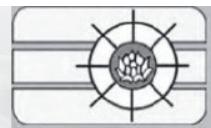


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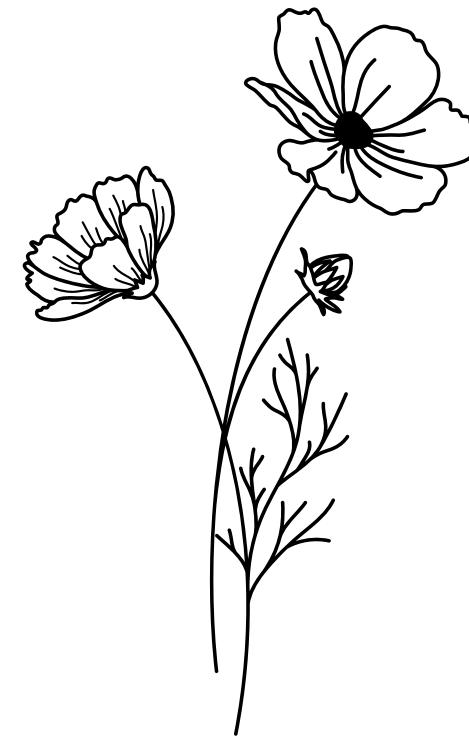
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歡迎瀏覽 Welcome to Hwa Tsang Monastery

Website 華藏寺網站



Facebook 臉書



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師父的話

～ 學佛三要 ～

修學大乘佛法最重要的就是信願、慈悲、智慧的具足。但是我們眾生往往沒有那麼大的智慧與善根。因此，入門就有所偏。

喜歡慈善、救濟事業的，就從慈悲門入；喜歡研究經典、聽經、思維佛理的，就從智慧門入；喜歡到佛堂去念經、拜佛的，則從信願門入。但是無論是從哪一門入，最後都必須要達到信願、智慧、慈悲的圓滿成就，才能成就佛果。

在大乘佛教的佛殿都是釋迦牟尼佛在中間，兩旁有觀世音菩薩、地藏王菩薩、文殊師利菩薩及普賢菩薩。這四位大菩薩代表了慈悲、信願、智慧與實踐的四大精神。唯有具足這四項條件，才能真正的成佛。

因此，我們學佛可以從任何一門進入，但最終必要慈悲、信願、智慧完全具足，否則是無法圓滿成就的。



～經典解釋～

《大乘本生心地觀經》<報恩品> 講記(26)

四重恩之九：三寶恩—佛寶恩(11)

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，是名佛寶不可思議恩』。



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

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。

佛陀傳記裏提到兩位徒弟教兩位學生，但怎麼教總是不會開竅。釋迦牟尼佛看了看，叫他們把修行的方法對調，一對調馬上就得到好處了。所以，我們學佛若遇到高明的老師，給他敲敲頭，指點一下，很快就會開竅了。可惜我們沒有福報遇到這麼高明的調御師來給我們調教一番。因此我們要好好的培養福報，種好親近佛陀的因緣，莫錯過了彌勒佛在娑婆世界的龍華三會。

許多衆生都有業障病。叫他們到佛寺去，他們說不得空，不想去看佛。這樣就與佛疏遠了。我們多看佛一次，八識田中清淨種子就多一顆，看得越多清淨種子就越多。這樣我們才有希望得解脫，不必麻煩上帝派耶穌來，我們可以自救。佛陀難遇，因此，我們要珍惜，培養種種條件因緣，常常親近三寶。

1.5. 獨一出現三千大千世界

此一微妙功德說明釋迦牟尼佛的慈悲。大家都希望在好的環境裏生長，很少人願意在不好的生存條件下生活。大家都想跑出惡劣的環境，到一個美好的環境中去。然而慈悲的釋迦牟尼佛卻認為生活在痛苦，充滿缺陷環境中的衆生是特別值得憐憫的，因而特意發願降生到這五濁惡世的娑婆世界，普度苦難的衆生。這是佛寶的第五微妙功德。（... 下期續）





業 力

上藏下慧法師

(1985年7月23日講於新加坡國立大學)

(續上期)

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。…這就是業的力量。…

2. 業力—條件性

業影響我們。但是，業力是條件性的。舉個例子，有個方程式， $x^2=y$ 。假如 $x=1$ 的話， y 就等於 1。 $x=4$ 的話， y 就等於 16； $x=3$ 的話， y 就等於 9。為甚麼不同的 x 原素會產生不同的 y ？是經過甚麼的安排呢？就是靠這個函數(function)而產生的。任何原素代進去都會產生一個對應的結果來。從這個數學的觀念，我們可以體會到佛學的真理。我們可把函數(function)當作一種業，而這業的力量是條件性的。一個東西經過某些條件而產生另一種東西。我們世間的一切何嘗不如此呢？

許多人不了解這條件性的存在，認為一切都是上帝安排的。佛家認為我們所有的一切都是我們自己安排的。為甚麼我們長得那麼醜？因為我們前世喜歡發脾氣，使得我們的容貌都變了。這是業。因為我們的壞脾氣，結果蒼老。這就是佛學的道理。

3. 業力—自作自受

我們所有的一切都不是無因而有的，也不是某一個人特地安排的。假如說有一個人在安排的話，那個人就是我們自己。所以，我們為甚麼要辛辛苦苦來讀大學呢？因

為我們想改善自己，希望有美好的前程，希望今後的生命能夠更美滿。因此，我們努力的求學，希望培養良好的業，有了良好的業，才會帶來美好的果實。所以佛家強調，我們不能夠怨天尤人。我們的一切並不是任何人替我們安排的，是我們自己創造出來的。透過業力的原理，我們應該了解人活著的目的就在於安排自己更美好的業力，希望在自己的努力下，能夠締造更美好的未來。這是每一位佛教徒所應有的認識。

在現實環境中，我們處處可以體會到業力的存在。有的人說，為甚麼我一看到甲就喜歡，看到乙就討厭？這就是業力的問題。雖然我們現生根本不認識他，但有一種力量把我們之間的關係建立起來，使我們對他有不同的印象及感受，似乎是莫名其妙。這就是業力所造成的。在這種原理下，我們若希望社團中的每一個人都喜歡我們，我們就應盡量與人建立良好的關係。有了這良好的關係，就產生一股影響力。這個影響力是大家覺得我們很好。業力能影響我們的感受，即使我們是處在非常好的環境，經業力的影響，我們也會覺得世界是多麼的美妙。因此，我們每一個人雖然處在相同的環境中，但每一個人的感受都不同，這就是因為業力的關係。

我們無法以上帝或神來解釋這種種的現象。為甚麼有的人整天苦惱？有的人卻能住好洋房？為甚麼我們能到大學，在冷氣房裡讀書，但我們還是苦苦惱惱？若這一切都是神安排的話，那就太不公平了！既然不公平，還有資格被稱為神嗎？因此，這種理論是值得存疑的。我們唯有用業力才能圓滿的解釋這現實人生的一切。在業力的理論下，我們才能認清人活著是為了甚麼？我們才會活得有希望。（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. 假大乘者不應親近：
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：
2. 臨終時之救拔：



上面所說，是人在生前平時，對地藏菩薩的尊敬禮讚而得的功德。現在要說到將死時的救濟。人死後不一定墮落，或再生為人；若功德大的可能生天；念佛專精的，往生極樂世界。這些人，根本用不著超度救濟。但人生數十年中，錯誤的事當然不少；尤其末法時代，鬥爭堅固，瞋恨心重，貪欲也大，每人都免不了罪過，所以也就都有墮落——地獄、畜生、餓鬼的可能。那用什麼方法才能救濟呢？若在未死前，較容易，死後就困難多了。

現代學佛的，常重於死後的救濟，其實最好是在生前。救濟方法，大致有兩種：一、施捨作福，二、於三寶前修功德，誦經及稱佛名號。

經中常說，病人在最危險最痛苦時，很可能墮落，最好把屬於他自己的東西，拿去布施，尤以施捨他本人最喜歡最心愛的東西為佳。如有人喜歡收藏古董字畫，郵票等，各人的嗜好不同，以心愛的東西布施，可破眾生貪著。最心愛的物件都能施，其他還有什麼不可施捨？以最愛物布

施，功德也最大。眾生為錢財而造罪的最多，若能以金錢布施，並對病重者說明，把你所最愛的東西，為你布施作福，必定獲大功德果報。一方面使他起捨心，減輕愛著，一方面增長他的福德。不戀著現身財物，增長人天福德，那當然不會墮落了，這是佛教對病人臨終的根本救度法。

另一方法，是於三寶前修功德，於佛前設供養，誦經禮懺，稱佛名號，憑仗三寶力的加被，使於臨命終時，得大利益。這如『本願經』（下）說：「臨命終時，父母眷屬，宜為設福以資前路。或懸幡蓋及燃油燈，或轉讀尊經，或供養佛像及諸聖像，乃至念佛菩薩及辟支佛名字……如是眾罪，悉皆銷滅」。人在臨命終時，境界不好，罪業又重，最容易墮落。若本人的父母兄弟姊妹等親屬，為之設福修功德，燃燈造旛，誦經或念佛菩薩名號，都能令死者離開危險的道路，走向平安的前途。更簡要的，如「臨命終時，得聞地藏菩薩名一聲歷耳根者，是諸眾生永不歷三惡道苦」（『本願經』下）。在人臨命終時，若能聽聞地藏菩薩名字，一聲聖號，直達耳根，知有地藏菩薩，此人即永不歷三惡道苦；若更能為其布施念經，放生作福，則更不會墮落。

人於一生中，作業很多，臨命終時什麼業受報？這有三類不同：一、隨重：比如作五無間罪，是最惡之業，一死即刻墮入地獄，…二、隨習：依平常的習慣。業並不太重，但平常所作，久久成了習慣性。有些人，一生不作大惡，也不作大善，這就要看其平常的久習的業，那些最多。即隨著受報。三、隨念；最後時，其心念在何處，即向何處趣生。（…下期續）

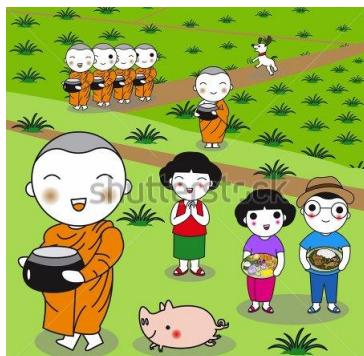
～精進菩提～

賞金

從前，
有一位樂師，琴藝絕倫。
國王久聞其名，
一日，請他至王宮演奏，
並答應演奏完後給與他千兩的賞金。
樂師聽到「千兩賞金」，便一口答應，
並使出渾身解數，賣力的演出。
悠揚的樂曲、精湛的琴藝，贏得滿堂喝采。
演奏完後，
樂師向國王深深一鞠躬，
請求獎賞，
國王卻後悔自己的承諾。
於是國王狡黠的說：
「你所演奏的音樂，只是使我的耳朵短暫的快樂一下而已；
所以我說要給你『賞金』，也只是讓你的耳朵暫時快樂一下罷了！」

省思

世間上的種種亦如同故事中的「賞金」，
我們常自以為得到了些什麼，
然而究竟能擁有多少？
真的能快樂多久呢？



印順導師法語

佛弟子的體證，如契合佛的精神，決非偏枯的理智體驗，而是悲智融貫的實證。是絕待真理的體現，也是最高道德(無私的、平等的慈悲)的完成。唯有最高的道德一大慈悲，才能徹證真實而成為般若。所以說：『佛心者，大慈悲是』。

(學佛三要)(頁 138~139)



～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

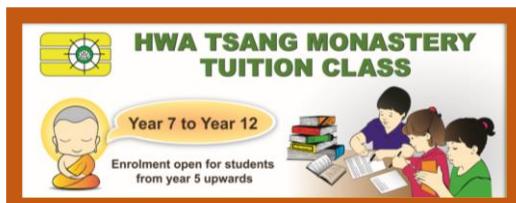
- 提供中學生學業及品格上的指導。
- 培養學生的責任感，自動自發的精神；促進同學們之間的諒解與合作。

○ 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	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
2	阿彌陀佛聖誕 The Birthday of Amitabha Buddha	十一月十六日 04/01/2026
3	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
4	除夕晚上辭歲普佛法會 Chinese New Year Eve Service – Great Repentance to the Eighty-eight Buddhas	十二月三十日 16/02/2026
5	農曆新年彌勒菩薩聖誕法會 1 st day of Lunar New Year Maitreya Bodhisattva Birthday Service Ceremony	正月初一日 17/02/2026
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》(農曆十二月, 正月, 二月) 1 st & 15 th day of lunar month (12 th , 1 st , 2 nd lunar Month)	20/12, 03/01/26 19/01, 02/02/26 17/02, 03/03/26
2	佛菩薩聖誕正日 Actual commemoration days of Buddhas and Bodhisattvas	

	<ul style="list-style-type: none"> • 阿彌陀佛聖誕 The Birthday of Amitabha Buddha (十一月十七日) • 釋迦牟尼佛成道日 Enlightenment of Shakyamuni Buddha (十二月初八日) 	05/01/2026
		26/01/2026

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.)





籌建

《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!

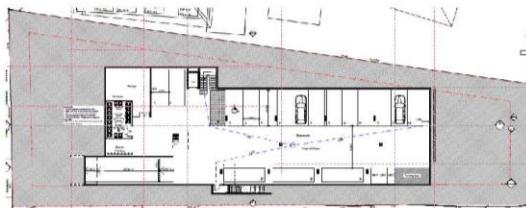
華藏寺活動中心

Hwa Tsang Monastery
Community Facilities Building 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

動土、奠基、建造地下停車庫

Groundbreaking, Piling, Basement Construction







《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，原定籌集 400 萬澳元。然而由於材料成本增加，經招標、篩選、敲定建築商最後的報價，《華藏寺活動中心》的建造成本比原先預算的超出 200 萬澳元 (AUD\$2M)。因此，我們現在的募款目標提升至 600 萬澳幣 (AUD\$6M)。

截至 2025 年 10 月 31 日 (從 2023 年 11 月開始, 24 個月的籌款期)，依 AUD\$6M 的目標，我們的籌款已達到目標的 26.51%。

目前工程已經如火如荼地進行中了，我們迫切需要大家的加倍護持和鼎力相助!!! 工程早一日順利完成，大眾早一日共享成果。

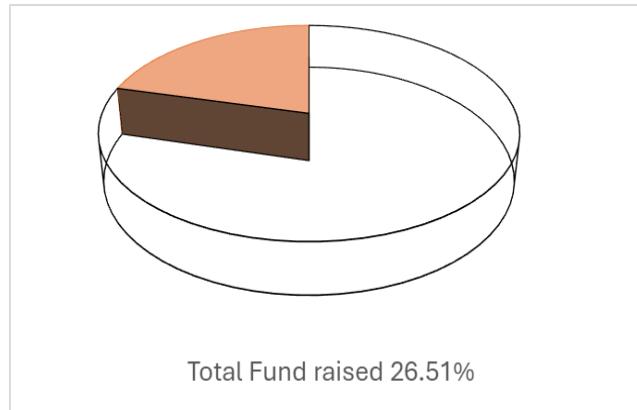
HTMCF fundraising started in Nov 2023 with the goal of raising AUD\$4M.

However, due to the increase in material cost, after tendering and builder selection, the final contracted construction cost exceeded the original budget by AUD\$2M. Hence our fundraising target has now increased to AUD\$6M.

As of 31st of October 2025 (24 months of fundraising period since Nov 2023), we have raised 26.51% of our goal (AUD\$6M).

Now that the construction has commenced in full swing, your contribution and support is more urgently needed than ever!!! The earlier the construction completes; the sooner everyone can enjoy the new facilities.

Total fund needed 所需資金	A\$6,000,000/=
Total raised from 01/11/2023 To 31/10/2025 從 01/11/2023 至 31/10/2025 所募集之資金	26.51%



誠邀定期捐贈

Invitation for Regular Donation



在我們必須持續積極籌款的同時，澳大利亞聯邦銀行 (CBA) 提供華藏寺 350 萬澳元(A\$3.5M)的貸款。貸款還款額為每月 5 萬澳幣(A\$50K)，期限為 8 年。目前華藏寺活動中心工程已開始並如火如荼的進行中。華藏寺懇切呼籲更多的人能定期捐助，以便協助在未來 8 年內償還每月 5 萬澳元的華藏寺活動中心之貸款。

若您有意參與，請依本頁二維碼之連線登記您的姓名及金額。
每月轉帳至華藏寺 Westpac 帳戶(細節如下)，並註明
「HTMCF Repayment」(贊助 HTMCF 貸款)。

While we continue fundraising, CBA has granted a \$3.5M loan to HTM. The repayment of the loan is \$50K per month for 8 years.

The construction of HTMCF has commenced and is now in full swing.

HTM is pleading for more regular donors to meet the monthly \$50K loan repayment for the next 8 years.

If you would like to participate, please kindly register name and amount using this link in the QR code on this page.
Monthly transfer to HTM Westpac account with reference description - 'HTMCF Repayment'

Bank: Westpac Banking Corporation
Account Name: Hwa Tsang Monastery
BSB: 032024 Account Number: 931914

親臨華藏寺捐款 Donate in person

我們也歡迎大家親臨華藏寺以現金或支票方式做定期或隨喜護持。
You are also most welcome to visit the monastery to make regular donations or offerings by cash or cheque.

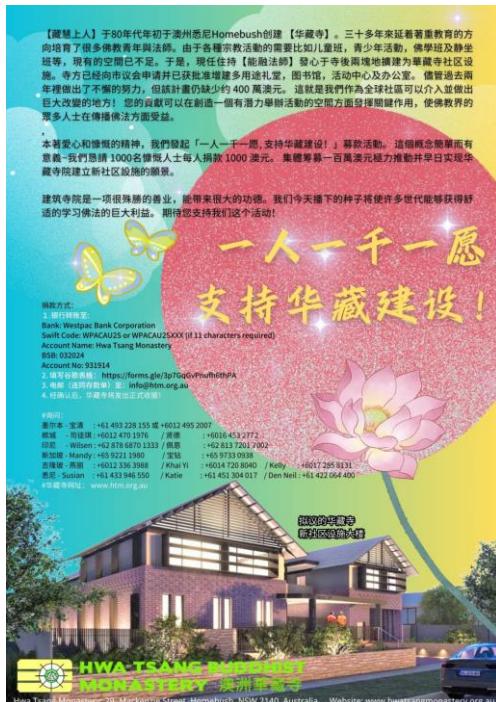
Thank you very much 無限感恩!

一人一千一愿 支持華藏建設！

【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，佛學班及靜坐班等，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「一人一千一愿，支持华藏建设！」募款活動。這個概念簡單而有意義~我們恳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，早日实现华藏寺院建立新社区設施的願景。

建筑寺院是一项很殊勝的善业，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
180-182 Homebush Bay Road, Homebush, NSW 2140, Australia. Website: www.huatangmonastery.org.au

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Shifu's Word

~ Chanting the Sutras ~

We have often listened to the Dharma and chanted the sutras. But there are still many other duties a practising Buddhist should fulfil. It would still be helpful for us to read or chant some of these sutras.

a) *The Bequeathed Teaching of the Buddha*

This is the advice of the Buddha to his disciples before he entered Nirvana. He reminded the disciples how to practise and to use the Dharma as the guidelines for their bodily action, speech and thoughts. Everyone should learn this sutra by heart.

b) *The Eight Principals of Enlightenment of the Buddha and Bodhisattva*

This was the teaching of the Buddha to the Buddhist practitioners. Those who put into practice the teaching in this sutra will gain the real benefit of the Dharma. It is hoped that everyone might learn this sutra by heart. Then when we are agitated, we can remember the teaching in the sutras and control ourselves.



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

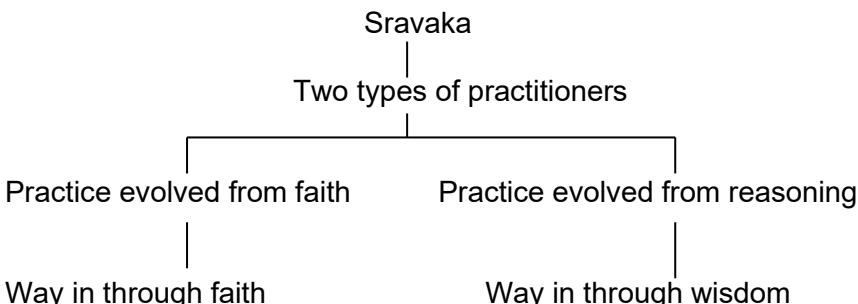
2.2 Sequence/Steps in Learning the Buddha's Teachings

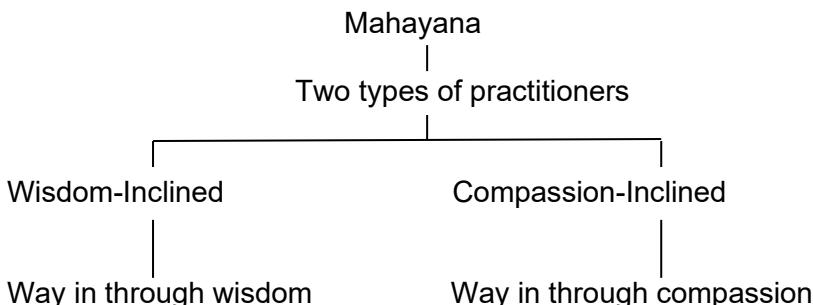
- a. Wisdom of Hearing --- Accomplishment of faith
- b. Wisdom of Reflection --- Ability to abide by the precepts
- c. Wisdom of Practice --- Practising meditation
- d. Pure Wisdom --- The initiation of real wisdom

3. Three Ways of Entry for Beginners

There are three types of beginners among the Buddhist practitioners. Due to the differences in sentient beings' spiritual foundations and the motives behind their learning of the Buddha's teachings, there are roughly three expedient paths in guiding the sentient beings.

According to the Sravaka vehicle, there are two kinds of practices, so is the case in the Mahayana teaching. By combining the teachings of these two vehicles, as explained in *Mahaprajnaparamita Sastra*, we have three types of practitioners who started their practice of Buddhism through three different ways.





Practitioners whose practices evolved from reasoning are those who are wisdom-inclined. Other practitioners place importance on faith and as a result do not probe into a specific subject seriously and make their own decisions. They will follow what is taught without the slightest doubt. Wisdom-inclined people will do just fine if they are to meet a wise teacher, otherwise they will be in an undesirable state! Those who lay emphasis on wisdom are not so. They are not willing to echo others' views by following what others are doing. Everything must go through their own study and observation. They will determine whether what they learnt from a lecture or self-reading is believable or not through questioning, deliberation and pondering for they do not follow others and the ancients rashly. The former emphasises faith, while the latter emphasises wisdom.

Practice that evolves from faith and from reasoning (wisdom-inclined) only differs in terms of their emphasis: either faith or wisdom. It does not mean that one possesses faith but not wisdom and the other possesses wisdom but not faith. A perfect Buddhist practitioner must have both faith and wisdom. (... *to be continued*)



YBS Translation Project
Book 4: Chapter 10

The Role Model of Buddhist Youth

(Introductory Buddhism Studies)
Venerable Miao Qin

(...continue from last issue)

... After listening to the talk, Sudhana followed the Mahayana teachings accordingly and set up his perspective of life.



One day, after the Manjushri Bodhisattva had finished expounding the Dharma and left, Sudhana was still reluctant to go. Alone, he paced slowly at the door. He thought, since I have decided to cultivate the Bodhi mind (*Bodhicitta*), I must practice the Bodhisattva path of benefiting other sentient beings. However, the Bodhisattva path is not something we just practice in our mind and through lip service. How should one put the teaching into actual practice? I am reluctant to give away my family, my parents and my wealth. What should I do? Sudhana was caught at the crossroad between family and learning Buddhism. Suddenly, the evening bell sounded in the Great Stupa Monastery, alerting Sudhana to his senses. At once, the problem dissolved as Sudhana made up his mind to let go of his family and wealth and follow Manjushri Bodhisattva to learn the Bodhisattva path.

In the forest, Sudhana swiftly caught up with the procession of Manjushri Bodhisattva and spoke of his intention. Manjushri Bodhisattva was delighted to accept Sudhana into the procession and praised Sudhana highly for his determination to relinquish his wealth and family. He spoke to Sudhana, "the Bodhisattva path is not a theory based on empty speech. One must learn and practice at the same time. The guidance from a good teacher is especially important. From observing the speech and behaviour of the teacher as they go about their interaction with others in the daily life, one can indirectly experience the true spirit of the Bodhisattva path. Because the Bodhisattva path is broad and multifaceted, a practitioner must seek after the teachings from many teachers." (... *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*
2. *The Fourfold Stages of Mindfulness*
- 2.1 *Contemplating the Impurities of the Body*

2.2 Contemplating the Impermanence of the Mind

What is our mind like? Some say that it is like the bewildered horse. Some say that it is like the monkey that is moving every second. It is climbing here and there and never seems to stop. However, when people comment that we are like a monkey, we feel like fighting with that person. Why is this?

This is because we have not recognised the fact that it is true that our mind is like a monkey! We are very good in observing the others, but we forget to contemplate our own mind. Our mind changes very fast. Thoughts arise and change continuously. A practising Buddhist should learn how to stop the ever-changing mind from changing. The Surangama-sutra says that a straight mind is a practising field. This implies that a non-crooked, non-differentiated, immobile mind itself is a practising field.

Our mind always changes in accordance with the environment. It fluctuates with the sentiment of greed, hatred, and ignorance. Sometimes, we may have the thought of practising dana (making a donation). But when we find that there is no one that cares about or entertains us, our wholesome thought begins to deteriorate, and we do not want to make the donation anymore.

Our own mind changes very quickly. It changes faster than we can even grasp another mind's ideas! We should not waste our time in trying to grasp the mind of the others. The important thing is for us to contemplate ourselves, and understand our own mind. If we can understand and control our own mind, we will be happy and free forever. We will not live with defilements.

One who puts in effort to find one's own mind will realise the Truth. This Truth is that the world is ever changing and impermanent. It is like our ever-changing mind. Through the contemplation of the mind, we are able to realise the truth of impermanence. One who realises the truth of impermanence will grasp all opportunities to practise the teachings of the Buddha. If we do not practise now, when are we going to practise?

There are many people who know the theory of impermanence, but when they are being invited to listen to Dharma talks or doing something beneficial, they always try to delay things, and finally nothing is done. One who realises the truth of impermanence will always remind themselves that, "Today is passing, and our life-span is decreasing. This is like the fish that is living in a pond with a little water. What is the fun of it." We should be diligent as if there was a burning fire in our head. We should remind ourselves that all things are impermanent. Reminding ourselves like this, will encourage our diligent practise. One who practises contemplation, should always observe their mind. When a thought arises, they should be alert and look at it. They should find out what it is. Who is the one who is playing a fool?

Many men begin to have a lot of thoughts when they see pretty ladies. Then they will be misled by their deluded thoughts and go astray. They forget to understand who is the one that is having the deluded thoughts. When we are contemplating the mind, we should not be afraid of the deluded thoughts. The only worry is our attachment to the deluded thoughts and that we may not know how to let it go. We have many opportunities to practise, but many of us do not know how to make full use of them. We let the opportunities pass. May all of you who begin to practise the teachings of the Buddha start from the practise of the Fourfold Stages of Mindfulness. May you contemplate and realise the Truth of the Emptiness of the Five Aggregates. *(to be continued)*



Quote of the Day

Generosity

Generosity, kind words,
Doing a good turn for others,
And treating all people alike.

These bonds of sympathy are to the world
What the lynchpin is to the chariot wheel.

– **Buddha** –



KIDS' CORNER

The Magic of Patience

The Bodhisattva came back as a buffalo in one of his rebirths and lived with a mischievous monkey in the forest. The monkey used to trouble the buffalo every day by either pulling the buffalo's tail, throwing nuts on the buffalo's head or jumping from the treetop on to the buffalo's back. Though disturbed by the monkey's pranks, the buffalo bore everything patiently without complaining. The other animals of the forest saw this and wondered why the buffalo tolerated all the mischief without losing his patience or scolding the monkey.

Unable to hold back his curiosity, the elephant one day asked the buffalo why he never punished the truant monkey. At this the buffalo smiled and said that he was thankful to the monkey for teaching him how to be patient. The monkey who was sitting on the tree heard this and was ashamed of himself. He came down at once to seek the buffalo's forgiveness and thereafter they became good friends.

The Moral of this story:

Conquer anger by love, Conquer evil by good,
Hate is not overcome by hate.
By love and patience is hate appeased.
This is the eternal law.



No	2026 華藏寺法會 Hwa Tsang Monastery Service Ceremonies	日期 Date
1	阿彌陀佛聖誕 The Birthday of Amitabha Buddha	十一月十六日 04/01/2026
2	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
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 16 & 17/02/2026
3	正月消災祈福慶生會& Blessing & Birthday Service (1st Lunar Month 2026)	正月初六 22/02/2026
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 & Blessing & Birthday Service (2 nd Lunar Month)	二月初四日 22/03/2026
5	觀音菩薩聖誕法會 The Birthday of Guan Yin (Avalokitesvara) Bodhisattva	二月十一日 29/03/2026
6	清明法會& Qing Ming Memorial Service	二月十八日 05/04/2026
7	三月份消災祈福慶生會 Blessing and Birthday Service (3 rd Lunar Month)	三月初三日 19/04/2026
8	四月份消災祈福慶生會 Blessing & Birthday Service (4 th LM)	四月初一日 17/05/2026
9	釋迦牟尼佛聖誕 Birthday of Shakyamuni Buddha (Vesak Day)	四月初八日 24/05/2026
10	五月份消災祈福慶生會 Blessing & Birthday Service for Members (5 th Lunar Month)	五月初七日 21/06/2026
11	六月份消災祈福慶生會 Blessing & Birthday Service for Members (6 th Lunar Month)	六月初六日 19/07/2026
12	觀音菩薩成道紀念日 The Enlightenment of Guan Yin (Avalokitesvara) Bodhisattva	六月十三日 26/07/2026
13	地藏法會開始 (連續四個星期日) Starting of the 7 th Lunar Month Ksitigarbha Bodhisattva Services (cont. for 4 Sundays) (16/08, 23/08, 30/08, 06/09) & 七月份消災祈福慶生會 Blessing & Birthday Service (7 th LM) (16/08)	七月初四日 16/08/2026
14	地藏菩薩聖誕 The Birthday of Earth Store (Ksitigarbha) Bodhisattva	七月廿五日 06/09/2026
15	八月份消災祈福慶生會 Blessing & Birthday Service for Members (8 th Lunar Month)	八月初三日 13/09/2026
16	九月份消災祈福慶生會 Blessing & Birthday Service for Members (9 th Lunar Month)	九月初二日 11/10/2026
17	觀音菩薩出家紀念日 The Renunciation of Guan Yin Bodhisattva	九月十六日 25/10/2026
18	藥師佛聖誕 The Birthday of the Buddha of Healing	九月三十日 08/11/2026
19	十月份消災祈福慶生會 Blessing & Birthday Service for Members (10 th Lunar Month)	十月初七日 15/11/2026
20	十一月份消災祈福慶生會 Blessing & Birthday Service for Members (11 th Lunar Month)	十一月初五日 13/12/2026
21	阿彌陀佛聖誕 The Birthday of Amitabha Buddha	十一月十二日 20/12/2026
22	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 2026)	十二月初三日 10/01/2027

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\$50/=(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)