

# 華藏寺會訊 (雙月刊)

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# 師父的話

## ～ 大乘佛法與小乘佛法的不同 ～

- 一、小乘佛法較偏重智慧，而大乘佛法則強調智慧、信願與慈悲三者的具足。
- 二、小乘修行者的目標是成就阿羅漢果，大乘則願成佛果；也有一些成就小乘果後又迴小向大，學習大乘佛法。
- 三、小乘的修行者偏重於內明，即佛法的修持。大乘修行除了要修持內明，還要學習其他的四明，總稱五明。五明包含世間一切善法。菩薩在五明中求，利用種種知識幫助他人，自利利他。
- 四、小乘修行者厭惡這世間，盼快些遠離。但大乘修行者則把這五濁惡世當作修行的道場。
- 五、小乘佛法只承認有釋迦牟尼佛，即佛陀的應化身。大乘佛法則認為佛陀有法身、報身及應化身。同時，還有十方三世一切諸佛。
- 六、小乘者不承認眾菩薩。認為只有釋迦牟尼佛未成佛前，還有當來下生的彌勒尊佛，才可稱菩薩。大乘佛法重視菩薩，凡發菩提心，修持大乘佛法者皆是菩薩。

以上為大乘與小乘佛法一些不同之處，但重要的是大家對大小乘行者都必須尊重。願大家皆發菩提心，發大願，行菩薩道，成就佛果。

。



# 《大乘本生心地觀經》<報恩品> 講記(22)

## 四重恩之六：三寶恩—佛寶恩(7)

上藏下慧法師主講

(...續上期)

1. 佛寶恩
2. 培養對佛陀的信念
  - 2.1. 生命無常的啓示
  - 2.2. 佛陀的誕生
- 2.3. 佛陀的願力與慈悲

根據佛陀傳記，佛陀一出生就會走七步，還會講話。大家會覺得很奇怪。其實這一點也不怪。因為佛陀來到這世間，不像我們是隨業力而來的，他是依願力而來的。他要在這裡示現八相成道，完成最後一生，在此地實現成佛。所以，他的示現於這個世間是與我們不同。

他出生時，腳不沾地，就表示不貪染這世間的五欲。口能說話，就表示身口意各方面都非常清淨，表示他實在與我們不一樣。

我們是隨著業力被迫而來的，而釋迦牟尼佛是輕輕鬆鬆靠願力而來的。《地藏經》說到去地獄有兩種方法，一種是隨業力投生去；第二種是隨願力而去，也就是像地藏菩薩一樣依願而去。這要功力才行。換句話說，他來得瀟灑，我們來得無奈。

釋迦牟尼佛和我們一樣，從小接受教育，慢慢的學習。但他從小就表現得非常安詳與慈悲。有一次他的堂兄把一隻鳥射下來，正好被他撿到，他不肯把鳥還給他的堂兄，因為他知道堂兄會拿去殺來吃，而他却想辦法要把牠

救活。這件事顯示出他的慈悲。他對動物都能憐憫，更何況是對我們人呢！

在未成佛道前，釋迦牟尼佛就很注意世間的一切，對每件事都能深深的思索。他看到農夫耕田，泥土中翻出蚯蚓，昆蟲，而小鳥就飛下來把牠們吃了。待一會又來了一隻大鷹把小鳥吞了，甚至連蛇也吃了。到處都是弱肉強食，互相侵害的現象。他感嘆怎麼會這樣的呢？這世間是多麼的沒有保障，那麼的脆弱。佛陀從小就這樣的觀察，但是我們呢？我們幾乎都是麻木的過日子，一天過一天，只要天天有好日子過就好了。等到死的時候再看怎麼辦！

佛陀告訴我們要在日常生活中多觀察。許多真理都是從生活中的芝麻小事中體驗出來的。我們看傳記若把它當作故事看，那就白看了。若我們懂得看，懂得去體會，那我們才會了解到佛陀對我們的恩惠及慈悲。（…下期續）



～甘露普澍～

# 中道

上藏下慧法師

(2006年11月2日講於新南威爾斯大學慧命社)

(續上期)

1. 正觀—中道

2. 啟發智慧

2.1 修習智慧的過程

2.2 正觀緣起，篤行中道

3. 八正道的修持

如何啟發智慧，簡而言之即是實踐八正道。那麼，八正道有哪些呢？

第一項是正見。第二項正思惟。第三、四、五個是正語、正業、正命。第六個是正精進。第七個是正念。第八項是正定。能做到上述七點，心能夠統一，最後才能有正定。

第八項是正定。能做到上述七點，心能夠統一，最後才能有正定。

有了正念後，心才能安住，這時候再來觀察世間的現象，就可以看得非常清楚，進而提升我們的正見。以前的正見是聞慧，經過一段時間的努力思惟與實踐，我們把正見轉變成思慧。然後以思慧的基礎實踐八正道，又把思慧轉變為修慧。再以修慧作基礎，力行八正道，如實觀察身心，能夠突破，見到身心的真實相。像《心經》所說的：「照見五蘊皆空」，真實般若就得以啟發，這就是見到了「空」的真理。有了真實智慧，便可斷除煩惱(見惑)，然後再斷情感上的染著(修惑)，最後證入阿羅漢境界了。

要把正見提升成為智慧，有賴我們在生活中去實踐八正道。唯有智慧的引導，才能使我們見得真確，有正觀，也才能讓我們的生活行於中道。因此，智慧是非常重要的。我們學佛就是要啟發真實智慧。如何成就則看我們是否實踐八正道。

#### 4. 依八不中道正觀緣起

智慧的啟發有賴我們對緣起法的透視。我們要明白所有存在的現象都是因緣而產生的。存在的現象都存在因果關係當中，都在變化著，是難以掌控的，這些都是苦的事實。在因果關係中，果因因立。唯有在相對的關係中才有因果可言，對現象本身則難以斷定是因是果。

在緣起法裡，緣起的現象雖無永恆存在，是暫時存在，但卻有其存在的作用，有它的影響力。這是我們常常忽略的。

所有存在物本身是無自性的，沒有不變的相狀。緣起的東西一定可以改變的，但在變化中又有不同的作用，這就是現實的真相。所以，《中觀論》說：「眾因緣生法，我說即是空，亦為是假名，亦是中道義。」

換句話說，它是空性的，但又符合中道的思想。為甚麼說它符合中道的思想呢？因為它雖然沒有自性，可是它存在一個作用。這個作用一直在變動，有作用可是又無自性。這就是現實事物的真相。這需要智慧才能洞察。（…下期續）



## 《妙雲選讀》

# 地藏菩薩之聖德及其法門

上印下順導師

—民國五十二年中元節講於慧日講堂—

(…續上期)

### 五、救度眾生不墮地獄

3. 無慚愧僧可親近否：

4. 偽大乘者不應親近：

5. 慎受權勢財富勿造惡業：

這種人，『十輪經』（卷七）分作四類：

一、「有發願不處尊位，以免造重罪」的。…

二、「若諸有情已得法忍……受用種種勝大財業，及處種種富貴尊位，是我所許」。…

三、「若諸有情，未得法忍，有能受行十善業道，亦勸眾生令受學者，我亦聽許」。又說：「十善業道……得名菩薩摩訶薩也。於一切惡皆得解脫，一切善法隨意成就，速得盈滿大涅槃海」。有些眾生，雖然未開悟，若能奉行十善業道，也教他人行十善業道。這樣，雖作國王大臣宰官等有權勢者，也決不會作破壞三寶的重罪。

四、「未得法忍，不受行十善道……亦有別緣得方便救。……而有信力，尊敬三寶」。「不毀法，不惱僧，不奪僧物，於三乘相應正法，聽受奉行……免墮無間地獄，及餘惡趣」。若未得無生法忍，也沒有奉行十善業道的，這種人作起國王大臣來，似乎非常危險。

但另有一種因緣，也可以方便救護，不會因此造重罪，墮入地獄。這種人有了權勢富貴，信心很深，能恭敬三寶。如上面所說的破戒比丘，雖然已破戒，但對佛法信心充足，還是有功德的。此在家弟子，雖未開悟，也不修十善

業道，惡行在所難免。但由於尊敬三寶，信心充足，也不會做出毀法惱僧，破壞三寶，侵奪僧物等重罪。三寶的東西，是屬於三寶的，出家人尚且不能隨便取用，更何況在家弟子自飽私囊？只要對三寶深具信心，對三乘佛法尊重恭敬，雖沒有開悟或修十善道，還是有功德善力，可以控制惡力，不會因造重罪而墮於地獄惡趣。

這一節，是為一般有權勢富貴的在家弟子而說。能悟證無生法忍，當然是最理想，若不能，也應修行十善業道；再不，也應做到對三寶具足清淨信心。這才能不作以上所說的五無間、十惡輪等罪。生富貴家，具權力，有勢位，能這樣，也就能於佛法中作種種事，增長功德護持佛法了。

## 6. 地藏發願普為救濟：

地藏菩薩於無量劫以來，皆發願救度眾生，不墮地獄。現於釋迦佛前，重發此願：「五濁惡世空無佛時，其中眾生煩惱熾盛，習諸惡行，愚癡狠戾，難可化導……善根微少，無有信心。……如是等人，為財利故，與諸破戒惡行比丘相助，共為非法朋黨，皆定趣向無間地獄。若有是處，我當往彼，以佛世尊如來法王，利益安樂一切有情無上微妙甘露法味，方便化導，令得受行拔濟……令不趣向無間地獄」（『十輪經』卷四）。（…下期續）



## 世間三種最勝香

過去，佛陀居住在舍衛國祇樹給孤獨園時，有一天，阿難尊者在閑靜之處思惟佛法，心中忽然生起一個疑問：「世間上是否有一種香，不論在遇到逆風時、順風時，或是逆順之風時，都可以聞得到香氣呢？」

為了解除心中的疑惑，尊者來到世尊前，恭敬頂禮後，坐在一旁，請問世尊：「弟子方才思惟佛法時，心中有一個疑問：『在這個世界上，是否有一種香，遇到逆風時可以聞得到香，遇順風、逆順之風時也會香呢？』」

世尊回答阿難尊者：「世上確實有這種妙香，無論是遇到逆風、順風，或是逆順之風都清香遠播。」

阿難尊者再問：「什麼香在遇到逆風、順風、逆順之風時，都能顯其芳香？」

世尊告訴尊者：「有三種香，以其香氣之力，可以在逆風時香、在順風時香，在逆順風時都清香遠播。」

阿難尊者於是問佛：「請問是哪三種香呢？」

佛陀說道：「戒香、聞香、施香，這三種香無論是逆風、順風、逆順風都能香氣遠播。世間所有的香之中，這三種妙香最為殊勝、最為尊上，其他的香遠遠比不上這三種香。就好像從牛乳煉成乳酪，從乳酪而有生酥、熟酥，最後，精煉成最為甘純的醍醐，醍醐是五味中最為殊勝、最無上的，沒有任何滋味能超越它。這三種妙香也是如此，是最為殊勝、尊貴，世間沒有其他的香味能超越此三種妙香。」

佛陀於是宣說此偈：

「木蜜及栴檀，優鉢及諸香，亦諸種種香，戒香最為勝。  
此戒以成就，無欲無所染，等智而解脫，逝處魔不知。  
此香雖為妙，及諸檀蜜香，戒香之為妙，十方悉聞之。  
栴檀雖有香，優鉢及餘香，此諸眾香中，聞香最第一。  
栴檀雖有香，優鉢及餘香，此諸眾香中，施香最第  
一。」

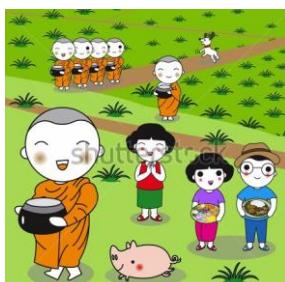
「就是此三種香，戒香、聞香、施香——嚴持戒律、深入經藏、廣行布施供養，這三種香在逆風時、順風時、逆順之風時都清香遠播。因此，阿難！應當如是學習，勤求方便法門，成就此三種殊勝之香。」

當時，阿難尊者聽聞佛陀的開示，法喜充滿，遵佛教誨，落實修行。

典故摘自：《增壹阿含經·卷第十三·地主品第二十三（五）》

## 省思

香，在佛法中多用於比喻修行所成就之功德如香，馥郁芬芳、遠薰十方。世間的香氣，短暫、有形且生滅；而持戒、聞法、布施——斷惡修善，增長智慧，捨除慳貪廣行布施，所顯發的功德之香，能通達三世、遍及十方。修行學佛應當謹遵佛陀的教誨，因上如實修行，便能成就世間三種最勝之香，由此斷惑證真，趣向佛果。



# 印順導師法語

悲心是拔苦，而究竟的拔苦，便是  
『令一切眾生同入無餘涅槃而滅度之』，  
這才能真實拔濟苦難。

(學佛三要)(頁 111)



～活動通告～

# 《華藏寺中學生(線上)補習班》

**HTM Online TUITION CLASS  
招生 Enrolment Open  
Now!**



Enquiry & Enrolment 請問: [info@htm.org.au](mailto:info@htm.org.au)

Tel: 02-97466334 (Venerable Neng Rong 能融法師)

細節請參閱網站 Details of the Tuition Class can be found on our website: [http://www.hwatsangmonastery.org.au/?page\\_id=155](http://www.hwatsangmonastery.org.au/?page_id=155)

## 華藏寺課業輔導教室 (華藏寺 (中學生) 補習班)

### ○ 緣起

- 本寺創寺住持 上藏下慧法師，於 1979 年，創辦了課業輔導教室，希望提供中學生，尤其是當時的難民子弟，學業與品格上的指導。歷年來，許多學生透過在課業輔導教室的學習，建立良好的品德，學業有成，在澳洲奠定了幸福的生活。

### ○ 宗旨

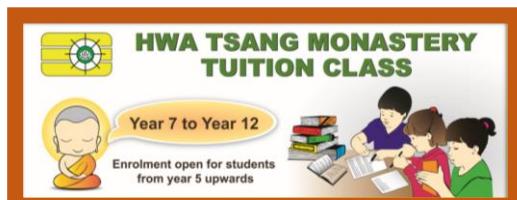
- 提供中學生學業及品格上的指導。
- 培養學生的責任感，自動自發的精神；促進同學們之間的諒解與合作。

### ○ 開辦之學科

- 數學，英文，普通科學，生物，化學，物理，商科，經濟，法律，中文，佛學。

- The HTM TUITION CLASS offers classes on school subjects for high school students (Year 7 to Year 12).**

- Students who are in Year 5 and above may enrol in the Tuition Class. The Year 5 and Year 6 students will be placed on a waiting list to be formally enrolled when they are in high school.



～活動通告～

# 華藏寺菩提園

## Hwa Tsang Monastery BODHI CLASS

詢問/報名 Enquiry/Enrolment:

[htm.bodhi@gmail.com](mailto:htm.bodhi@gmail.com)

Venerable Neng Rong 能融法師(02-97466334)



《華藏寺菩提園》是為學前幼稚園(4歲以上)至高中學生而設。學生根據他們的年齡在不同的班級在華藏寺實地上課。每班每周策劃有不同的教學主題，讓大家學習佛陀的基礎教法，並透過一系列的活動，學習互相尊重、關懷與合作的精神。希望大家養成對三寶及佛法正確的知見及價值觀。依照學校學期制，每隔周的星期日上午 9.20 – 12.00.



The Hwa Tsang Monastery (HTM) BODHI CLASS is for children aged from Preschool to Senior High School (4 years old onwards).



The Children are introduced to Buddhism in an interesting way.

Bodhi Classes are held **fortnightly** in line with public school terms on **Sunday** **9.20am to 12.00noon.**



歡迎大家一起來共修 *Let's Come and Practice Together*

## 華藏寺佛法共修 Hwa Tsang Monastery

### (HTM) Dharma & Meditation Practice Sessions

1.	<b>HTM Saturday Morning (English) Dharma and Meditation Class</b> 星期六 (英文) 達摩靜坐班
	[HYBRID 實體及線上同步] <b>SATURDAY 星期六早上 : 10.00AM – 11.15AM</b> Meeting ID: 957 8388 0036; Passcode: HTMSMM
2.	<b>周末共修會(實體) Practice Together Sessions (ON SITE)</b> <b>每星期六及星期日 Every Sat &amp; Sun 下午 4.00PM – 6.00PM</b>
(a)	<b>彌陀共修會 Amitabha Practice Together Session</b> <b>每星期六 : 下午四點至六點 (Every Saturday : 4.00pm – 6.00pm)</b> 4.00pm–5.00pm 爐香讚、彌陀經、讚佛偈、繞唸、坐唸 Amitabha Evening Chanting 5.00pm–5.15pm 靜坐 Meditation 5.15pm–5.45pm 佛法開示 Dharma Talk ( <b>中文 Chinese</b> ) 5.45pm–6.00pm 迴向 Dedication of Merits
(b)	<b>觀音共修會 Guan Yin Practice Together Session</b> <b>每星期日 : 下午四點至五點半 (Every Sunday : 4.00PM – 5.30PM)</b> 4.00pm–4.40pm 爐香讚、心經、讚觀音偈、繞唸、坐唸 Guan Yin Evening Chanting 4.40pm–4.55pm 靜坐 Meditation 4.55pm–5.15pm 佛法開示 Dharma Talk ( <b>中英 Chinese/English</b> ) 5.15pm–5.30pm 祝伽藍及迴向 Dedication of Merits
3.	<b>周末(線上)共修會 ONLINE Practice Together Sessions</b> <b>每星期六及星期日 Every Sat &amp; Sun 晚上 7.00PM – 8.00PM</b>
(a)	<b>星期六線上共修會 (中) HTM ONLINE SATURDAY Evening Practice Together Session (中文 Chinese) 7.00PM – 8.00PM</b> - Meeting ID: 919 6622 3967; Passcode: 073348
(b)	<b>星期日線上共修會 (中/英) HTM ONLINE SUNDAY Evening Practice Together Session (中英 Chinese/English) 7.00PM – 8.00PM</b> - Meeting ID: 919 6622 3967; Passcode: 073348

# 華藏寺佛誕素食義賣會

HTM VESAK Vegetarian Food Sale

日期 Date: 04-05-2025 (Sun 星期日)

時間 Time: 9.00am – 2.00pm

衛塞節

2025

## 佛誕素食義賣會

素食護生，善心捐款



5月  
4 & 12日



早上09時至  
下午02時



澳洲悉尼  
華藏寺

所得善款將用於華藏寺活動中心建設計劃。

[info@htm.org.au](mailto:info@htm.org.au)

+612 9746 6334

## 素食義賣

Vegetarian Food  
Fundraising Sale

凡佛菩薩聖誕法會日，  
初一十五日及佛菩薩  
誕正日(請見本寺法會  
行事曆)，本寺備有素  
食義賣，以資《華藏寺  
活動中心》建設基金。  
數量有限，最好預先來  
電詢問。

We have **vegetarian food fundraising sale on every 1st & 15th of lunar month, as well as on the Buddhas and Bodhisattvas service ceremonial days and actual days (as per the dates on the above Calendar for Services)**. The fund raised will go to the construction of the **Hwa Tsang Monastery Community Facilities**.

Anyone who is interested, especially if you are ordering in bulk, please call the monastery to enquire in advance. (02-9746-6334)



Hwa Tsang Monastery

## VESAK 2025 FOOD SALE

Vegetarian Food for Fundraising



4 & 12  
MAY



09 AM-  
02 PM



HWA TSANG  
MONASTERY

All proceeds will go towards Hwa Tsang  
Monastery's Community Facilities Building Project.

[info@htm.org.au](mailto:info@htm.org.au)

+612 9746 6334



# 法會通告 UPCOMING SERVICES

- ❖ 本寺法會開放歡迎大眾參與。
- ❖ All are welcome to join our chanting services.



以下法會於上午九點整開始 Services below start at 9.00AM		日期 Dates
1	釋迦牟尼佛聖誕 Birthday of Shakyamuni Buddha (Vesak Day) & 四月份消災祈福慶生會 Blessing and Birthday Service (4 <sup>th</sup> Lunar Month)	04/05/2025
2	上藏下慧老和尚祝壽普佛法會 Service for Birthday of Venerable Tsang Hui	16/05/2025
3	五月份消災祈福慶生會 Blessing & Birthday Service for Members (5 <sup>th</sup> LM)	01/06/2025
4	六月份消災祈福慶生會 Blessing & Birthday Service for Members (6 <sup>th</sup> LM)	29/06/2025
5	觀音菩薩成道紀念日 The Enlightenment of Guan Yin (Avalokitesvara) Bodhisattva	13/07/2025
6	地藏法會開始 (連續五個星期日) Starting of the 7 <sup>th</sup> Lunar Month Ksitigarbha Bodhisattva Services (continue for 5 Sundays) (24/08, 31/08, 07/09, 14/09, 21/09) & 七月份消災祈福慶生會 Blessing & Birthday Service for members (7 <sup>th</sup> LM) (24/08)	七月初二日 24/08/2025
以下法會於上午十點半開始 Services below start at 10.30AM		日期 Dates

1	《初一十五日法會》（農曆三, 四月） 1 <sup>st</sup> & 15 <sup>th</sup> day of lunar month (3 <sup>rd</sup> & 4 Lunar Month)	29/03, 12/04 28/04, 12/05
2	佛菩薩聖誕正日 Actual commemoration days of Buddhas and Bodhisattvas <ul style="list-style-type: none"> <li>釋迦牟尼佛聖誕日 The Birthday of Shakyamuni Buddha (四月初八日)</li> <li>觀世音菩薩成道日 The Enlightenment of Guan Yin Bodhisattva (六月十九日)</li> </ul>	05/05/2025 13/07/2025

欲隨喜法會之功德,供齋祈福,供養常住,贊助建寺基金 (包括『一人一千一願, 支持華藏建設!』募款活動), 繳交會費者,可透過以下方式進行. Anyone who wish to make offering for the services, donations (including the *【1 Person 1 thousand! Thousand Folds of Wishes! Let's contribute to the new Hwa Tsang Building!】* fundraising campaign), membership payment, may do so through the following methods:

1. 於開放時間到本寺來。(每天早上九點至下午五點)  
**Visit the monastery** during opening hours. (Everyday 9.00AM to 5.00PM)
2. 電子轉帳並電郵資料給本寺. 本寺銀行資料如本會訊最後一頁所示。**Electronic transfer.** Our bank details can be found on *last page* of this Bulletin.)



# 懇請您支持!

## Your help is most appreciated!



### 《華藏寺活動中心》簡介

About the Project

華藏寺自創寺以來，即希望能夠提供大家一個更良好的環境共同來修學佛法，這促成了建設《華藏寺活動中心》的構想。

《華藏寺活動中心》的『發展計劃』及『建築計劃』皆已獲正式核准。  
擴建地點在本寺正背後的兩塊地 32-34 Bates Street。

此建設計劃於 2025 上半年動工，我們急需籌集 400 萬澳元才能啟動工程。

我們懇切期盼諸方善信鼎力協助，讓此工程能早日成功實現。

### ABOUT THE PROJECT

Hwa Tsang Monastery (HTM)'s long term objective is to create a more conducive space for everyone to come together to practice the Buddha Path. This has led to the idea of building the HTM Community Facilities.

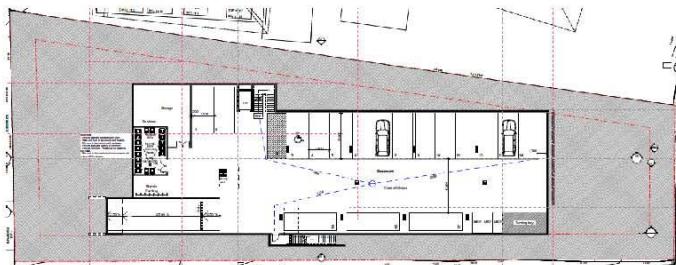
HTM has been given approval to build the Community Facilities. This facility will be built on 32-34 Bates St, Homebush.

The construction is planned to begin in the first half of 2025, and we urgently need to raise AUD\$4 million to start the project.



# 《華藏寺活動中心》建築藍圖

Hwa Tsang Monastery Community Facilities Blueprint



底層: 停車場, 儲藏間  
Basement: Car Park and Storage



第一層: 多用途講堂, 辦公室, 會議室, 會客室, 圖書館  
Ground Floor: Multipurpose Hall, Offices, Meeting/Common Rooms, Library



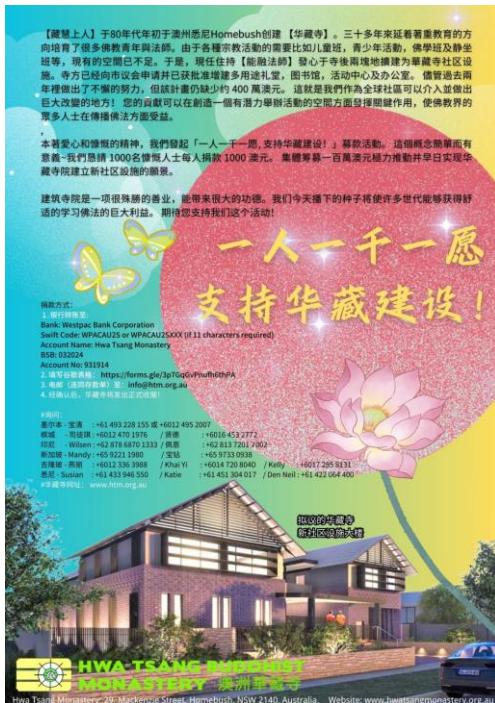
第二層: 學習空間, 資料室, 會議室  
1st Floor: Learning Spaces, Meeting & Resource Rooms

一人一千一愿 支持华藏建设！

【藏慧上人】于 80 年代年初于澳洲悉尼 Homebush 创建【华藏寺】。三十多年来延着著重教育的方向培育了很多佛教青年與法師。由于各種宗教活動的需要比如儿童班，青少年活動，佛學班及静坐班等，現有的空間已不足。于是，現任住持【能融法師】發心于寺後兩塊地擴建为華藏寺社区設施。寺方已经向市议会申请并已获批准增建多用途礼堂，图书馆，活动中心及办公室。儘管過去兩年裡做出了不懈的努力，但該計畫仍缺少约 400 萬澳元。這就是我們作為全球社區可以介入並做出巨大改變的地方！您的貢獻可以在創造一個有潛力舉辦活動的空間方面發揮關鍵作用，使佛教界的眾多人士在傳播佛法方面受益。

本著愛心和慷慨的精神，我們發起「一人一千一願，支持華藏建設！」募款活動。這個概念簡單而有意義～我們恩請慷慨人士每人捐款 1000 澳元。願在大家集體努力，極力推動下，早日實現華藏寺院建立新社區設施的願景。

建筑寺院是一项很殊胜的善业，能带来很大的功德。我们今天播下的种子将使许多世代能够获得舒适的学习佛法的巨大利益。期待您支持我们这个活动！



# 1 Person 1 Thousand! Thousand Folds of Wishes!

Venerable Tsang Hui founded Hwa Tsang Monastery in Homebush, Sydney, Australia in the early 1980s. Over the last thirty years, many young Buddhists and venerables have been nurtured with a focus on education. The current space is not enough to accommodate the various religious activities, including children's classes, youth activities, Buddhist classes, and meditation classes. Therefore, the current abbot Venerable Neng Rong has decided to expand the two plots of land behind the monastery into facilities for the Hwa Tsang Monastery Community. The monastery applied to the council and was granted approval to build a multi-purpose hall, library, classroom, and offices. Despite dedicated efforts over the past two years, the program is still short of A\$4 million. This is where we, as a global community, have the opportunity to step in and make a significant difference! Your support can make a significant contribution to the development of a space that has the potential to host events that can help the Buddhist community spread the Dharma.

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In the spirit of openness and generosity, we launched the **【1 Person 1 Thousand! Thousand Folds of Wishes! Let's contribute to the new Hwa Tsang Building!】** Fundraising campaign. We are appealing to 1,000 generous people to donate A\$1,000 each, a concept that is both simple and meaningful. The collective will raise one million Australian dollars to vigorously promote and realize the vision of Hwa Tsang Monastery to build new community facilities as soon as possible.

Building a monastery is a very good deed that can bring great merits. The seed we sow today will allow many generations to reap the great benefits of having a comfortable place to learn the Dharma. Looking forward to your support in this campaign!



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# 令人振奮的消息! *Exiting News!*

《華藏寺活動中心》工程即將於 2025 年  
6 月啟動 !!! HTM Community Facilities  
project will commence work in June 2025!!!

## 《華藏寺活動中心》

### 籌募進度 HWA TSANG MONASTERY COMMUNITY FACILITIES FUNDRAISING PROGRESS

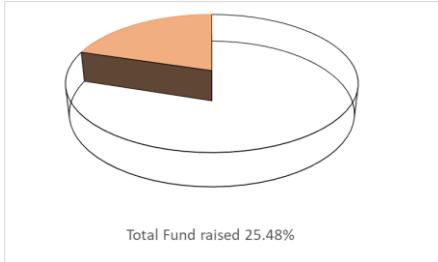
#### 《華藏寺活動中心》籌款活動



於 2023 年 11 月開始，旨於籌集 400 萬澳元。截至 2025 年 2 月 28 日，我們籌集了目標的 25.48%。願大家加倍護持! 我們急需大家的鼎力相助!!!

HTMCF fundraising started in Nov 2023 with the goal of raising A\$4M. As of 28<sup>th</sup> of February 2025, we have raised 25.48% of our goal. **May all double up your support! Your contribution is urgently needed!!!**

Total fund needed 所需資金	A\$4,000,000/=
Total raised from 01/11/2023 To 28/02/2025	
從 01/11/2023 至 28/02/2025 所募集之資金	25.48%



# Shifu's Word

## ~ Impermanence ~

Things that arise due to causes and conditions do not have a nature of themselves. They are impermanent. There is no one in this world who can remain young or wealthy forever. Property and money are not reliable. We should not be superstitious that money is almighty. Impermanence is the Truth.

Some may say, Buddhism should be popular and everlasting, why does it rise and fall? Does this imply that Buddhism is not good? But rising and falling is the Truth of life. Everything arises due to causes and conditions, and it is changing all the time. This is the natural law of all phenomena.

Some may then say, since everything is impermanent, should we enjoy whatever we have now and not think about anything else? This is not the attitude that a practising Buddhist should have. We should contemplate the Truth of Impermanence. Although the flower is beautiful, soon it will wither. We should hold on to the teaching of impermanence as the principle of our lives. Although we may be wealthy now, we should remember the truth of impermanence, that wealth is not everlasting. We should not feel proud of ourselves and disdain others. We should remind ourselves that our wealth and health is the result of the coming together of various causes and conditions and is not dependable.

Similarly, those who are poor should not feel degraded. They should encourage themselves and remember that all circumstances are impermanent. It is not necessary for us to feel proud or degraded. Pride, conceit, and low self-esteem are all unhealthy attitudes. These thoughts arise because we are unable to see the truth of impermanence.



# A Discussion on the Practice of Buddhism

Venerable Yin Shun

(... continue from last issue)

## 1. Listening to the Dharma

## 2. The Objectives and Sequence/Steps in Learning the Teachings of the Buddha

### 2.1 Objectives in Learning the Buddha's Teachings

- (a) Purification of the Body and Mind
- (b) Propagation of the Righteous Dharma
- (c) Benefiting and helping sentient beings

### 2.2 Sequence/Steps in Learning the Buddha's Teachings

- a. Wisdom of Hearing --- Accomplishment of faith
- b. Wisdom of Reflection --- Ability to abide by the precepts
- c. Wisdom of Practice --- Practising meditation
- d. Pure Wisdom --- The initiation of real wisdom

... The Wisdom of Practice must correspond with the cultivation of concentration. At this stage both concentration and wisdom are cultivated. The cultivation of the Wisdom of Practice must correspond with concentration. According to the Hinayana sequence of practice, this is the level of the “Four Preparatory Stages” (Four Prayoga) – The Stage of “Warmth” (skt. usma-gata), of “Peak” (skt. murdhana), of “Understanding” (skt. ksanti) and of “the World’s Foremost Dharma” (skt. laukikagra-dharma). In the Mahayana path of practice, this is regarded as the stage of the “Ten Dedications of Merit.”

With the development of true faith and confidence, one observes the precepts, cultivates concentration and as a result develops true prajna wisdom. This leads to the severance of delusions and realisation of the truth. According to the Hinayana teachings, this is the stage of first fruition or the First Ground as far as Mahayana teachings are concerned. It is also the stage of “Proximity to the Partial Realisation of the Stage of Buddha” as mentioned in the teachings of Tian Tai sect. One would have to practise progressively from one stage to the next in order to attain

the ultimate stage of Buddhahood, where realisation is perfect and complete.

“Practising the Buddha’s teachings is a process of cultivating wisdom”, as wisdom reaches the most complete, perfect and profound stage, one attains Buddhahood. The sequences of practising the Buddha’s teachings, whether it is those of the Hinayana or Mahayana, for example the Six Proximities of the Tian Tai sect, the Five Stages of the Consciousness-only sect, have all depicted an identical pattern.

Listening to the Buddha’s teachings and learning the Dharma, as we are now doing, relate to just the Innate Wisdom. It has yet to reach the true Wisdom of Hearing, not to mention the other wisdoms. The true Wisdom of Hearing is the initiation of the Bodhi Mind as in the Mahayana teaching, or sometimes referred to as the development of “profound realisation and understanding.” This is the first step in practising the Buddha’s teachings and is a step every Buddhist practitioner will have to traverse.

Why am I saying so? There are three reasons: (*... to be continued*)



# YBS Translation Project

## Book 4: Chapter 8

### **The Six Paramita (IV)**

(Introductory Buddhism Studies)

Venerable Miao Qin

(...continue from last issue)

1. *Giving (Dana)*
2. *Upholding the Precepts*
4. *Tolerance*
5. *Diligent Effort*
6. *Meditation*

#### **7. Wisdom**

To be able to teach and benefit all sentient beings, a Bodhisattva should possess sufficient wisdom and abilities. Hence, the wisdom of a Bodhisattva is boundless. However, the more essential matter is to understand and realise the highest wisdom of 'Dependent Origination and Selflessness'. Through this wisdom, a Bodhisattva can rectify the incorrect theories of no cause and improper cause. One is able to guide beings onto the right path of practising dana and upholding the precepts. One is able to prevent the overflow of extreme and emotional love.

A Bodhisattva possesses within himself/herself a profound and right understanding of wisdom; thus he/she is able to blend deeply into society. He/she is sympathetic towards all, while at the same time is able to be firm in his/her own practice. Thus a Bodhisattva is, by analogy, a lotus flower untainted by the mud. Meditation is the training of our emotion, while wisdom is the cultivation of reasoning/rationality. These two items are closely linked in their nature.

A Bodhisattva carries out the various good deeds of the Six Paramitas with utmost effort and the guidance of the wisdom of Prajna, the mind of loving kindness & compassion, and the mind of Bodhi. Finally, having completed the act of benefiting oneself and others, having perfected the three virtues of no-greed, no-hatred and no-ignorance, the Bodhisattva attains the highest supreme enlightenment and becomes a Buddha.

**Exercise:**

1. What does the Six Paramitas mean?
2. What does the giving of wealth/material involve? What does the giving of Dharma involve? What does the giving of internal life involve?
3. What are ‘the precepts that incorporate good discipline’? What do ‘the precepts that incorporate wholesome teachings’ mean? What do ‘the precepts of benefiting sentient beings’ mean?
4. What is implied by ‘to tolerate sufferings and pains calmly’? What is implied by the ‘endurance of blame and harm’?
5. Why does a Bodhisattva need to learn meditation?
6. What is the purpose of wisdom?



# Dharma and the Daily Life

## The Karmic Effect and Samsara

Venerable Tsang Hui

(... continue from last issue)

1. Time and Space
2. The Karmic Effect
3. Types of Karma
4. The Existence of Samsara
  - 4.1 *The Metamorphosis of a Caterpillar into a Butterfly*
  - 4.2 *The Circulation of Water*
  - 4.3 *The Process of Human Growth*

### 4.4 Samsara of the Six Realms

... If we want to be reborn in the human realm, we must follow the Five Precepts. If we want to be reborn in the heavens as a god, then we need to practice meditation as well as constantly perform the Ten Meritorious Deeds. If we do not practise meditation, then we will not have the required "Unmoved" karma that will take us to the heaven. Following the Buddha's teaching requires more than just knowing his words. We must diligently practise his teachings as well. ....

However, the journey of life as described in Buddhism is not as rigid as what we thought. Our fate is not unchangeable. Why is this so? It is because we have our own free will and thoughts and hence, with determination, we can use this to change our karma. If our will is strong enough, we have the power to change the formula of the function and hence, the graph of our life journey will also be changed.

To live is to understand life. We must confront our karma. Since karma is created by ourselves, it can also be changed by us. We should bear this hope in mind, that we can change everything. We can change the bad into the good. Do not hand a string to the "god", so that your strings can be pulled by others. You should want to work hard and be liberated. You should want to become your own master.

Although the effect of karma and samsara influences us all the time, our willpower can change them. However, this change and improvement may be limited. In order for us to totally cut ourselves free from our previous karma and samsara, we must disentangle ourselves from the constraints of time and space.

## 5. How Do We Free Ourselves from the Constraints of Time and Space?

### 5.1 Contemplating the Self

It is important to look at both our life and our body thoroughly. This is how we can analyse the truth of “self” or “I”. “I” comes from the union of sperm from the father and the mother’s ovum. Karma is the invisible power that links them together to form an embryo. This is the beginning of life. You may ask how does karma bring the sperm and the ovum together?” An analogy for this is the bonding forces described in chemistry. For example, water is formed from 2 atoms of hydrogen being bonded to an oxygen atom, thus forming H<sub>2</sub>O. But how is it that the hydrogen atoms come together? This is determined by the stability of the oxygen and hydrogen atoms. If an atom does not have a full outer shell of electrons, it is unstable. In order to achieve stability, it needs to combine with other atoms. One way that hydrogen and oxygen can become stable is by forming the compound H<sub>2</sub>O. In a similar fashion, the energy that brings everyone together is karma. It does not matter if people love each other or hate each other, it is their karmic relationship that links them together.

Being born as humans, it is important to ensure that what we do next, does not lead to our downfall in the immediate future and in future lives. We should cultivate ourselves, and contemplate and reflect on our thoughts and actions. Rather than worry about other people’s business, we should look inwards and reflect on “who” is actually contemplating? “Who” is the one who can contemplate? What is this thing that is contemplating? Is it the physical body? If there is no such thing as “self”, then “who” is contemplating? If there is nothing, then what does it mean to be beautiful? What are the things that confuse us, and what are the things that delude us? (... *to be continued*)



# Quote of the Day

## ***Mindfulness***

If your mind runs wild among  
sensual pleasures and things that arise,  
quickly restrain it with mindfulness  
as one pulls the cow from the corn.

– Buddha –



## KIDS' CORNER

### Kindness and Compassion

One day a man came to the Buddha and spat in his face. The Buddha wiped his face and asked, “Is that all, or do you want something else?”

Ananda saw everything and naturally became enraged. He jumped up and, seething with anger, exclaimed, “Teacher, just let me and I’ll punish him!”

“Ananda, you have forgotten the teachings,” the Buddha replied. “This poor man has suffered too much already. Just look at his face, at his tired eyes! Surely, he had not slept all night and was tormented before deciding on such an act. And if you or I had lived his life, maybe we would have done the same thing, or maybe even worse. Spitting at me is the outcome of this madness and his miserable life. But it can also be a release. Be compassionate to him. If you punish him, then you will become just like him!”

The person heard this dialogue. He was confused. He wanted to insult and humiliate the Buddha, but for some reason he felt humiliated. The love and compassion shown by the Buddha was a complete surprise to him.

“Go home and rest,” Buddha said, “You don’t look well. You’ve punished yourself enough. Forget about this incident and don’t worry, it didn’t hurt me. This body is made of dust and sooner or later it will turn into dust again, and people will walk on it.”

The man got up wearily and left, hiding his tears. In the evening, he came back and fell at the feet of the Buddha, and said, “Please forgive me!”

“There is nothing to forgive, because I was not angry,” the Buddha replied. “But I am happy to see that you have come to your senses and that the hell you lived in has been gone for you. Go in peace and never sink into such a state again!”

**The Moral of this story:** Kindness and compassion is the best way to overcome anger

No	2025 華藏寺法會 Hwa Tsang Monastery Service Ceremonies	日期 Date
1	釋迦牟尼佛成道紀念及 Enlightenment of Shakyamuni Buddha &十二月份慶生會 Blessing & Birthday Service (12 <sup>th</sup> LM 2024)	十二月初六 05/01/2025
2	除夕晚上辭歲法會及農曆新年彌勒菩薩聖誕法會 Chinese New Year Eve & 1 <sup>st</sup> day of CNY Service Ceremony	除夕及正月初一 28 & 29/01/25
3	正月消災祈福慶生會& Blessing & Birthday Service (1st Lunar Month 2025)	正月初五 02/02/2025
4	釋迦牟尼佛出家紀念及二月份消災祈福慶生法會 Renunciation of Shakyamuni Buddha &會 Blessing & Birthday Service (2 <sup>nd</sup> Lunar Month)	二月初三日 02/03/2025
5	觀音菩薩聖誕法會 The Birthday of Guan Yin (Avalokitesvara) Bodhisattva	二月十七日 16/03/2025
6	清明法會&三月份消災祈福慶生會 Qing Ming Memorial Service & Blessing and Birthday Service (3 <sup>rd</sup> Lunar Month)	三月初二日 30/03/2025
7	釋迦牟尼佛聖誕 Birthday of Shakyamuni Buddha (Vesak Day) & 四月份消災祈福慶生會 Blessing & Birthday Service (4 <sup>th</sup> LM)	四月初七日 04/05/2025
8	五月份消災祈福慶生會 Blessing & Birthday Service for Members (5 <sup>th</sup> Lunar Month)	五月初六日 01/06/2025
9	六月份消災祈福慶生會 Blessing & Birthday Service for Members (6 <sup>th</sup> Lunar Month)	六月初五日 29/06/2025
10	觀音菩薩成道紀念日 The Enlightenment of Guan Yin (Avalokitesvara) Bodhisattva	六月十九日 13/07/2025
11	地藏法會開始 (連續五個星期日) Starting of the 7 <sup>th</sup> Lunar Month Ksitigarbha Bodhisattva Services (continue for 5 Sundays) (24/08, 31/08, 07/09, 14/09, 21/09) & 七月份消災祈福慶生會 Blessing & Birthday Service for members (7 <sup>th</sup> LM) (24/08)	七月初二日 24/08/2025
12	地藏菩薩聖誕 The Birthday of Earth Store (Ksitigarbha) Bodhisattva	七月三十日 21/09/2025
13	八月份消災祈福慶生會 Blessing & Birthday Service for Members (8 <sup>th</sup> Lunar Month)	八月初七日 28/09/2025
14	九月份消災祈福慶生會 Blessing & Birthday Service for Members (9 <sup>th</sup> Lunar Month)	九月初六日 26/10/2025
15	觀音菩薩出家紀念日 The Renunciation of Guan Yin Bodhisattva	九月十三日 02/11/2025
16	藥師佛聖誕 The Birthday of the Buddha of Healing	九月廿七日 16/11/2025
17	十月份消災祈福慶生會 Blessing & Birthday Service for Members (10 <sup>th</sup> Lunar Month)	十月初四日 23/11/2025
18	十一月份消災祈福慶生會 Blessing & Birthday Service for Members (11 <sup>th</sup> Lunar Month)	十一月初二日 21/12/2025
19	阿彌陀佛聖誕 The Birthday of Amitabha Buddha	十一月十六日 04/01/2026
20	釋迦牟尼佛成道紀念及 Enlightenment of Shakyamuni Buddha &十二月份消災祈福慶生會 Blessing & Birthday Service (12 <sup>th</sup> LM 2025)	十二月初七日 25/01/2026

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# 華藏寺

## HWA TSANG MONASTERY Inc.

29, MACKENZIE STREET, HOMEBOURGH, NSW 2140, AUSTRALIA

TELEPHONE: (02) 97466334 WEBSITE: WWW.HTM.ORG.AU ABN: 37 248 949 501

### 華藏寺活動中心



#### HWA TSANG MONASTERY COMMUNITY FACILITIES

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