

# 華藏寺會訊 (雙月刊)

HWA TSANG MONASTERY INC  
BI-MONTHLY BULLETIN

Published by:



華藏寺會訊 (雙月刊)

Hwa Tsang Monastery Inc.

Bi-Monthly Bulletin

29, Mackenzie Street,

Homebush NSW 2140,

Australia.

[www.htm.org.au](http://www.htm.org.au)

Tel: (02) 9746 6334

All correspondence to be  
addressed to the Bulletin Board

Volume: 37

Issue: 3

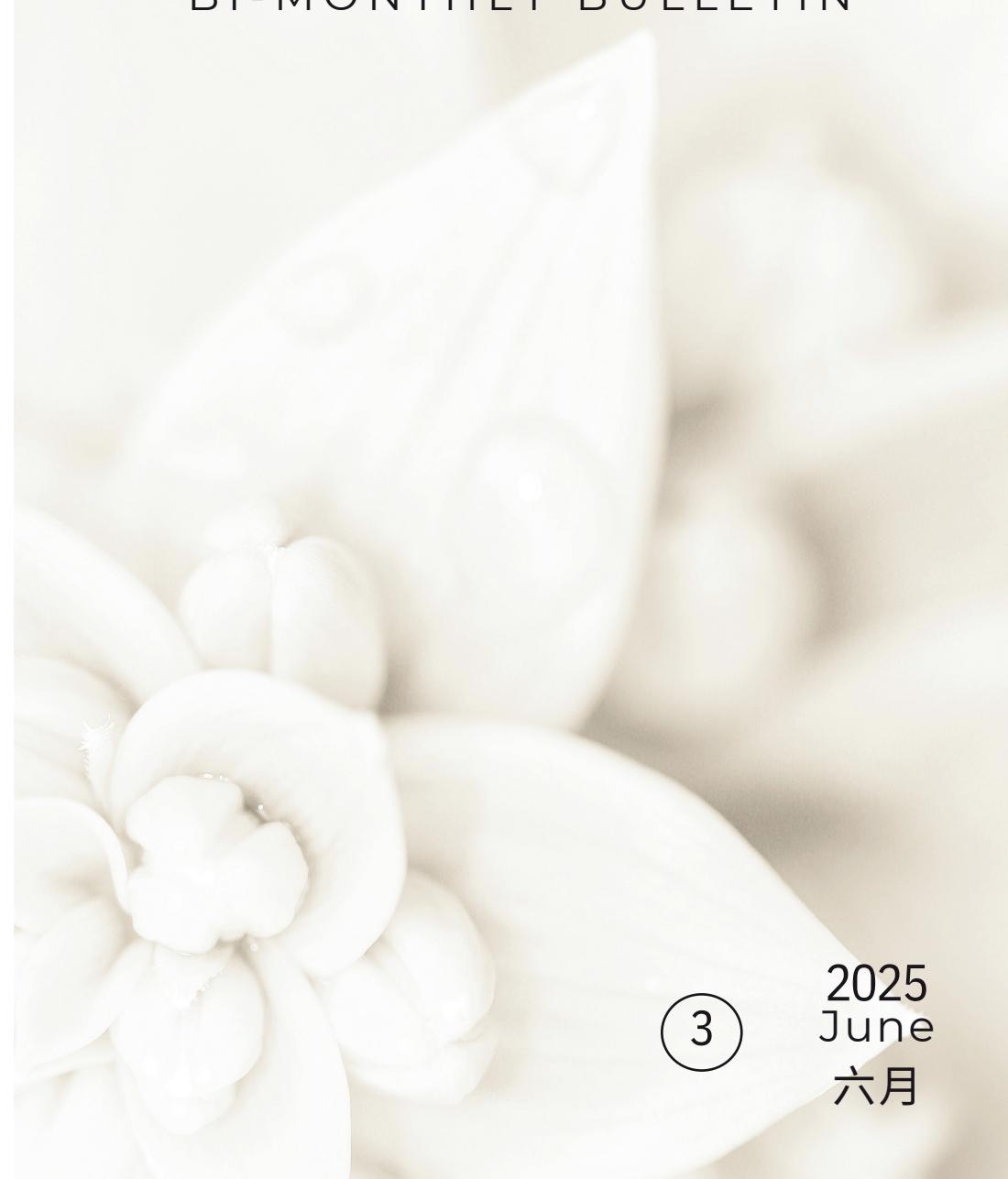
Number: 205

2025年 6月15日出版

Published on the 15th of June 2025

Registered by Print Post

Publication No: 100002465



3

2025  
June  
六月

# 目錄

(2025 年 06 月份華藏寺會訊(雙月刊))

<b>師父的話</b>	.....	3
<b>經典解釋</b>		
《大乘本生心地觀經》<報恩品> (23)	.....	4
<b>甘露普澍</b>		
中道	.....	6
<b>妙雲選讀</b>		
地藏菩薩之聖德及其法門	.....	8
<b>精進菩提</b>		
七種殊勝功德	.....	10
<b>印順導師法語</b>	.....	12
<b>華藏春秋</b>		
華藏寺教育委員會 HTM Tuition Class	.....	13
華藏寺菩提園 HTM BODHI CLASS	.....	14
華藏寺共修會 HTM Practice Together	.....	15
Sessions & 英文達摩靜坐班 English		
Dharma & Meditation Class		
法會通告 Upcoming Service Ceremonies	.....	16
華藏寺活動中心工程開始 HTMCF Project	.....	18
starts!		
華藏寺活動中心 - 懇請您支持 HTMCF -	.....	19
Your generosity is needed		
『一人一千一願, 支持華藏建設』 "One	.....	21
Person One Thousand! Thousand Folds of Wishes!		
Let's contribute to the new Hwa Tsang Building! "		
華藏寺活動中心籌募進度 HTMCF	.....	23
Fundraising Progress		

# Contents

(Hwa Tsang Monastery Bi-Monthly Bulletin June 2025)

<b>Shifu's Words</b>	.....	24
<b>Selected Translation of MiaoYun</b> A Discussion on the Practice of Buddhism	.....	25
<b>YBS Translation Project</b> Bodhisattva and Youth	.....	27
<b>Dharma and the Daily Life</b> The Karmic Effect and Samsara	.....	29
<b>Quote of the Day</b>	.....	31
<b>Kid's Corner</b>	.....	32
<b>HTM Activities</b> 2025 法會行事曆 Services Calendar 定期捐贈 Regular Donation 為善最樂 The Joy of Generosity	..... ..... .....	33 35 36

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# 師父的話

## ～ 大乘佛法的流傳 ～

世間一切事物的存在皆由因緣促成，佛教之存在也依因緣而有。釋迦牟尼佛成道以後，發大慈悲心，到處講經說法，希望我們眾生能了解世間的真相。但是，要了解佛陀所證悟的道理並不容易。倘若根機不適合，無論怎麼好的說法，聽者還是無法領悟接受的。因此，佛說法就有種種不同的內容以適應不同根機、不同程度的眾生。

佛在世的當時，印度遁世風氣很盛，許多人喜歡到深山修瑜伽、修苦行。為了適應這種風氣，釋迦牟尼佛當時所說的法就以小乘佛法居多。當時的佛經都是靠人們的記憶力記下來，雖然釋迦牟尼佛也提到大乘佛法，但由於大乘根機的眾生少，所以被記錄下來的大乘佛法就較少。

事實上，從佛陀的歷史看來，釋迦牟尼佛是著重大乘佛法的，只可惜當時缺少大乘根機的眾生，導致大乘佛法的精神無法真正發揮及流行起來。但是，佛陀本身的所作所為卻完整的表現出大乘佛法的精神與特色。釋迦牟尼佛成道時才三十多歲。當時，他可以馬上進入涅槃。可是，為了普度我們苦難的眾生，他到處弘法利生，繼續活到八十歲。這不正是大乘佛法的菩薩精神嗎？



# 《大乘本生心地觀經》<報恩品> 講記(23)

## 四重恩之六：三寶恩—佛寶恩(8)

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

… 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。…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。… …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。

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。

佛陀成佛之後，到處度化衆生。在僧團裡，他對所有的人都很慈悲。根據佛經的記載，有比丘病了，行動不便，事事都要人服侍。一天兩天大家還可勉強照顧，時間一久大家就不理了。釋迦牟尼佛這麼偉大的一位聖者，知道有老比丘病了沒人照顧，他親自去替他洗身體，打理睡覺的地方，為他換衣服，安慰他，開導他。告訴他如果我們平時不照顧他人，到需要時就沒有人會來照顧我們。這

樣的開導使病人，尤其是半身不遂的病人不會怨恨，不會埋怨他人。他會反省，知道今天之所以沒人來照顧，皆是因過去沒幫助人，沒與人結善緣。這樣自己就不會太難過，而能安然的接受。因此，釋迦牟尼佛不只照顧我們，還為我們開示佛法，幫助我們開展智慧。

從傳記中我們可知佛陀還協助盲僧穿針，這些小事釋迦牟尼佛都在做，請問我們大家做了多少呢？我們總以為自己很聰明，要做大事，不想做小事。其實我們都不聰明，我們失去了很多學習的機會，浪費了許多大好因緣，否則我們也不會生於佛前佛後。

### 3. 結語

我們常常在摸索，枉費了許多的時間。沒人指導、沒人鼓勵，沒有一個大洪爐把我們的習氣燒掉，實在是很難修行。因此，我們應常常到寺院，親近三寶，種下善因，以便以後有因緣與佛同在。我們要多親近佛法僧，多讀佛陀傳記，了解佛陀對我們的恩惠，長養我們的信心，時時向佛陀學習，這樣我們才能很快有所成就。

釋迦牟尼佛成道後其實可以馬上進入涅槃，但他不入涅槃，到處講經說法度化衆生。這就是他大慈悲的表現。他不願獨享所覺悟的真理，他希望與我們分享這份真理，讓大家皆能藉此真理而離苦得樂。因此，我們應該深深感念佛陀的慈悲與苦心，努力學習，以報佛恩。（…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. 正觀一中道

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

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。…換句話說，它是空性的，…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。

因緣法是因果關係的串連。所有因緣法是不生不滅的。甚麼叫不生不滅呢？生就是存在的，從沒有變成有。甚麼是滅呢？也就是從有變成沒有。

舉個現實的例子來說，譬如芒果的果實和種子。種子在土壤裡經過陽光、水分、養料和人的耕種，發芽、生長、開花，最後芒果長出來了。從種子與芒果之間的關係來看，這個我們吃的芒果與開始的芒果種子有甚麼關係呢？

我們說它們是不一不異，不常不斷，不來不去的。從芒果的自體來說，它是不生不滅的。從它的相用上來說，是不一不異的。從時間上來說，是不常不斷的。從因與果的關聯上來說，是不來不去的。

#### 4.1 不生不滅

為甚麼說不生不滅呢？就拿芒果來說吧！它是真的嗎？沒有真的。是假相的。它是種種元素湊合而成的東西，所以是不實在的。既然沒有真實的芒果，就談不上生，也談不上滅。我們只能說現象有生有滅，因為這個現象在不斷的變化與消失，沒辦法說有甚麼實在的東西在生或在滅。芒果只是一個假相。這是從芒果的自體來說。芒果本身會生嗎？假如會生，它自己生起來就好了，為甚麼還要靠那麼多因緣條件才能夠生起呢？同時，如果它是實在的東西，我們把它吃下去能消化嗎？不能消化！所以，既然沒有真實不變的芒果，還有甚麼生與滅可言呢？

#### 4.2 不一不異

再從因與果的關係來說，樹上的芒果與原來的種子是同一個東西嗎？不一樣。但我們能說它們之間完全沒有關係嗎？有關係。它們之間是怎樣的一個關係呢？它們又不是一件東西，但又不能完全沒關係，所以叫不一不異。（…  
*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：
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）。

佛在世時，佛的威德大，眾生根機利。佛滅度後，眾生煩惱熾盛，作惡的多，愚癡狠毒，不辨是非善惡，殘酷兇暴，所以經上說：「五濁惡世眾生，剛強難化」。這些眾生常為財利，與壞比丘合作。佛法在世間，良好的道場，有德比丘當然會有人護持，如一些念佛參禪講經道場，有大德領導，也有人護法。然有些地方名勝，古刹或者新建，不管是否有德高僧主持，財產一多，也要有護持的人。從前大陸上的寺宇，要維持得好，每有拉攏地方勢力士紳，逢迎送禮，請他護持。有些在家人，對三寶多少

有點信心，但出家人自己不長進，請客送禮，請託幫忙，漸漸養成了習慣性。不免有些地方士紳，不分好歹黑白，只要送禮就幫忙。這不但造成惡劣風氣，反使有德比丘無法立足。這一來，不但未能護持佛教，反而增加佛教的不少困難。真正愛護佛法，欲令三寶清淨者，對此只有痛心，故太虛大師對此甚為感歎！

地藏菩薩於釋迦法會中，示現出家相，建立清淨僧團為佛法的中心。依此基本精神，地藏菩薩發願，於惡世中令此等眾生，能以方便把他們從墮落邊緣救出來。這並不一定要顯神通，把要墮落地獄的眾生拉出來，而是開示正理，令其了解，特別令這群有財富勢位，可能作重罪而要墮落地獄的，信奉佛法，不要作破壞三寶的罪。佛說此法門，以『地藏十輪經』為主，使五濁惡世眾生，不入地獄。

## 六 臨墮已墮者之拔濟

地藏菩薩的法門，特重於如何才能使人不墮惡道。不作重惡業，不墮落地獄，當然最好，但那已作了墮地獄的重惡業，在臨命終時將要墮落，如何才能在緊要關頭救濟他？如果已墮地獄的，又將如何救度他？病人病重將死時，或者已死，那時如惡業已造成了，善業又來不及作，這將如何救度？在『地藏菩薩本願經』中，特別著重說到這一法門。（…下期續）



## 七種殊勝功德

佛與五百大比丘眾在阿踰闍江水邊時，一日，大均頭在寂靜無人之處，想著：「有沒有能夠恆久增益功德的事呢？」於是，均頭從座而起，到世尊處，以頭面頂禮佛之雙足，坐在一邊，向佛請問：「世尊，我日前在閑靜之處，心中生起一念：『有沒有所行之事，能使功德有所增益的呢？』請世尊為我開示。」

世尊回答：「是有能得到增勝功德的事。」均頭再請問佛：「要如何得到功德增勝的利益呢？」

世尊於是開示：有七種事可以使功德利益增勝，所成就的福德無法稱量，無能算計。是哪七件事呢？

第一，如果有族姓男子、女子，在沒有寺院之處，建立僧伽藍，所成就的福德不可算計。

第二，再則，如果有善男子、善女人，能以床座供養僧坊寺院以及比丘僧眾，便能成就第二種不可稱計的福德。

第三，其次，如果有善男子、善女人，能以食物布施比丘僧眾，這就是第三種不可稱計的福德。

第四，又，如果有善男子、善女人，能以遮雨衣具布施比丘僧眾，便能夠成就第四種不可計量的福德。

第五，還有，如果族姓男子女人，能以藥物布施比丘僧眾，此能成就第五種不可稱量的福德。

第六，再則，如果有善男子、善女人，能在荒野中施設好井，這樣就能成就第六種不可計算的福德。

第七，最後，如果有善男子、善女人，能於道路附近建造房舍，使過往行人得以休憩住宿，這能夠成就第七種不可算計的福德。

是故，均頭！這七件功德之法，所成就的福德不可計量。若行、若坐，即使此生壽命結束，福德終將隨於其後，如影隨形，所成就的福德不可稱計。有人會問有多少福德呢？就如同大海之水不能以勺子去測量，無法說盡大海的水有多少，這七種功德也是如此，所成就的福德不可限量。所以，善男子、善女人應當勤求方便，成就興辦這七件功德。如是，均頭！你要如此學習。

當時，均頭聽了世尊開示後，心開意解，歡喜奉行。

典故摘自：《增壹阿含經·卷第三十五·七日品之餘（七）》

## 省思

佛陀曾經教示，錢財乃不堅牢之法。布施，則能將此不牢靠法，轉成殊勝的功德法財。

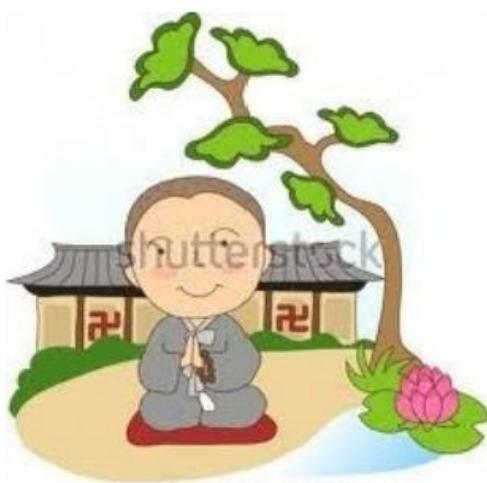
《大寶積經》云：「如來所有佛法，皆由昔日行菩薩行，世間財施之所攝受」。以恭敬心，慈悲利他之心修布施能夠捨除慳貪之心，增益福德、自他兩利。進而，修善不執著一切善，如《金剛經》所云：「以無我、無人、無眾生、無壽者，修一切善法，即得阿耨多羅三藐三菩提。」了達三輪體空之理，日久功深，便得成就無上解脫。



# 印順導師法語

念恩，及求報恩，可從當前的父母，親屬做起，然後由親而疏；更由一般無恩無怨而到怨仇。由近而遠，由親而怨，逐步推廣，養成確認一切眾生為母，而念一切眾生恩，求報一切眾生恩的觀念。

(學佛三要)(頁 109)



～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

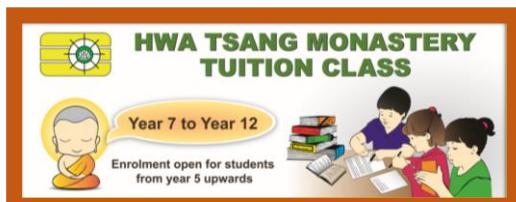
- 提供中學生學業及品格上的指導。
- 培養學生的責任感，自動自發的精神；促進同學們之間的諒解與合作。

### ○ 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</b> : 10.00AM – 11.15AM 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</b> 下午 4.00PM – 6.00PM
(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</b> 晚上 7.00PM – 8.00PM
(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

# 法會通告 UPCOMING SERVICES

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



以下法會於上午九點整開始 Services below start at 9.00AM		日期 Dates
1	六月份消災祈福慶生會 Blessing & Birthday Service for Members (6 <sup>th</sup> LM)	29/06/2025
2	觀音菩薩成道紀念日 The Enlightenment of Guan Yin (Avalokitesvara) Bodhisattva	六月十九日 13/07/2025
3	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)	七月初二日開始 24/08/2025 31/08/2025 07/09/2025 14/09/2025 21/09/2025
4	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
5	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
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》(農曆六, 閏六月, 七月) 1 <sup>st</sup> & 15 <sup>th</sup> day of lunar month (6 <sup>th</sup> , leap 6th & 7 <sup>th</sup> lunar Month)	25/06, 09/07 25/07, 08/08, 23/08, 06/09

2	佛菩薩聖誕正日 Actual commemoration days of Buddhas and Bodhisattvas	
	<ul style="list-style-type: none"> <li>觀世音菩薩成道日 The Enlightenment of Guan Yin Bodhisattva (六月十九日)</li> <li>地藏菩薩聖誕 The Birthday of Earth Store (Ksitigarbha) Bodhisattva (七月三十日)</li> </ul>	13/07/2025
		21/09/2025

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),繳交會費或登記七月地藏法會超薦牌位者,,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 or registration for the 7<sup>th</sup> lunar month temporary memorial tablets, 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.)



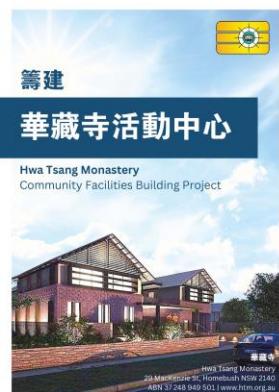
# 好消息！Good News!

《華藏寺活動中心》工程已經開始!!!  
HTM Community Facilities project  
has started!!!



# 懇請大家鼎力護持!

## Your generosity 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.

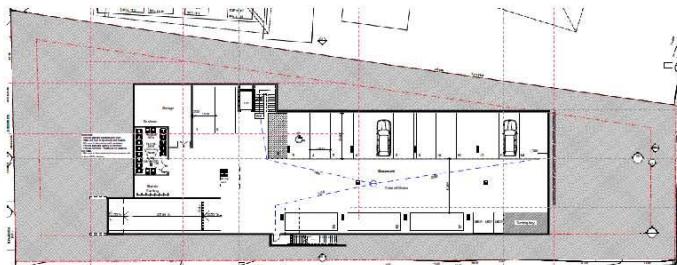
HTM has been given approval to build the Community Facilities. This facility will be built on 32-34 Bates St, Homebush.

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

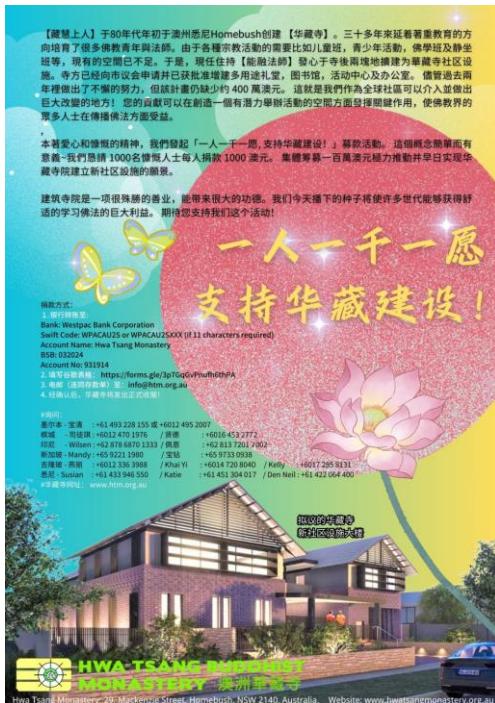


**第二層: 學習空間, 資料室, 會議室**  
1st Floor: Learning Spaces, Meeting & Resource Rooms

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。

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!



Hwa Tsang Monastery  
100-102 Homebush Bay Road, Homebush, NSW 2140, Australia. Website: [www.huatangmonastery.org.au](http://www.huatangmonastery.org.au)

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# 《華藏寺活動中心》籌募進度

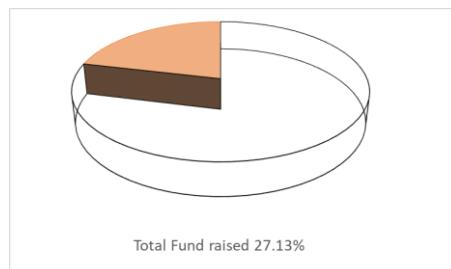
## HWA TSANG MONASTERY COMMUNITY FACILITIES FUNDRAISING PROGRESS



《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 4 月 30 日（18 個月的籌款期），我們籌集了目標的 **27.13%**。懇請大家加倍護持！  
**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 30<sup>th</sup> of April 2025 (18 months of fundraising period), we have raised **27.13%** 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 30/04/2025 從 01/11/2023 至 30/04/2025 所募集之資金	27.13%



# Shifu's Word

## ~ Suffering ~

Some say that life is not necessarily full of suffering, sometimes there is happiness. This may be true, but how long can our happiness last? All gatherings must part, there is always a time when everyone must separate. Although there may be happiness, it is temporary and not everlasting. If we don't understand the truth and cannot accept the change, then we will suffer.

We should always contemplate the truth of impermanence and understand the implication of the Dharma.

The ultimate implication of the Dharma is emptiness, in other words, Dependent Origination.

The precepts, the practice of concentration, wisdom, the Four Noble Truths, and the Twelve Links are teachings of the Buddha. These are all the expansions of the teaching of the Law of Dependent Origination. The Buddha compassionately explained the Truth in these various ways, so that sentient beings of different spiritual foundations could understand.



# 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

### 2.2 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

*“Practising the Buddha’s teachings is a process of cultivating wisdom”, as wisdom reaches the most complete, perfect and profound stage, one attains Buddhahood. .... 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:

1. Practising the Buddha’s teachings is a process of cultivating wisdom;
2. In cultivating wisdom, we must not focus on wisdom alone, but should also cultivate concentration, upholding precepts, tolerance, and other ways of practice at the same time; and
3. To clarify that studying the Buddha’s teachings is not some very profound undertaking, it is just the starting point of the journey from enhancing our Innate Wisdom to Wisdom of Hearing. Even if we are able to understand a little bit of the Buddha’s teachings through listening to the Dharma, our understanding is still very shallow! The great wisdom of the

Buddha is still far ahead of our understanding and it requires us to realise it through further practices.

Let us narrow down the scope of our discussion. Listening to the Buddha's teachings also requires a sequence. People asked me how to study Buddhism. This is not a question that is easy to answer. Nevertheless, I feel that everyone who is learning the Buddha's teachings, be it general or sectarian-specific, must have three processes. At the very least, we would derive some benefits from following these processes. These are:

- a) extract the essences;
- b) penetrate deeply; and
- c) interrelate with the other teachings.

a) Extract the essence.

Where should we begin when the Buddha's teachings are so vast and boundless? Fragmented study will not enable us to know the principles of the Buddha's teachings. Even in the learning of mundane knowledge, we have to know its broad outline first by reading some simple but concise books. Likewise, when we study the Buddha's teachings, we must first have a general understanding on the basis of the teaching, such as, what is the core of the Buddha's teachings, what are the important sects in Buddhism, and so forth. We must also have some knowledge of the history of the propagation of Buddhism from India. Only then can we proceed to have deeper study. If we begin with fragmented study or learning of profound sutras and sastras, we would either fail to understand the principles or beat a retreat due to difficulty in comprehension. Thus, as far as the whole Buddha's teachings are concerned, we must first comprehend the broad outline and common essence of what the Buddha taught. (*... to be continued*)



YBS Translation Project

Book 4: Chapter 9

## Bodhisattva and Youth

(Introductory Buddhism Studies)

Venerable Miao Qin

Youth must be the ideal period in life!

Confucius once praise the infant and Menicus also said, "Do not lose the heart of the innocent child". Buddhism gave its compliments to the youths too. Buddhism not only praises the sincerity and purity of youth, but also places special emphasis on the loving kindness and peacefulness of the young, whose hearts are filled with boundless ideals. They will give anything to strive for the ultimate truth.

Hence, Bodhisattvas are all youths. For instance, Manjushri Bodhisattva is referred to as the 'Tong Zi'- the young child, and the young boy who relentlessly seek the Bodhisattva's path in all lands was the 'Shan Cai Tong Zi' – the young Sudhana. As we can see, these model Bodhisattvas are all youths.

There lies a natural and direct relationship between the Bodhisattva and the youth.

The youth is pure. In the Mahayana teaching (teaching of the 'Great Vehicle'), when the Bodhisattva lets go of his/her frustrations/defilements and purifies his/her mind to achieve the true innocence of heart, akin to that of a young child, this is referred to as the 'Tong Zi Di'- the land of the young. It is a stage that is pure.

The youths are forthright; their laughter is true, their tears are genuine. There is no hypocrisy. This is the true meaning of life. Once the human life moves away from this point, it is really accursed! The Bodhisattva characteristic of benefiting oneself and others are also acts of sincerity.

Amongst family and friends, the youths are always loving and peaceful. Similarly, the Bodhisattva is always gentle, full of loving kindness and compassion.

A youth symbolizes the health of overflowing vitality. A Bodhisattva is magnificent and grand and full of spirit, energy and health.

In the heart of a youth, all is brilliant and joyful. A youth desires everything, is keen on learning everything. A youth is bold and unrestrained, wanting to strive forward. Apart from illnesses, a youth recognizes neither fatigue nor satisfaction. A Bodhisattva valiantly learns the teachings of the Dharma to guide and save all sentient beings. A Bodhisattva is without any restraints; strong-willed and knows not fatigue or satisfaction. (... *to be continued*)



# 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

### 5. How Do We Free Ourselves from the Constraints of Time and Space? - *Contemplating the truth of “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”. ... ...we should look inwards and reflect on “who” is 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?*

It is in this way that we should practise. We can also be mindful at the moment when our six senses (eyes, ears, nose, tongue, body, mind) interact with the six sense objects. If the “self” did not exist, then we would not have any greed, hatred, or ignorance. We would not try to grasp everything as our own property. In the same way, to thoroughly dislike things is called hatred. To be confused to the point where we cannot distinguish between good and evil is called ignorance. These three sentiments are created by the “self”.

When we scold people, lay the blame on others and despise others, it is because of these three characteristics, greed, hatred, and ignorance, deluding us. This is how we create our karma and subsequently transmigrate continuously through the cycle of birth and death. If we can see clearly what the truth of “self” is, and realise first hand what the truth of “non-self” is, then these three defilements will not arise.

Defilements are like water, and karma is like the seed. When the seed is not watered by our defilements, then it would not have

the opportunity to grow. If we think of it this way, then karma is nothing to be afraid of. We should be more concerned to realise the truth of “non-self” so that our defilements will not arise, and hence our karmic seeds will not grow. This is the purpose of cultivation in Buddhism.

We should observe and contemplate our “self” and investigate “who am I?”, “where am I?”, “where was I before my parents gave birth to me?” This is the truth of emptiness. Emptiness means that there are no restrictions of time and space – we are totally free.

This is analogous to a Cartesian graph, where we are told of a point, but do not know what the x and y values for it are. How can this point be found? If we can transcend the constraints of time and space, then we will be liberated and free of transmigration within the six realms.

## 6. Conclusion

The Buddhist view of life in summary is that we have the power to face and deal with many of the questions and obstacles that we face in life. In learning how to do this, we do not need to shift the responsibility towards others, or the environment, or by blaming “god”, or other people for whatever we encounter. Once we understand that our conditions are created by ourselves, then we will cultivate a strong sense of responsibility.

Our life is continuous. People who think of killing others for revenge, or of committing suicide, will never solve their problems. These are not solutions at all because the end of one life is the beginning of the next one. Hatred will not end if your present life ends. It simply complicates the situation and makes our problems more difficult to solve.

Our lives are meaningful. We should not live like animals, which are only concerned with eating, sleeping and waiting for death to come. The choice is ours to make full use of this present life to create a better future. We should perform meritorious deeds, restrain ourselves, and not give up.



# Quote of the Day

## *Giving*

Giving food one gives strength,  
Giving clothes one gives beauty,  
Giving lamp one gives sight,  
Giving transport one gives delight.

Giving shelter one gives all;  
One who instructs in the Dharma,  
the excellent teaching of the Buddha,  
Such a person give ambrosia.

– Buddha –



## **KIDS' CORNER**

### **The Story of the Angry Young Man and The Buddha**

It is said that one day the Buddha was walking through a village. A very angry and rude young man came up and began insulting him, saying all kinds of rude words.

The Buddha was not upset by these insults. Instead, he asked the young man, "Tell me, if you buy a gift for someone, and that person does not take it, to whom does the gift belong?"

The young man was surprised to be asked such a strange question and answered, "It would belong to me because I bought the gift."

The Buddha smiled and said, "That is correct. And it is exactly the same with your anger. If you become angry with me and I do not get insulted, then the anger falls back on you. You are then the only one who becomes unhappy, not me. All you have done is hurt yourself."

#### **The Moral of this story:**

A person who speaks badly of a good person can only bring unhappiness to himself/herself. It is as if a person wanted to dirty the sky by spitting at it. His/her spittle could never make the sky dirty. Instead, it would only fall back down on his/her own face and dirty himself/herself.



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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The Bi-monthly Bulletin is for free distribution. **This Bulletin is also available electronically on our website: [www.htm.org.au](http://www.htm.org.au).**



# 華藏寺

## HWA TSANG MONASTERY Inc.

29, MACKENZIE STREET, HOMEBUSH, 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

#### 定期捐贈表格 REGULAR DONATION FORM

姓名 Name:

電郵或地址 Email or Address:

聯絡電話 Contact No:

本人欲定期捐贈護持華藏寺活動中心的建設.

I wish to make a regular donation to support the building of HTM Community Facilities.

款項 Amount:

\$50     \$100     \$200     \$500     其他 other \$ \_\_\_\_\_

頻率 Frequency:

每周 weekly     每兩周 fortnightly     每個月 monthly     其他 Other \_\_\_\_\_

期限 Period: 從 \_\_\_\_\_ 月 \_\_\_\_\_ 年 (mm/yy) 至 to \_\_\_\_\_ 月 \_\_\_\_\_ 年 (mm/yy)

捐款方式 Method of donation:

我將把捐款轉賬到以下戶口 I will transfer the donation to:

戶口名稱 Account Name: Hwa Tsang Monastery

銀行分行號碼 BSB: 032-024

戶口號碼 Account No: 931914

請注意此捐贈不是直接扣款，您必須自行安排轉賬。轉賬時請註明您的全名及用途 (HTMCF)

Please note that this is not a Direct Debit. You will need to arrange the transfers yourself from your bank account. Please write in the reference your full name – HTMCF

我將把捐款以現金或支票交到華藏寺 I will give the donation in cash/cheque at the monastery

收據上請寫此名字 Receipt is to be issued under the name of:

此捐款不能抵稅 Donation for the building of HTM Community Facilities is non tax deductible

若活動中心工程無法啟動，請將捐款轉予 If the project is unable to commence, I would like my donation to be:

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捐贈者簽名 Signed: \_\_\_\_\_ 日期 Date: \_\_\_\_\_

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**Account Name: Hwa Tsang Monastery**

**BSB: 032024**

**Account Number: 931914**

**PAY ID: ABN 37 248 949 501**

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