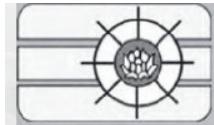


華藏寺會訊 (雙月刊)

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歡迎瀏覽 Welcome to Hwa Tsang Monastery

Website 華藏寺網站



Facebook 臉書



Instagram 照片牆 (IG)



師父的話

～信願、慈悲、智慧～

修學大乘佛法應學習如何從物質上、精神上去實行種種的布施。行布施有三大要點：

- 一、要有出離心，不貪染，不佔為己有。
- 二、發慈悲心。看到他人痛苦，我們要發慈悲心，再配合智慧，幫助他解決種種的困難。
- 三、發菩提心。菩提心即成佛之心，也就是上求佛道，下化眾生。以成就佛道為目標、行菩薩道、修菩薩行、證佛果之心。

從發菩提心，修菩薩行到成就佛果，需要有信與願的貫穿。而這信與願又必須以智慧及慈悲為根基。換句話說，唯有慈悲、智慧與信願的具足，菩提心才能有所成就。



《大乘本生心地觀經》<報恩品> 講記(25)

四重恩之八：三寶恩—佛寶恩(10)

上藏下慧法師 主講

(...續上期)

『…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

1.2. 無上大恩德

1.3. 無足二足及以多足眾生中尊

這就是說佛陀是眾生之中最珍貴的。釋迦牟尼佛是這樣的慈悲。他示現千百億化身度化我們，雖然他出生在和我們一樣的道中，在六道裏打滾，可是不管他現什麼身，他都保持非常的清醒。因為他不是隨業力，而是依他的願力和神通力示現世間的。唯有出現世間，接近我們，與我們在一起才能有效的度化我們。這顯示出佛陀對我們的無限關懷。菩薩度眾生要與人同事，但在同事之中，不同流合污，反而要加以引導他人往好的方面發展。這樣的同事才是真正菩薩所說的同事。

1.4. 極難值遇如優曇華

優曇華聽說是非常難開的，除非是遇到大吉祥日，大福報的人才會開花。佛陀也一樣，這麼久以來，有多少位佛降生這世界成佛呢？我們遇到了沒有？若能與佛同世，遇見佛，我們就得救了。 (…下期續)

～甘露普澍～

業 力

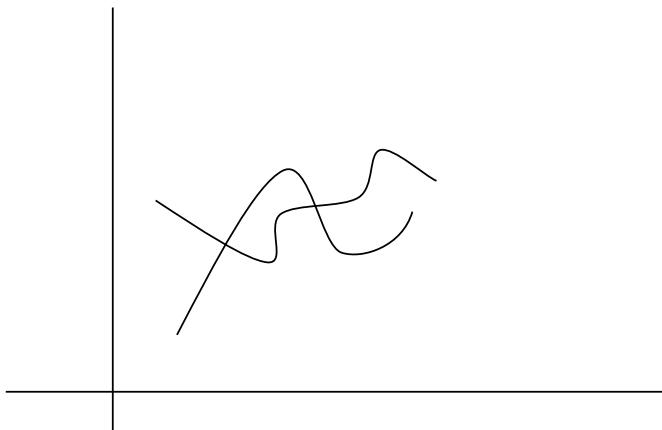
上藏下慧法師

(1985 年 7 月 23 日講於新加坡國立大學)

業力在佛學中，佔了很重要的一席。一個人若想了解佛法就應先掌握業力的真義。這樣，我們才能說我們對佛法有多少的概念。業力是佛家用以解釋世間及社會中一切百態的原由。

1. 業力—潛在的力量

佛家說，業是一種潛在的力量。這種力量能夠影響我們下一個行為或下一個心理，或下一個遭遇。這個力量是經過一種行為之後而產生的後遺影響力。這股影響力我們摸不到，但可以感覺到。假如我們細心觀察，處處都可以發現業的存在。在佛學經典裡有譬喻，從摩天大廈看下，很多人在匆匆忙忙的走，一大堆的人，那是甚麼東西逼著他們這樣走呢？這就是業的力量在推動他們。



舉個數學的例子來說明業力。如果 x 是時間， y 是空間，函數(function)是業力。在每一個不同的時間，在業力的影響下就會產生一點。把這一點點連接起來就成為我們的生命圖，我們一生的痕跡。我們活在這空間，有快樂也有痛苦。所以圖形是高低起伏不平。但是，每一個人的生命圖都不一樣。在某一個時間之下，我們會跟某一個人生活在一起，這就是兩個生命圖的交點。當然，以上的圖只是一個非常簡單的比喻。我們真正的生命圖是非常複雜的。是甚麼力量使我們畫出這樣的生命痕跡，使我們與某一個人交合？這都是業力。

任何事情的發生都有其因與果。但是，因和果是兩個不同的點。因怎麼會產生果呢？是甚麼力量推動著它呢？這種看不到的力量就是業。業的力量促成因的成熟而變成果。簡單的譬喻，我現在口渴，喝了一杯開水。這是一個動作，一個行為。我喝了這杯水之後，水滋潤了我的喉嚨，讓我又有新的力量，使我的聲音更洪亮。從口乾到新的精力產生，這中間是靠喝水的動作行為來影響的。精力產生之後，我們又有另一個行為的表現。這中間的力量，把疲倦狀態變成精神奕奕的狀態，就是業的力量。(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：

六、臨墮已墮者之拔濟

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）。

發菩提心，學菩薩道，也是要隨因緣而發心修行的。地藏菩薩見六道眾生受苦，見父母受苦，即發度盡一切眾生，悉令離苦的大願。此願，不是數日數月數年，此生或後生，而是盡未來際。主要是令一切三惡道眾生，不受苦惱。但眾生根性不同，智慧的程度不同，心境不同，以同一方法救度，不一定都得利益，所以要以種種方便，令一切眾生皆成佛，然後自己才成佛。所以說「眾生未盡，誓不成佛」。眾生無盡，地獄也難以度盡，這樣也就不成佛；這就成為不成佛道的大悲菩薩。

菩薩發心修行中，特重大悲，不為自己利益而急於成佛，寧願大眾皆成佛，我才成正覺。地藏菩薩無量劫來，即發這樣的大願。地藏菩薩發大願廣設方便，寧可自己不

成佛道，而專心於度眾生，盡令解脫。地藏菩薩悲願的深重，精神的偉大，是怎樣的值得我們崇敬！

釋迦佛也曾讚歎地藏菩薩的功德說：「聞是菩薩名字，或讚歎，或瞻禮，或稱名，或供養，乃至彩畫刻鏤塑漆形像，是人當得百返生於三十三天，永不墮惡道」

（『本願經』上）。「超越三十劫罪，生天不墮惡道，不受女身，受則尊貴端嚴，鬼神護衛」（『本願經』下）。由於地藏菩薩功德的不可思議，所以讚歎他等會有這樣的功德。佛曾說：百劫稱名讚歎文殊師利等大菩薩功德，不若一頓飯頃恭敬稱念地藏菩薩。因為地藏菩薩悲願特重，顧名思義，而知地藏菩薩功德。聞地藏菩薩名，知道菩薩過去生中事蹟，用種種方法稱揚讚歎他。

從前，印度流行以偈頌讚歎佛菩薩功德。以現在來說，或以文章，詩詞，歌詠等讚歎。見菩薩像時，應恭敬的瞻仰禮拜；或稱地藏菩薩的名字；或以香花供養；或用彩畫的菩薩像，或用木刻，石彫，銅、鐵、金、銀等鑄的菩薩像，或土塑等，無論什麼，只要是菩薩像，恭敬禮拜，功德很大，能得百世生於人天中的善果。經中對恭敬供養地藏菩薩，稱名、塑像、禮拜等功德，說得很多：一、能滅三十劫重罪。二、以後生中，往生於天上。三、不受女身：女人，本來沒有什麼不好，只是生理不同，雖說男女平等，在體質上，實在不及大丈夫。若能稱地藏菩薩名，可以不受女身。若有以為女身也好，願意受女身的，那來生一定是端嚴尊貴，賢淑純良，作一賢妻良母。或如摩耶夫人，作佛母。四、生於人間有鬼神衛護。世間的邪惡鬼神很多，有些會燒亂人，但對有德的人，一分善良的鬼神會擁護保衛，得到平安。

（…下期續）



護他自護

釋迦牟尼佛昔日於拘薩羅國遊化時，一日在私伽陀村落北邊的身恕林中對比丘們開示：

「過去，有一位表演特技的爬竿技師，他在肩上豎起一根幢竿，對他的徒弟們說：『你們爬至我肩上的幢時，要善護念幢下豎竿的我，我也會在底下保護你們，師徒彼此相互扶持，以此特技巡迴表演、遊戲，令觀眾歡喜，就能獲得財利。』

幢技師的徒弟回答：『老師，不是像您所說的，應該是各自保護好自己，安全地在幢旗上表演、遊戲，讓觀眾看了歡喜，便能多得財利，自身得以安隱而下。』

幢技師回答：『沒錯，正如你所說，我們應各自保護好自己。不過，這與我所說的意思是一樣的，保護自己的同時就保護了他人；護念他人的同時也護念了自己。各自關照注意自己的心念，在修正、學習、體證中，也是在護念他人，所以說自護即是護他。什麼是護他即是自護呢？不令眾生心生恐怖、不違逆、惹惱眾生、不傷害眾生，慈心悲憫眾生，因此護他即是自護。』

是故，比丘們！應當如是學習。善護念自己的人要修四念處：——觀身不淨、觀受是苦、觀心無常、觀法無我，如此斷除執著常、樂、我、淨的煩惱，即是善護念自己。善護念他人者也要修四念處，煩惱斷除便不會再觸惱他人，如此即是善護念他人。比丘們！應當如是學習。護

念自己者應當修習四念處，護他者亦應以修四念處為基礎。」

諸比丘們聽佛開示後，皆發歡喜心，依教奉行。

典故摘自：《雜阿含經·卷第二十四（六一九）》

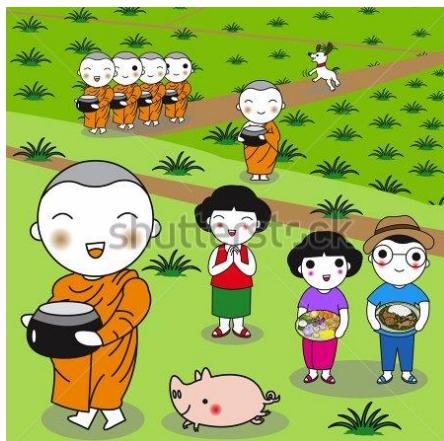
省思

「守口攝意身莫犯，莫擾一切諸有情，無益之苦當遠離，如是行者能度世。」

這是提醒修行人二六時中都要堅住正念、隨順覺性。

守口攝意身莫犯是自護，莫擾一切諸有情是護他。

在規範自己身口意的當下，也是護念眾生的慈悲行。



印順導師法語

佛法是真正的信教自由者，信仰是需要自發的。

所以父母對於兒女，應有適當的引導，而不是命令、強迫。使兒女從父母的慈愛中，接觸到三寶的光明，引發對於三寶的同情。這才能在進入成年的時代，成為一良好的正信弟子。

(教制教典與教學)(頁 85)



～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

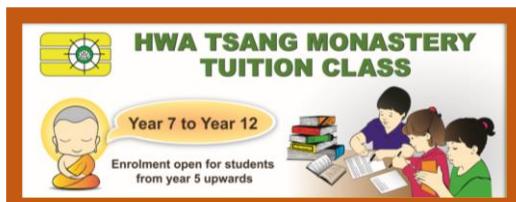
- 提供中學生學業及品格上的指導。
- 培養學生的責任感，自動自發的精神；促進同學們之間的諒解與合作。

○ 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.	<p>HTM Saturday Morning (English) Dharma and Meditation Class 星期六 (英文) 達摩靜坐班</p> <p>[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</p>
2.	<p>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</p>
(a)	<p>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</p>
(b)	<p>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</p>
3.	<p>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</p>
(a)	<p>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</p>
(b)	<p>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</p>



法會通告 UPCOMING

SERVICES

歡迎大眾參與法會 All are welcome to 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	九月份消災祈福慶生會 Blessing & Birthday Service for Members (9 th LM)	九月初六日 26/10/2025
2	觀音菩薩出家紀念日 The Renunciation of Guan Yin Bodhisattva	九月十三日 02/11/2025
3	藥師佛聖誕 The Birthday of the Medicine Buddha	九月廿七日 16/11/2025
4	十月份消災祈福慶生會 Blessing & Birthday Service (10 th Lunar Month)	十月初四日 23/11/2025
5	十一月份消災祈福慶生會 Blessing & Birthday Service (11 th Lunar Month)	十一月初二日 21/12/2025
6	阿彌陀佛聖誕 The Birthday of Amitabha Buddha	十一月十六日 04/01/2026
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》 (農曆九, 十, 十一月) 1 st & 15 th day of lunar month (9 th , 10 th , 11 th lunar Month)	21/10, 04/11 20/11, 04/12 20/12, 03/01/26
2	佛菩薩聖誕正日 Actual commemoration days of Buddhas and Bodhisattvas • 觀世音菩薩出家紀念日 The Renunciation of Guan Yin Bodhisattva (九月十九日)	08/11/2025

	<ul style="list-style-type: none"> 藥師佛聖誕 The Birthday of the Medicine Buddha (九月三十日) 阿彌陀佛聖誕 The Birthday of Amitabha Buddha (十一月十七日) 	19/11/2025 05/01/2026
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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《阿彌陀佛聖誕》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 *Amitabha Buddha Birthday Service* 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 2025 年常年大會

諸位佛友：

華藏寺今年的常年會員大會謹訂於以下日期在華藏寺舉行。

日期：26-10-2025 (星期日)

時間：下午 2 時正

地點：華藏寺圖書館

若有疑問，敬請電話本寺 02-97466334 向能融法師詢問詳情。



會長：呂顯良 敬啟

25-09-2025

2025 Hwa Tsang Monastery Annual General Meeting (AGM)

Dear members,

HTM Annual General Meeting this year will be held physically on:

Date: Sunday 26th of October 2025

Time: 2:00 pm

Venue: Hwa Tsang Monastery Library

For any enquiry, please call Venerable Neng Rong at the monastery (02-97466334)



Fred Lui
President 25-09-2025

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



12-10-2025
星期日 Sunday
10AM – 3PM

歡迎踴躍參加！

Let's Come Along!

所有收入將捐獻於《華藏寺活動中心》的建設

All proceed will be donated to
HTM Community Facilities

華藏寺春季 義賣園遊會

Hwa Tsang Monastery SPRING

FUNd
FAIR

HWA TSANG
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》 工程已經開始了!!!

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.

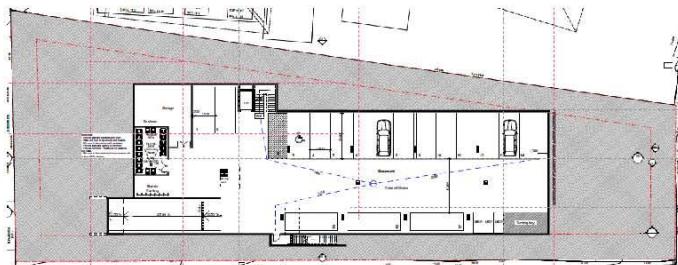
HTM has been given approval to build the Community Facilities. This facility will be built on 32-34 Bates St, Homebush.

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

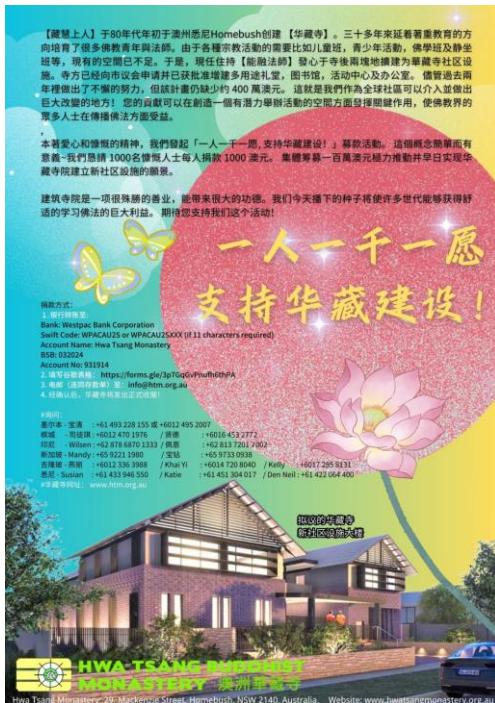


第二層: 學習空間, 資料室, 會議室
1st Floor: Learning Spaces, Meeting & Resource Rooms

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。

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

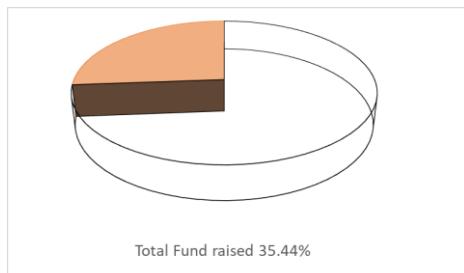
HWA TSANG MONASTERY COMMUNITY FACILITIES FUNDRAISING PROGRESS



《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 8 月 31 日（22 個月的籌款期），我們籌集了目標的 **35.44%**。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 31st of August 2025 (22 months of fundraising period), we have raised **35.44%** 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 31/08/2025 從 01/11/2023 至 31/08/2025 所募集之資金	35.44%



BODHI NITE 2025 《菩提之夜》

新南威爾斯大學佛學社-『慧命社』-是華藏寺創寺住持上藏下慧長老四十多年前積極鼓勵下成立的,希望大學生能在校園裡帶動更多年輕人學佛,願佛陀智慧之命源遠流長,利樂大眾。

今年已是慧命社四十五周年,青年佛子們每年舉辦《菩提之夜》為周年慶典,今年的《菩提之夜》將於10月18日在新南威爾斯大學禮堂舉行。

Theme 主題: Patience and Resilience 耐心與毅力

Date 日期: 18-10-2025 (Saturday 星期六)

Time 時間: (6.00PM – 9.30PM) 傍晚 6 時至九時半 (6 -7pm Dinner 晚餐)

Venue 地點: Sir John Clancy Auditorium, UNSW

大家可到華藏寺購票或線上購票,若需要交通協助,敬請告知。(細節如附件海報所示)。
希望大家邀請親友出席,給予年輕佛弟子們您最熱忱的支持與鼓勵。

The University of New South Wales Buddhist Society (UNIBUDS) was founded more than forty years ago with the encouragement of our Founding Abbot, Venerable Tsang Hui, hoping that more young people can get to know Buddhism. This year marks its 45th anniversary. UNIBUDS hold BODHI NITE every year as the anniversary celebrations.

This year's Bodhi Nite will be held on the 18th of October at the UNSW Sir John Clancy Auditorium!

You may purchase the tickets at Hwa Tsang Monastery or online. (Details are as per attached poster). Please also let us know if you need transport assistance.

We sincerely hope that everyone, along with family and friends, can give the young Buddhists your best encouragement and support!



Shifu's Word

~ Ways of Learning the Dharma ~

Besides listen to Dharma talks, we can also learn the Dharma from the sutras. We can make full use of our time, even the time when we are on the train or bus to read the sutras. Time is impermanent and it passes quickly. Soon we will be old, and our eyesight will deteriorate. We should grasp all the opportunities and practise diligently.

Group practice is another way of learning the Dharma. Group practice means to practise together in congregations. We should remind ourselves that when we have group practice, we are here to learn the Dharma and make good friends with the others and not create enemies. Some people come to the group practice because they do not want to be at home, or they come to meet with their friends. When they come, they talk a lot and create a lot of misunderstanding and unhappiness.

We should try to make full use of the group practice time to learn about the Dharma and not create unwholesome karma. Hopefully everyone understands the purpose of group practice and improve themselves in their learning of the teaching of the Buddha.



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.
- b) Penetrate deeply.

c) Interrelate with the teachings of other sects.

Besides having an in-depth understanding of a certain practice/sectarian teaching, we must also be able to interrelate them with other teachings of the Buddha.

For example, those who undertake to study the teachings of Consciousness-only must have some knowledge of the teachings of the other sects in the very beginning. After having an in-depth understanding of Consciousness-only teachings, they must proceed to understand the differences among various sectarian teachings from the standpoint of Consciousness-only and thread these different teachings together. In this way, their understanding of the Buddha’s teachings would become profound. This does not only

apply to all sectarian teachings of Mahayana, but also between the Mahayana and Hinayana teachings.

In order to teach and guide people in the world, we must also have some worldly knowledge after we have established our understanding on the teachings of the Buddha. There are many good worldly things and good mundane principles. It is just that they cannot achieve perfect and profound purity, as they always compose elements of falseness and delusions within them. We must utilise the Buddha's teachings to assimilate those that are good and eliminate those that are not right by applying the truth of the Dharma.

The first step in learning the Buddha's teachings is to grasp the common essence of Buddha's teachings from the general teachings applicable to all. We must be sure not to begin with a lopsided study of one sutra or one sastra, thinking that we are penetrating into its profound subtlety. In reality, we are actually steering ourselves into a dead end and blocking ourselves!

We must begin our study in this way and at the same time teach others about it. Please make sure that we do not pander to our deep-rooted bad habit of loftiness and lure others with convolution and mystic. (... *to be continued*)



The Role Model of Buddhist Youth

(Introductory Buddhism Studies)

Venerable Miao Qin

Sudhana (Shan Cai) is the role model of Buddhist Youth.

More than two thousand years ago, Dhanyakaranaagara (the City of Merit) on the west coast of the Bengal Bay was already considered a prominent port in India. Ships and boats flowed in and out of the harbour and the area was economically prosperous. The richest man in the city was Mendaka Elder (whose name means the Elder of Merit and Virtue). He dealt mainly in the export business and accumulated great wealth from that. Sudhana was Mendaka's loving son during his old age.



Sudhana grew to be healthy and strong, bright and joyful. His character was sincere, determined, as well as full of aspirations. Elder's love for his son was like a precious jewel and hence he provided him with the best education. Eager to learn, Sudhana was very industrious and did his homework well. Often, he ventured out to listen to speeches by many scholars and learned teachers.

When Sudhana was sixteen years of age, Manjushri Bodhisattva led a great procession of Mahayana practitioners into the city to spread the Dharma. A talk was held at the Great Stupa Monastery in the eastern part of town. Although Sudhana was still young, he already had a natural disposition to strive after the truth and thus went daily to listen to the talks. On hearing the Dharma, Sudhana was deeply touched! The world is full of dissatisfaction and impermanence. What's the use in pre-occupying our days and nights chasing after material pleasure? However, to strive for freedom for only oneself did not seem to be the way out either. Only the spirit of the Buddha seemed worthwhile to respect and learn from. Hence, Sudhana made the great vow to become a Buddha and was determined to learn the practice of the Bodhisattva: to sacrifice whatever he has, and to aspire towards the highest truth, so as to relieve the pain of all sentient beings." (... *to be continued*)

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

Venerable Tsang Hui

(... continue from last issue)

1. Contemplating the Emptiness of the Five Aggregates

... It is not difficult to practise. The problem is whether we can find the right direction and method. The mirror is for us to reflect on ourselves, but we always use it to reflect on the others instead. We are always criticising the others and living with defilements.

Sometimes we are like the elephant drowning in the muddy swamp. We cannot get up ourselves and are sinking deeper and deeper. We are heading in the wrong direction. We are only concentrating on what is happening outside and forgetting the importance of reflecting on our inner self. Our mind energy is flowing out. We must turn back and let the mind energy flow in. Then can we gain the real benefit of practising the teaching of the Buddha.

2. The Fourfold Stages of Mindfulness

2.1 Contemplating the Impurities of the Body

Contemplating the impurities of the body is to observe our physical body. We should recognise and understand clearly that it is composed of repulsive elements. We sweat all the time, and our body is smelly and dirty. The sutras give more detailed descriptions about the impurities of the body. However, we should learn to find out the impurities ourselves. We should not understand the theory in the form of words only.

This is similar to the fact that we can never find an answer in the Kong-An¹. Even if there is an answer, once it is expressed in words, it is faulty. This is because the answer is a kind of experience. It is a concept or state that we have to realise through our own experience. It cannot be described by words.

¹ Problems set by Zen masters, upon which thought is concentrated as a means to attain inner unity and illumination.

If we are only trying to analyse and understand the theories in words, it will lead us to an academic study of Buddhism. Then Buddhism becomes a kind of knowledge or philosophy. The teaching of the Buddha is like our finger. The finger can point to us where the moon is, but if one only concentrates on the finger and forgets about the moon, we will be lost forever.

When we are practising the teaching of the Buddha, we should not concentrate on what is being written or spoken only. We should try to realise it through our own body and mind. We should ask ourselves, how much do we understand about ourselves? If we cannot even understand ourselves, how can we blame the others for not understanding us?

We all know that our physical body is just a "stinking skin cover." However, do we sincerely acknowledge this fact? We feel right when we say that the others are "stinking skin covers," but when others say that we are "stinking skin covers," we begin to feel unhappy! Our defilements, and hatreds begin to arise, then quarrels and misunderstanding come, and transmigration follows. All these arise because we have not put in a genuine effort. Otherwise, why should we be angry when others talk about us? There is nothing wrong that our bodies stink and are impure. If we can think in this way, then our defilements will decrease.

To remove our defilements, we must begin by contemplating our body. The Zen masters say that our body is a corpse. Who is the one who is dragging the corpse? We should think and contemplate carefully this question. This is the skill that the Zen masters use to help us in our practise. However, lots of people are afraid of difficulties and do not want to practise. We should not be afraid of the difficulties. We should put in a real effort to practise. We should recognise the truth of our body, and what it actually is. The more we can understand, the more we will be able to let go. This is the contemplation of the impurities of the body in the Fourfold Stages of Mindfulness. This is used to observe and contemplate our body that is composed of the Five Aggregates. *(to be continued)*



Quote of the Day

Virtue

Train yourself in doing good
That lasts and brings happiness
Cultivate generosity, the life of peace,
Ad a mind of boundless love.

The good luck of virtue never fades,
Faith also brings great good.
Wisdom is human's precious gem,
Merit no thief can ever steal.

In every virtue all-accomplished,
With wisdom full and mind composed,
Looking within and ever mindful
Thus, one crosses the raging flood.

– Buddha –



KIDS' CORNER

The Gates of Paradise

A soldier named Nobushige came to Hakuin, and asked: "Is there really a paradise and a hell?"

"Who are you?" inquired Hakuin. "I am a samurai," the warrior replied.

"You, a soldier!" exclaimed Hakuin. "What kind of ruler would have you as his guard? Your face looks like that of a beggar."

Nobushige became so angry that he began to draw his sword, but Hakuin continued: "So you have a sword! Your weapon is probably much too dull to cut off my head."

As Nobushige drew his sword Hakuin remarked: "Here open the gates of hell!"

At these words the samurai, perceiving the master's discipline, sheathed his sword and bowed.

"Here open the gates of paradise," said Hakuin.

The Moral of this story:

When we are angry, the gate of the hell is open for us. When we are modest, peaceful and kind, we are in the paradise.

Thus, we should always reflect and be mindful not to be carried away by anger and hatred and do wrong deeds that will lead ourselves to unwholesomeness. We should maintain a kind and peaceful mind, wishing everyone well and happy.



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 Community Facilities Building Fund Donation for Hwa Tsang Monastery	\$
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: _____

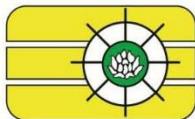
捐款請用支票支付予 : All payments please made payable to: **Hwa Tsang Monastery Inc.**

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)