditions.

Our celebration today is appropriately being held during the month of Visakha. Although it does not fall exactly on traditional Vesak Day, it is in the same month and upholds the commemoration.

This first Together in Aotearoa celebration is co-hosted with Wat Dhammaprateep and held in the heart of their temple – a setting that reflects the spirit of welcome and spiritual generosity at the heart of Vesak.

Buddhist communities from across the Wellington region come together today, each with their own cultural heritage and lineage, united in purpose. We are also honoured to be joined by leaders and friends from other faiths and representatives of the New Zealand Government, all of whose participation strengthens the spirit of mutual respect and shared aspiration.



Together in Aotearoa is a new initiative that affirms the contribution of spiritual communities to the life of our nation. May today's celebration inspire harmony, friendship, and a deeper commitment to collective wellbeing throughout Aotearoa New Zealand.

Appreciations

New Zealand Buddhist Council expresses our strong appreciation to the monks of Wat Dhammaprateep, Venerable Wanchai Saengsi and Venerable Bunched Phatumsom for their ongoing hospitality and support. We specifically thank Venerable Wanchai Saengsi for his courage and leadership without which this event would not have been possible. We all greatly appreciate the guidance and support that Venerable Bhante Jinalankara has provided throughout. We wish to extend our great appreciation to Venerable Songpon Kittichayo of Wat Phra Dhammakaya Wellington for his generous networking between Dhamma communities, allowing the group to organise this event to form.

Particular thanks go to the Venerables from outside Wellington – from Auckland, Nelson, Christchurch and Dunedin. Their coming to share their blessings with us is deeply appreciated as is the kindness of their devotees. These Venerable guests from other regions are:

- Venerable Phrarajavorayarmuni from Wat Yarnprateep in Auckland

- Venerable Amala Roshi, founding Chair of New Zealand Buddhist Council, who has travelled here from Auckland Zen Centre,
- Geshe Jampa Tharchin who has travelled here from Chandrakirti Meditation Centre in Nelson
- Geshe Lobsang Dhonye who has travelled here from Dhargyey Buddhist Centre in Dunedin,
- Myojin Sunim who has travelled here from Myosimsa Korean Buddhist Temple near Christchurch
- Acarya Tashi Kalsang who has travelled here from Nelson.

We all thank the other Wellington monks with us today from other monasteries in this region:

- Venerable Nhanasaro Yarang Mom, Wat Buddha Chaya Mahanath
- Venerable Kanapalako Som Srey, Wat Buddha Chaya Mahanath
- Venerable Bavittadhammo Somoeun Sok, Wat Buddha Chaya Mahanath
- Phramaha Phanuruk Kuttasilo, Wat Phra Dhammakaya Wellington
- Venerable Panyawansa, Dhamma Gavesii Meditation Centre
- Venerable Nyaninta, Rakhine and Burma Buddhist Community Porirua
- Venerable Khanxay Souvongkhamchan, Wat Lao Sibounheuang Bodharama

We also thank and acknowledge Shinko Roshi from Green Mountain Zen, a Wellington Zen practice organisation.

The New Zealand Buddhist Council Executive Committee thanks our VIPs, guest speakers and those who were not able to join us in person but offered a heartfelt message of unity and shared aspiration.. We gratefully acknowledge the encouragement, advice and keynote speech from His Excellency Ambassador Mr Waravuth Pouapinya of the Kingdom of Thailand. We also thank His Excellency High Commissioner Mr Prasanna Gamage of Sri Lanka for supporting and attending this event.

We gratefully acknowledge the encouragement of the Ministry for Ethnic Communities, particularly Chief Executive Officer Mr Mervin Singham, Acting Deputy Chief Executive Ms Berlinda Chin for inspiring the work of social cohesion and friendship between faith leaders.

We warmly thank our friends from other faith streams who have joined this Vesak celebration:

- Ms Sunita Musa and Ms Jasvinder Kaur from Wellington Sikh Sangat,
- Ms Vijeshni Rattan and Ms Varsha Jagdish Bhai from Hindu Council of New Zealand,
- Mr Rito Triumbarto and Dr Parwaiz Karamat from the Federation of Islamic Associations of New Zealand,
- Ms Maria Reynen Clayton of the National Spiritual Assembly of the Baha'is of New Zealand

Your willingness to meet and share our special day with us and further the great work of deepening the harmony between communities is greatly appreciated.

We extend special thanks to Wat Dhammaprateep and the Thai community for embracing the opportunity to host the inaugural Together in Aotearoa Combined Vesak, in harmony with their own Vesak observance in 2025/2568, including all their committee and volunteers in the kitchen, and particularly our MCs for today for cross cultural advice and facilitation.. We are highly grateful for the dedication and collaborative spirit shown by our members and friends throughout the Wellington region and beyond. Volunteer NZBC supporters for this event have come from Dunedin, Christchurch, Nelson, Waihi, Hamilton and Auckland.

As this is a Wellington event the local monasteries and Buddhist centres who have contributed to the creation of this event are profiled later in this booklet.

There are many others who cannot all be mentioned by name here who have contributed significantly. Your selfless volunteering is much appreciated.



Wat Dhammaprateep
134 Black Rock Road, Newlands, Wellington 6037

Wat Dhammaprateep was founded in 2008 by Venerable Phra Vitesdhammapan (Nattawat Kittipholo), a Thai Dhammayut missionary monk, to serve as a



Wat Dhammaprateep

spiritual refuge for Thai Buddhists in New Zealand. The temple began on a privately owned farm in Wainuiomata, Wellington.

In 2014, the Sangha and lay supporters acquired a new and more accessible site at 134 Black Rock Road, Newlands, with generous support from Thai, Australian, and New Zealand devotees. Three major fundraising events were held, presided over by His Holiness Somdet Phra Wanarat.

On 14 May 2016, the temple officially moved to the new location. The name “Wat Dhammaprateep” was formally endorsed by the International Dhammaduta Conference held at the temple that same year.



Today, the temple continues to offer Dhamma practice, cultural activities, and moral education — serving as a source of spiritual support for both Thai

and non-Thai communities in New Zealand.

The temple is currently under the leadership of Venerable Phra Rajavorayanamuni, Acting Abbot of Wat Dhammaprateep, Wellington.

Rakhine and Burma Buddhist Community 4B Castor Crescent, Cannons Creek, Porirua

The Burmese Buddhist community has the steadfast commitment of Venerable Nyaninta, who maintains their Dhamma practice community without a dedicated vihara. His quiet service reflects the enduring faith of a small but devoted community.



Wat Buddhachayamahanath
(Wellington Cambodian Buddhist Temple)

8-12 Dart Crescent, Island Bay Wellington 6023

Wat Buddhachayamahanath was built in 1986. It was built by the Cambodian/Khmer community led by Reverend Preah Maha Sudevo Suthep Surapong. It is one of the early Buddhist monasteries in New Zealand. Most Cambodian migration to New Zealand was by refugees during the 1980s. Some of them came to study in 1960s and 1970s under New Zealand Government



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The Venerable Preah Maha SUDAVO SUTHEP SURAPONG
 The Head Abbot of New Zealand Khmer Buddhist Council, the Abbot of Wat Buddhachayamahanath,
 the Honourary Chairman of AKBA and the Founder of Wat Khemaraphitaram BE 2557 AD 2013

Preah Maha Sudevo Suthep Surapong

scholarship scheme. Together they have formed Wellington Khmer Association to serve the needs of the



Wat Buddhachayamahanath

Cambodian community. Then they sponsored Rev. Preah Maha Sudevo Suthep Surapong to New Zealand in 1985. He is the first Cambodian

Buddhist monk who brought Theravada Buddhism to New Zealand.

After his arrival in New Zealand, Preah Maha Sudevo Suthep led the Wellington Khmer Association and Cambodian Buddhist communities especially, Wellington and Palmerston North to find a plot of land to build a temple. They searched many locations and finally they found the current location. The monastery has started from a small land with a house and has grown larger ever since. Currently there are vihara, library, stupa and monks' residential home.

Wat Buddhachayamanath is a community, education and spiritual centre and hope for many Khmer and all Buddhists in general. This monastery has also helped Wellington to become a cultural diversified city with different religions and ethnicities.

Dhamma Gavesi Meditation Centre, forest monastery
115A Coast Road, Wainuiomata, Lower Hutt 5014

Dhamma Gavesi Meditation Centre, the forest monastery, was established in 2008 under the advice and supervision of Bhante Jinalankara. It was mainly supported by Sri Lankan devotees living in New Zealand. It is a Theravada Buddhist monastery in Wellington, from which many Dhamma programmes are conducted for spiritual welfare and happiness of various communities.

Bhante Jinalankara first stayed at the Bodhinyanarama monastery in Stokes Valley. Then considering the spiritual need of Srilankans in their own language, Bhante Jinalankara, the current Abbot & president, started Dhamma Gavesi with the blessings of senior monks of Stokes Valley. Since then, he has been spiritually supporting many dhamma groups not only in Wellington region but also to people living in other cities.



Bhante Jinalankara (on the right), Abbot & president, of Dhamma Gavesi Meditation Centre, with his Dhamma Teacher.

Sri Lankan people who migrated to New Zealand wanted to practice Buddhism as they have been doing it in their



Dhamma Gavesi Meditation Centre

motherland. To fulfil their wish and facilitate them with the Buddha's teaching, Dhamma Gavesi has been a key centre. During the Covid season, many people lost their relatives in Sri Lanka. Being unable to travel to Sri Lanka, the centre undertook religious activity on behalf their departed

relatives were conducted at the Dhamma Gavesi. Finding the demand from the community, Bhante Jinalankara and devotees invited a few other monks from Sri Lanka to cater the need of Dhamma Service to the community.

The centre now provides spiritual guidance for many Buddhists living in New Zealand as well as for visitors from abroad.

Wat Phra Dhammakaya Wellington
298 Main Road, Tawa, Wellington 5028



Wat Phradhammakaya Wellington

Wat Phra Dhammakaya Wellington was established through the vision and determination of Luang Por Dhammajayo (Phra Chaiyaboon Dhammajayo), who aspired to spread

the teachings of Buddhism and the Dhammakaya Meditation method across the globe. His goal was for people around the world to discover true inner peace. To realize this vision, he sent groups of monks to perform religious duties and reside in the Oceania region.

Under the leadership of Phra Palad Sutham Sudhammo, the mission began in Sydney, Australia, in 1997 (B.E.

2540). Later, the efforts expanded to Auckland in New Zealand's North Island and to the Pacific Islands, especially Solomon Islands, to further propagate the Dhammakaya teachings widely.

Wat Phra
Dhammakaya
Wellington,
located in the
capital city of
New Zealand,
was officially
established on
Saturday, July 9,



2011, it was registered as a charitable organization under New Zealand law, with the official name:
“60th Dhammachai Education Foundation of New Zealand.”

Wat Lao Sibounheuang

54a Kokori Crescent, Porirua

Established in 2015, Wat Lao Sibounheuang Bhodharama serves as a spiritual and cultural hub for the Lao community in the Wellington region.



As part of New Zealand's broader network of Theravāda Buddhist temples, Wat Lao Sibounheuang Bhodharama plays a vital role in preserving Lao religious traditions, language, and cultural practices. The temple is also home to three venerables who lead regular religious services, offer spiritual guidance, and help preserve the teachings of the Buddha in the Lao tradition.

The temple hosts significant Buddhist festivals, such as Boun That Luang, Pi Mai Lao (Lao New Year), and Boun Maha Katin, providing opportunities for merit-making, community gatherings, and the reinforcement of cultural identity.



Beyond its religious functions, the temple acts as a communal space where members of the Lao community can connect, support one another, and maintain their heritage in Aotearoa. Through

its activities, Wat Lao Sibounheuang Bhodharama fosters unity among Lao New Zealanders and contributes to the multicultural fabric of Porirua and Aotearoa as a whole.

Thiên Thai Vietnamese Buddhist Monastery 46 Moeraki Road, Maoribank, Upper Hutt

Located on a peaceful 6,550 square meter property in Wallaceville, around 35 kilometres from central



Wellington, Thiên Thai was formally established in 1999 and is affiliated with the United Vietnamese Buddhist Congregation of Australia and New Zealand. The temple serves as a spiritual home for Vietnamese Buddhists in the Wellington region and beyond, offering regular worship, festivals, and practice opportunities.

The Vietnamese community in Wellington has shown a



strong connection to Buddhism since the mid-1970s, inviting senior monks such as Venerable Phuoc Ha Hue from

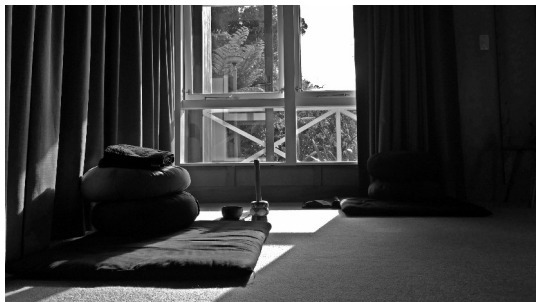
Australia to conduct ceremonies and teachings. Without a fixed location, these early events were held in hired venues, prompting the community to seek a permanent site.

Thanks to the support of venerable monks and generous donors – particularly Nguyen Dinh Hai (Minh An) and Nguyen Thi Huong (Dieu Di) - land was purchased in 1998. A small initial hall was built in 1999 under the guidance of Venerable Phuoc Ha Hue, and twenty years later, the temple broke ground for a larger main hall, which was completed and inaugurated in March 2020.

Today, Thiên Thai Temple continues to serve as a centre for Buddhist study, practice, and cultural heritage. It hosts major events such as Vesak and Lunar New Year (Tết), and provides a space where local and visiting practitioners can gather for spiritual development. Alongside its religious role, the temple helps preserve Vietnamese language and culture, offering a supportive environment for both long standing community members and newer generations to stay connected with their roots.

Green Mountain Zen

Green Mountain Zen is a Soto Zen Buddhist practice community based in Wellington, guided by Philip



Shinko Squire Roshi. He is an authorised teacher in the White Plum lineage and a Dharma successor of Charles Tenshin Fletcher Roshi, abbot of Yokoji Zen Mountain Center in California.

Rooted in the Soto Zen tradition, Green Mountain Zen offers a warm and supportive environment for both long-time practitioners and those new to Zen. The practice group meets weekly at the Quaker House in central Wellington. Twice a year, the community also gathers for intensive retreat (sesshin) at Riverslea Retreat near Ōtaki.

Practice is grounded in personal experience and sustained by the encouragement of fellow practitioners.

These are the websites of the Buddhist Centres of the Venerables visiting us today from other regions.

Auckland Zen Centre - 52 Princes St, Onehunga, Auckland 1061

The Auckland Zen Centre is an urban Buddhist community lead by its co-founders Ven. Amala Wrightson, Roshi and Richard von Sturmer, Sensei. The Centre offers regular sittings, talks, zen meditation workshops, retreats (sesshin) and opportunities to engage in compassionate action.

See: www.aucklandzen.org.nz

Chandrakirti Meditation Centre - 289 Sunrise Valley Road, RD1, Upper Moutere, Nelson 7173

This is a Tibetan Buddhist centre offering teachings, retreats, and a peaceful environment grounded in the Gelug tradition of His Holiness the Dalai Lama. Spiritual Director is Llarampha Geshe Jampa Tharchin.

See: www.chandrakirti.co.nz

Dhargyey Buddhist Centre - 22 Royal Tce, Dunedin Central, Dunedin 9016

Dhargyey Buddhist Centre in Dunedin offers teachings and meditation in the Tibetan Gelug tradition, continuing the legacy of Venerable Geshe Ngawang Dhargyey.

See: www.dhargyeybuddhism.com

Mysosima Korean Buddhist Temple - 58 Genesis Drive, West Melton 7675

In a calm rural setting, this Korean Buddhist temple situated in West Melton. The temple follows the Jogye Order of Korean Buddhism.

www.canterburystories.nz/collections/community/myosimsatemple

Wat Yarnprateep - 99 Sabulite Road, Kelston, Auckland 0602

Wat Yarnprateep is a Thai Theravāda Buddhist temple serving as a spiritual and cultural hub for the Thai community and welcoming all who seek to learn and practise the Dhamma.

Facebook – search for **Watyarnprateep Buddhist Temple**

TIME	PROGRAMME
From 8:45am	Guests arriving and registration
	Faith delegates and officials light the ceremonial candles
9:30am	H.E. The Royal Thai Ambassador, Mr. Waravuth Pouapinya light incenses and candles on behalf of lay people Homage to Buddha, Dhamma, Sangha recital
9:45am	Chair of New Zealand Buddhist Council delivers the welcome speech

Vesak Chanting from Buddhist Traditions

Theravada (Thai, Sri Lankan, Burmese, Cambodian, Lao) Venerables and representatives

Zen Mahayana (traditions from Japan) Venerables and representatives

Seon Mahayana (tradition from Korea) Venerable representative

Vajrayana (tradition from the Tibetan region) Venerables and representatives

Addresses on Vesak and Social Cohesion*

"Significance of Vesak" by Bhante Panyawansa of Dhamma Gavesi Meditation Centre, Wainuiomata.

Address from H.E. Royal Thai Ambassador, Mr Waravuth Pouapinya

Address from Chief Executive of the

Ministry for Ethnic Communities, Mr
Mervin Singham

“Buddhist Wisdom and working for a strong
social fabric in Aotearoa New Zealand” –
Chair Robert Hunt presents a summation of
wisdom contributed by NZBC members

Peace Prayers From Friends in Faith

Hindu community representatives

Sikh community representatives

Islamic community representatives

Baha'i community representatives

Guidance then 2 minutes of silence to honour the victims of
the earthquake in Myanmar, Thailand and other countries,
as well as those who have and are losing their lives in
armed conflicts.

Offering monastic requisites to monks

Recital by the communities to offer the dāna

11:00am Group photo then Meal Service for
Venerable Monks

Meal Service for all and Networking Time

12:30pm Offering of flower, candle, and incense,
followed by three rounds of respectful
circumambulation.

Please note that the programme may be adjusted on the day as needed.

** If you'd like a copy of speeches presented today please contact
together@buddhistcouncil.org.nz*

*Your MC today are Ms Panida Tienchantuk-Hunt and Ms Jenjira
Jitpaiboon.*

Chanting by Theravāda Sangha

Buddhanussati

Recollection of the Buddha

[leader] *Handa mayaṃ buddhānussatināyaṃ karoma se*

Now, let us recite the recollection of the Buddha

*Taṃ kho pana bhagavantam evaṃ kalyāṇo kittisaddo
abbhuggato*

This good reputation of the Blessed One has spread far and wide

[leader + all]

Itipi so bhagavā

Such indeed is the Blessed One

Sammāsambuddho

Who discovered and realized
complete enlightenment by
himself

Sugato lokavidū

Who has gone the good way and
understands all worlds

Satthā devamanussānaṃ

The teacher of both heavenly
beings and humans

Arahaṃ

The Perfected One - free
from all defilements

Vijjācaraṇasampanno

Perfect in both wisdom
and conduct

Anuttaro

purisadammasārathi

The incomparable teacher
who guides beings to
enlightenment

Buddho bhagavāti

The Awakened One,
worthy of highest respect

(bow)

Mangalasutta – Discourse on Blessings
[The Maṅgala Sutta (Snp 2.4)]

[leader] *Evam me sutam*
Thus have I heard

*Ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme.*

At one time the Blessed One was dwelling at Sāvattḥī, in Jeta's Grove, Anāthapiṇḍika's monastery.

*Atha kho aññatarā devatā abhikkantāya rattiya
abhikkantavaṇṇā kevalakkappaṃ jetavanam obhāsetvā yena
bhagavā tenupasaṅkami.*

Then, when the night had far advanced, a certain deity, of surpassing radiance, illuminating the whole of Jeta's Grove, approached the Blessed One.

Upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi.
Having approached and paid homage to the Blessed One, the deity stood to one side.

*Ekamantaṃ thitā kho sā devatā bhagavantaṃ gāthāya
ajjhabhāsi:*

Standing thus, the deity addressed the Blessed One in verse:

*Asevanā ca bālānaṃ,
paṇḍitānaṃ sevanā*

Not associating with fools, but
associating with the wise

*Pūjā ca pūjaneyyānaṃ, etaṃ
maṅgalamuttamaṃ*

Honoring those worthy of
honor - this is the highest
blessing

*Attasammāpaṇidhi ca, etaṃ
maṅgalamuttamaṃ*

<i>Patirūpadesavāso ca, pubbe ca katapuññatā</i>	Setting oneself on the right path - this is the highest blessing
Living in a suitable place, having done good deeds in the past	
<i>Bāhusaccañca sippañca, vinayo ca susikkhito</i>	<i>Subhāsītā ca yā vācā, etaṃ maṅgalamuttamaṃ</i>
Being learned, skilled in craft, well-trained in discipline	And speaking words that are well-spoken - this is the highest blessing
<i>Mātāpitu upaṭṭhānaṃ, puttadārassa saṅgaho</i>	<i>Anākulā ca kammantā, etaṃ maṅgalamuttamaṃ</i>
Supporting one's parents, caring for spouse and children	Having peaceful occupations - this is the highest blessing
<i>Dānañca dhammacariyā ca, ñātakānañca saṅgaho</i>	<i>Anavajjāni kammāni, etaṃ maṅgalamuttamaṃ</i>
Giving, living by the Dhamma, caring for relatives	Doing blameless actions - this is the highest blessing
<i>Āratī viratī pāpā, majjapānā ca saññamo</i>	<i>Appamādo ca dhammesu, etaṃ maṅgalamuttamaṃ</i>
Avoiding and abstaining from evil, refraining from intoxicants	Being diligent in the Dhamma - this is the highest blessing
<i>Gāravo ca nivāto ca, santuṭṭhi ca kataññutā</i>	<i>Kālena dhammassavaṇaṃ, etaṃ maṅgalamuttamaṃ</i>
Being respectful, humble, content, and grateful	Hearing the Dhamma at the right time - this is the highest blessing

*Khantī ca sovacassatā,
samaṇānañca dassanaṃ*
Patience, being easy to
admonish, seeing
contemplatives

*Kālena dhammasākacchā,
etaṃ maṅgalamuttamaṃ*
Discussing the Dhamma at the
right time - this is the highest
blessing

*Tapo ca brahmacariyañca,
ariyasaccāna dassanaṃ*
Self-control, living the holy
life, seeing the Noble Truths

*Nibbānasacchikiriya ca, etaṃ
maṅgalamuttamaṃ*
And realizing Nibbāna - this is
the highest blessing

*Phuṭṭhassa lokadhammehi,
cittaṃ yassa na kampati*
Whose mind doesn't shake
when touched by worldly
conditions

*Asokaṃ virajaṃ khemaṃ,
etaṃ maṅgalamuttamaṃ*
Sorrowless, stainless, secure -
this is the highest blessing

*Etādisāni katvāna,
sabbatthamaparājitā*
Having done these things,
everywhere undefeated

*Sabbattha sotthiṃ gacchanti,
taṃ tesaṃ maṅgalamuttamaṃ*
They go everywhere in safety -
that is their highest blessing

Zen Mahāyāna

**Amala Roshi of Auckland Zen Centre
Shinko Roshi of Green Mountain Zen**

Emmei Jikku Kannon Gyō

Kanzeon	namu butsu
Kanzeon	Praise to Buddha
yo butsu u in	yo butsu u en
All are one with Buddha	all awake to Buddha
buppō sō en	jōraku ga jō
Buddha, Dharma, Sangha	eternal, joyous, selfless, pure
chō nen kanzeon	bō nen kanzeon
Through the day Kanzeon	through the night Kanzeon
nen nen jū shin ki	nen nen fu ri shin
This moment arises from Mind	this moment itself is Mind

Maha Prajna Paramita (Heart) Sutra

Avalokitesvara Bodhisattva, doing deep prajna paramita,
Clearly saw emptiness of all the five conditions,
Thus completely relieving misfortune and pain,
O Shariputra, form is no other than emptiness, emptiness is
no other than form;
Form is exactly emptiness, emptiness exactly form;
Sensation, conception, discrimination, awareness are
likewise like this.
O Shariputra, all dharmas are forms of emptiness, not born,
not destroyed;

Not stained, not pure, without loss, without gain;
So in emptiness there is no form, no sensation, conception,
discrimination,
awareness;
No eye, ear, nose, tongue, body, mind;
No color, sound, smell, taste, touch, phenomena;
No realm of sight . . . no realm of consciousness;
No ignorance and no end to ignorance . . .
No old age and death, and no end to old age and death;
No suffering, no cause of suffering, no extinguishing, no
path;
No wisdom and no gain. No gain and thus
The bodhisattva lives prajna paramita
With no hindrance in the mind, no hindrance, therefore no
fear,
Far beyond deluded thoughts, this is nirvana.
All past, present, and future Buddhas live prajna paramita,
And therefore attain anuttara-samyak-sambodhi.
Therefore know, prajna paramita is
The great mantra, the vivid mantra,
The best mantra, the unsurpassable mantra;
It completely clears all pain; this is the truth, not a lie.
So set forth the Prajna Paramita Mantra,
Set forth this mantra and say:
Gate! Gate! Paragate! Parasamgate!
Bodhi svaha. Prajna Heart Sutra.

Dedication

LEADER:

Faith in Buddha, Dharma, Sangha
brings true liberation.

We now return the merit of our chanting to:
all beings suffering due to greed, hatred and delusion.
May they heal all their ills!

May all beings attain Buddhahood!

LEADER + ALL:

Ten Directions, Three Worlds,
All Buddhas, bodhisattva-mahāsattvas,
Mahā Prajñā Pāramitā.

**Seon Mahāyāna: “Don-ho-geom-so” a traditional
Korean Seon Buddhist chant from Myojin Sunim of
Myosimsa Korean Buddhist Temple.**

Summarised Meaning of Don-ho-geom-so

The mind is like a space illuminated by the sun. True enlightenment comes not from seeking but from recognizing what already exists within. Ordinary views arise because of illusions, while correct views reveal the ultimate reality beyond delusion.

The Buddha-nature is universal, present in all beings regardless of their current understanding. When both aberrant and correct views are discarded, purity emerges.

Our practice lies in seeing through mistakes to original clarity.

Perfect enlightenment requires no striving—it manifests naturally when levelness eliminates duality. The Transformation-body represents wisdom's realization in the world. When one's own nature is free from delusion, true equanimity becomes possible.

Those who respond compassionately to suffering have awakened to Buddha-nature. The Law permeates everything as an unchanging reality beyond conventional perception. Even sentient beings with differing perspectives share the same fundamental potential.

Seeking outside ourselves is fruitless; Buddha will not be found through external practices. The path requires neither clinging to views of birth and death nor rejecting the world entirely, but understanding the perfect wisdom already present within.

The mind embraces all contradictions naturally when enlightened.



**Vajrayāna chanting by Lharampa Geshe Jampa
Tharchin of Chandrakirti Meditation Centre, Nelson
and Geshe Lobsang Dhonye of Dhargyey Buddhist
Centre, Dunedin**

Refuge and Bodhichitta

SANG GYE CHÖ DANG TSHOG	JANG CHUB BAR DU DAG NI
KYI CHOG NAM LA	KYAB SU CHI
I go for refuge until I am	To the Buddha, the Dharma,
enlightened	and the Supreme Assembly.
DAG GI CHÖ NYEN GYI PE SÖ	DRO LA PHEN CHIR SANG
NAM KYI	GYE DRUB PAR SHO
By the merits I create through	May I become a buddha in
listening to the Dharma,	order to benefit all sentient
	beings.

Eight Verses of Thought Transformation

Lo jong tshig gyä ma

Dag ni sem chän tham chä la	Determined to obtain the
Yi zhin nor bu lä lhag päi	greatest possible benefit
Dön chhog Drub päi sam pa	from all sentient beings,
yi	Who are more precious than
Tag tu che par Dzin par lab	a wish-fulfilling jewel,
	I hold them most dear at all
	times.
Gang du su dang drog päi	Wherever I am and whoever
tshe	I am with,
Dag nyi kün lä män ta zhing	I always consider myself the
zhän la sam pa thag pa yi	lowest of all
chhog tu che par dzin par lab	And from the depths of my
	heart

Chö lam kün tu rang gyu la
Tog ching nyön mong kye ma
thag
Dag zhän ma rung je pä na
Tsän thab dong nä dog par
lab

Rang zhin ngän päi sem chän
nam
Dig dug drag pö nön thong
tshe
Rin chhen ter dang thrä pa
zhin
nye par ka wä che dzin lab

Dag la zhän gyi thrag dog gi
She kur la sog mi rig päi
gyong kha rang gi len pa dang
gyäl kha zhän la bül war lab

Gang la dag gi phän tag päi
Re wa chhe wa gang zhig gi
Shin tu mi rig nö je nang
She nyen dam par ta war lab

Hold others dear and
supreme.

In all actions, I examine my
mental continuum
And the minute a delusion
arises,
Since it endangers myself
and others,
I forcefully confront and
avert it.

Whenever I see sentient
beings who are wicked in
nature
And overwhelmed by
negative actions and heavy
suffering,
I hold such rare ones dear,
As if I had found a precious
treasure.

When, out of envy, others
mistreat me
With abuse, insults, or the
like,
I accept defeat
And offer the victory to
them.

When someone whom I
have benefited
And in whom I have great
hopes

Dor na ngö dang gyü pa yi
phän de ma nam kün la bül
Ma yi nö dang dug ngäl kün
Sang wä dag la len par lab

De dag kün kyang chhö gyä
kyi
Tog päi dri mä ma bag shing
Chhö kün gyu mar she päi lö
Zhen me chhing wa lä dröl
lab

Gives me terrible harm,
I regard them as my
virtuous friend.

In short, both directly and
indirectly,
I offer every happiness and
benefit to all my mothers.
I secretly take upon myself
All their harms and
sufferings.

Also, I do not defile all these
practices
With the stains of the
superstitions of
the eight worldly concerns
And by knowing all
phenomena to be illusory,
Without trusting in them, I
am freed from bondage.

Dedication

JHANG CHUB SEM CHOG RIN
PO CHE

May the supreme jewel
bodhichitta,

KYE WA NYAM PA ME PA
YANG

And may that which has
arisen not diminish

MA KYA PA NAM KYE GYUR
CHIG

That has not arisen, arise
and grow;

GONG NAE GONG DU PHEL
WAR SHOG

But increase more and
more.

**Hindu Peace Prayer – offered by Ms Vijeshni Rattan
and Ms Varsha Jagdish Bhai of Hindu Council**

Om sarve Bhavantu Sukhinah
Sarve Santu Niraamayaah |
Sarve Bhadraanni Pashyantu
Maa Kashcid-Duhkha-Bhaag-Bhavet |
Om Shaantih Shaantih Shaantih | |

Meaning:

Om, May All be Happy,
May All be Free from Illness.
May All See what is Auspicious,
May no one Suffer.
Om Peace, Peace, Peace.

Om Asato Maa Sad-Gamaya |
Tamaso Maa Jyotir-Gamaya |
Mrtyor-Maa Amrtam Gamaya |
Om Shaantih Shaantih Shaantih | |

Meaning:

Om, (O Lord) From Unreality, make me go (i.e. Lead me)
towards the Reality (of Eternal Self),
From the Darkness (of Ignorance), make me go (i.e. Lead
me) towards the Light (of Spiritual Knowledge),
From (the World of) Mortality (of Material Attachment),
make me go (i.e. Lead me) towards the World of
Immortality (of Self-Realization),
Om, Peace, Peace, Peace.

**Sikh Peace Prayer – offered by Ms Sunita Musa and Ms
Jasvinder Kaur of Wellington Sikh Sangat**

Ik ōaṅkāṛ
Sat nām
Kartā purakh
Nirbhao
Nirvair
Akāl mūrāt
Ajūnī saibha'ñ
Gur prasād
Jap
Ād sach
Jugād sach
Hai bhī sach
Nānāk hosī bhī sach

There is one God
Truth is His name
He is the Creator
He is without fear
He is without hate
He is timeless and without form
He is beyond birth and death, self-existent
He can be known by the Guru's grace
Meditate on the Name
He was true before the creation
He was true when the ages commenced
He is true now
He will always be true

**Islamic Peace Message – offered by Mr Rito
Triumbarto of the Federation of Islamic Associations
of New Zealand**

True peace begins within—by purifying the heart through patience, gratitude, and trust in Divine wisdom, as the Prophet Muhammad (PBUH) taught. His life exemplified peace with others: resolving conflicts with compassion (Hudaybiyyah Treaty), forgiving even bitter enemies (Conquest of Mecca), and upholding justice for all, regardless of faith. He showed that peace is not passive but active grace—feeding the hungry, protecting the vulnerable, and responding to hatred with dignity. Like the Prophet, we cultivate peace by nurturing mercy in our actions, seeking common ground, and remembering that Allah's grace is the ultimate source of harmony. As he said, "The believer is one from whose tongue and hand others are safe" (Bukhari). True peace, then, is a balance of inner tranquility, outward kindness, and unwavering trust in the Divine.

Jewish Prayer for Peace contributed by Rabbi JoEllen Duckor of Wellington Progressive Jewish Congregation (Temple Sinai).

Oh God, may we never become complacent,
faltering in our effort to build a world of peace.
Let the nations know and understand that
justice and right are better than dominion and
conquest;
May all come to see that it is not by might nor by power
but by Your spirit that life prevails.

Baha'i Peace Prayer – offered by Ms Maria Reynen Clayton of the National Spiritual Assembly of the Baha'is of New Zealand.

O Thou kind Lord! Thou hast created all humanity from
the same stock. Thou hast decreed that all shall belong
to the same household. In Thy Holy Presence they are
all Thy servants, and all mankind are sheltered beneath
Thy Tabernacle; all have gathered together at Thy Table
of Bounty; all are illumined through the light of Thy
Providence.

O God! Thou art kind to all, Thou hast provided for all,
dost shelter all, conferrest life upon all. Thou hast
endowed each and all with talents and faculties, and all
are submerged in the Ocean of Thy Mercy.

O Thou kind Lord! Unite all. Let the religions agree and make the nations one, so that they may see each other as one family and the whole earth as one home. May they all live together in perfect harmony.

O God! Raise aloft the banner of the oneness of mankind.

O God! Establish the Most Great Peace.

Cement Thou, O God, the hearts together.

O Thou kind Father, God! Gladden our hearts through the fragrance of Thy love. Brighten our eyes through the Light of Thy Guidance. Delight our ears with the melody of Thy Word, and shelter us all in the Stronghold of Thy Providence.

Thou art the Mighty and Powerful, Thou art the Forgiving and Thou art the One Who overlooketh the shortcomings of all mankind.

—‘Abdu’l-Bahá

Sabbe sattā maṅgalena bhavantu!



May all beings partake in blessings!



New Zealand Buddhist Council



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