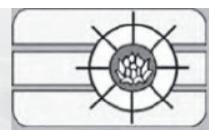


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歡迎瀏覽 Welcome to Hwa Tsang Monastery

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師父的話

～ 大乘佛法對物的觀點 ～

小乘佛法的特色在於出離心，強調對事物的不貪戀、不執著、放下一切。大乘佛法也注重不貪染、發出離心，但更重要的是要進一步的發菩提心、慈悲心。所以，大乘佛法的內涵也就是出離心、菩提心與慈悲心的融合。

大乘佛法談出離心是指對事物的不佔有。雖然不執著、不貪戀，但並不表示一定要放棄。反之，應該善加運用這些暫時性的存在物來作一番功德，利益眾生。因此，對於物質方面，大乘佛法與小乘佛法就有不同的觀點。

比如錢財，小乘修行者是不能捉拿錢財，要儘量避免接觸的。但大乘修行者卻不一定。重要的是我們必須明白，這些錢並不是我們的。我們不能執著，應該好好的利用這些錢利樂眾生。錢本身並沒有問題。重要的是在於我們的內心有沒有貪念，能不能好好運用這些錢。這就好比銀行存錢，錢並不屬於銀行的，都是眾生的。因此，我們應該把它用在利益眾生。

由此可見，單單對錢而言，大乘與小乘對它的運用與價值觀就有完全不同的看法。然而我們不能就此判斷誰是誰非。這是各人根性與習性的問題。

。



～經典解釋～

《大乘本生心地觀經》<報恩品> 講記(24)

四重恩之七：三寶恩—佛寶恩(9)

上藏下慧法師主講

(...續上期)

『諸善男子！如一佛寶有如是等無量無邊不可思議利樂眾生廣大恩德，以是因緣名為如來、應、正遍知、明行圓滿、善逝、世間解、無上士、調御丈夫、天人師、佛、世尊。善男子！一佛寶中具足六種微妙功德：一者、無上大功德田，二者、無上有大恩德，三者、無足二足及以多足眾生中尊，四者、極難值遇如優曇華，五者、獨一出現三千大千世界，六者、世出世間功德滿一切義。依具如是等六種功德，常能利樂一切眾生，是名佛寶不思議恩』。

1. 佛陀的微妙功德

《大乘本生心地觀經》裡總結佛寶具足有六種微妙功德：

1.1. 無上大功德田

無上大功德田即很肥的好田。我們要種東西一定要選肥沃的田，釋迦牟尼佛斷盡了所有的煩惱，他把所有不好的東西都去掉了，剩下的都是很肥沃，能種植的功德田。

有一個人來和我談神。他說神沒有發過脾氣。我說怎麼會沒有呢？我倒看過他發脾氣，而且是發大脾氣。他發脾氣叫天降大雨。一氣之下就要把所有的東西摧毀，然後又降什麼災，什麼禍。但降了禍之後又解說是希望迫我們世人回頭。因此我說神真有脾氣，而且很有脾氣，有大脾氣的人又怎會有功德呢？

我們靠釋迦牟尼佛，穿了出家人的衣服，吃了幾年素，也有功德。但這種功德很小。佛是把煩惱習氣皆斷盡了的，他才是真正讓我們生長功德的大肥田。

1.2. 無上大恩德

佛的慈悲心是無分別的。他對所有的衆生，無論是親戚朋友與否，只要誰有痛苦，他都無條件的想辦法幫助。他不選擇只有信我者才得救。你對我好，很好，對我不好，我把「不」字拿掉，把惡知識化為善知識。

佛經裏記載，提婆答多帶領了一團人要破壞僧團，但釋迦牟尼佛還是把他當成善知識看待。他對任何的眾生，只要與他有緣，他都想辦法盡量的度。像我們末法時期的眾生，與他的緣較為疏遠，但他也成立了僧團，鼓勵大家出家，把佛法一代一代的流傳下去，度化那些與他較無緣的人。

僧團的成立就是為了使正法久住，使所有的衆生都能因佛法而得到利益。由此可見佛陀考慮得多深遠，多周到，他對我們是多麼的關懷。在《佛遺教經》裏，他一再叮嚀我們要努力，臨涅槃時還不斷的問大家有沒有問題，佛陀的大恩惠我們要如何報答呢？若佛弟子讀《佛遺教經》不哭，不是真佛子。正如一個兒子讀父親的遺囑而不流淚，也不叫孝子，就是這個道理。所以佛與上帝、神是不同的。他不要求我們信他才救我們，他是誠懇的希望大家皆能離苦得樂，解脫自在，才一再地叮嚀我們。唯有按照佛的教誡去實踐，我們才是佛的好弟子，才不會辜負了佛陀的一番苦心。（…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
4. 依八不中道正觀緣起

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。……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。

4.3 不常不斷

從時間上來說，因與果之間有沒有斷？如果有斷，因就是因，果就是果，哪有因可以變成果呢？不可能的。果

是從因逐漸形成的。可是這個果又不完全是原來那個因，因為它一直在變。這個因與水果的結果來說，它們都是常的嗎？也不是，它們是變動的。但是，我們又不能說它們之間完全沒有關係。果實也是由種子不斷變動，隨著因緣不斷變化，最後長成大樹，開花結果。假使是常的，這個種子永遠是種子，不可能變成芒果。若是斷的話，哪來這棵芒果樹呢？沒有芒果樹，哪來芒果呢？因此，它們的關係是不常不斷。沒有永恆性，可是在變動中不斷的延續下去。

4.4 不來不去

我們能說是種子跑去變成了芒果嗎？不是的。一顆種子怎樣可能最後變成千百顆芒果呢？所以，也不是從這裡去或那裡來。它是不來不去的。一切是無自性的。沒有自性就可以變動。它是靠種種的因緣而起變動的。因此，在質上、在用上都會有所變化。它既不是原來的，可是又不能離開原來的那顆種子。

5. 結語

以上的解釋說明，單單一個芒果，我們若能如實的觀察，就能對我們所吃的芒果的真相瞭如指掌。所以，緣生法就是八不中道。這八不中道觀教導我們從四對的八個方面觀察法的真相，幫助我們正觀緣起，啟發智慧。希望大家在生活中學習如實觀察，培養正觀，使我們的生活趨向中道。



《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：

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。

地藏菩薩發願，要救苦難惡趣眾生。惡道眾生中，地獄眾生最苦，菩薩對苦難眾生，特別慈悲憐憫，所以特重於地獄的濟度。地藏菩薩在釋迦佛法會中，受佛囑付。於佛滅後末法時代，眾生根鈍，煩惱深重，修行悟證者少，墮落者多。地藏菩薩於無邊劫中發大願，所以於佛前擔負此責任，願於穢惡世界救度眾生，這是甚難希有之事！這裡有一問題：菩薩希望每一個眾生，都向上向善，不致墮落。眾生也希望自己的父母六親眷屬能向善，不墮惡道。從作什麼業，得什麼果來說，當然是善有善報，惡有惡

報，自作自受。但從另一方面來說，我們能眼看即將墮落者的墮落，坐視與我有著血統關係的人，墮在地獄中嗎？自己成賢成聖，而父母祖宗於地獄中受苦，心中過得去嗎？佛法不是只圖自己利樂的，不是忘棄父母及六親眷屬的恩德的，所以對未墮惡道者，要以方便救濟他；已墮落者，也要以方便救拔他。這如犯法的，雖被囚禁於獄中，也要想辦法救他，不能說犯法的受罪，就是活該。與自己有關的，更要設法救度，這是人性流露，是存在於每人心中的。中國人對祖宗，有一番慎終追遠的孝思。逢年節忌辰，好好的禮拜祭奠，表示兒女對祖德的不忘。中國民族傳統的同情心，推及已死者，自己吃飯，穿衣，均想到父母，於是以飯食祭奠，以衣物焚化。後來漸漸用紙來代替燒化，這是一種孝思；用意雖善，但辦法卻並不理想。

佛法不僅限以祭奠的同情，慎終追遠，而是對已死墮落者的加以救濟，未死者是怎樣使他不致墮落。宗教是適合人性要求的，所以西方神教在發展中，天主教也有煉獄的思想，為死人做彌撒，以消除亡人罪惡的教儀。這是源於人性發展而來；但對於救度的辦法，佛法才能給以圓滿的答覆。

1. 地藏本願永為濟拔：

地藏菩薩發菩提心時，曾這樣的發願：「我今盡未來際不可計劫，為是罪苦六道眾生，廣設方便，盡令解脫，而我自身，方成佛道」（『本願經』上）。（…下期續）



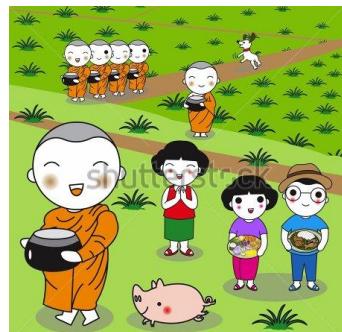
～精進菩提～

盂蘭盆會

目連尊者是佛陀的十大弟子之一，而且是「神通第一」。他出家後，知道母親在生時為富不仁，死後決定會墮落。他以天眼通觀視世間，看到他母親墮到餓鬼道，受著飢火焦咽之苦。目連看到母親受這苦，就托了一鉢食物，運用神通到餓鬼道，要送食給母親吃。可是當她手一接到鉢飯，這飯就變成大火焰。尊者為了救濟母親而來，沒想到飯卻變成火焰，不能解脫母親之苦；他真是心急如焚，悲號啼泣，急忙奔回到祇樹給孤獨園找佛陀，求佛陀教他該怎麼做，才能救拔他的母親。

佛陀告訴他：「你母親堅貪的這種惡業報罪根深結，不是以你一人神通之力所能救拔的。」目連問：「那怎麼辦？」佛陀安慰他：「一定要仗眾僧之力才能度脫你母親。你等待結夏圓滿七月十五僧眾自恣之日，以百味珍饈置於盆中來供佛齋僧，能獲無量功德，就可消除你母親慳貪之罪。不但今世父母，過去七世父母都能度脫。」這就是盂蘭會的由來。「盂蘭」是印度語，中國話就是倒懸——就好像把腳吊在上、頭懸在下。「盆」為救護之器，所以「盂蘭盆」就是救倒懸、解痛苦之義。

世俗人盡孝，奉養父母，有病痛照顧他們，就是孝子，但這個孝不徹底。目連尊者能把他的母親從餓鬼道救出來，這才是真正的孝。所以一直到現在，佛弟子都會於七月十五佛歡喜日，舉行盂蘭盆會，做齋僧的功德，來度自己過去的父母。



印順導師法語

大乘行果的心髓，不是別的，就是慈悲。離了慈悲，就沒有菩薩，也沒有佛。



(學佛三要)(頁 117)



歡迎蒞臨 WELCOME TO

華藏寺盂蘭盆節 供僧

HTM ULLAMBANA SANGHA OFFERING

SUNDAY 星期日 07-09-2025

11.30AM - 1.00PM

CHANTING SERVICE STARTS AT 9.00AM

法會於早上九點整開始



～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

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

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

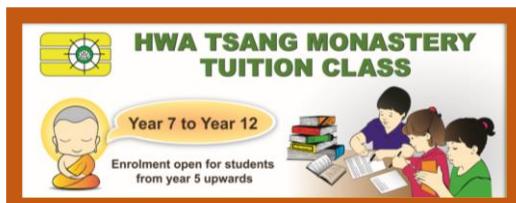
- 提供中學生學業及品格上的指導。
- 培養學生的責任感，自動自發的精神；促進同學們之間的諒解與合作。

○ 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

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.	HTM Saturday Morning (English) Dharma and Meditation Class 星期六 (英文) 達摩靜坐班
	[HYBRID 實體及線上同步] SATURDAY 星期六早上 : 10.00AM – 11.15AM Meeting ID: 957 8388 0036; Passcode: HTMSMM
2.	周末共修會(實體) Practice Together Sessions (ON SITE) 每星期六及星期日 Every Sat & Sun 下午 4.00PM – 6.00PM
(a)	彌陀共修會 Amitabha Practice Together Session 每星期六 : 下午四點至六點 (Every Saturday : 4.00pm – 6.00pm) 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 (中文 Chinese) 5.45pm–6.00pm 迴向 Dedication of Merits
(b)	觀音共修會 Guan Yin Practice Together Session 每星期日 : 下午四點至五點半 (Every Sunday : 4.00PM – 5.30PM) 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 (中英 Chinese/English) 5.15pm–5.30pm 祝伽藍及迴向 Dedication of Merits
3.	周末(線上)共修會 ONLINE Practice Together Sessions 每星期六及星期日 Every Sat & Sun 晚上 7.00PM – 8.00PM
(a)	星期六線上共修會 (中) HTM ONLINE SATURDAY Evening Practice Together Session (中文 Chinese) 7.00PM – 8.00PM - Meeting ID: 919 6622 3967; Passcode: 073348
(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 - 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	地藏法會開始 (連續五個星期日) Starting of the 7 th 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 (7th 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
2	八月份消災祈福慶生會 Blessing & Birthday Service for Members (8 th Lunar Month)	八月初七日 28/09/2025
3	九月份消災祈福慶生會 Blessing & Birthday Service for Members (9 th Lunar Month)	九月初六日 26/10/2025
4	觀音菩薩出家紀念日 The Renunciation of Guan Yin Bodhisattva	九月十三日 02/11/2025
5	藥師佛聖誕 The Birthday of the Medicine Buddha	九月廿七日 16/11/2025
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》 (農曆七月, 八月, 九月) 1 st & 15 th day of lunar month (7 th , 8 th & 9 th lunar Month)	23/08, 06/09 22/09, 06/10, 21/10, 04/11

2	佛菩薩聖誕正日 Actual commemoration days of Buddhas and Bodhisattvas	
	• 地藏菩薩聖誕 The Birthday of Earth Store (Ksitigarbha) Bodhisattva (七月三十日)	21/09/2025
	• 觀世音菩薩成道日 The Renunciation of Guan Yin Bodhisattva (九月十九日)	08/11/2025
	• 藥師佛聖誕 The Birthday of the Medicine Buddha (九月十九日)	19/11/2025

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 7th 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.)



華藏寺

春季

義賣園遊會

日期: 12-10-2025 (星期日)

時間: 上午十點至下午三點

歡迎大家同來歡樂共聚，
踴躍護持此籌募善舉！

所有收入將捐獻於《華藏寺活動中心》的建設

《華藏寺活動中心》將提供一個更好的環境，

讓大家共同來學習佛法



地點: 華藏寺 29, Mackenzie
Street, Homebush NSW 2140



HWATSANG
MONASTERY

FUND FAIR

(SPRING EDITION)

12TH OCTOBER 2025
@ 10AM-3PM

let's have fun and
fundraise for a good cause!

All proceeds will be donated to the
HTM Community Facilities (HTMCF)

The HTMCF will be a space to come together, learn the Buddha's
teachings and build a community in a better environment



HWA TSANG MONASTERY
29 MacKenzie St, Homebush



《華藏寺活動中心》 工程已經開始!!!

HTM Community Facilities project has commenced!!!

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.

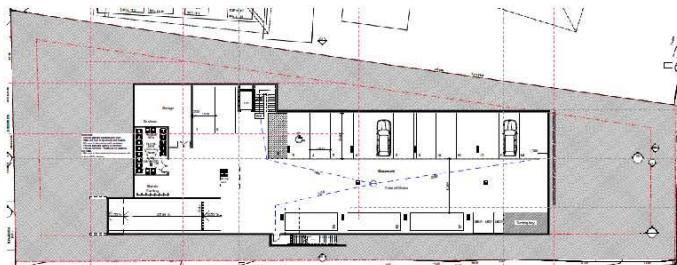
HTM has been given approval to build the Community Facilities. This facility will be built on 32-34 Bates St, Homebush.

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



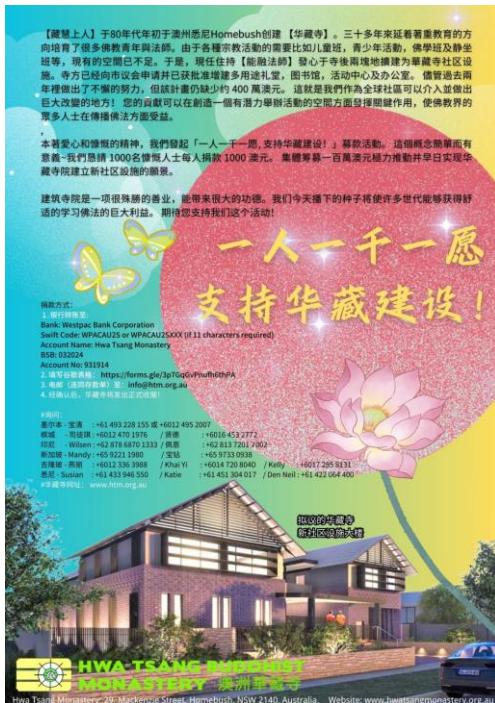
第二層: 學習空間, 資料室, 會議室
1st Floor: Learning Spaces, Meeting & Resource Rooms

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。

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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《華藏寺活動中心》籌募進度

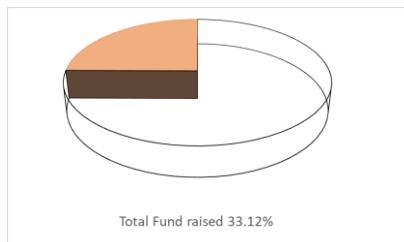
HWA TSANG MONASTERY COMMUNITY FACILITIES FUNDRAISING PROGRESS



《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 6 月 30 日（20 個月的籌款期），我們籌集了目標的 **33.12%**。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 30th of June 2025 (20 months of fundraising period), we have raised **33.12%** 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 30/06/2025 從 01/11/2023 至 30/06/2025 所募集之資金	33.12%



Shifu's Word

~ Listen to Dharma Talks ~

One way to study the Dharma is to listen to Dharma talks. By listening to these talks, the pure seeds of enlightenment can be planted in our minds. If we listen to the talk attentively, our memories may last longer. If we are not attentive and thinking about other things when we are sitting in the hall, then we will not gain anything.

We should listen carefully and attentively to the Venerables, or teachers, and always think and bear in mind the teachings. We should analyse the teachings repeatedly and "digest" them. Otherwise, it may become food that is indigestible and not nutritious for us. Otherwise, we will not gain the benefit of the Dharma, and will not be able to convert the teachings to an improvement in our own wisdom.



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”,Listening to the Buddha’s teachings and learning the Dharma, as we are now doing, relate to just the Innate Wisdom.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.*
... ... 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.

b) **Penetrate deeply.**

After comprehending the outline of every sectarian teaching of Buddha Dharma, we can select a sect or a division to study further. We must also apply the same method in our study of the teaching of a particular sect.

For example, we must not begin by studying *The Sastra on the Theory of Consciousness-only* (skt. *Vijnaptimatratasiddhi Sastra*), if we choose to study the teachings of Consciousness-only, for there is no way we would be able to comprehend it.

We must obtain its outline through studying *Lucid Introduction to the One Hundred Dharmas* (skt. *Mahayana Satadharma-*

prakasamukha Sastra), The Sastra on the Analysis of the Middle Path (skt. Madhyanta-vibhaga-tika), and so forth before we proceed to in-depth study.

For the beginners of Tian Tai sect, they must study *Jiao Guan Gang Zhong (An Outline of the Teachings and the Practising of Contemplation)*, *The Four Classifications of Tian Tai Teachings*, amongst others, before studying the three major volumes of teachings of Tian Tai.

However, some Buddhist practitioners do not study in this manner. They only listen to the discourse of sutras and attend talks by venerable, as and when causality arises. They do not even have the basic knowledge of the Buddha's teachings but have gone on to become a scholar, or even Buddhist teachers of a specific sect. Naturally, since they do not know about the teachings of the other sects, the teaching of the particular sect they are learning is deemed to be the best and those of the other sects as inferior. In reality, they do not even have the slightest idea of the contents of the other sects. To begin by learning a specific sectarian's teachings in this way has plenty of disadvantages.

A lopsided understanding of a specific teaching would cloud our mind of other teachings, while concurrently listening to other teachings would educate us to the other teachings. We would not ignorantly and stubbornly cling on to certain teachings if we could first have a general understanding of the teaching of every sect, and have a considerable understanding of the fundamental meanings of Triple Gems, Four Noble Truths, Dependent Origination, the Nature of Emptiness and so forth before we go in-depth into a specific study of a sectarian teaching. (... *to be continued*)



YBS Translation Project

Book 4: Chapter 10

Bodhisattva and Youth

(Introductory Buddhism Studies)

Venerable Miao Qin

(... *continue from last issue*)

.... The youths are forthright; their laughter is true, their tears are genuine. There is no hypocrisy. The Bodhisattva characteristic of benefiting oneself and others are also acts of sincerity. 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 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.

Everything of a youth is sufficient to reflect the aspirations of a Bodhisattva.

However, the Buddhist youth are not ignorant or unknowledgeable. With sincerity, gentleness and enthusiasm, they draw valuable experiences from the elderly. An ideal Buddhist youth will strive to unite the calm wisdom and the compassionate mind of helping the world. The Bodhisattva practices progressively with wisdom, he/she lives amongst the people and is not lured by worldly desires. He/she has the guidance of good teachers and friends and is able to yield strong determination and thus are unshakable in his/her practice. He/she possesses a noble ambition and contributes his/her whole body and mind in pursuing the supreme goal. Such a youth is a Buddhist youth and the Bodhisattva youth.

The Bodhisattvas are young in their youth, as well as in their old age. As long as his/her mind and actions are forever filled with vitality and does not grow old with age, he/she shall be the eternal youth. A Bodhisattva youth can be said to be forever innocent, having a never aging heart.

The Bodhisattvas are youths. Mahayana Buddhism belongs to the youth. Let us all, fellow youths, hold our hands together and take up the responsibility of the Bodhisattvas, to turn the Dharma wheel of Mahayana Buddhism!

Exercise:

1. What are the similarities between a youth and the Bodhisattva?
2. What is the difference between an ordinary youth and a Bodhisattva youth?
3. Can an old person be called a youth? Why?



Dharma and the Daily Life

Contemplating the Emptiness of the Five Aggregates Through the Fourfold Stages of Mindfulness

Venerable Tsang Hui

We seldom analyse the Fourfold Stages of Mindfulness together with the contemplation of the emptiness of the Five Aggregates. The Fourfold Stages of Mindfulness is the first chapter in the Thirty-seven Principles of Enlightenment. "Contemplating the Emptiness of the Five Aggregates" is a statement in the Heart Sutra. In the Heart Sutra, the name of Avalokitesvara Bodhisattva has an implication of contemplation. The statement "Penetrating the Emptiness of Five Aggregates," implies contemplation. The contemplation of these two statements has the same significance. One who can contemplate and realise the emptiness of the Five Aggregates will be liberated.

1. Contemplating the Emptiness of the Five Aggregates

One who wishes to gain benefit from practising the Buddha's teaching should always reflect and contemplate themselves. It is a pity that the "God" who created Mankind, had placed our eyes on the face. As a result, we are always looking at the external features. This causes us to deteriorate and transmigrate in the six realms. We must learn to reflect into ourselves. Do not just look at the others. By reflecting on ourselves, we have the opportunity to attain freedom of mind. It is a pity that a lot of people have neglected this important practise of the mind - to contemplate the emptiness of the Five Aggregates.

Avalokitesvara Bodhisattva practised the perfection of hearing. Whenever he heard a sound, he would reflect into himself and contemplate. Who is the one that can hear the sound? We never usually think in this way. Whenever we hear a sound, we are attracted to it and our mind goes astray. When practising the Buddha's teaching, we must learn to reflect on ourselves. Observe your physical body, and think carefully about what it really is.

The Five Aggregates refer to our body. Is our body spiritual or physical? Is it a combination of both? We should learn to investigate in the above manner and put more effort into contemplation. If the body is physical, then it should not be moving. However, why does the inside of the body seem so busy when we close our eyes? Who is playing a fool on the inside? We should investigate further. Gradually our curiosity and interest will arise, and this encourages us to investigate further. Then, we will enter into a state of one-pointedness.

The Zen practitioners called this curiosity and interest the "sentiment of doubt." Once this "sentiment of doubt" arises, we will concentrate on the thing that interests us, and this helps our mind to concentrate. One who cannot initiate the "sentiment of doubt" will not be able to prolong their practice. They are not able to attain a state of one-pointedness.

Avalokitesvara Bodhisattva teaches us to contemplate the Five Aggregates in the hope that our sentiment of doubt may arise. We should realise that the Five Aggregates are the composition of many things. All these things are also composed of many elements. None of them are permanent. If we keep on investigating and asking ourselves questions as such, finally we will arrive at an answer.

But not many of us can find the answer because we do not understand ourselves thoroughly. For the twenty-four hours we have per day, we seem to spend more than ten hours per day analysing the other! We seldom spend time on ourselves. We are the deluded sentient beings, and it is not easy for us to be successful in our practice.

It is not difficult to practise. The problem is whether we can find the right direction and method. (*to be continued*)



Quote of the Day

Learning

If one who has little learning
is strong in virtue, others
will praise his virtue only,
because his learning is incomplete.

If one who has much learning
is weak in virtue, others
will blame him for his conduct
though his learning is complete.

But if one has much learning
and is also strong in virtue,
he will be praised for both
his virtue and his learning.

– Buddha –



KIDS' CORNER

The Ullambana Sangha Offering

The Buddha said that the kindness of our parents is immense. We should show respect and take care of our parents so that they can always be happy and peaceful. After our parents pass away, we should still remember their kindness and hope that they can be free from suffering.

In the past, there was a great disciple of the Buddha called Venerable Maudgalyayana. After his enlightenment, he knew that due to his mother's disbelief in the Triple Gems and her habit of killing living creatures, she was reborn in the realm of the hungry ghosts and suffered tremendously.

Venerable Maudgalyayana tried very hard to help her but was unsuccessful. He went to the Buddha for advice.

The Buddha said, "The fifteenth day of the seventh lunar month is the 'Happy Day for Buddhas'. On this day, you should practise dana sincerely and make offerings to the buddhas and Sangha. Through the merits of your dana you will gain the blessings of all the buddhas. Only with all the blessings and support of the buddhas will you be able to help your mother gain relief from the suffering in the realm of the hungry ghosts."

This is the origin of the Ullambana Service. The word "Ullambana" means "to relieve suffering". On the fifteenth day of the seventh lunar month, the Buddhist community organises the Ullambana service and make offerings to the Sangha.

To Buddhists, this is a day we show respect and remembrance to our ancestors. It is very different to the worldly belief of "Ghost Festival".



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 th 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 st 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 nd 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 rd 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 th 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 th 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 th 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 th 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 th 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 th 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 th 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 th 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 th 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 th LM 2025)	十二月初七日 25/01/2026

歡迎您的慷慨樂捐
Your donation is most appreciated.

請在有關項目打個勾 Please tick wherever appropriate.

供養常住 Donation for general usage of the monastery	\$
華藏寺活動中心建築基金 Donation for Hwa Tsang Monastery Community Facilities Building Fund	\$
華藏寺寺院維修基金 Donation for Monastery Building Maintenance Fund	\$
華藏寺課業輔導教室基金(補習班基金) Donation for Tuition Class Fund	\$
僧伽保健基金 Donation for the Sangha Health Fund	\$
贊助印經 Donation for Sutra/Dharma books Publication	\$
贊助會訊 Donation for the Bi-monthly Bulletin	\$
會員年費 A\$60/= Renewal of Annual Membership	\$
牌位費 @ A\$30/=(請註明牌位號碼) Renewal of Memorial Tablet (please state the Tablet number)	\$
Hwa Tsang Public School Buddhist Religious Education Foundation (Tax Deductible) 華藏寺宗教教育基金(可扣稅)	\$
更改地址 Change of Address (Please send new address below)	
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: _____

電郵地址 Email: _____

捐款請用支票支付予 : All payments please made payable to: **Hwa Tsang Monastery Inc.**

欲電子轉賬者，請見會訊最後一頁或本寺網站查詢銀行資料。

For electronic transfer, please see last page or our Website for bank details.

會訊是免費贈閱的，歡迎大家到本寺索取。此會訊亦刊登在本寺網站上。

The Bi-monthly Bulletin is for free distribution. **This Bulletin is also available electronically
on our website: 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:

() donated to Hwa Tsang Monastery 華藏寺(供養常住) () returned to myself 本人

捐贈者簽名 Signed: _____ 日期 Date: _____

為善最樂 THE JOY OF GENEROSITY

鑑於疫情，許多會員及善信要求使用電子轉賬，以下為所需資料。Due to COVID-19, many members and donors have expressed an interest in donating electronically, we have included those details below

為了保護善信的捐款及會費，華藏寺只允許使用一個銀行戶口轉賬。華藏寺也不允許任何人使用華藏寺的名譽募款。若您不確定，敬請在捐款前發電郵聯絡我們。In order to protect the donations and membership monies, please note HTM only allows bank transfers to one account, HTM also doesn't allow others to fundraise on behalf of HTM, if you are unsure please email us before you donate.

以下為我們的銀行資料: 佛友可用電子轉帳方式將捐款存入本寺 Westpac 銀行之戶口: (032024-931914)

Our details as are below: Online donation and payment can be made to HTM's Westpac account

Bank: Westpac Banking Corporation

Account Name: Hwa Tsang Monastery

BSB: 032024

Account Number: 931914

PAY ID: ABN 37 248 949 501

捐款者請電郵以下資料到 info@htm.org.au，以方便我們的記錄並寄發收據。 Payer please email the following details to info@htm.org.au so that we can match the transfer and issue receipts accordingly.

- 1) 捐款者姓名 Name
- 2) 捐款用途 Details & purpose of the transfer
- 3) 收件地址 (若需要郵寄收據) Address (if you need a receipt to be posted to you)