

# 華藏寺會訊 (雙月刊)

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Instagram 照片牆 (IG)



# 師父的話

## ～ 依三心修六度 ～

大乘佛法的修持法門以信願、慈悲、智慧三大心要為根據。

所謂六度—布施、持戒、忍辱、精進、禪定、智慧，其實，也就是信願、慈悲、智慧的修學。

菩薩依此三大心要的攝導而修持六度，自利利他，最後的成就也就是信願、慈悲與智慧的成就。同時，也是菩提心的成就，佛果的完成。佛陀之被稱為兩足尊，也就是代表福德與智慧的圓滿成就。



～經典解釋～

## 《大乘本生心地觀經》〈報恩品〉講記(27)

### 四重恩之九：三寶恩—佛寶恩(12)

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
- 1.4. 極難值遇如優曇華



#### 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，充滿缺陷環境中的眾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，普度苦難的眾生。這是佛寶的第五微妙功德。

##### 1.5.1. 五濁惡世

《阿彌陀經》說我們的世界是五濁惡世。很多人學念佛希望往生淨土，但是，如果我們對現實生存的五濁惡世不能真正的了解的話，將很難達到往生淨土的目的。有些人想，澳洲的生活實在美好，幾乎是極樂世界，怎麼叫五濁惡世呢？讓我們來探討我們的世間：

**命濁** - 我們我們的平均壽命不到八十歲，能活到百歲以上的更是少。生命的短促使我們沒有充份的時間修行。

**劫濁** - 在這世間裏，我們的性命時時受到威脅。看看我們現實的環境，天災人禍，許多地方都沒飯吃，怪病層出不窮。癌症還沒辦法解決，愛滋病又來，然後又有種種的肝炎，古古怪怪的病太多了。還有，原子彈、核子彈、中子彈種種武器不斷地發明，使我們的生命更受威脅。這就是劫濁。

**見濁** - 見濁就是思想的混亂。大家都有自己的意見，議論紛紜。許多人總是認為只要人多就是對的。但是，人多並不代表正確，我們不要因人多就盲目地接受追隨。這就是愚癡的衆生。佛告訴我們，什麼事都要經過大腦去思辨，對的我們接受，不要因為是我們的父親、母親、老師或師父說的，我們就要全盤接受，不經大腦去思考。這些都是見濁，所有的爭執也都是因見濁而引起的。

**煩惱濁** - 我們常常在煩惱，別人也有很多的煩惱。在這末法時期，時時刻刻都有事讓我們煩，講也講不完。我們不要想報復，因為這樣只有使我們的煩惱永遠無法止息。

**衆生濁** - 有位學生要考大學了，但朋友一慫恿，他就去玩。如何復習功課呢？一位先生發心想學佛，要去參加共修會聽開示，朋友鼓勵他去俱樂部看特別節目，他就跟去了。這些都是衆生濁的現象。

世間上這種現象很多。我們末法衆生非常可憐，自己本身的意志力與程度已不够，再加上旁人總愛說一些似是而非的道理，投其所好，結果就跟隨別人走了。這是學佛的一個障道因緣。在生活中，我們很難得到正向的鼓勵與支持。這是末法時期的現象。這就是衆生濁。希望大家掌握時機，有善知識法師親近時就好好親近，有鐘好敲時就好好的敲，不要等到沒氣力時再請和尚來敲，那就太遲了。我們要自度，不要等和尚來度我們。 (... 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)

(續上期)

1. 業力—潛在的力量
2. 業力—條件性
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。…在現實環境中，我們處處可以體會到業力的存在。…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。

## 4. 業力是可變的

業力無時無刻把我們繫縛著。那麼我們是不是永遠受它的擺佈呢？不！這力量是可以改變的。我們的樣子是否永遠這麼美麗？當我們想起傷心事時，我們的樣子又會怎樣呢？想到與女朋友約會時，我們的臉又是怎樣的呢？雖然是同一個人，但卻能有不同的相貌。這說明了一切都在變動。業力雖然給我們帶來美好的容貌，但我們卻能有不同的表現與表情，這證明我們是可以改變它的。

在佛學裡，業力並非一成不變，它是可變的。業力的產生是由我們內心的欲念與外境接觸後，產生一種行為。這行為做出來之後又產生另一種潛伏的影響力。這就是業力。譬如，我今天罵了你，你不高興，以後一看到我就生氣，這就是業力。我們的每一個行為都會有一個影響力。這股影響力永遠存在。但是，如果我突然向你道歉，你高興了。請問這中間的力量會不會改變？會的。因此，業力是可變的。

在業力可變的原則下，我們一個人活著就不必終日愁眉苦臉，太過絕望，一天到晚隨著環境轉。我們應了解業

力是可變的，是無常的，現在壞的環境很快就可以轉變。因此，我們要好好努力，造下善業。環境不如意，我們不要太過失望，我們要克服它，改造它。我們不要向命運低頭。命運是掌握在我們的手中。這是佛家的思想。我們應該培養出這樣的信念，這樣，我們的生活、生命才具有意義及目標。

有些人環境富有就自以為高人一等。但是，我們應該記住，佛說這是我們以前所造下的善業給我們帶來這麼好的環境，而我們也要同時記住，業是可變的。沒有一個人能把握自己永遠是個有錢人。所以，我們不應該瞧不起人家，說不定我們的轎車明天就變成別人的了！因此，我們學佛的人，環境好的時候不要眼睛長到頭上，太過自傲；同時，也不要太過自卑看不起自己。因為業力是可以改變的。

透過對業的認識，我們應該學會如何控制我們所面臨的環境，而不隨本有的環境隨波逐流。我們不要做環境的奴隸。我們要做環境的主人翁。順境時不要得意忘形，逆境時也不必垂頭喪氣。因為這一切都是業力所造成，而業是可改變的。只要我們努力，環境是可改變的。

業力有時候很像函數 **sine** 的圖形，有高有低，一直在轉。我們每一個行為都不同，所造下的業力形狀就不同。我們的人生就是那麼的複雜，使這個世間變得更多煩惱。行為產生業力。行為會過去，但是業力是不滅的，業力是永遠存在的。因為業力的存在，所以它像一股力量常常牽動著我們，而如果我們沒有以另外的力量去控制它、改變它，我們將永遠隨著它轉。因此，我們若不想隨環境奔波，我們就必須想辦法以精進力，正面的力量來控制、改變我們的業力。業力是可改變的。(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：
2. 臨終時之救拔：

…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。…

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，又如修最高禪定，定力深強，死後必立刻生天。造業雖多，必依最有力的業而趣生。所以說「如人索債，強者先得」。

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。若作有重業，當然是轉不過來。如無重業，於臨命終時，

教他不執著、看破、放下，以身外物為其布施作功德。雖然生命已垂危，只要他還知道自己布施作福，心中不再貪著，心境開朗，即隨這意念而受生。或在臨命終時，為他助念，引導他，使病者聞佛名，心中也隨著念佛。即使本有墮落的危險，當他知道有人為他念佛，即會生起善念，向於光明。聽到佛號，心中有安全感，就可以使他從惡道中轉過來。所以平時能念佛當然更好，臨終時助念，也是一重要的事。

最可怕的，是到了最後關頭，煩惱惡業現前。惡念一起，一生的修行皆變成白費。所以臨終時，家屬高聲啼哭，將使死者心情動亂，痛苦，令其墮落，這是愛之適足以害之了。所以最要緊的，是令其心境平靜，清淨，生歡喜心。特別是慳貪者，將墮餓鬼趣，若眷屬為之布施修福，死者生捨心，即可救拔。作重惡業的，不但不易輕改，就是作生天重善業如修無想定，必生無想天，要使他 不生，也是不容易辦到的。

雖有這三類，而救濟的方法，就是以善念來轉惡念，把握「隨念」的好方法。佛法有方便，可以把臨到地獄邊緣的眾生拉回來，但最好還是不作重惡業。(…下期續)



～精進菩提～

## 五種福德之施

昔日，佛陀在舍衛國祇樹給孤獨園弘化之時，有一天世尊告訴諸比丘：「有五種慷慨布施不能得到福報。是哪五種呢？一是用刀施與人，二是用毒施與人，三是用野牛施與人，四是用淫女施與人，五是建造鬼神祠廟。比丘！這五種布施，是無法得到福報的。」

比丘當知！又有五種慷慨布施，能夠得到大福報。是哪五種呢？一是造作庭園景觀，二是造林植樹，三是搭設橋樑，四是建造大船，五是為將來、過去的大眾，建造房舍住處。這就是所謂的五種布施。比丘！如果行此五種布施，能獲得福報。」

世尊又以偈說言：

「園觀施清涼，及作好橋梁，  
河津渡人民，并作好房舍。  
彼人日夜中，恒當受其福，  
戒定以成就，此人必生天。」

「所以比丘們！應當思惟並修持這五種仁德的布施法門，比丘們！你們應當如是學習。」

諸比丘聽完佛陀的開示，個個心生歡喜，依教奉行。

典故摘自：《增壹阿含經·卷第二十七·邪聚品第三十五（三）》

### 省思

「種善因，得善果」。布施是善行，善行之因必有福佑之果。相反地，沒有正知見的布施，反而助長殺、盜、淫等

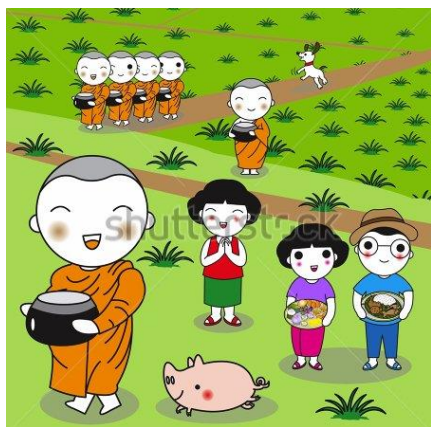
惡行；沒有智慧的布施，不但無法利益他人，自己也不能獲得布施之福。《大智度論》云：「檀名布施，心相應善思，是名為檀。」不淨施者，愚癡無所分別。

因此布施要以正知正見為前導，明善惡、識因果，將布施種在福田，方能利樂有情，布施者因修福修慧，去除我執，心量增長，人生也因此愈來愈光明。

所謂的福田有「敬田」與「悲田」。拿財物供養父母；奉事師長；供養三寶，如建佛寺，造佛像，印刻佛經，供養僧眾，這就是在可尊的「敬田」裡種福。

拿財物辦理教育文化；慈善事業，如救濟災荒、貧病、孤獨、殘廢，建公園、涼亭，修道路，這就是在可憫的「悲田」裡種福了。

我們若能秉持正見正信，恭敬，同情利他之心與捨心，在福田中做供養布施，雖是小小的布施，也有很大的福報。



# 印順導師法語

菩薩不以自己的願欲為行動的方針，而只是受著內心的慈悲心的驅使，以眾生的需要為方針。眾生而需要如此行，菩薩即不得不行；為眾生著想而需要停止，菩薩即不能不止。菩薩的捨己利他，都由於此，決非精於為自己的利益打算，而是完全的忘己為他。

(學佛三要)(頁 130~131)



~活動通告~

## 《華藏寺中學生(線上)補習班》

### HTM Online TUTORIAL CLASS

## 招生 Enrolment Open Now!

- The HTM TUTORIAL 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.



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

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

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

## 華藏寺菩提園

### Hwa Tsang Monastery BODHI CLASS

《華藏寺菩提園》是為學前班兒童(4歲以上)至高中學生而設。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.**



詢問/報名 Enquiry/Enrolment: [htm.bodhi@gmail.com](mailto:htm.bodhi@gmail.com)

Venerable Neng Rong 能融法師(02-97466334)

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**

**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**

- |          |   |                              |
|----------|---|------------------------------|
| <b>1</b> | 除夕晚上辭歲普佛法會 Lunar New Year Eve Service – Great Repentance to the Eighty-eight Buddhas <b>(晚上 8.00-9.30PM)</b>          | 十二月三十日<br>16/02/2026         |
| <b>2</b> | 農曆新年彌勒菩薩聖誕法會 1 <sup>st</sup> day of Lunar New Year Maitreya Bodhisattva Birthday Service Ceremony                     | 正月初一日<br>17/02/2026          |
| <b>3</b> | 農曆新年消災祈福慶生法會 Lunar New Year Blessing & Birthday Service   | 正月初六日<br>22/02/2026          |
| <b>4</b> | <b>2026 《新春聯歡會》 HTM Lunar New Year Celebration 下午 4.00PM – 7.00PM</b>   | <b>正月初六<br/>(22/02/2026)</b> |
| <b>5</b> | 元宵節供佛祈福法會 Lunar New Year Yuen Xiao Blessing Service (Lantern Festival) <b>10.30AM – 12PM(星期二 Tuesday)</b>             | 正月十五日<br>03/03/2026          |
| <b>6</b> | 釋迦牟尼佛出家紀念法會 Renunciation of Shakyamuni Buddha 及二月份消災祈福慶生法會及 Blessing & Birthday Service (2 <sup>nd</sup> Lunar Month) | 二月初四日<br>22/03/2026          |
| <b>7</b> | 觀音菩薩聖誕法會 The Birthday of Guan Yin (Avalokitesvara) Bodhisattva  | 二月十一日<br>29/03/2026          |
| <b>8</b> | 清明法會 Qing Ming Memorial Service   | 二月十八日<br>05/04/2026          |

**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》（農曆正月，二月，三月）1 <sup>st</sup> & 15 <sup>th</sup> day of lunar month (1 <sup>st</sup> , 2 <sup>nd</sup> , 3 <sup>rd</sup> lunar Month)  | 17/02, 03/03/26<br>19/03, 02/04<br>17/04, 01/05 |
| 2 | 佛菩薩聖誕正日 Actual commemoration days of Buddhas and Bodhisattvas <ul style="list-style-type: none"> <li>釋迦牟尼佛出家日 Renunciation of Shakyamuni Buddha (二月初八日)</li> <li>觀世音菩薩聖誕日 Birthday of Guan Yin Bodhisattva (二月十九日)</li> </ul> | 26/03/2026<br>06/04/2026                        |

欲隨喜法會之功德,供齋祈福,供養常住,贊助建寺基金 (包括『一人一干一願, 支持華藏建設!』募款活動), 繳交會費, 可透過以下方式進行. Anyone who wish to make offering for the services, donations (including the **【1 Person 1 thousand! Thousand Folds of Wishes! Let's contribute to the new Hwa Tsang Building!】** fundraising campaign), membership payment, may do so through the following methods:

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

備註: 從 2026 年起, 先人牌位費改為\$50. 換句話說, 會費 \$60 + 牌位費 \$50 總共= \$110/= .

**Note:** Starting 2026, the ancestor tablet annual fee is \$50/=. In other words, membership \$60+memorial tablet \$50 = \$110/= per year.



# 《華藏寺活動中心》 工程已經開始了!!!

HTM Community Facilities  
project has commenced!!!

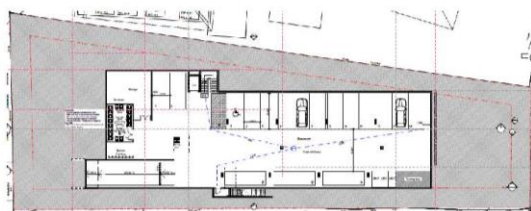
懇請大家鼎力護持!

Your generosity is most appreciated!



## 《華藏寺活動中心》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

# 底層建造及第一層樓板的準備工作

## Basement Construction & Ground Floor Slab Preparation Work





# 《華藏寺活動中心》籌募進度

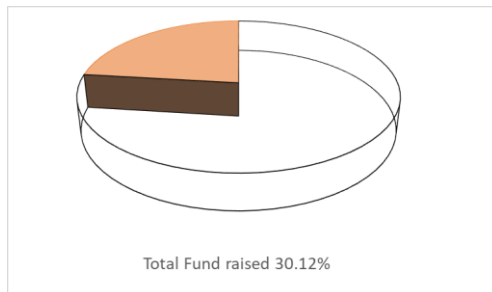
## HWA TSANG MONASTERY COMMUNITY FACILITIES FUNDRAISING PROGRESS

《華藏寺活動中心》籌款活動於 2023 年 11 月開始，旨於籌集 600 萬澳元。截至 2025 年 12 月 31 日（26 個月的籌款期），我們籌集了目標的 **30.12%**。目前工程已經如火如荼地進行了，我們迫切需要大家的加倍護持! 懇請大家鼎力相助!!!

HTMCF fundraising started in Nov 2023 with the goal of raising A\$6M. As of 31<sup>st</sup> of December 2025 (26 months of fundraising period), we have raised **30.12%** of our goal.

Now that the construction has commenced in full swing, your contribution and support is more urgently needed than ever!!! **May all double up your support! Your contribution is urgently needed!!!**

|  |                |
|--|----------------|
| Total fund needed 所需資金   | A\$6,000,000/= |
| Total raised from 01/11/2023 To 31/12/2025<br>從 01/11/2023 至 31/12/2025 所募集之資金 | 30.12%         |



# 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 年代年初于澳州悉尼 Homebush 创建【华藏寺】。三十多年來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兒童班，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區設施。寺方已經向市議會申請并已获批准增建多用途礼堂，圖書館，活動中心及辦公室。儘管過去兩年裡做出了不懈的努力，但該計畫仍缺少約 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，支持華藏建設！」募款活動。這個概念簡單而有意義~我們懇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。

建築寺院是一項很殊勝的善業，能帶來很大的功德。我們今天播下的種子將使許多世代能夠獲得舒適的學習佛法的巨大利益。期待您支持我們這個活動！

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## 一人一千一愿 支持華藏建設！

捐款方法  
1. 銀行轉帳  
Bank: Westpac Bank Corporation  
Swift Code: WPAU22 or WPAU21 (2000) (if 11 characters required)  
Account Name: Hwa Tsang Monastery  
BSN: 021224  
Account No: 923514  
2. 填寫捐款表格: <https://forms.gle/3pTGeGvUrh0R6FA>  
3. 傳真/電郵/傳真/寄信: [info@hcm.org.au](mailto:info@hcm.org.au)  
4. 郵寄地址: 10 號華藏寺街 2 樓 悉尼 2050 澳洲

聯絡:  
蕭宇華 - 室線: +61 493 228 155 或 +602 495 2007  
陳斌 - 手提: +602 470 1976 / 座機: +6016 432772  
何麗 - 座機: +61 818 870 1323 / 手提: +61 818 720 7962  
鄧加輝 - Mandy: +61 9221 1380 / 室機: +61 9733 0938  
鄧加輝 - 周麗: +602 156 3988 / Khai Vi: +6014 720 8040 / Kelly: +6017 285 9231  
蕭宇華 - Susan: +61 431 186 550 / Katie: +61 453 304 817 / Don: Neil: +61 402 054 400  
聯繫電郵: [www.hcm.org.au](mailto:www.hcm.org.au)

佛教的華藏寺 新社區設施

HWA TSANG MONASTERY  
10 號華藏寺街 2 樓 悉尼 2050 澳洲  
Hwa Tsang Monastery 20, Homebush Street, Homebush, NSW 2140, Australia. Website: [www.hwaangmonastery.org.au](http://www.hwaangmonastery.org.au)

# 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!

**1 Person 1 Thousand!  
Thousand Folds of Wishes!  
Let's contribute to the new  
Hwa Tsang Building!**

Donation Method:  
1. Bank Transfer  
Bank: Westpac Bank Corporation  
Swift Code: WPAU3333 or WPAU25XXXX (11 characters required)  
Account Name: Hwa Tsang Monastery  
BSN: 012234  
Account No: 912354  
2. QR Code: <https://home.qr.io/706049Hwtsang>  
3. Email: (together with the deposit slip) [info@hwa.org.au](mailto:info@hwa.org.au)  
4. Scan and fund: New Tsang Monastery [www.newtsang.org.au](https://www.newtsang.org.au)

Locations:  
Melbourne: Puh Chin: +61 393 228 135 / or +612 465 2007  
Peking: Puh: +612 476 2376 / Stan Tuh: +6124 483 2715  
Indonesia: Willem: +62 878 6870 1333 / Puh En: +62 833 7201 7002  
Singapore: Hanry: +65 922 1081 / Puh Suan: +65 9733 0838  
Kuala Lumpur: Yui Lee: +602 336 3968 / Aduh: +604 720 8886 / Kelly: +603 245 8111  
Sydney: Susan: +61 832 986 050 / Katie: +61 841 104 077 / Deni: +61 442 064 400  
[www.hwa.org.au](http://www.hwa.org.au)

HWA TSANG MONASTERY  
12000 KATEWAY, HOME BUSH NSW  
Hwa Tsang Monastery: 22, Mickelton Street, Homebush, NSW 2140, Australia. Website: [www.hwa.org.au/monastery.cfm](http://www.hwa.org.au/monastery.cfm)

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恭祝大家 Wishing Everyone  
新春愉快 如意吉祥  
Happy New Year



 農曆新年法會通告  
CHINESE NEW YEAR SERVICE

Feb 二月  
16

CNY Eve Service  
除夕辭歲法會  
8.00PM – 9.30PM

Feb 二月  
17


CNY Service Ceremony  
農曆新年彌勒菩薩聖誕法會  
9.00AM – 3.30PM

Feb 二月  
22

Blessing & Birthday Service  
農曆新年消災祈福慶生法會  
9.00AM – 12.30PM

Mar 三月  
03

Lantern Festival Blessing Service  
元宵節供佛祈福法會  
10.30AM – 12.00PM



Best wishes from,  
Hwa Tsang Monastery Inc. 華藏寺 敬賀

Hwa Tsang Monastery 澳洲悉尼華藏寺

# LUNAR NEW YEAR FESTIVAL 2026

## 農曆新年聯歡會

### ENJOY EXCITING ACTIVITIES

- Live Performances 節目表演
- Lion Dance 舞獅
- Lucky Draw 幸運抽獎
- Live Auction 拍賣會
- Dinner 晚餐

📅 Sunday, 22 February 2026 | 2026年2月22日 (星期日)

🕒 4:00 PM - 07:00 PM | 下午4時至7時

📍 Hwa Tsang Monastery, 29 MacKenzie St, Homebush NSW 2140, Australia



➤ Scan to register  
掃碼報名

☎ (+61) 2 9746 6334

✉ info@htm.org.au



All proceeds will be donated to the Hwa Tsang Monastery Community Facilities project.  
所有善款將捐贈予華藏寺活動中心的建設。

## 歡迎參加華藏寺《農曆新年聯歡會》！

**敬請提前掃描以上二維碼或到本寺招待處登記您的名字並註明將與您同來的人數**，以方便我們的籌備工作。感謝您的合作。

### Welcome to HTM Lunar New Year Celebration!

To ease our preparation work, **please register your name and state the number of people who are coming with you in advance**. You may do so by scanning the above QR code or filling in your details at our reception area. Thank you very much for your cooperation.

# Shifu's Word

## ~ The Sutra of Forty-Two Sections ~

The chapters in the Sutra of Forty-two Sections are all very short. One of the examples is an illustration of a disciple who was very hard working but had little improvement. The Buddha asked him his occupation before becoming a monk. He said that he was a musician. The Buddha then asked him, what would happen if the string of the musical instrument was too tight? He answered, it would be broken. Then the Buddha asked, what would happen if the string was too loose? He answered, there would be no sound. The Buddha asked again, how to create the best sound effect? He answered, the string must not be too tight nor too loose. Then, the Buddha advised him, it is the same when we practise.

If we push ourselves too hard, we may lose our determination and motivation. It is like the string that is too tight, it will be broken. If we are too lenient, we may become lazy. Thus, when we practise, we should not be too anxious nor too relaxed, then can we improve. There is a lot of good advice as such in this Sutra, it will be good if all of you can read it.



# 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

## 3. Three Ways of Entry for Beginners

*...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.*

In the Mahayana teaching, the bodhisattva, who is wisdom-inclined, places emphasis on wisdom. His/her resolve stresses on study and seeks the reality of all phenomena, that is, he/she places emphasis on self-enlightenment first.

On the other hand, the bodhisattva, who is compassion-inclined, has an extraordinarily strong spirit of serving the people and benefiting others through self-sacrifice, and has loving kindness and compassion. He/she is more inclined towards the undertaking of charity, politics and so forth. Nevertheless, to say that a bodhisattva who is wisdom or compassion-inclined is merely pointing out what he/she puts emphasis on first. It is definitely not saying that he/she possesses wisdom or compassion without the other.

In fact, a perfect and complete practice of the Buddha's teachings must combine all of these three elements – faith, wisdom and compassion. Lacking in one of these three, our practice is not a perfect one and is easily corrupted. Hence both *Mahanirvana Sutra* and *Abhidharma-Mahavibhanga Sastra* said, "With faith but without wisdom, ignorance develops; with wisdom but without faith, improper views grow." (... 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)*

*... Manjushri Bodhisattva 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.”*

Hence, Manjushri Bodhisattva introduced Sudhana to a Meghashri Bhiksu in the south. After practicing for a certain period, Meghashri Bhiksu introduced him to another teacher further south. As time went by, the sixteen-year-old Sudhana continued to move south, away from his homeland, crossing many mountains, bracing many storms and morning dew; his only motivation: aspiring towards the ultimate truth, to learn every aspect of the Bodhisattva path. He forgot about hardship and rest, and strove tirelessly towards the continual visitation of teachers.

Amongst the teachers whom Sudhana visited, there were religious teachers, great scholars, kings, judges, soldiers, educators, doctors, artists, engineers, businessmen, women, children... Except for a minority, most were lay practitioners of the Dharma. They had different identities, different occupations and were deeply involved in every corner of society's living. From different positions and angles, they followed the spirit of the Buddha and dwelled into the work of benefiting all human beings. From this vocation of relieving others, they practiced and cultivated their own virtues and character. Sudhana conscientiously learned, practised and experienced the teachings from each one of his teachers. Only after he completely understood what they taught him, would he then move on to the next teacher. One after another, Sudhana visited

one hundred and ten teachers altogether.<sup>1</sup>

After a long period of visitation and learning, Sudhana accumulated a deep and broad understanding of the truth of the Mahayana. Finally, when he returned to the City of Universal Door and came face to face with the Shakyamuni Buddha, he understood the Buddha's mind fully and successfully became a Bodhisattva. His attainment can be equated to the greatness of the Manjushri Bodhisattva and Samantabhadra Bodhisattva. There was no doubt that he would attain Buddhahood.

**Exercise:**

- 1) How did Sudhana set up his perspective of life?
- 2) Why did Sudhana leave his family?
- 3) What are the aspirations of Sudhana that are worthwhile for us to learn from?
- 4) During Sudhana's visitation of teachers, who were his teachers? Why did Sudhana seek after the teachings of these teachers?



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<sup>1</sup> According to Venerable Yin Shun in his book *The Young Buddhism and Buddhist Youth*, the number 110 is just a symbolic number. The number of wise teachers visited by Sudhana were numerous.

## Dharma and the Daily Life

# 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*



### 2.3 Contemplating the Dissatisfactions (Sufferings) of Feelings

We should observe that all feelings are dissatisfactory, and that the world is full of suffering. Many people forget the sufferings when they are on a peak. However, everything is impermanent. Anyone who is on the peak will be degraded one day. If we do not accept this truth and be prepared ourselves, we will have a lot of suffering when the time comes. When we have suffering, we should also understand that it is the result of our past evil karma. We must learn to take up the responsibilities. We should try to understand the truth of suffering from all the incidents we encountered.

Must a pair of loving couples be very fortunate and happy? The greater the love between two of them, the more difficult it is for them to separate. When the time comes for them to depart, there will be great suffering. That suffering is indescribable.

All love will lead to sufferings. Some think that it is the happiest time when we fall in love. This is ignorant thought. To fall in love, is like one who is being given an injection of anaesthetic. It relieves them from the present pain. One may even feel happy about it. However, when the powers of the anaesthetic disappear, they will start to feel an unbearable pain.

We should always contemplate on these factors. We should not be overcome when we are wealthy, otherwise, a lot of suffering may follow. Penetrating and realising the truth of our suffering leads us to our liberation. (*...to be continued*)

# Quote of the Day

## *Giving*

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

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

– **Buddha** –



## ***KIDS' CORNER***

### **The Buddha and the Angry Elephant**

Once upon a time, in a lush forest, there lived a wise and compassionate man named Buddha. He would spend his days walking and teaching people the ways of peace and harmony.

One day, as he was walking through the forest, he stumbled upon a mighty elephant. The elephant was angry and raging, stomping his feet and trumpeting loudly. Buddha could feel the anger and frustration emanating from the elephant.

Buddha approached the elephant slowly, and he could sense the animal's anger growing even more. But the wise man was not afraid, for he knew that anger only leads to more suffering.

Buddha stood still, and the elephant calmed down a bit. The wise man looked into the elephant's eyes and saw pain and hurt. He knew that something had to be done to help the elephant.

Buddha sat down on the ground and began to meditate. The elephant watched him closely, and as Buddha meditated, the elephant's anger began to subside. The animal became more peaceful and relaxed.

Buddha continued to meditate, and after some time, the elephant lay down next to him. The wise man put his hand on the elephant's trunk and smiled. He knew that the elephant had found peace.

The two stayed there for some time, Buddha meditating, and the elephant lying next to him. The elephant felt safe and protected with Buddha's presence. When it was time for

Buddha to leave, the elephant stood up and trumpeted a farewell.

From that day on, the elephant would follow Buddha wherever he went. The animal had found a friend in the wise man, and together, they continued to walk through the forest, teaching others the ways of peace and harmony.

## The Moral of this story:

The story of Buddha and the Angry Elephant teach us an important lesson. Anger and frustration only lead to more suffering. But with patience, compassion, and understanding, we can help others find peace and happiness.

So the next time you feel angry or upset, take a deep breath, and try to find a peaceful solution. And remember, sometimes all it takes is a kind word, a gentle touch, or a calming presence to help someone in need.



| No | 2026 華藏寺法會<br>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<br>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 <sup>th</sup> LM 2025)  | 十二月初七日<br>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 <sup>st</sup> day of CNY Service Ceremony   | 除夕及正月初一<br>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<br>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 &會 Blessing & Birthday Service (2 <sup>nd</sup> Lunar Month)   | 二月初四日<br>22/03/2026        |
| 5  | 觀音菩薩聖誕法會 The Birthday of Guan Yin (Avalokitesvara) Bodhisattva   | 二月十一日<br>29/03/2026        |
| 6  | 清明法會 & Qing Ming Memorial Service  | 二月十八日<br>05/04/2026        |
| 7  | 三月份消災祈福慶生會 Blessing and Birthday Service (3 <sup>rd</sup> Lunar Month)   | 三月初三日<br>19/04/2026        |
| 8  | 四月份消災祈福慶生會 Blessing & Birthday Service (4 <sup>th</sup> LM)  | 四月初一日<br>17/05/2026        |
| 9  | 釋迦牟尼佛聖誕 Birthday of Shakyamuni Buddha (Vesak Day)  | 四月初八日<br>24/05/2026        |
| 10 | 五月份消災祈福慶生會 Blessing & Birthday Service for Members (5 <sup>th</sup> Lunar Month)   | 五月初七日<br>21/06/2026        |
| 11 | 六月份消災祈福慶生會 Blessing & Birthday Service for Members (6 <sup>th</sup> Lunar Month)   | 六月初六日<br>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<br>26/07/2026        |
| 13 | 地藏法會開始 (連續四個星期日) Starting of the 7 <sup>th</sup> 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 <sup>th</sup> LM) (16/08) | 七月初四日<br>16/08/2026        |
| 14 | 地藏菩薩聖誕 The Birthday of Earth Store (Ksitigarbha) Bodhisattva   | 七月廿五日<br>06/09/2026        |
| 15 | 八月份消災祈福慶生會 Blessing & Birthday Service for Members (8 <sup>th</sup> Lunar Month)   | 八月初三日<br>13/09/2026        |
| 16 | 九月份消災祈福慶生會 Blessing & Birthday Service for Members (9 <sup>th</sup> Lunar Month)   | 九月初二日<br>11/10/2026        |
| 17 | 觀音菩薩出家紀念日 The Renunciation of Guan Yin Bodhisattva   | 九月十六日<br>25/10/2026        |
| 18 | 藥師佛聖誕 The Birthday of the Buddha of Healing  | 九月三十日<br>08/11/2026        |
| 19 | 十月份消災祈福慶生會 Blessing & Birthday Service for Members (10 <sup>th</sup> Lunar Month)  | 十月初七日<br>15/11/2026        |
| 20 | 十一月份消災祈福慶生會 Blessing & Birthday Service for Members (11 <sup>th</sup> Lunar Month)   | 十一月初五日<br>13/12/2026       |
| 21 | 阿彌陀佛聖誕 The Birthday of Amitabha Buddha   | 十一月十二日<br>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 <sup>th</sup> LM 2026)  | 十二月初三日<br>10/01/2027       |

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## HWA TSANG MONASTERY Inc.

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