

華藏寺會訊 (雙月刊)

HWA TSANG MONASTERY INC
BI-MONTHLY BULLETIN

Published by:



華藏寺會訊 (雙月刊)

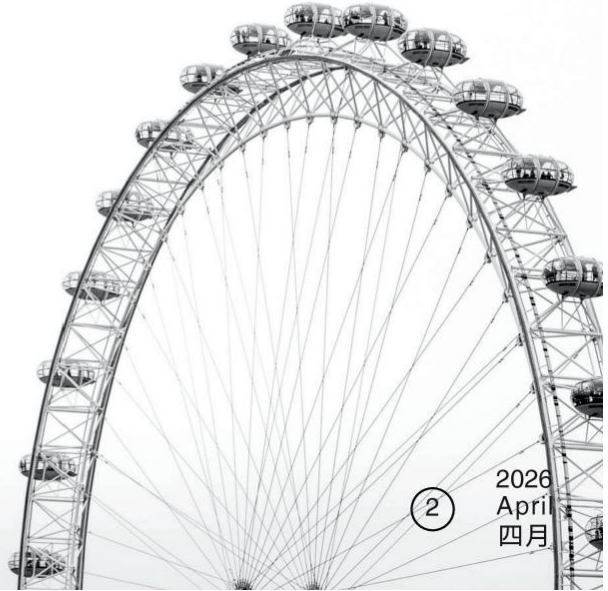
Hwa Tsang Monastery
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All correspondence to be
addressed to the Bulletin Board

Volume: 38
Issue: 2
Number: 210
2026年4月15日出版
Published on the 15th of April 2026

Registered by Print Post
Publication No:100002465



2

2026
April
四月

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歡迎瀏覽 Welcome to Hwa Tsang Monastery

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師父的話

～ 普賢十大行願（一）～

《普賢行願品》的十大行願充分的表現出了大乘佛法的精神與特色，並給我們提示了修持及實踐大乘佛法的重要法門。所謂普賢十大行願：

一、禮敬諸佛

禮敬諸佛很重要。禮敬諸佛能讓我們學習降低自己的貢高我慢，體會無我。

二、稱讚如來

我們必須學習稱讚如來。我們之所以不能稱讚別人是因為我們貢高，我執重，嫉妒心強，認為唯有自己最了不起。除了稱讚如來，我們也要學習稱讚一般的眾生。唯有抱著稱讚之心來聽經拜佛，我們才能虛心學習，體會到佛法的好處。



～經典解釋～

《大乘本生心地觀經》<報恩品> 講記(28)

四重恩之九：三寶恩—佛寶恩(13)

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

● 小結第五微妙功德

當我們在苦難中沉淪時，若有一個人肯站起來支持我們，幫助我們，這個人是偉大的，釋迦牟尼佛即是如此。

當我們在五濁惡世掙扎，迷失方向時，他降生到這世間，給我們帶來光明，指示我們一條解脫之道，他對我們的恩惠實在太大了。

釋迦牟尼佛教導我們的是治本的方法。他不像一些醫生，頭痛就給我們止痛藥，吃完了還會痛。這是治標不治本。釋迦牟尼佛看到我們眾生的苦惱，他不以甜言蜜語來騙我們。他找出煩惱的根源在哪裏，然後教我們如何對治它。許多人都為老而煩惱，釋迦牟尼佛不會叫我們拿熨斗去燙平皺紋，也不會叫我們去整容。他叫我們認清這是人生應有的一個現象。人總是要老的，我們要認清這個事實，才

不會因為我們的老而感覺到痛苦。我們要承認它，接受它。老並不代表醜惡，老代表經驗的豐富，代表智慧。佛陀諄諄的開導，使我們從根本中認清自己，認清事實的真相。

釋迦牟尼佛的開示是實實在在的，他都是針對我們的需要而講，他是真正的關懷我們，了解我們。他所開出來的藥方，都是對我們有好處的。所以釋迦牟尼佛不講騙話，是如實語者，不誑語者。佛陀老老實實的告訴我們，生天也會墮落，阿羅漢是不究竟的。他告訴我們菩薩道好，成佛最好，也告訴我們許多的方法步驟，讓我們一步一步的去實踐，讓我們自己能達到解脫煩惱而得自在。

所以佛對我們的恩惠是最究竟的。他的教法顯示出他對我們真誠的關懷與愛護。佛獨一出現此娑婆世界，救度我們苦難的衆生，對我們有無可言說的無上功德。

1.6 世出世間功德滿一切義

佛寶的第六微妙功德是「世出世間功德滿一切義」，這也叫究竟義。

釋迦牟尼佛的教法對我們有無量無邊的恩德。衆生缺乏福報，他給予快樂，衆生脆弱，他以大悲護之。他隨類化身與衆生為同事，他教導我們人生的最高指標，指引我們正確的方向，讓我們找到真正解脫的方法。佛對我們在世間或出世間的修持及教導都是最究竟的。(…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)

4. 業力是可變的

…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。



5. 業力的種類

a) 善業、惡業、無記業

業力隨著我們行為的不同而有差別。行為有好有壞。因此，業力就有善業與惡業之分。還有一種不好不壞，無關痛癢的，我們叫它無記業。

甚麼是好的，甚麼是壞的？佛家，、哲學家，、心理學家，、社會學家對好壞都有不同的見解。功利主義的說法是以我們的行為結果來判斷，結果是好的就是好的，結果是壞的就是不好。另一種說法從心理動機去研究。雖然打一個人，但心裡還是愛他，這是好的行為。佛家是兩者並重。我們要注意到心裡的清淨與否，同時也注重行為所產生的結果。所做的事對他人有好處，而我們內心也好受，這種行為是好的。有些男孩子追求女孩，花言巧語，雖然女孩子聽了很開心，但這種行為還是壞的。這是佛家對善惡的看法。

b) 共業、別業

業又可分為共業與別業。大家都曾有很用功讀書的行為，所以都進到大學來。但是，每個人卻進入不同的科系。我們雖有共同的行為—努力讀書。但是，我們之間的

行為卻又有不同。這不同的行為就造成我們各人不同的條件，這就是別業。

我們的共業造成我們共同生存的空間與環境。所以，一個國家的興亡是每一個公民的責任。國家的前途要靠大家去創造。共業與別業可以解釋我們現成的社會環境與我們自己的遭遇。我們若能認知共業與別業，就不會總想霸佔好的，壞的都推給別人，把責任都推到別人身上去。因此，佛教的前途要靠大家，不能只推在一個人的身上。希望大家了解業之後，理智地約束自己的行為，因為我們的幸福完全是建立在我們的行為上。

6) 總結—佛教的人生觀

了解佛家的業力觀之後，我們對人生應抱著樂觀的態度，對於一切不如意的環境不要太過悲觀。因為任何環境都會改變的。我們的業力經常在變動，因為我們的行為常常在善惡之間迴返，所以我們的業力也時常還返交往。因此，遇到順境，我們不要太過驕傲，遇到逆境，也不要太過灰心。換句話說，我們要奮鬥，創造我們美好的人生。

第二種我們應有的態度是承認自己所遭遇的都是自己所造下的。沒有一個人能安排我們的一切。我們必須為我們的前途而努力。我們不要做他人的奴隸。

第三，我們對整個社會，我們共同居住的環境肩負起責任。不要做懦夫，不要學小人，貪生怕死，推卸責任。我們必須共同努力去建設我們美好的世界。即使我們改變不來的話，我們也應盡力去造成一點點的影響。這是我們在對業的透視之下應有的生活態度。綜合的說，就是一個樂觀、奮鬥、負責任的人生觀。

希望大家掌握正確的業之觀念，締造幸福的人生。(能融記)

《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

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：

3. 命終後之拔濟：

作惡業的，臨命終時境界不好，即為其作福，仗三寶威力來救拔他。若已經死了，怎麼辦？經上說：「身死之後，七七日內，廣造眾善，能使是諸眾生，永離惡趣，得生人天，受勝妙樂」（『本願經』下）。這應該於七七日內，為他修福、布施、念佛、迴向，令他遠離三惡道苦，生於人間天上。為什麼要在四十九日內，為他作功德呢？

中國佛教徒，也是逢七天做「七」，四十九日叫做「滿七」，這要解釋一下。原來人的壽、煖、識都離開了身體，叫做死，這即是精神作用完全停止，身體內熱度消失，命根斷絕，才是死。人死後，有些即刻受果報，有些經過一段時間，才受果報。如果作五無間惡業重罪的，死後立刻墮地獄，前一念死，後一念立刻下地獄，中間一念的距離都沒有，即成無間獄。生天亦是這樣，若作重善業，此一念死，下一念即生天。若生人間、畜生、餓鬼等，大多數經過一段時間。那時，雖然死了，另有中陰身起。人死了以後，下一次當生何處？若還生為人為畜等，大抵不能立即受果；從死後至再受生這一段時期，名為中陰身，這是過渡時期的過渡形態。此中陰身，七天死一



次，死後於第二念中立即再受另一中陰身。可能在第一天，第二天，就受後生果報，但最久的經過四十九日的七生七死，即決定受生。

換言之，此七七期中，還是過渡階段，還未真正受生，這過渡時期結束後，一定要受為人為畜或墮落地獄的果報。當這下一生的業報還未現前（過渡時期）時，要廣修眾善。如果要墮落畜生道的，在中陰身時期，還未受畜生果報，此時為他修善作福，還可以轉變。於七七期中作佛事，並不限於頭七或二七的日期，而是四十九天內都可以作。

這譬如由臺北坐車到高雄，高雄是終點，是目的。假如有人找他，在中途的臺中，臺南，每一站都可以下車，而改變到高雄的目的。於四十九日內為亡者修福、布施、念經作佛事，使他從惡道中轉回來，等於使他在半路下車。如果過了四十九日，則隨業受其果報，已無法挽回，正如車子已達目的地，已經無辦法了。

佛在世時，主要為病者死者，布施修福，或供養三寶，或救濟貧困等，為死者回向。現在中國佛教，流行為死人做功德。齋主請出家人念經，念佛，禮懺。有些並沒有虔誠的心，為亡者修福回向，而等於買賣交易，多少錢一天或一夜，一切談判妥當，才開始做佛事。這樣以錢雇人念經，自己家屬沒有半點虔誠。拿錢到寺院中，不作布施想，也收不到布施的福果。布施是一回事，請出家人念經念佛而出錢，又是一回事。若以錢請人念經，即失去布施的意義。今日的誦經念佛，超度亡者，是祖師傳下來的，說起來也是人生重要的事；但問題在佛事的營業化，失去佛法方便拔濟的意義。（…下期續）

～精進菩提～

福人居福地

「福如東海」，是稱頌他人生日的祝賀詞，祝福對方擁有像海一樣深廣無盡的福氣。這又何嘗不是每個人對自己的期待呢？

「福」，有圓滿的意思，指無有不順。然而，「人生不如意事，十之八九」，所以，社會上有很多的人會希望透過看風水、選方位等來「改運」；也有人求神保佑。但這些是擁有福氣的方法嗎？究竟福從何而來呢？

曾有一篇報導，記載著一位非常有名的堪輿師（俗稱風水先生）的親身體驗。他曾受富商重金請託，尋找一塊旺地以安葬富商父親的遺骨，於是多方找尋、堪察。一日，走過一段奇陡無比的山路，等到爬到山頂，早已上氣不接下氣、口乾舌燥。適巧此處有人設一大茶缸，缸上寫著「奉茶」二字，似乎料到行人至此，最需要的就是「茶」。

但打開缸蓋舀茶時，發現茶面上浮了一層稻殼，不管再怎麼小心舀，茶杯內還是舀進數十粒稻殼。所以，喝茶時，必須吹開稻殼，慢慢地、小口小口地喝。他一面喝，一面心中抱怨：

「既然奉茶，為什麼還要這樣整人？我也來作弄一番。」問過路人，知道這缸茶是住山坳處一家破落戶的老人所為。

這位風水先生從高處往下望，山坳處在堪輿學上是個不好不壞的地方，但屋旁的平地，卻是凶地。風水先生因

為剛才喝茶時的懊惱，來到這戶人家，故意告訴老人家，隔壁的空地是塊吉地，為了表達自己的謝意，願意免費定樁看方位。這位奉茶的老人自是喜出望外，連聲稱謝，並且依著他定的方位，簡簡單單蓋了間新草屋就搬進去了。

十幾年後，風水先生想起這件事，想知道結果究竟如何，特地從老遠的地方來看個究竟。奇怪！草屋不見了，取而代之的是一棟豪華的別墅。懷著重重疑問，風水先生按了門鈴，開門的正是那位老人。老人看到他非常高興，迎他進屋親切招待。不待風水先生詢問，老人自己就滔滔不絕地說：

「自從先生幫我看了這個吉地後，家中一切大小事都平安順利。三個兒子出外經商，個個賺大錢，因有許多客人來訪，孩子說舊房子太簡陋，才改建成這棟別墅，可是我們仍不敢更改先生所定的方位，這一切都歸功于先生的恩賜！」

臨走前，風水先生把積存在心中十多年的疑惑說出來：「為什麼要在茶水內放進稻殼呢？」

老人笑呵呵地說：「一般人爬陡坡到達山頂時，都已氣喘如牛，這時，若猛喝水一定會噎到，咳嗽不停。所以，我故意加入洗乾淨的稻殼，這樣，喝水前，一定得吹個兩三下，把稻殼吹開，如此緩衝一下再喝水，就不會被水噎到了！」風水先生至此才恍然大悟，口中自言自語地說：「原來如此！原來如此！」

從破落的草屋到豪華別墅，凶地卻成為吉地，絕不是因為風水，而是「福人居福地」。由於善的心念，而得到良善的回饋，這就是福報。福報是由修善而來，修善則積

福。所謂「禍福無門，唯人自召」，是禍、是福，端看種的是善或惡的因，絕沒有天上掉下來的福報。

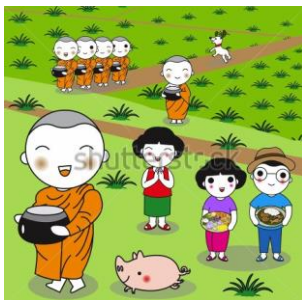
省思

釋迦牟尼佛雖已入涅槃三千多年，然而釋子滿天下，莊嚴相好的佛像，仍為人所敬仰。反觀世人，汲汲營營過一生，數十年的生命結束後，又留下什麼？福德與智慧皆圓滿的世尊，因地上修的是「六度」——布施、持戒、忍辱、精進、禪定、般若，不但自利而且利他，才成就如此萬德莊嚴。

孔子說：「不患無位，患所以立。」可以引申來說，我們應該在意的是在因上付出多少，而不是擔心自己沒有福報。「修善之家，必有餘慶」，一切善法，是福德的來處。

然而，執著於福德，若無智慧，福報終究有限，有漏的福報亦不能長久。真正無限深廣的福德，又從何而來呢？

知因識果，時時刻刻保持覺性，若起心動念皆是善念，不動時亦能保持正念，清清楚楚，不落兩邊，有無漏的因，自然能「修善積福」而臻圓滿，這才是人生最大的福氣。



印順導師法語

慧以『簡擇為性』；約作用立名，這簡擇為性的慧體，在初學即名為觀。學者初時所修的慧，每用觀的名稱代表，及至觀行成就，始名為慧。其實慧、觀二名，體義本一，通前通後，祇是約修行的久暫與深淺，而作此偏勝之分。

(學佛三要)(頁 161)



~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

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

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

1	三月份消災祈福慶生會 Blessing and Birthday Service (3 rd Lunar Month)	19/04/2026
2	四月份消災祈福慶生會 Blessing & Birthday Service (4 th Lunar Month)	17/05/2026
3	釋迦牟尼佛聖誕 Birthday of Shakyamuni Buddha (Vesak Day 佛誕浴佛)	24/05/2026
4	五月份消災祈福慶生會 Blessing & Birthday Service for Members (5 th LM)	21/06/2026
5	六月份消災祈福慶生會 Blessing & Birthday Service for Members (6 th LM)	19/07/2026
6	觀音菩薩成道紀念日 The Enlightenment of Guan Yin (Avalokitesvara) Bodhisattva	26/07/2026

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 st & 15 th day of lunar month (3 rd , 4 th , 5 th lunar Month)	17/04, 01/05 17/05, 31/05 15/06, 29/06
2	佛菩薩聖誕正日 Actual commemoration days of Buddhas and Bodhisattvas <ul style="list-style-type: none"> 釋迦牟尼佛聖誕日 Birthday of Shakyamuni Buddha (四月初八日) 觀世音菩薩成道日 Enlightenment of Guan Yin Bodhisattva (六月十九日) 	24/05/2026 01/08/2026

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, 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:

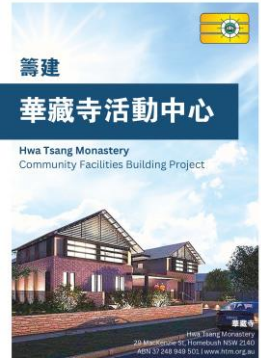
1. 於開放時間到本寺來。(每天早上九點至下午五點) **Visit the monastery** during opening hours. (Everyday 9.00AM to 5.00PM)
2. 電子轉帳並電郵資料給本寺。本寺銀行資料如本會訊最後一頁所示。**Electronic transfer.** Our bank details can be found on **last page** of this Bulletin.)

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》
工程正積極進行中!!!
HTM Community Facilities
project is actively progressing!!!
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

施工進度 - 逐漸成形

Construction Progress - Gradually taking shape





《華藏寺活動中心》籌募進度

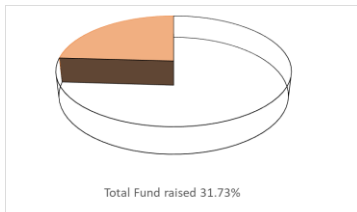
HWA TSANG MONASTERY COMMUNITY FACILITIES FUNDRAISING PROGRESS

《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 2026 年 02 月 28 日（28 個月的籌款期），我們籌集了目標的 **31.73%**。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 28th of February 2026 (28 months of fundraising period), we have raised **31.73%** 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 28/02/2026 從 01/11/2023 至 28/02/2026 所募集之資金	31.73%



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 5000 (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: info@hcm.org.au
4. 郵寄地址: 10 號華藏寺 20 號街 Homebush NSW 2140 澳洲

聯絡:
蕭宇華 - 室訓: +61 493 228 155 或 +602 495 2007
陳斌 - 功德課: +602 470 1976 / 直線: +6016 432772
何國 - Wilson: +61 819 870 1323 / 直線: +61 819 720 7962
鄧加輝 - Mandy: +61 9221 1380 / 室訓: +61 9733 0938
鄧加輝 - 周麗: +602 156 3988 / Khai Vi: +6014 720 8040 / Kelly: +6017 285 9231
蕭宇華 - Simon: +61 431 186 550 / Katie: +61 453 304 817 / Don Hall: +61 402 054 400
聯繫電郵: www@hcm.org.au

佛教的聖地
新社區中心

HWA TSANG MONASTERY
10 號華藏寺 20 號街 Homebush NSW 2140 澳洲
Website: 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 WPAU2500X (IF 11 characters required)
Account Name: Hwa Tsang Monastery
BSB: 083-0224
Account No: 91294

2. Online Payment: <https://home.giv3.org/706049486084>
3. Email: (together with the deposit slip) info@hwa.org.au
4. Scan and send New Year Monastery photo to: www.facebook.com/hwa.org.au

Locations: Melbourne: Pk Chm: +61 393 228 135 / M: +612 465 2007
Peking: Pk: +602 876 2376 / S: +852 432 3715
Indonesia: Wlrm: +62 878 6870 1333 / Pk En: +62 833 7201 7002
Singapore: Hngy: +65 922 1081 / Pk Sw: +65 9733 0838
Kuala Lumpur: Yn Lm: +602 336 3968 / Kdn V: +604 720 8868 / Kelly: +603 245 8111
Sydney: Sdm: +61 832 986 050 / Kato: +61 841 104 027 / Den: +61 442 064 400

Hwa Tsang Monastery: 22, Mickelton Street, Homebush, NSW 2140, Australia. Website: www.hwa.org.au

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華藏寺

義賣 園遊會

日期: 24-05-2026 (星期日)

時間: 上午十點至下午三點

歡迎大家同來慶祝佛誕,
踴躍支持此籌募善舉!

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

HWA TSANG MONASTERY
29 Mackenzie St, Homebush



website



facebook



instagram

華藏寺

義賣園遊會

Hwa Tsang Monastery FUNd FAIR

歡迎踴躍參加!!!

Let's Come
Along!!!

24-05-2026

星期日 Sunday

10AM – 3PM

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



FUNd FAIR

24TH MAY 2026
@ 10AM-3PM

let's celebrate Vesak Day 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 better community

HWA TSANG MONASTERY
29 Mackenzie St, Homebush



website



facebook



instagram

Shifu's Word

~ The Heart Sutra ~

We should always contemplate the teachings in the Heart Sutra. The Avalokitesvara Bodhisattva teaches us how to contemplate in order to be liberated. What should we contemplate? We should contemplate how the Five Aggregates (Five Skandhas) are empty.

What are the Five Aggregates? How can they be empty? The Five Aggregates refer to our body. Why do we feel pain when someone hits us? Why are we angry when others scold us? Why are we happy when others praise us? We should think about these questions carefully.

This is how we contemplate and realise the truth of emptiness. It is not necessary to explain too much about the Heart Sutra. More importantly we should contemplate its teaching. Why does it say that there are no eyes, ears, nose, tongue, body and mind? Without them, who am I?



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

... In fact, a perfect and complete practice of the Buddha's teachings must combine all these three elements – faith, wisdom and compassion. Lacking in one of these three, our practice is not a perfect one and is easily corrupted. ... "With faith but without wisdom, ignorance develops; with wisdom but without faith, improper views grow."

When practising the Buddha's teachings, he/she who emphasises faith and is lacking in wisdom will enhance his/her ignorance. He/she cannot differentiate between good and bad, and between righteous and improper. He/she will believe in whatever he/she hears and practise accordingly. In modern terms, this translates to "with faith but without wisdom, superstition develops." As we can see, many things that do not belong to the Buddha's teachings have already been adopted by many Buddhists and are regarded as Buddhism. Does it not lead to the inability to differentiate between good and bad, and between righteous and improper? One who emphasises belief in the Buddha, bodhisattvas and supernatural power will enhance his/her ignorance as time goes on and he/she will not differ much from the heretics.

If we place specific emphasis on wisdom but are lacking in faith, we will develop wrong understanding. If we have no faith, even if we spend our whole life studying the Buddha's teachings, the end result can only be enhancement of improper view and ill-understanding. We will end up not believing in the Buddha and the Dharma, and there will be nothing believable at all. This happens to too many young Buddhists today.

The same applies to a Mahayana practitioner who is only wisdom or compassion-inclined. A practitioner who is wisdom-

inclined but is lacking in compassion will emphasise solving his/her own problem of life and death. Even if he/she continues telling others that he/she is practising the Mahayana way, his/her actual deeds are lacking the Mahayana aspiration. Even though he/she may be equipped with both compassion and wisdom, in his/her quest to hastily attain self-enlightenment, he/she will definitely regress into Hinayana as a result.

As far as the practitioner who is compassion-inclined is concerned, if he/she overlooks the wisdom of the Buddha's teachings excessively and stresses benefiting others, there are times he/she will fail to hold his/her own ground, or he/she will easily become discouraged under adverse circumstances. As a result, he/she will become what is known in Buddhism as a "defeated bodhisattva". A defeated bodhisattva is one who regresses in his/her resolve midway during his/her Bodhisattva practice. (... *to be continued*)



YBS Translation Project
Book 4: Chapter 11
Letter to the Buddhist Youth

(Introductory Buddhism Studies)
Venerable Miao Qin

To all Buddhist youths,

The new life of the 'right Buddhism' lies on the responsibility of the Buddhist youth. The truth of the Buddha arises from great compassion. It is great compassion that leads one into the gate of Buddhism. We should try to gain the confidence and acceptance of people by engaging ourselves in the work of benefiting others, hence leading them into the practice of the Middle Path. Buddhist youths who have initiated their Bodhi minds would know that this is their responsibility.

The realisation of the right Buddhism must rely on the practical efforts of the youth. The responsibility of the youth is heavy, and everyone is placing high hopes on them. Looking upon the great compassion of the Buddha as an example, there are two points of advice for the youths:

1. Self-Purification

Buddhist youths should establish a bright view of life and use right effort and practice to realise the aim. This transforms oneself into a pure and bright person and gradually our brightness will match that of the Buddha's. Practices that one should do are:

a) Disciplining oneself (Disciplining one's Body)

Youths should cultivate upright and righteous characteristics and a chivalrous demeanour in order to transcend worldly matters, so as to be respected.

b) Straightening one's aspiration/determination

Youths should not indulge in materialistic desires, but at the same time, you should not have an aversion to the world. Instead, we should understand that all phenomena are dependent originated and empty in nature. We should have the right understanding of

impermanence, non-self and make the 'Great Vow of the Bodhisattva', which is to be willing to suffer for the benefit of all sentient beings.

c) Broaden/Enrich one's learning

The teaching of Buddhism places emphasis on practice in our human life. Youths should learn for the sake of all sentient beings. We should be willing to give for the benefit of others, observe the precepts, endure hardship without complaint, strive forward relentlessly, have a clear and determined mind, and develop deep insight into the Buddha's wisdom. The Six Paramitas is the main theme in the cultivation of virtues. How can we consider ourselves human beings if we do not cultivate virtues!

The practice of doing good for the benefit of others require the aspiration of pursuing Dharma tirelessly and giving up oneself for the learning of Dharma. This helps to broaden one's knowledge and practice. (... *to be continued*)



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.... everything is impermanent. ...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 always contemplate on these factors.... Penetrating and realising the truth of our suffering leads us to our liberation.

2.4 Contemplating the Non-self of the Dharma

If we can put in effort to contemplate the impurities of the body, the impermanence of the mind, and the sufferings of all feelings, then we will find many answers for "Where am I?", "Where do the thoughts come from?", "Who is reciting the name of the Buddha?" "Is it the mouth that is reciting or the mind?", "Does the body belong to me or does the mind belongs to me?", "Am I the combination of body and mind?", "If all these are not I, where does "I" come from?", "Where exactly am I?"

If we contemplate in this way, we will finally come to an answer. Everything is unreal. It is only for conveniences sake that there is an identification of I and you, and he or she. All these are in fact unnecessary. By contemplating in this manner, our wisdom of non-self will gradually be cultivated.

Quote of the Day

Virtue

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

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

Buddha –



KIDS' CORNER

The Precious Life

The Bodhisattva was once born as a deer. Every animal in the forest admired his handsome looks.

One day, a prince came to hunt in the forest. "The forest is a good hunting ground," remarked the prince when he saw the surrounding greenery with many birds chirping overhead and a variety of animals running around. The prince's eyes fell on the deer and he followed it, aiming his bow and arrow. The charioteer drove the chariot at a breakneck speed, but the deer ran even faster.

Suddenly one of the wheels of the chariot came off and "Plop!" the prince fell headlong into the nearby river. "Help... Someone get me out, or else I'll drown," shouted the frightened prince who did not know how to swim.

The deer, who was nearby, heard the prince's cries and dragged him out of the water. Seeing that he was saved by the very deer he had wanted to shoot, the prince felt ashamed and vowed never to hunt animals.

The Moral of this story:

We all tremble at punishment,

Life is dear to us all.

Put ourselves in the place of others,

Kill no one and have no one killed.



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 &會 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

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