

師父的話

～ 懺悔業障 ～

很多人常說自己業障重，很煩惱，以為佛菩薩沒有保佑，使我們痛苦。其實業障是我們過去行為所引發的紀錄，因此我們遇到困難時，要知道懺悔反省，有没有好好的修行？好好讀書？好好看經？對朋友有没有講信用？有没有對不起別人？對三寶有尊敬嗎？我們要常常反省自己，有過失就要懺悔。

懺悔不是要請師父替我們唸經，幫我們“補運”，最好是自己懺悔，在佛前真心懺悔發露，真正的懺悔才能使我們心清淨。我們有過失應馬上懺悔，若不好意思向人說，就自己在佛前好好的懺悔，發露自己錯誤的行為，盡量的拜，拜到有一種清淨，像嗅到清香的感覺，那就是真正懺悔了。如果懺悔過後又犯，我們就更應該再懺悔，懺悔是一種修行的方法。

衣服要常洗才會乾淨，懺悔也一樣，唯有懺悔才能使我們的心清淨，修禪定才不會中魔，不會有種種的阻礙。我們如果希望能事事順利，就要懺悔業障。唯有懺悔才能使我們安樂輕鬆，希望大家多懺悔業障。



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～ 經典解釋 ～

《佛垂般涅槃略說教誡經》講記 (3)

上藏下慧法師

(講於馬來西亞正信佛友會)

(...續上期)

第二：持戒

汝等比丘，於我滅後，當尊重珍敬波羅提木叉，如闇遇明，貧人得寶。當知此則是汝等大師，若我住世，無異此也。持淨戒者，不得販賣貿易，安置田宅，畜養人民奴婢畜生；一切種植及諸財寶，皆當遠離，如避火坑；不得斬伐草木，墾土掘地。合和湯藥，占相吉凶，仰觀星宿，推步盈虛，曆數算計，皆所不應。節身時食，清淨自活，不得參與世事，通致使命，咒術仙藥，結好貴人，親厚媢慢，皆不應作。當自端心，正念求度，不得包藏瑕疵，險異惑眾。於四供養，知量知足，趣得供事，不應蓄積。此則略說持戒之相，戒是正順解脫之本，故名波羅提木叉。因依此戒，得生諸禪定，及滅苦智慧，是故比丘當持淨戒，勿令毀缺。若人能持淨戒，是則能有善法，若無淨戒，諸善功德皆不得生。是以當知，戒為第一安隱功德住處。

戒，要奉行，要去實踐，做得到，叫持。戒，亦叫波羅提木叉，翻成中文叫別解脫，也就是說守一條戒就有一分的解脫，守兩條戒，就能得兩分解脫。戒是因為有比丘做了出軌的行為，有人向佛陀稟報，於是，佛陀

就召集大眾，當眾向當事者問清楚後，告訴大家以後誰也不可以再犯如此的過失。一條條的戒就是這樣制訂下來了！

淫戒的制訂是因為有一個人娶了太太不久就去出家，後來，回家探望父母時碰到故二。故二是故事之二，太太的意思。故二打扮得漂漂亮亮來招待他，引誘他，結果他就破戒了。回去後，有人在僧團中宣傳此事，於是，佛在僧中制訂不淫戒。後來，又有人與猴子做愛，佛又說除了不可與人淫外，也不得共畜生淫。一條條的戒就這樣一直加上去。佛是因為我們的身心行為有所過失才制訂戒的。持戒對學佛者是重要，而對出家人更是重要。它是讓我們成就解脫的基礎，所以叫做別解脫戒。

「汝等比丘」，這裡的比丘可以指四眾佛弟子，並不一定單指出家人。

「於我滅後，當尊重珍敬波羅提木叉。」當我入滅以後，大家要尊敬和珍惜戒法，如對待佛寶一樣。

「如闇遇明」，好像在黑暗中見到光明，不再恐慌。

「貧人得寶」，能夠持戒的話，如有聚寶盒般，可聚下無量的福報，還可因此得解脫。就如貧窮的人得到珍寶一樣。

「當知此則是汝等大師」，大家應當知道，我入滅後，戒律就是你們的導師。

「若我住世，無異此也。」若能持戒，就有如我在

世一樣，可以因此而得到解脫。

「持淨戒者」，持戒修行的人。以下指導欲持淨戒者應注意之事。

「不得販賣貿易」，出家人不可以做生意。但是，現在變相的佛教團體和出家人做生意的很多。就拿唸經來說吧！唸《金剛經》，六千七！唸《阿彌陀經》，七千二！要拜懺？幾個？三個？萬二！《梁皇寶懺》最好，功德無量！你要大？中？小？大的五千，中的三千，小的一千好了！還有更便宜的嗎？看到這些現象，實在很難過。還有很多人也很會做貿易，怎樣貿易法？這一串念珠，本錢一元，掛出來賣十元，這就是貿易。為什麼要賺這麼多倍呢？出家人要修行就不應該做這種事情。假如我們要做生意，就不要出家。整天對著錢，又要送貨，收訂單，既然這樣，乾脆去做生意好了。出了家，就不要做這一些。

「安置田宅」，表示這個出家人有私人財產，譬如不動產。出家人有不動產是很麻煩的。其實，我們不一定要有擁有權，只要有使用權就可以了。有擁有權要負很多的責任，很麻煩的。有使用權，可以用就好了。例如房子，只要有使用權就好。有財產，就會有很多顧慮，心常常不能安。我們要在生前把財產交待清楚，做得乾乾淨淨，不要等到死後才要別人為我們處理一大堆糊塗賬。

「畜養人民」，以前的人買黑奴來當奴隸。現在有沒有人買人來養呢？馬來西亞以前有很多齋姑、尼師喜歡買人家的兒子、女兒放在廟裡養。這是買小孩來養。但有時也不是。例如有些人生了孩子養不起就放在廟

前，她們看了覺得可憐，就領養起來，這種就不叫做畜養。養小孩是很辛苦的，那小嬰孩，一下哭，一下要抱，一下要喝奶，等一下又要換尿片，實在是很麻煩，這樣的事，出家人來做起來也不方便，所以，養小孩子不是出家人做的事情。

不准「畜養人民、奴婢、畜生。」奴婢就是養奴隸。以前的人沒錢，就賣身給人家當苦力，你叫他做甚麼，他就做甚麼。這是不可以。我們可以幫助人家，但是不可以把人家當奴隸。例如印尼有很多窮人家，如果我們把他們買下來，放在佛堂當工人一樣使用，那也是不好的。

畜生呢？以前的人都把畜生如豬，羊，牛等當作財產。以前的狗也是財產之一。但是，現在的狗，尤其是西方國家的狗，是不可以當作財產的，我們要把牠當作家庭中的一個成員！外國人不喜歡賣狗給中國人，因為中國人吃香肉吃得出名，他們怕我們把牠養大了之後會拿去殺，吃了。他們特別強調他們的狗不是賣給我們當看門狗的，而要我們把牠當成家庭的一份子！在外國，狗的生命受到保障。他們不只講人權，也有所謂的狗權，叫作 Dog Right。我們不可以虐待動物，虐待牠們，我們會被控上法庭。貓也一樣，不可以欺負牠，不可以打牠。所以，在外國養狗，要像對人一樣的照顧牠，幫牠洗澡，餵牠。牠生病時，要趕快送到醫院去看。

如果我們是用這樣的方式養狗，把牠當寵物，家庭成員一樣的對待，這當然與《佛遺教經》所說的蓄養畜生是不同的。但是，這些都浪費我們很多的時間。不過，對於一些太愛乾淨，不敢碰狗，認為狗很髒的出家

人，或許我們可以叫他照顧狗，破他這種相，這是從修行的角度來說。

「一切種植，及諸財寶，皆當遠離。」這是指所有的農作物、農業，還有種種財寶。財寶就是會讓人垂涎，起貪心的東西。對這些東西，大家最好多多保持距離以策安全。但是，不是叫大家把它燒掉，破壞掉。我們不必像印尼人排華的時候那樣，把電視機摔掉，汽車、電單車都拿去燒掉。不必如此，我們只要遠離就好，不要貪染他就好了。它存在又何妨呢？需要的人就拿去用，我們自己不要貪著就好了！

「如避火阬」，我們看到這些會引起我們貪心的東西時，要像逃離火山爆發一樣的趕快躲開。

「不得斬伐草木」，出家人應該是綠色的環保份子（GREENPEACE），不可以斬伐草木。斬伐草木不是我們出家人該做的事情。為什麼我們不可以斬草木呢？因為自古在印度，就認為有的鬼神住在草木裡，砍伐草木會破壞他們的住處，使他們生氣。因此，為了避免與當時的文化起太大的衝突，造成世人的譏嫌，釋迦牟尼佛也依印度的傳統思想，制訂出家眾不可斬伐草木。

「墾土掘地」容易傷害泥土中的蚯蚓昆蟲等微細的生命，所以應避免做。

「合和湯藥」，抓藥、攪藥是醫生的事情，和尚何必「合和湯藥」呢？有人會說：救人嘛！但是我們有沒有跟人家拿錢呢？我們要救人，真的能夠救到人嗎？「和合湯藥」的事出家人不可以做。現在有很多出家人也像醫生一樣，幫人把脈、開藥，還洋洋得意。出家人

應好好修行，不應該這樣。

「占相吉凶」，這個更不可以。可是很多人很奇怪，最喜歡問：『師父，你看我怎麼樣？』『你很美。』『不是啦！我的相怎麼樣？』『很好。』『會不會賺錢呀？』『會！』真好笑！現在很多人喜歡找人家幫他看相的。不好嘛，怪自己的媽媽好了！其實，那一個媽媽不希望把自己的孩子生得好好的？可是兒子生下來就古里古怪，那是他個人的因緣，沒辦法的！這個相貌生下來就是這樣，不要太強求。

佛教說修行最重要！賺錢當然也可以，不過不必太強求。好好的做，存好心，相自然好，這叫心能轉相，相由心轉。以後大家不要叫人幫你看命，看相。尤其女孩子最好不要叫和尚幫你看相！叫和尚看你的臉做甚麼？不要看，我們要相信自己生來自有福氣，相信自己一定會嫁給一位好丈夫，以後一定好命，兒女一定孝順。心有這種念頭的話，心想事成，不必擔心太多。很多事情，都是因為我們沒有自信心，胡思亂想，東懷疑，西懷疑，結果有一天事情真的就出現了。相貌也一樣，我們每個人都一直在變，只要我們心腸好，相貌也會變好的。

「仰觀星宿」，幫人家看天上的星座、風水等都屬於「仰觀星宿」。學佛的人不應該相信這些亂七八糟的東西，修行的人更應該看淡。我們還管這些風水幹什麼呢？想發財嗎？我們甚麼都要放下了，還找錢來幹甚麼呢？

「推步盈虛，曆數算計」，這好像道家一樣，我們學這個來做甚麼呢？甚麼事都要看通書，看看有沒有沖

到，凡外出，也一定要算一算，才能出門。這些古怪、神通的一套，都是出家人所不可以做的。

「皆所不應」，以上行為合不合乎釋迦牟尼佛的遺教呢？都不合！這是《佛遺教經》裡的叮嚀。釋迦牟尼佛千交待，萬交待，到臨涅槃時還是這麼交待的，這些都是「皆所不應」，都是不應該做的。那麼出家人應該怎麼做呢？下面說：

「節身時食」，我們要節身時食，也就是說要愛惜自己，不要吃太多，要照顧自己的身體。吃太多是不好的，我們不要挑剔，隨著時節來到，有甚麼就吃甚麼，但不要貪，有榴槤吃沒關係，但是不要吃整粒。人家說：『漲豬會肥，漲狗會瘦，漲小孩會臉黃』。這就是說，盡量給豬吃，吃得多牠會一直肥；給狗吃得很多，狗會瘦；給小孩太多東西吃，他會臉黃黃，因為胃腸積壓起來，患了胃腸消化不易症。所以，吃太多也不見得是好事。吃八分飽就好，晚上最好一杯牛奶喝一喝就去睡覺，這樣可以安穩的睡到天亮，不做惡夢。吃太飽就睡不著，睡不著就失眠，失眠一兩次以後就成為習慣，那就更慘了！晚上不要吃太多，剛剛好，八分飽就可以。

「清淨自活」，我們要保持身心的清淨，過著簡單樸素的生活就可以了。不要想東又想西，一切隨緣，想太多煩惱多，沒有福報就得不到，得不到時又越想越煩，那就不必修行了！這與出家修行背道而馳。所以不要欲望太多，保持身心清淨。

「不得參預世事」，世俗的事情，不要參預得太多。第一不可以做媒婆；第二不要去做人家的「公

親」。這些事情出家修行的人最好不要參預。人家夫妻爭嘴，旁邊有人看，他們會越吵越兇，兩邊都不去看，沒有人看他們還能玩甚麼把戲，吵一吵，晚上就好了，我們干預，他們就越吵越大聲，所以這種事情，最不要干預。

「通致使命」就是傳話，不要去傳話。出家人不要做傳話的工作，也不要做類似「媒婆」的事，把女方的意思告訴男方，把男方的愛意告訴女方，然後促成這一對婚姻。傳達這些話都是不好的，讓他們自己去建立感情就好了，我們何必撐在中間呢？萬一他倆後來不好了，就會怪我們：『全都是你牽的！好的不介紹，介紹這樣的給我！』那不是很倒霉？這又何必呢！

「咒術仙藥」，這個不好，倡導迷信。但是很多人很喜歡。譬如叫人畫符，掛在門口，這些都是顛倒的！「咒術仙藥」是不好的，甚麼事情都不必去靠這種迷信的東西。

「結好貴人」更不好。有錢的人就巴結，巴結貴人，巴結有錢的人或者有力量的人。現在很多人都這樣。這個在家人或許還可以做一點，但出家人就不可以這樣做。在家人不巴結貴人生意就沒得做了。因此，就要與人建立良好關係，講好話。但是出家人就不該如此！出家人又不做生意，結好貴人干甚麼？可是，有的出家人還送禮物給在家人，巴結他，拉攏感情，希望他給的紅包大一點，這都是污他家的行為。污他家，就是沾污別人的心的行為，這是不可以的。我們出家人不應該這樣，信徒喜歡發心供養多少就隨他發心。

「親厚嫖慢」，就是對自己的好朋友、親戚，關係

就甜如蜜，對別人卻驕傲得很，看不起人家，這是不好的心。我們應該平等對待一切人，廣結善緣。我們的親戚當然與我們有關係，但是和我們沒有很好關係的，我們也要想辦法結好因緣，這是學佛應該做的事情，所以我們不可以親厚嫉慢。

「皆不應作」，上面幾件事，都是不可以做的。這是釋迦牟尼佛說的。

「當自端心」，佛告訴我們，應當自己端心，常常看著自己的心，不要讓心歪到一邊去，歪一邊了就要拉回來。所以叫大家看呼吸，呼吸跑走了，拉回來，再跑，再拉回來。

「正念求度」，讓心安住在呼吸中，希望能獲得解脫。將心安住在所緣境，即是保持正念。正念呼吸，能將心安住在呼吸上，就是保持正念。有了正念，接著才能有正定，這就是止成就。然後再進一步修智慧觀。止不成就，觀就不能成就，智慧也不能成就。因此，正念很重要。大家要常常注意呼吸。一有空就要注意呼吸。睡覺時可以，洗澡時也可以，站廁所蹲馬桶，走路吃飯時也可以，等車子的時候更可以，坐在辦公室裡也可以。

以下還有一些不應該做的事：

「不得包藏瑕疵」，此即是說內心裡不要有不清淨的東西，一點點都不可以。像玉裡有一點點黑，就是瑕疵。我們的心裡也不應該有一點點不好的心。常常注意呼吸的人，就能夠看到自己的心。沒有修禪定的人，話一下子就衝出來，總是傷到別人。有修禪定的人能控制

自己的心，時時保持正念，當心念上來時，就能阻止它。他有自制的力量。修學禪定的重要性就是在這裡，所以大家一定要努力的去學習。

「顯異惑眾」就是裝模作樣。許多人很會裝模作樣，如宋七力講些神神怪怪的事情，然後相片一拍就放光。其實，放紅光這些都是可以做作的。現在有電腦，甚麼樣的相片都可以拍出來，只要再把照片加一道光，師父後面就有光了！「顯異惑眾」的行為不可做，我們要老老實實。

「於四供養，知量知足。」四供養就是信徒供養的東西。在衣食住行方面的供養，藥物，穿的，吃的，交通的，我們要能夠知量知足，常常感到滿足，不要太多。要求太多浪費信徒弟子們的財力，那是不可以的。

「趣得供事，不應蓄積。」假如大家得到了人家的供養，不應多求蓄積，夠了就好，剩下的布施出去，不要越積越多。

「此則略說持戒之相。」這是簡單的與大家談持戒的問題。我們可以從一個人的行為看出這個人是否持戒。戒相就是戒條的意思，下面說明戒的功德。

「戒是正順解脫之本」。正是正直的，順是朝向，也就是朝著解脫的方向去做。「戒」幫助我們導向解脫的方向，也是幫助我們獲得解脫的一個最主要因素。沒有戒，我們不會有解脫。

「故名波羅提木叉」，所以，它又叫別解脫戒。

「因依此戒，得生諸禪定，及滅苦智慧。」因為我

們持戒，就能夠約束自己的身心，然後提起正念，得到「定」。進一步的，我們可依「定」再修滅苦的智慧。有了智慧，才能夠熄滅我們的業報苦，煩惱苦，身心之苦。

「是故比丘當持淨戒，勿令毀缺。」因此，比丘們，大家應該好好的學習執持清淨的戒，不要讓自己的身心在戒律上，有絲毫的過失。

「若人能持淨戒，是則能有善法。」如果一個人能夠持清淨的戒，那麼，這個人就會有善法，一切功德也會因之而生。

「若無淨戒，諸善功德皆不得生。」假如我們不守淨戒的話，一切的善法，包括解脫人天，升天，或者解脫，都沒有我們的份。

「是以當知」，所以我們應該知道。

「戒為第一安隱功德住處。」「第一」是最重要的；「安隱」即很平穩、很安定，而且是很順利的；「功德住處」就是一切功德所生長的地方。這一段，就是講持戒。

有人問：出家人是否可以參政或為信徒主持婚禮？

真正修行的人，是不應該結好貴人，參政。政治方面的事，最好遠遠避離。假使我們被政治牽引的話，那就不好。出家修行的人，盡量不要捲進政黨之爭裡去玩把戲，要保持清淨身心，好好在佛法中修行，這樣才不辜負成為一個出家人。能遇到解脫之法，還不好好去實踐的話，那就白出家了。

至於婚禮，佛教徒若有這方面的需要，可以用佛化的方式去做。婚禮不要太俗氣，結婚前，先教他們懺悔，三皈依，受五戒。然後給他們開示如何做個好丈夫好妻子，夫妻之間的感情要怎樣維持；結婚後，怎樣組成一個佛化家庭。這些我們都可以在婚禮之中，對他們（新婚人）講，同時，讓所有在場的人都有機會聽到。這樣的作法，就無所謂。但是，不要做媒婆之類的事！
(... 下期續)



❖ 《大乘本生心地觀經》講記待續。

～ 甘露普澍 ～

怎樣分辨正信的佛法？

上藏下慧法師

（摘錄自《佛法與生活》）

佛法的流傳

釋迦牟尼佛開悟以後，希望每一個衆生也能像他一樣，得到解脫，證入佛的境界。因此才從身口意三方面，將他所體證的真理表達出來，這就是佛法。但是衆生的根機不同，有利根，也有鈍根，所吸收的佛法也就不同。正如《法華經》裡說，雖然天上下的雨是一樣，地面上的植物所吸收的水份，卻因根的大小而有異。我們衆生也是一樣，所以佛的說法，經過二千多年不同人的吸收與流傳，已與其本意有所不同。比如我們玩傳話遊戲，從第一個傳到一百個，再傳回來時，那句話已變質了。有人說，現在再叫孫中山先生從棺材起來看他的三民主義，相信他已不認識了。因為現在的三民主義已經經過許多位學者的研究，再注入新的見解，這樣演變的結果，自然與原本有所差異。佛法經過了二千五百多年流傳，當然也會有同樣的情形，難免會有所演變。

佛陀的時代沒有紙和筆，一切都是靠死背，口口相傳，一代一代流傳下去。有些人會擔心，這樣的佛法會不會變質？絕對會的，這是非常正常的現象。但是佛法雖變，其本質不應變。無論如何解釋，所有的解釋都不應脫離這本質，若離開了這本質，就不是佛法。

佛陀涅槃後，佛弟子們通過幾次的結集，把所有的佛法結集起來。有了紙以後，佛法的流傳也較方便。現在的佛法包含很多祖師們所體會到的不同心得，因此佛法的內容日漸龐大，我們末法衆生要在這一堆資料中，找出佛法的真正意義是非常困難。就如一座山本來有一條路能上山頂，但這條路已好久没人走了，雜草叢生，有的嘗試走，但卻沒有找到正確的道路，走到偏路去，從山腳到山頂已經有很多的路，在這麼多條路當中，我們如何選出佛陀從前所走的路呢？

大乘佛教

有些人以為唯有南傳的佛法才能代表原始的佛教，才是正宗的佛教。這是錯誤的想法。佛說法是應衆生的根機而說，而在佛陀時代的衆生，適合在山林修苦行的根機較多，因此，佛所說的法也就以適合這一類衆生的為多。可是，佛陀自己本身的表現卻是慈悲的大乘精神。他沒有明顯的說出來，因為即使說出來，當時那種根機的人也不會接受，也沒有人會了解，說了也等於沒說。但是從佛陀的一生中，我們可以發覺，除了原始佛教的佛法外，他還有許多慈悲的大乘精神的表現，從他的行為，身體力行中表現出來。

原始佛教雖沒有明顯的大乘佛法內涵，但它卻包含了大乘的精神。大乘佛法更能代表佛陀的精神。

如何判斷正確的佛教思想

我們可以以三種觀念來辨別所聽聞到的佛法是否正確。

一、無常

無常是從時間方面來看一切有為法，一切存在的東西。從時間方面來看，一切存在都是變化無常的。外在的環境總要經過成、住、壞、空四個階段。我們所穿的衣服、鞋子，哪一些不經過這四個過程？可惜我們都不會用功夫，一天到晚穿衣服，換衣服，可是無法從中體會無常的真理。這就是為什麼佛可以成佛，而我們還是愚癡的衆生。我們沒有觀察，失去了發現真理的機會。花開花謝對我們好像沒什麼關係，但與我們最有密切關係的身體生、老、病、死，這一切都說明了無常的真理。根據佛經說，我們已換了許多的身體，可惜一換再換，我們又體會了多少無常的道理呢？

再看看我們的心，念頭一下生起，一下消失，變幻無窮。變就是無常，變化就是真理。我們不必怪自己所愛的人變心，那是自然的，正常的。因為不了解真理，所以我們才有失戀的痛苦。若我們能了解無常，一切都在變化中，我們的心，我們的人時時刻刻都在變，能了解這一點，就不會對所失去的太過難過。

因此，若我們看到任何佛書說一切是無常，就是合乎佛陀的思想。了解無常的人才能真正利用時間。許多人做事總愛拖，這就是不了解無常的道理，不能掌握時間的重要。人會六道輪迴就是因為不能了解無常，我們今世等，等到來世又等後世，要等到何時方能超脫呢？

二、無我

無我是從空間方面去探討組成存在物的元素。世間上的任何一件東西都可以時間及空間來描述，從時間方面來看，一切存在物都是無常的。從空間去研究，一切都是無我的。無我就是緣起性，條件性。所有存在這世

間的東西都是靠種種條件組織而成。從外在的事物乃至我們的身都是一樣，一切都是條件性的。一個國家要靠種種的因素來促成，我們要有政府，要有人民，還要有軍隊，每個人是組成國家的一個元素，沒有這種種的元素，國家也不能成立，所以是無我。每一件東西都是靠種種條件促成的，它本身並不能代表實在的物體。

我們一天到晚在說我，什麼是我？我又在哪裡呢？一個人若能了解我，就不會想找人報復，你做初一我做十五，結果痛苦不堪。若能了解我，他罵我，是在罵誰呢？我在哪兒呢？剛才聽到敲門，現在聽不到，那這個我和剛才的我是不是一樣呢？原來是不同，是無常，他是罵別人，不是罵我。若我們能這樣想，就是修行了。因此要真正的修行，就是要好好的體會無我。當然，由於我們已習慣了我，樣樣都是為了我，這習氣是非常難一下子斷的，境界一來總是我執越來越大。希望大家聽了無我之後，慢慢的把我執減輕。一個佛教徒的我執越來越大就是顛倒。若我們的“我”字能越寫越小，我們就越接近佛陀。願大家在日常生活中多往無常、無我的真理去分析、體會。

三、涅槃

很多人以為死就是涅槃，這是誤解涅槃的意義。涅槃並不代表死亡。涅槃是沒有煩惱，沒有痛苦，沒有習氣，完全清淨，快樂，安然自在的境界。死了但煩惱依然很多並不叫涅槃。所以不要聽到涅槃就想到死。我們要想達到涅槃的境界，就要經常體會無常及無我，能悟了這真理，自然會斷一切煩惱。因此，以後看到任何書籍或聽聞佛法時，若所說的符合無常、無我、涅槃的道

理，就是真正的佛法。無常、無我、涅槃就是佛教的三法印。

總結

三法印能以一個“空”字來貫通。空並不代表無，空是代表存在。但這種的存在是有限制的存在，條件性的存在。換句話說，你我的存在及所產生的作用皆是條件性的。雖然我們存在，但並沒有一個實在的個體存在，沒有永恒不變的自性，這種性質佛家叫空性。空的道理包涵了無常、無我的真理，從時間與空間去觀察，我們將能觀察到物質的變化，它不是由獨一的東西組成的，沒有永遠的本性存在。我們若能體會空的道理，就能了解生死，斷種種的煩惱，得涅槃。若不能體會空的道理，我們就會造業，輪迴生死。生死輪迴與涅槃完全是建立在對空的體驗；若能體會空，就能得涅槃，否則只好做愚癡的衆生，生死輪迴無始無終。

願大家好好體會空的道理，達至究竟涅槃。



《妙雲選讀》

佛法與人類和平

上印下順導師

一 和平的意義

和平本為人類一致的願望，在飽經戰爭苦難，或時局惡化而瀕臨戰爭邊緣的時候，人類的和平願望，也就更為迫切起來。然從古來今，人類一直在仰望和平，祈求和平，而和平始終不容易獲得。一部廿四史，充滿了血腥氣；大部分的日子，都在戰爭中渡過。所以要求和平，必須探求和平的意義，不容易和平的癥結，而探索那達到和平的坦道。我們佛教徒，對於和平的願望，無疑比一般人懇切得多。我們應接受佛陀開示的聖訓，去把握和平的真義；應仰承佛陀的慈悲願力，而盡著為實現和平的努力！

人類有要求安定，要求福樂，要求生存的共同意欲，所以人人有共同的和平願望。但和平並不能從空洞的願望得來；相反的，缺乏理智的和平願望，每招來戰爭的苦難，害了自己，鼓勵了敵人。一般所想念的和平，大抵與沒有戰爭或戰爭停止同一意義，這是並不正確的。

如甲乙兩國相爭，甲勝乙敗，乙方簽訂了賠款，割地，甚而接受征服、接受奴役的條約。這那裡是實現和平！這是弱肉強食，強迫承認不和平的戰爭惡果。如某

方為了鬆懈對方的戰爭意志，延遲對方的戰力積集，或破壞對方的戰友合作，虛偽地倡導和平，裝出和平共存的外交姿態。而自己，卻秘密地更積極的在備戰。這也算和平外交嗎？這是和平騙子，戰爭的陰謀者。如信以為真，自取毀滅，這也決非和平的功臣，而只是天真的和平悲劇。又如局部的不和平因素，越來越嚴重，不能迅速的設法消除，而只是拖延，或犧牲部分來換取和平。弄到大戰勃發，變局部為全體，糜爛到不可收拾。這不能稱為維持和平，反而是戰爭的培養者。

我們本著佛陀的真理，當然崇拜和平，但真正的佛弟子，決不以虛偽的欺騙的和平為和平。不倫不類的偽和平，實在是戰鬥的變形，戰鬥的延續，值不得我們歌頌，也值不得我們追求。

和平的反面，是不和不平。不和是暴戾、仇恨、衝突、鬥爭、不合作；不平是強凌弱，眾暴寡，一切的不平等。真正的和平，決不能從不和的暴戾、仇恨、鬥爭中得來，也決不能實現於不平等的基礎上。

和與平，有著相互的依存關係，失卻一端，即會失去一切。所以暴戾的集團，從不和的情緒中，使用不和的殘酷恐怖手段，到處鼓動仇恨，製造鬥爭，這是決不能達到真正和平的。他們雖標榜平等，鼓吹和平，而不知在不和的情況中，求平等而離平等愈遠。「大力鎮壓」所造成的廣大奴工群，即充分證明了不和必然不平的道理。我們不能贊同出發於不和的偽和平，然對於現世間所有的不平因素，也不能同情。

經過重重糾紛，在長期歷史中造成的世界現狀，不平等是到處存在的。如基於不平的現狀，企圖不平的維持，那雖然宣傳博愛，鼓吹合作，也只是維持不平等的和平偽裝，彼此間終於不免情感惡化而嚴重的不和。所以，如厭惡他人的暴戾，鬥爭的不和手段，而不能自己糾正不平等的現狀，那麼美麗的和平願望，不一定被他人的不和所毀棄，卻可能為他自己的不平所粉碎。咒詛他人的殘酷恐怖，並不等於愛好和平，忠於和平。和與平，必須相依共進，從和諧合作的空氣與方法中，進求平等；從平等的基礎上，感召大家來和諧合作。真正的和平，才會接近人間，到達人間。（…下期續）



～ 精進菩提 ～

八關齋戒傳奇

一天，有五百位天人一起來到祇樹給孤獨園。他們至誠頂禮佛陀，佛陀亦為他們宣說佛法大意，最後皆證得須陀洹果。阿難尊者見五百位天人因緣如此殊勝，便向佛陀請示原因，世尊於是將過去的因緣娓娓道來。

在迦葉佛的時代，有兩位婆羅門跟隨國王去拜見佛陀。這時，有位優婆塞就勸發他們說：「今日你們有因緣跟隨國王來拜見佛陀，更應該把握機會求受八關齋戒。」婆羅門好奇地問：「受此齋法，有何好處呢？」優婆塞回答：「可以隨意所求，必如所願。」婆羅門聽了非常心動，於是就乞請佛陀為他們兩人受戒。

受戒畢，其中一位婆羅門至心默禱：「願此受戒功德，令弟子來世生為天人！」另一位婆羅門也非常誠心地回向：「願此受戒功德，令弟子來生轉世為王，威震寰宇！」結束後，兩人便一起走回婆羅門的聚會場所。

其他婆羅門看到他們回來，紛紛熱情地招呼他們吃東西。但是兩人因為已經受持八關齋戒，所以只好將今天受戒的經過告訴大家，並且表明過午不食。其他人聽了，驚訝地說：「什麼？受八關齋戒？你們身為婆羅門，祭祀梵天，持守梵天教示的戒法已經足夠，何必再去受佛門外道的戒法？」在大眾殷勤的勸請下，那位求生天者，只好隨順眾意，吃喝起來。

由於非時而食，婆羅門沒有成就生天的功德，而隨其業緣往生為龍。而另一位婆羅門卻因一日一夜持戒清淨，以持戒功德故，如願轉世為王。又由於當初兩人共同受戒的緣故，所以這條龍乃投生於皇宮的御池之中。

一天，御花園的園丁在池水旁撿到一枚從沒見過的奈果，異香撲鼻，芳美奇特。於是捧去巴結御花園的門監。門監收到這樣的奇珍異果，自己也捨不得食用，將奈果轉送給了後宮權大勢大的黃門。黃門一看心花怒放，立刻呈獻給皇后，表達赤誠。最後，這枚光澤鮮麗、稀有可愛的奈果，由皇后親手呈給了國王享用。

國王吃了這枚奈果，頓覺身心清暢，百憂齊解，興奮地問王后：「這顆奇妙的珍果是從哪來的？」「是黃門供養我的。」國王命黃門入宮報告這枚奈果從何而來，黃門一五一十地回稟。

於是國王召來門監、園丁，斥責他們以皇宮之物私做人情，並指示園丁，從此以後，每天呈送一顆。園丁撲通一聲跪下，哭了起來：「報告國王，這個奇異的果子是在泉水旁撿到的，過去從沒見到過，今後恐怕也不會再出現呀！」「既然撿得到，只要盡心找就不會沒有，如果找不來，那就拿你的人頭來替代！」

可憐的園丁一路來到御泉池畔，呆呆望著池水，愈想愈感到絕望，淚珠不住滾落。

「您為何如此傷心呢？」不知何時，一位青年出現在園丁的身旁。園丁抽抽搭搭地將事情本末說了出來，青年聆聽後，流露出深深的同情。只見他忽然化身為一尾蛟龍，潛入了泉底，一眨眼的功夫，手捧寶盤，滿滿盛著五顏六色的奈果，連盤帶果送到老園丁的胸前。

「其實，我是掌管御泉的龍。國王和我有前世之誼，我們同為婆羅門，同受八關齋戒。他因為持戒圓滿，如願轉世為王，我卻因為持守不全，隨業轉世為龍。」青年說：「這些奈果請為我送給國王，並轉告國王這段前世因緣，請他為我準備一部『八關齋法』，令我受持，脫離龍身。如果國王不肯，我將以龍族的神力，化國土成汪洋！」語畢，隱身而去。

目瞪口呆的園丁一路捧著奈果衝向御書房，將此奇遇報告國王。

國王聽完，良久不發一語。當時離迦葉佛末法時代已遠，「八關齋法」早已散佚，而龍王卻以家國相脅！國王召來最倚重的大臣，對他說：「龍王求索『八關齋文』，倘若未能如願，就要毀我國土子民！現今你是全國唯一的希望！請你立刻出發尋訪，一旦找到了，國家就有救了。」

「皇上，現在佛法已不住世，就算問盡天下人，恐怕也是了不可得！」

「一定要想辦法找到，否則只好拿你的頭來覆命！」

大臣回到家中，年邁的父親觀察到兒子心情凝重，不似平日。再三追問之下，大臣只好將自己危險的處境告訴了父親。年邁的父親聽了，竟然毫不發愁，反而露出了欣慰的笑容。他們家族從久遠、久遠前，即世世代代奉佛修法，直到末法盡時遭逢迫害才中斷。

「兒啊，家裡正廳的堂柱一直以來常常放光。你不妨挖開柱壁尋找，或許裡面藏有什麼稀世珍寶啊！」

孝順的大臣不願拂逆父親的心意，召集長工斬柱開壁。果不其然！常令堂柱放光的，豈非傳說中珍貴難得的佛經！大臣打開層層錦布包裹的經盒，一部《十二因緣經》、一部《八關齋文》，正完好地收藏在柱壁之間。

喜出望外的大臣立刻火速返宮。國王將《八關齋文》恭置於金盤之上，親自送到御龍泉畔。龍王感恩不已，將泉底龍宮的寶物傾囊贈與。

龍王獲此法寶後，回到龍宮，與其五百龍子精勤修持八關齋法。命終後，如願脫卻龍身，投生忉利天中。今日這五百位天人，就是當時的五百龍子。眾比丘聽完開示後，心有所悟，亦發菩提道心，歡喜奉行佛陀的教示。

典故摘自：《百緣經·卷六》

省思

經修行應當親近善知識，確立正知正見，勿受外道迷惑。須知煩惱不斷，生死死生，報盡還墮，所以功德福業，應回向菩提妙果，勿貪求世樂。佛經亦云：「戒為無上菩提本，應當一心持淨戒。」佛弟子若能持戒修身，堅持淨戒，面對任何境界也不退失，最後定能趣向解脫的康莊大道。



～ 學佛感懷 ～

戒貪得自在

佛陀時代，有位婆羅門國王名叫多味寫，平日信奉九十六種外道。一天，國王忽萌善心，欲行大布施，於是依照婆羅門教的規定，將其積聚如山的奇珍異寶，布施給需要幫助的人；若有人來求助，便請他自取一撮珍寶而去。奇怪的是，國王如此布施了數日，珍寶一點兒都沒有減少。

佛陀知道國王宿世積福，度化因緣成熟，於是變化成外道修行者前往該國。

國王知道有行者遠來，便出來接見，寒暄作禮後，國王問：「你來此地，有何請求嗎？可以直說，不用客氣。」

行者回答：「我從很遠的地方來，想跟國王化緣珍寶，建造屋宅。」

國王聽了，告訴行者：「沒問題！你就自取一撮珍寶吧。」

行者取了一撮珍寶，走了七步，又將珠寶放回原處，國王疑惑地問他：「你為何要放回去呢？」

行者回答：「這撮珍寶變賣後，只夠我建蓋房舍而已，日後要再娶妻就不夠用了，所以不如不取。」

國王一聽，說：「這還不簡單，那你就取三撮珍寶吧。」於是行者取了三撮珍寶，走了七步後，還是回頭將珠寶放回原處。

國王又問他：「你為什麼又不要了呢？」

行者回答：「這三撮珍寶只夠我娶妻，沒有剩餘的錢可以購買田地、奴婢、牛馬，既然無法滿足我的欲望，還不如放下。」於是國王又應允他取七撮珍寶。

行者走了七步，還是又退還回去。國王再度詢問原因，行者回答：「我娶妻後會生兒育女，子女從出生到嫁娶，一切所需難可計量，所以我決定還是不要罷了！」

國王聽了，大方地說：「不要擔心，我將所有的珍寶都布施給你，你就不需再為將來煩憂了。」

行者原本已要接受國王的供養，但想了想還是拒絕國王的好意，準備告辭，國王疑惑地問：「你為何不接受我的供養呢？」

行者說：「本來我是想要乞取珍寶，好令生活充裕無缺。但我深入思惟，卻發現人生苦短，萬物無常，若是追逐財物，貪求五欲，妄計未來，只是徒增憂苦，一日比一日煩惱，還不如放下這些貪欲，精進修行，勤求佛道。所以我再也不需要任何珍寶了！」

國王聽了行者的話，心開意解，也願意皈依佛教。

於是，佛陀恢復本貌，騰升虛空，現光明身相，為國王說了一首偈語：「雖得積珍寶，崇高至於天，如是

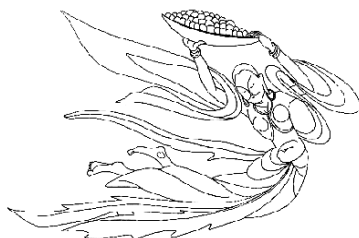
滿世間，不如見道跡。不善像如善，愛如似不愛，以苦為樂相，狂夫為所厭。」

國王與大臣見到佛陀如此端嚴的光明瑞相，又聽聞佛陀微妙的開示，法喜非常，紛紛求受五戒，當下即證須陀洹果。

典故摘自：《法句譬喻經·卷三》

省思

《八大人覺經》云：「心無厭足，惟得多求，增長罪惡。菩薩不爾，常念知足，安貧守道，惟慧是業。」貪求財、色、名、食、睡五欲之樂，猶如吸毒，日蝕身心，令人難捨難離。行者當了達世間無常，四大苦空，五陰無我，假合之身終歸變滅，若執妄以為實有，究竟不得自在。唯有少欲知足，識得自性珍寶，才能得到真正的解脫自在。



～ 華藏春秋 ～

教育委員會

1. 2011 年 HSC 成績

本寺課業輔導教室學生 2011 年 HSC 會考成績如下：

- 6 位 > 90% (最高成績 98.65%)
- 5 位 85% – 90%
- 1 位 80% – 85%
- 1 位 70% – 80%
- 2 位 60% – 70%

2. 課業輔導教室 2012 年第一學期

華藏寺課業輔導教室第一學期已於 1 月 3 日開學。這個學期共有 33 班，31 位老師及 170 位學生。候補名單上還有 65 位學生等候入學。今年初，教委會面試及錄取了 8 位新老師，其中 7 位是本課業輔導教室之校友。

3. 華藏寺佛教青年團

3.1. Bronte Beach 海灘野餐

由佛青團同學籌備，本寺課業輔導教室 131 位學生於 1 月 19 日在 9 位老師，4 位家長及 3 位校友的帶領下到 Bronte Beach 野餐。



是日，學生從 **Bondi Junction** 火車站步行 **Bronte** 海灘。抵達目的地後，首先由十二年級學生帶領，學生們進行了一些班級競賽活動，培養團隊合作的精神。然後，許多學生急不及待的投入清澈的海水中游泳，還有一些學生則忙著聚沙築塔。一些十及十一年級的學生亦開始幫忙老師準備午餐。午餐後，老師召集各班級學生玩一些團體球類遊戲，促進大家的友誼。

野餐會於下午三點多，點名後學生步行回到火車站，渡過充實快樂的一天。



3.2. 華藏寺佛教青年團常年大會兼頒獎典禮

本寺將於 2 月 19 日舉行第 26 屆佛青團常年大會兼課業輔導教室畢業暨頒獎典禮。今年亦是本寺課業輔導教室成立之第三十三周年。

4. 教委會暨老師會議

1 月 14 日，本教育委員會召開 2012 年第一次老師會議。討論各班的教學進度及問題。我們希望透過這樣的會議，讓老師們交流彼此的教學經驗，互相學習。同時，希望所有老師對本寺課業輔導教室能有一定程度的了解與共識，同心協力促成本輔導教室的校風。在此會議中我們也商討了 2 月份畢業及頒獎典禮之籌備工作，

並討論本課業輔導教室對電子網路與聯絡網的使用之條規。

5. 華藏寺課業輔導教室候補報名時間

本寺課業輔導教室乃針對中學生而設(七年級至十二年級)。欲報名參加課業輔導教室的同學(五年級及以上)可於 **2012年6月1日(星期五)，四時半**，連同一位家長或監護人到本寺參加一個簡介課程。學生必須聽過簡介後才能報名。因此，請大家務必於四時半準時出席。本寺課業輔導教室的錄取以先報名者為優先，不論其宗教信仰或文化背景。

第 11, 12 年級的候補學生已全被錄取。換句話說，這些年級的學生不須等候長時間才能入學。有興趣參加此些年級的新學生可來電詢問 (02-97466334)，或許有機會提前入學。

敬祝大家
學業進步

華藏寺教育委員會 啟
30-01-2012

～ 華藏春秋 ～



華藏寺兒童菩提園

華藏寺兒童菩提園是為幼稚園到 6 年級的小朋友而設，每周策劃有不同的教學主題，讓小朋友們學習佛陀的基礎教法，同時，透過一系列的活動，學習互相尊重、關懷與合作的精神。希望小朋友們都能養成正確的佛法知見及價值觀。

2012 年上課時間

每隔周的星期日（學校假期放假）

上午 9：30 – 11：00

第一學期

05/02/2012

19/02/2012

04/03/2012

18/03/2012

01/04/2012

第二學期

29/04/2012

13/05/2012

27/05/2012

10/06/2012

24/06/2012



第三學期

22/07/2012

05/08/2012

19/08/2012

02/09/2012

16/09/2012

第四學期

14/10/2012

28/10/2012

11/11/2012

25/11/2012

09/12/2012

報名細節

有興趣的家長和監護人，請填寫報名表
若有疑問，請向能融法師諮詢

～ 活動通告 ～

釋迦牟尼佛出家紀念日

農曆二月初八日是本師釋迦牟尼佛出家紀念日。為慶祝此一吉祥的日子，本寺擇訂於農曆二月初五日(26/02/2012)星期日在本寺舉行慶祝法會。願承佛陀的大悲恩德令與會大眾內心獲得清淨，宿業得以消除，福慧得以增長，社會因而安寧，世界因之和平。

是日上午八點半準時開經，誦《佛垂涅槃略說教誡經》、《八大人覺經》及執持本師釋迦牟尼佛聖號。午供後，本寺備有素食供眾。歡迎眾善信攜眷邀諸親友共臨勝會，同沾法露，廣植福田。

謹此

恭頌閣下

闔府安泰

華藏寺 敬啟

2012年 01月 30日

- ❖ 為了讓家長們能專心的參加法會，同時讓小孩們熏習佛法。本寺於佛菩薩聖誕法會附設托兒服務。歡迎大家帶小朋友來寺院，與佛結緣。

～ 活動通告 ～

觀世音菩薩聖誕

農曆二月十九日是觀世音菩薩聖誕之日。本寺謹訂於是日(11/03/2012) 星期日，舉辦觀世音菩薩聖誕法會，願藉此共修誦經懺悔法門，消除個人及家庭的罪業宿怨，使善根增長，福田廣被。並以此功德迴向法界有情，祈求社會安寧與世界和平。

是日上午八時半準時開始。中午佛前上供。午供後，本寺備有素食供眾。歡迎眾善信攜眷邀諸親友共臨勝會，同沾法露，廣植福田。

謹此

恭頌閣下

闔府安泰

華藏寺 敬啟

2012年1月30日

- ❖ 為了讓家長們能專心的參加法會，同時讓小孩們熏習佛法。本寺於佛菩薩聖誕法會附設托兒服務。歡迎大家帶小朋友來寺院，與佛結緣。

新春晚會

Chinese New Year Celebration



各位佛友 Dear Dharma friends :

華藏寺將於 **2012年2月4日星期六**舉辦新春聯歡晚會。

The Hwa Tsang Monastery (HTM) is organising a Chinese New Year Celebration on **4th February 2012 (Saturday)**.

晚會節目如下 Programs for the night are as follow :

時間 Time	節目 Programs	地點 Venue
6:00	用餐 Dinner	華藏寺停車場 HTM Car Park
7:00	誦經 Chanting	華藏寺大雄寶殿 HTM Main Hall
8:00	餘興節目 Entertainment	Homebush 中學禮堂 Homebush Boys' High School Hall

晚會節目包括歌舞及戲劇表演等等。歡迎您與家人朋友齊來共度一個歡樂的新年。On stage entertainment for the night will include singing, dancing, a sketch just to name a few. You are most welcome to bring your family and friends to the celebration.

敬請在圖書館櫃檯上的表格登記您的名字並註明與您同來的人數，以便我們的籌備工作。同時，敬請準備**一道5至10人份的素食**與大眾分享。To ease our preparation work, we would be most appreciated if you could register your name and the number of people coming together with you at the library counter AND, please bring along a vegetarian dish (that caters for 5-10 people) to share with everyone.

謝謝大家，敬祝大家新年快樂。

Thank you & Happy Lunar New Year

～ 活動通告 ～

清明法會

為了提倡孝道的精神，鼓勵大家追思祖先的恩德，本寺特擇定農曆三月十一日(01-04-2012)星期日舉行清明法會。

上午八時半準時開經，誦誦《金剛般若波羅蜜經》並舉行佛前大供。下午誦唸《觀世音菩薩普門品》，《阿彌陀經》並舉行蒙山施食，然後總結迴向。願諸先人仰仗三寶之光，托生蓮邦。

午餐時間，本寺備有素食結緣供眾。希望諸位佛友攜眷邀諸親友，以一顆虔誠的孝心共臨盛會，願一切眾生同沾法露，離苦得樂。

另，欲登記超薦靈位者，敬請提早到華藏寺登記，以便在法會前備好靈位。

謹此

恭頌閣下

闔府安泰

華藏寺 敬啟

2012年1月30日

～ 活動通告 ～

初一十五日共修觀音法門

天災人禍，世界何時得以安寧？熱惱煎逼，誰不想得到清涼？觀音菩薩的手中執有淨瓶與楊枝，這是表示了菩薩普救世間的偉大悲行。世間如火宅，眾生心中充滿了熱惱。觀音菩薩時以瓶中的甘露水，遍洒人間，使在熱惱中的一切有情皆獲清涼。眾生欲得菩薩的護念，無有恐怖，應修學觀音菩薩的大悲法門。但大悲應如何修學呢？《觀世音菩薩普門品》中開示我們眾生，要常常憶念觀世音菩薩，要離貪嗔癡，不要貪圖五欲享受，要有慈悲心，時時想到一切苦惱的眾生，予以平等的同情，盡我們的能力幫助眾生，我們要學習觀音菩薩的悲心，養成菩薩的大悲精神。希望大家從學修大悲行中，做成大悲救苦的觀音菩薩。

初一、十五日是佛教徒到佛寺憶念佛陀的教法，淨化身心的日子。本寺每逢初一、十五日上午九點正開始誦《觀世音菩薩普門品》，十點半舉行佛前大供。午供後，本寺備有素食供眾。希望大家同來修學觀世音菩薩的大悲法門。願觀世音菩薩的甘露水滴在我們的心中，使我們的煩惱因觀世音菩薩的殊勝功德而減輕，得到一分的清淨與安寧；亦希望在觀世音菩薩的護佑下世界日趨和平。

謹此 恭頌閣下
闔府安泰

華藏寺 敬啟
2012年 01月 30日

通告

佛菩薩聖誕紀念日

為了方便大家，本寺之佛菩薩聖誕法會皆提前於星期日舉行，日期如會訊所附之法會時間表。然於諸佛菩薩聖誕之正日：釋迦牟尼佛(農曆二月初八，四月初八，十二月初八)、藥師佛（農曆九月三十日）、阿彌陀佛（農曆十一月十七日）、觀世音菩薩（農曆二月十九日，六月十九日，九月十九日）、地藏王菩薩聖誕（農曆七月三十日），本寺亦於上午十點半皆舉行佛前大供，午供後，本寺備有素食供眾。歡迎大家同來憶念諸佛菩薩之勝德，同沾法露，廣植福田。

會員慶生會

歷年來本寺皆於農曆每個月的第一個星期日，上午九點正，為會員們舉行慶生會，誦念《藥師如來本願經》、藥師如來聖號。願承藥師琉璃光如來之恩德令與會大眾，災難蠲除，福壽綿長，如意安康。歡迎佛友們（尤其是當月生日的佛友）一起來參加每個月的消災延壽法會。

英文達磨靜坐班

English Dharma & Meditation Classes

時間：每星期六上午九點四十五分至十一點一刻

內容：靜坐、佛法開示、佛法討論
這是一個輕鬆愉快的班級。歡迎通曉英語者共同來學習
佛法，認識新朋友。

歡迎一起來唱佛曲

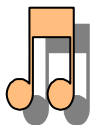
華藏寺佛教音樂班

HTM Buddhist Music Class

日期：隔周星期五

時間：晚上 7.45pm — 9.15pm.

地點：華藏寺圖書館



歡迎對樂器或佛曲有興趣的佛友一起來共襄盛舉，讓我們透過音樂提升我們對佛法的認識與信念。
(有興趣者請先來電確定日期)

佛法討論會

Dharma Discussion Class

本寺弘法組發起佛法討論會，鼓勵佛友們一同來切磋佛法。討論會將以華語及粵語進行。
歡迎大家到來參加。

時間：每星期六下午五點至六點

地點：華藏寺閱覽室

～ 活動通告 ～

華藏寺工作蜂

華藏寺是我們大家的。希望大家共同來維護我們的修行環境，使其更清淨幽雅。華藏寺需要義工協助寺院花園的維護及其他一些工作。

下一次的工作蜂時間是(星期六)：

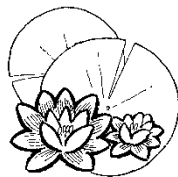
2012年02月25日&

2012年03月31日

下午一點至五點。

如果您不能做那麼長的時間，那也沒關係。您可選擇在這個時段內的任何時間來幫忙。每一份力量，無論是大或小，都是同等重要的。

若您想幫忙，但工作蜂的時間不適合您，您也可認領一小片園地，利用您方便的時間來照顧。有興趣者請與辦公室接洽或到圖書館登記。讓我們共同促成一個整齊幽雅的學佛園地。



～ 活動通告 ～

歡迎大家一起來共修

1. 彌陀共修會 (每星期六)

時間：晚上 7 點至 9 點 15 分

7.00pm – 7.50pm 爐香讚、彌陀經、讚佛偈、繞
唸、坐唸

7.50pm – 8.15pm 靜坐

8.15pm – 9.00pm 佛法開示 (華語/廣東話)

9.00pm – 9.15pm 迴向

2. 觀音共修會 (每星期日)

時間：晚上 7 點至 8 點 30 分

7.00pm – 7.40pm 爐香讚、心經、讚觀音偈、繞
唸、坐唸

7.40pm – 7.55pm 靜坐

7.55pm – 8.15pm 佛法開示 (華語/英語)

8.15pm – 8.30pm 祝伽藍及迴向



Shifu's Word

~ The Repentance of Past Unwholesome Karma ~

Some people always blame themselves for having a lot of evil karma and hence many defilements. They think that the Buddha did not bless them, and instead caused them to have suffering. Evil karma is the result of our past evil deeds. Thus, when we encounter difficulties, we should repent and reflect on behaviour. We should ask ourselves, have we practised diligently? Have we been studying hard? Have we been learning the sutras properly? Have we been keeping our promises? Have we done something that has hurt others? Have we been respectful to the Triple Gems? We should always reflect on our own actions, and repent if we have made mistakes.

To repent does not mean that we should invite a monk or nun to chant a sutra for us to change our luck. The best repentance is to repent ourselves. We should repent sincerely in front of the Buddha, and confess all the mistakes that we have committed. Only if we are sincere and honest in our repentance, will we gain the purity of mind. We should repent whenever we make a mistake. If we are too ashamed to admit our mistakes to others, we should repent instead, sincerely in front of the Buddha, admitting the evil deeds that we have done. We should give reverence as many times as we can, until a time when we feel a sense of peacefulness and purity. That is a real repentance. If we make the mistake again after repentance, we should continue to repent. To repent is a way of practice.

Clothing needs to be washed so that it is clean. This is similar to the act of repentance. Repentance allows us to attain peace of mind. Consequently, we will not go astray or be distracted by Mara. We will have fewer obstacles when practising meditation. If we hope that things will be smooth in whatever we do, we should repent our past evil karma. Repentance leads to bliss and peacefulness. Everyone should always repent one's past unwholesome karma.



Selected Translations of Miao Yun

A General Outline of the Study of Wisdom

By Venerable Yin Shun

(...continue from last issue)

6. Accomplishment of the Practice of Study of Wisdom

6.1 The Accomplishment of Faith, Precepts, Concentration and Wisdom.

The practice of the study of wisdom should tally with all other pure virtues. They should correspond to each other and be mutually enhancing. It is impossible to abandon other boundless practices and vows and attain accomplishment of the study of wisdom by itself.

Therefore, strictly speaking, the study of wisdom is completed because of cultivating other virtues. Simultaneously the other immeasurable merits also grow along with the accomplishment of the study of wisdom. In an ideal process of cultivation, all pure virtues and the study of wisdom are inter-related and inter-dependent, and progress simultaneously. In the Mahayana sutra, it is said that the six paramitas are mutually enhancing. In the teachings of the small vehicle, it talks about the five spiritual roots: faith, diligence, mindfulness, concentration and wisdom, they are interdependent and mutually enhancing. These are illustrations on how the study of wisdom corresponds with the other methods of practice.

Hearing, contemplation and practice are impure wisdom (wisdom which are not perfectly pure). However, they are practices that we still should learn in order to attain the Wisdom of Enlightenment that is perfectly pure. These are the three stages in the course of the study of wisdom. With the accomplishment of each stage, certain pure virtues are developed. Now lets explain these sequences of practice

briefly. (NB: These sequences place more emphasis on the realisation of supreme truth)

6.1.1 Accomplishment of the Wisdom of Hearing

This is a stage where right understanding is attained. It is also the accomplishment of the spiritual root of faith.

A beginner starts off by repeatedly listening to the Dharma and nurturing the influence of the Dharma. Then the practitioner goes in depth into the teachings and accomplishes the Wisdom of Hearing. This is where he/she establishes right understanding on the Triple Gem and the teachings of the Four Noble Truths. When understanding is right, faith will be strong and firm too.

A Buddhist practitioner who has accomplished the Wisdom of Hearing, that is when his/her spiritual root of faith is established, they will be strong and unmoved in their faith. Even when confronted with all sorts of slander, threats and obstacles. Even in the era of Deterioration of the Dharma or in areas where the Dharma is not popular - where everybody does not believe in the Buddha - he/she can still maintain their own faith and practice.

When we truly learn the Dharma in depth and equip ourselves with right understanding, then our faith in Buddhism is not determined by others' belief or disbelief, or the popularity of Buddhism. First step in practising the study of wisdom is for us to establish right understanding and develop profound faith. We should also equip ourselves with a faith and determination that is unmoved by gains and losses, but to move forward with full courage and never retreat.

6.1.2 The Accomplishment of the Wisdom of Reflection

The accomplishment of the Wisdom of Reflection implies the completion of pure precepts. According to the Mahayana teachings, this is the accomplishment of meritorious virtues such as loving kindness, giving, tolerance, diligence etc.

In our learning of the Dharma, right faith and right understanding are only the successes of early stages. The next step is to put what we believe and understand into practice, so that all our bodily actions and mind will be in accordance to the right path of the Buddha's teachings.

The Wisdom of Reflection is the stage of transforming what we hear and understand into practical actions. Although it is of a discriminating and discerning nature, it is not merely an activity of the inner mind. It can be expressed externally and corresponds with our bodily actions and speech, hence guiding our actions onto the right path.

The Noble Eightfold Path begins with right understanding, right thought and follows on with right speech, right action and right livelihood. That is to say, when we have the right thought (the accomplishment of the Wisdom of Reflection), then all our bodily action, speech, and our economical life etc will be directed to the right path of the Buddha Dharma. This is the perfect virtue of precepts, derived from the accomplishment of the Wisdom of Reflection.

In addition, the pure precepts of Mahayana always correspond with the mind of compassion. By upholding pure precepts, our mind of compassion can be developed. It is by equipping ourselves with the mind of compassion that we can perfect our practice of the Mahayana pure precepts. The mind of compassion and pure precepts are closely related with each other.

Precepts in Buddhism have two implications:

1. Passively prevents wrongdoing and stops evil.
2. Actively benefiting and helping others.

Thus, the aim and purpose of the precepts is no other than benefiting oneself and others. In terms of benefiting oneself, the precepts help to subdue our defilement so that they do not grow, hence, we attain purity of body and mind. In terms of benefiting others, firstly we see the sufferings of

others and cannot bear hurting them, thus, we stop unwholesome deeds that will bring harm to others. This is the passive aspect of preventing wrongdoing and stopping evil. Consequently, this can be developed into compassionate acts of benefiting and bringing happiness to others, which is also the accomplishment of the mind of compassion in the Mahayana practice.

Thus, when bodhisattvas take the precepts, they do not only aim for self-purification and self-restraint from unwholesome deeds. They also aim to actively benefit others through kind deeds. Therefore, the Mahayana practices of giving, tolerance, diligence etc are developed simultaneously with the upholding of pure precepts.

6.1.3 Accomplishment of the Wisdom of Practice

Starting from observing and discriminating with a mind that is not perfectly focused, we must slowly develop into a stage that corresponds with the mind of concentration. This is the Wisdom of Practice. Thus, to attain the wisdom of practice implies the accomplishment of right concentration. With the Wisdom of Practice, we continue to strive hard; eventually the true and Pure Wisdom will arise. This is the accomplishment of the Wisdom of Enlightenment. With this wisdom we can end defilements and the cycle of life and death. Hence, accomplish the virtue of liberation.

As mentioned earlier, the ultimate essence of wisdom is the unity of faith and wisdom, the correspondence of compassion and wisdom, the balance of concentration and wisdom and equality between absolute truth and wisdom. When we attain the Pure Wisdom of Mahayana, all these virtues will also be accomplished sequentially.

Take for example, the accomplishment of the Wisdom of Hearing. This stage encompasses the spiritual root of faith, that is having strong faith and understanding of the Triple Gem and Four Noble Truths. This is an expression of faith and wisdom in unity.

The accomplishment of the Wisdom of Reflection arises from upholding pure precepts, which especially helps to generate our deep and sincere vow of compassion. This leads to the attainment of the Distinctive Wisdom of Mahayana where compassion and wisdom blend in harmony.

The accomplishment of the Wisdom of Practice has to correspond with the mind of concentration. It is a state where concentration power and wisdom are balanced.

The Pure Wisdom of Enlightenment, using true wisdom penetrates the truth of the teachings, realises the non-duality and equality between principle (truth) and wisdom. Hence, attaining the highest stage of equanimity between principle (truth) and wisdom. It is only at this stage that the four types of wisdom become perfect.

Thus, we can see that the accomplishment of the study of wisdom is not detached from the cultivation of other virtues. At the same time, the other virtues also rely on wisdom to attain ultimate completion.

To talk about attaining the profound Wisdom of Enlightenment without the cultivation of faith, precepts, compassion and concentration is an illusionary thought.

Nagarjuna said: "If one does not practice faith and precepts but rather attach to emptiness as being void/nothing, then this is a perverted/wrong emptiness." Attaching to emptiness that does not correspond with faith and precepts will lead us into an evil pit where we will never attain realisation and liberation. Venerable Tai Xu has also explained this topic very clearly.

In short, if we try to cultivate the study of wisdom but discard the practice of other boundless pure virtues, then this is not in accordance with either the teachings of the small vehicle or great vehicle. (...to be continued)



Explanations of Past and Future Lives

(Buddhist Studies Text)

Venerable Yin Shun

Tim did not believe in the existence of past or future lives. He said, "I do not see, therefore I do not believe." A monk told him a story told by Buddha.

Once a mountain dweller came down from the mountain and said, "On top of the mountain there are big rocks that are hundreds of meters wide; big trees that are more than ten meters tall and lakes that are more than ten kilometres in area." The villagers that dwelled in the plains below the mountains said, "We do not believe this, we have not seen such things."

The mountain dweller said, "If you follow this mountain path you can go up the mountain. Then you can see it for yourself." A villager said, "I do not believe, therefore I am not going to listen to you and climb up the mountain. It is impossible to have big lakes, rocks and trees on top of the mountain."

The Buddha said, "My experience is similar. I practised according to the Dharma and have attained the highest realisation. I know that there are past lives and there are future lives. When I tell this to people, they do not believe; these poor ignorant people. They do not practise and do not have the clear eyes of wisdom. Therefore they do not understand the truth. But why don't they follow the right path and find out the truth themselves? They do not want to

believe my words, yet refuse to put effort in to try the path themselves. Is this a wise choice?"

After hearing the story, Tim felt sorry. He repented and said to the venerable, "Oh Venerable, how silly of me. From now on I will believe in what the Buddha taught and practise according to the teachings of the Buddha. I will try to prove it through my own practice."



Dharma and the Daily Life

Repentance

Venerable Tsang Hui

Everyone in the world, no matter who we are, encounters challenges in life. Whether we practise Buddhism or not, we still encounter these challenges. The faster we hope to progress, the more hindrances we encounter. Some people ask, “Is meditation dangerous?”. The answer is that meditation is not dangerous provided it is done correctly and if our intentions are pure. If our intentions are not pure, some negative side effects may arise.

1. To Pay Respect to All the Buddhas

What should we do when we encounter hindrances during our practice? We may pay respect to the Buddhas and repent our past evil karma. We should not be too arrogant, or think that we are better than everyone else. We should try to be humble and pay respects to the Buddha. The more we honour the Buddha, the more we will realise how insignificant we are. Compared to the perfections of the Buddha, we have achieved very little. If we can be humble, we will respect others, and will feel that the world is beautiful.

If we wish to be successful in our career and studies then we should pay respect to all the Buddhas. This includes paying respect to the present, past and future Buddhas. In other words, we respect everyone as Buddhas and Bodhisattvas. With this thought in mind, we will have no enemies. Everyone will also be very kind and friendly to us. In training our humility, the first task is for us to realise how underdeveloped we are. We should realise that there are so

many things that we need to learn. Having this attitude in life will put us on the path to success.

We should not think of ourselves as too tall, and the temple is too small for us. We should learn to walk with our head upright. However, we should also learn to bow when necessary.

2. To Repent Our Past Evil Karma

Repentance is another way to reduce our obstacles in whatever we are doing. Why should we repent? We should repent as we have created too much evil karma. Karma is a kind of influential power. It is an unseen energy that constrains our actions. This energy exists always and everywhere. When we wish to run away, it pulls us closer. The karma obstructs us everywhere. This karma was and is created by ourselves. It is the consequence of our actions. For example, if we do not put any effort into our studies and cheat in the examination, we will be punished and expelled. This is the consequence, and the influential power of our own actions. This influential power will lead to another result, and this result will continue to cling to us. This is what we call karma.

I always use mathematical functions as an analogy for karma. If we change the formula of the function, the graph of the function will change. If we do not change the formula of the function, we are acting according to the karma. If we wish to change, so that we create a new graph for ourselves, we must repent. We must also try to improve our behaviour so that it becomes an influential power that may change our past karma.

How should we practise in order to change our behaviour and attitude? We must repent. We should examine ourselves, and realise how ignorant we were in the past. We have done so many things that are ridiculous. If we think in this way, we will find a new direction for ourselves.

Repentance helps us to transform our karma. If we reflect on our past behaviour and actions, and repent, this will help us be more careful in the future. It will not be as easy for us to commit mistakes and create evil karma.

Someone who has created a lot of evil karma will have lots of obstacles in whatever they do. So, when we feel that we have many obstacles, we should repent. If we repent sincerely, we will realise how ignorant and insignificant we are, especially when thinking of the achievements and greatness of the Buddha.

When repenting, it is best to look at the Buddha quietly in the Main Hall. Just think of the compassion of the Buddha, and repent whatever wrong deeds you have done. Consequently, your mind will become calm and peaceful.

Some people cry when looking at the Buddha statue. This is probably because they are serious in their reflection of their own past deeds. When seeing the achievements of the Buddha, they feel sad at their own mistakes, and feel sad for having so many obstacles in their lives. They wish that they too, might follow the Buddha's steps and attain Buddhahood soon.

3. Conclusion

We should not think that we are always right, once in a while, we too may have committed some wrong deeds. We should be humble and recognise our mistakes. If we are serious about recognising our mistakes, then we can improve and purify ourselves. We should try to find the weaknesses in our minds, and repent sincerely. Then our minds may be purified.



Quote of the Day

The Training

*“It’s too cold, it’s too hot,
it’s too late,” with such excuses
one who gives up the practice
lets his opportunities slip.*

*But one who looks on cold and heat
as no more obstructive than straw
and continues with the practice
does not fall short of happiness.*

*So rid the mind of sloth and dullness,
give up thinking of many things.
Be healthy and unattached to pleasure,
be devoted to the noble life.*

~ Buddha ~



KIDS' CORNER

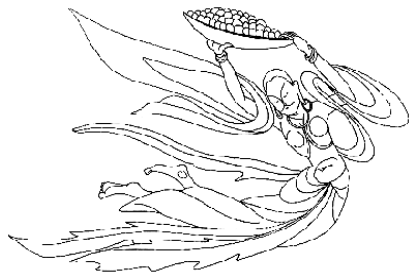
Diligence

The Buddha went on a journey with a group of monks. On the way, the Buddha wanted to take a rest and asked Ananda to give a Dharma talk to the monks.

Ananda began to praise the importance of diligence. When the Buddha heard what Ananda was teaching, he asked, "Ananda, are you praising the effort of diligence?" Ananda replied, "Yes Buddha, I am praising the effort of diligence."

Buddha said, "Being diligent is worth praising. By putting in effort to do good, this is being diligent. To be successful in your studies, careers and all endeavours, you need to be diligent. It is also needed to attain Buddhahood. If we are lazy, sloppy and always just think about playing and do not want to be hard working, we will not achieve anything. So, diligence is worth praising."

Diligence is highly praised by the Buddha. To repay the Buddha for his kindness in teaching us the Dharma, we should all be diligent.



HTM Board of Education Report

1. The Tuition Class 2011 HSC Result

The HSC results of the Tuition Class students in 2011 were as follows:

- **6 Students > 90%** **Highest score was 98.65%**
- **5 “ 85% - 90%**
- **1 “ 80% - 85%**
- **1 “ 70% - 80%**
- **2 “ 60% - 70%**

2. Term 1 2012

Term 1 of the Tuition Class started on the 3rd January 2012. There are 33 classes, with 31 teachers and 170 students this term. A number of interviews with new teachers were conducted, 8 new teachers were recruited this year, 7 of them being our former students. There are 65 students on the waiting list.

3. BOE-Teacher's Meeting

The Board of Education and teachers had a meeting on the 14th January 2012 to discuss the progress of individual classes, and both the better, and problematic students. Through the meeting and discussions, the teachers were able to exchange their teaching experiences and techniques, and learn from each other. Rules and discipline for the Tuition Classes were discussed during the meeting. It is hoped that the meeting would help the teachers to develop a common understanding on the aims of the Tuition Class, and help maintain the quality and discipline of the classes. The meeting also discussed preparations for the coming Annual Presentation Day. There was also a discussion on the Tuition Class policies on the use of electronic communication and social network sites.

4. Youth Fellowship Activities

4.1 Summer Picnic at Bronte Beach

All students at the Tuition Class are members of Youth Fellowship. They had their first picnic of the year at Bronte Beach

on the 19th January 2012. 131 students, 9 teachers, 4 parents and 3 graduate-students attended the picnic.



The students and teachers travelled from Strathfield Station to Bondi Junction station. Then they walked from Bondi Junction Station to Bondi Beach along Bondi Road. After arriving and resting at Bondi Beach for 10 minutes, students then walked south along the coast walk, past Tamarama Beach to Bronte Beach. This was around 4 km and took them all about 1.5 hrs.



On arrival, Year 7 and Year 8 students were given a round-robin of activities organised by the (Year 12) YF Exco students. This included Ring-a-ring-of-rosie, British Bulldog, and an Iron-Man competition.

Unfortunately, the main Bronte Beach area was closed, due to large surf swells. The surfers were very happy! But life-guards were patrolling the beach to advise swimmers not to go out in the swell, but to swim at the southern end of the beach, either in the gentle rock-pool area, or the elevated sea bath pool.



The Year 7 and Year 8 Iron-Man competition was conducted in the rock-pool area. Students completed 10 press-ups, then squats, then ran 25 metres across the sand, then swam about 25 metres in the 1 metre deep rock-pool area. The boys had to do 10 full press-ups, while the girls only had to do 5 knee press-ups! About 15 boys and 8 girls competed from Year 7. The Year 12 organising students let the Year 7s complete 4 circuits, before advising that the 5th circuit would be the last one, and judged for speed of completion. There were 2 boys and 1 girl left for the last circuit, but the very nimble Cathy Pan won it with a 2 second lead !

In the Year 8 competition, about 20 boys started, and Leon was the final winner.

A few Year 10 & 11 students helped Mr Chew in preparing lunch, which was served much later than usual, at 1:30pm, due to the late arrival at the beach.



At 3.00pm, students were asked to leave the water, get changed, prior to the traditional final game of tunnel ball, and to mark the rolls.

The picnic ended at around 3:30pm. After the roll was marked, the students walked back to Bondi Junction and back to Strathfield Station about 5.30pm.



4.2 Annual Presentation Day

The Youth Fellowship will be holding its 26th Annual General Meeting and Presentation Day on the 19th February this year. This is also the 33th Anniversary of our Tuition Class.

5. Tuition Class Enrolment

The HTM Tuition Class offers classes for high school students (Year 7 to Year 12). Students who wish to enrol in the Tuition Class (Year 5 and above) may attend an Induction/Briefing session with their parents or guardians, and place their name onto the waiting list on the **1st June 2012 (Friday) at 4.30pm sharp.** Attendance at the Induction/Briefing Session is compulsory for those who wish to enrol. The intake of students is on a first-come first-served basis, regardless of ethnic background or religion.

We are happy to inform you that we have managed to clear the waiting list for Years 11 & 12. This means that students of these grades do not need to wait long before getting into the class. Students in these grades, who would like to join our Tuition Class in Term 1, are encouraged to apply immediately (02-97466334). We may be able to place you into the class earlier.

May all beings be well and happy.

HTM Board of Education
30-01-2012

Hwa Tsang Monastery's



Children's Sunday Bodhi Classes

The Hwa Tsang Monastery Children's Bodhi Class is for children aged from kindergarten to Year 6. Each lesson will be based on a different theme following the HTM scripture class syllabus. Through lessons, songs, activities and craft, these classes will introduce your child to the Buddha's teachings and guide them on their journey to developing Buddhist values and practices.

Classes are held fortnightly during school terms on
Sunday 9.30am to 11am.

Dates of classes for year 2012 are as follows:

Term 1
05/02/2012
19/02/2012
04/03/2012
18/03/2012
01/04/2012



Term 2
29/04/2012
13/05/2012
27/05/2012
10/06/2012
24/06/2012

Term 3
22/07/2012
05/08/2012
19/08/2012
02/09/2012
16/09/2012

Term 4
14/10/2012
28/10/2012
11/11/2012
25/11/2012
09/12/2012

ENROLMENT

Parents and guardians need to complete an enrolment form at the monastery.

Please contact Venerable Neng Rong for more information.

Service Ceremony for the Renunciation of Sakyamuni Buddha

To commemorate the Renunciation of the Sakyamuni Buddha, we would like to invite you the ceremonial service to be held in our Monastery on Sunday 5th of the 2nd Lunar Month (26/02/2012).

We hope that under the blessing of the Buddha, everyone in the ceremonial service will attain purity of their mind and be relieved from the suffering and hindrances that arise due to the past evil karma. The purity of the mind will bring purity to the country, hence, tranquillity to the society and peacefulness to the world.

We will start our service at 8.30am with the chanting of the *Sutra of Buddha's Bequeathed Teaching* and the name of the Buddha. A vegetarian lunch will be provided after the offering of food to Buddhas. You are most welcome to bring along your family, relatives and friends to the occasion.

May all be well and happy.

Hwa Tsang Monastery Inc.
30/01/2012

- ❖ We have Childcare Service during the ceremonial days of Buddhas and Bodhisattvas. You are most welcome to bring your children along, so that the children can also enjoy learning about Buddhism and create affinity with the Buddha.

Service Ceremony for the Birthday of the Guan Yin (Avalokitesvara) Bodhisattva

To commemorate the Birthday of the Guan Yin Bodhisattva, we would like to invite you to the ceremonial service to be held in our Monastery on Sunday 11th March 2012 (19th of the 2nd Lunar Month).

Through utmost sincerity in chanting and repentance, it is hoped that the suffering and hindrances due to our past evil karma would be alleviated, and merits and wisdom may be cultivated at the same time. In addition, we will also pray for the tranquillity of the society and peacefulness of the world.

On that day, we will start the service at 8.30a.m. sharp. A vegetarian lunch will be provided after the offering of food to the Buddhas. You are most welcome to bring your family, relatives and friends to the occasion.

May all beings be well and happy.

Hwa Tsang Monastery Inc.
30-01-2012

- ❖ We have Childcare Service during the ceremonial days of Buddhas and Bodhisattvas. You are most welcome to bring your children along, so that the children can also enjoy learning about Buddhism and create affinity with the Buddha.

Qing Ming Memorial Service

To promote filial piety and to encourage everyone to remember the gratitude of their ancestors, HTM will be holding a Qing Ming Memorial Service on Sunday the 11th day of the 3rd Lunar Month 2012 (01-04-2012).

The memorial service will start at 8.30am sharp. We will recite the ***Diamond Sutra*** in the morning, followed by making offerings to the buddhas and bodhisattvas before noon.

The service will continue after lunch by chanting the ***Chapter on Universal Teachings of Guan Yin Bodhisattva*** (Chapter 25 of the Lotus Sutra), followed by reciting the ***Amitabha Sutra*** and the ***Meng Shan Service of Bestowing Food*** and then conclude with the dedication of merits. Through this service, may all our ancestors be guided by the Triple Gem and be reborn in the Western Pureland.

A vegetarian lunch will be provided at noon. We welcome all Dharma friends, together with your family, relatives and friends, to attend this special occasion. Let us chant for our ancestors with a sincere mind. May all sentient beings be relieved from suffering, may all beings be happy and peaceful.

Anyone who wishes to register their ancestors for a memorial tablet, please contact the monastery in advance so that the tablets can be ready for the service. Thank you for your cooperation.

May everyone be well and happy.

Hwa Tsang Monastery Inc.
30-01-2012

Chanting of the Guan Yin Sutra on the 1st and 15th of each lunar month

Guan Yin (Kuan Yin or Avalokiteshvara) Bodhisattva is well known for her great compassion. She holds a vase and willow in her hands, which signifies her great compassion for helping sentient beings.

On every 1st and the 15th of each lunar month, starting at 9.00am the monastery will hold a service. In the service we will be chanting the Chapter on the Universal Gate (Chapter 25 of the Lotus Sutra). This is followed by making offerings to the Buddha at 10.30am. At the completion of the service, a vegetarian lunch will be provided.

The Chapter on the Universal Gate (sometimes known as the Guan Yin Sutra) highlights the great compassion of the Guan Yin Bodhisattva. She reminds us to reduce our greed, hatred and delusion, and develop compassion to all. The world is full of disasters and distress. We are always troubled by our own afflictions. It is hoped that everyone can come along and learn the teachings of Guan Yin Bodhisattva. May all sentient beings be free from sufferings, and may the world be more peaceful.

Hwa Tsang Monastery Inc.
30-01-2012



General Notice

Buddhas and Bodhisattvas Commemoration Services

For the conveniences of everyone, our monastery usually holds service ceremonies for buddhas and bodhisattvas on Sundays (on the date as listed on the attached Services Timetable). However, on the **actual commemoration day**, which may fall on a week day, the monastery also holds a service of making offerings to the buddhas at **10.30am**. Everyone is welcome to come along on these days to recall virtues of the buddhas and bodhisattvas, may all be always well and happy.

Birthday Blessing Service for members

Our monastery also holds Birthday Blessing Services for members on the **1st Sunday of each lunar month**. On the day, the service starts at **9.00a.m.** with the chanting of the *Sutra of the Buddha of Healing* and recollection of the Buddha's name. It is hoped that with the blessing of the Buddha of Healing, everyone in the ceremonial service will have a good and long life, attain purity in mind and be relieved from suffering and hindrances of past unwholesome karma. We welcome everyone's participation in these Birthday Blessing Services, especially those whose birthday fall in that month.

Let's Come and Practice Together

1. Amitabha Practice Together Session (Saturday)

7.00-7.50pm	Amitabha Evening Chanting
7.50-8.15pm	Meditation
8.15-9.00pm	Dharma Talk (Mandarin/Cantonese)
9.00-9.15pm	Dedication of Merits

2. Guan Yin Practice Together Session (Sunday)

7.00-7.40pm	Guan Yin Evening Chanting
7.40-7.55pm	Meditation
7.55-8.15pm	Dharma Talk (Mandarin/English)
8.15-8.30pm	Dedication of Merits



HTM WORKING BEE

Hwa Tsang Monastery (HTM) is our Monastery. Let's come and work together to create a more tranquil and beautiful environment for ourselves. HTM is looking for volunteers to assist with gardening and general upkeep of the monastery.

The NEXT Working Bees are on Saturday :

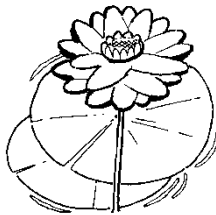
Time: 1.00pm to 5.00pm

25-02-2012 &

31-03-2012

If you can't make it for the full 4 hours, that's fine. You can come anytime between these hours and help out for as long as you like. Every bit of help whether great or small is just as valuable.

If you wish to help but the working bee meeting time does not suit you, you may consider adopt a small section of the garden/monastery and try to maintain it at your own time. Those who are interested please contact the office or register at the library. Let us work together to create a clean and beautiful learning environment for ourselves.



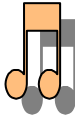
English Dharma & Meditation Classes

The class meets each **Saturday at 9.45 am to 11.15 am.**
The class is split into 3 sections:

- Meditation
- Dharma Talk
- Dharma Discussion

Regular attendees invite all to join the class. This is a wonderful opportunity to meet new Dharma friends and learn Dharma in a happy and relaxed environment.

Let's come along and sing Buddhist songs! HTM Buddhist Music Class



Date: Friday Fortnightly
Time :7.45pm – 9.15pm.
Venue : HTM Library



We welcome those who are interested in music, be it singing or musical instruments, to come along and join us in learning more about the Buddha's teachings through music and songs.

(Those who are interested please call in advance to confirm the dates)

Dharma Discussion Classes (Conducted in Cantonese and Mandarin)

The HTM Dharma Sub-committee has initiated a Dharma Discussion class, which is held every **Saturday** from **5.00pm -6.00pm.** All are welcome to share your dharma knowledge with others.

公元 2012 年華藏寺法會時間表

Services of Hwa Tsang Monastery for the Year 2012

No	法會 Service Ceremonies	日期 Date
1.	釋迦牟尼佛成道紀念日 Enlightenment of Shakyamuni Buddha	十二月初八日 01/01/2012
2.	農曆新年法會 Service Ceremony for Chinese New Year	正月初一日 23/01/2012
3.	正月份會員慶生會 Birthday Service for Members (1 st Lunar Month)	正月初七日 29/01/2012
4.	釋迦牟尼佛出家紀念日及二月份會員慶生會 The Renunciation of Shakyamuni Buddha & Members' Birthday (2 nd Lunar Month)	二月初五日 26/02/2012
5.	觀音菩薩聖誕 The Birthday of Guan Yin (Avalokitesvara) Bodhisattva	二月十九日 11/03/2012
6.	三月份會員慶生會 Members' Birthday Service (3 rd Lunar Month)	三月初四日 25/03/2012
7.	清明法會 Qing Ming Memorial Service	三月十一日 01/04/2012
8.	釋迦牟尼佛聖誕及四月份會員慶生會 Birthday of Shakyamuni Buddha & Members' Birthday (4 th Lunar Month)	四月初二日 22/04/2012
9.	五月份會員慶生會 Birthday Service for Members (5 th Lunar Month)	五月初六日 24/06/2012
10.	六月份會員慶生會 Birthday Service for Members (6 th Lunar Month)	六月初四日 22/07/2012
11.	觀音菩薩成道紀念日 The Enlightenment of Guan Yin (Avalokitesvara) Bodhisattva	六月十八日 05/08/2012
12.	七月份會員慶生會 & 地藏法會開始 Birthday Service for Members (7 th Lunar Month)	七月初三日 19/08/2012
13.	地藏菩薩聖誕 The Birthday of Earth Store (Ksitigarbha) Bodhisattva	七月廿四日 09/09/2012
14.	八月份會員慶生會 Birthday Service for Members (8 th Lunar Month)	八月初一日 16/09/2012
15.	九月份會員慶生會 Birthday Service for Members (9 th Lunar Month)	九月初七日 21/10/2012
16.	觀音菩薩出家紀念日 The Renunciation of Guan Yin Bodhisattva	九月十四日 28/10/2012
17.	藥師佛聖誕 The Birthday of the Buddha of Healing	九月廿八日 11/11/2012
18.	十月份會員慶生會 Birthday Service for Members (10 th Lunar Month)	十月初五日 18/11/2012
19.	十一月份會員慶生會 Birthday Service for Members (11 th Lunar Month)	十一月初四日 16/12/2012
20.	阿彌陀佛聖誕 The Birthday of Amitabha Buddha	十一月十一日 23/12/2012

歡迎您的慷慨樂捐

Your donation is very much appreciated

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<input type="checkbox"/>	更改地址 Change of Address (Please send new address below)	
<input type="checkbox"/>	我欲成為華藏寺會員，請寄上一份表格。I would like to be a member of HTM. Please send me a membership form.	

姓名 (中文) : _____

Surname: _____ Given Name: _____

地址 Address: _____

電話 Tel: _____

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To,

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AUSTRALIA
