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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 (三) ～

### 五. 隨喜功德

看到別人做好事，我們起歡喜心，這就是隨喜。但眾生總有一個毛病，甚麼事都要自己包辦才行，別人做就不喜歡。這就是沒有隨喜功德的心。我們應學習隨喜，無論是誰做，只要做得好，我們就歡喜，甚至去幫忙。別人能做，我們鼓勵他、稱讚他。這樣不但使大家都高興，同時對一個團體也非常重要。

但是，為甚麼許多人不能發心做事呢？因為他們不能隨喜功德。別人發心，自己心裡就酸溜溜，好像別人搶了他的工作。結果就索性罷做！我們應改變這種態度，鼓勵大家做事，隨喜功德。這樣，一個團體才能和樂，才能發揮其真正的作用。



～經典解釋～

## 《大乘本生心地觀經》〈報恩品〉講記(29)

### 四重恩之十一：三寶恩—法寶恩(1)

上藏下慧法師主講

(...續上期)

『諸善男子！如一佛寶有無量佛，如來所說法寶亦然，一法寶中有無量義。善男子！於法寶中有其四種：一者、教法，二者、理法，三者、行法，四者、果法。一切無漏能破無明煩惱業障聲名句文，名為教法。有、無諸法，名為理法。戒、定、慧行，名為行法。無為妙果，名為果法。如是四種名為法寶，引導眾生出生死海到於彼岸。』

法在梵文稱為 **Dharma**。任何存在的東西都有它的特性，這些特性使我們了解它們的存在。佛教把法分為四大類，即理法、行法、果法及教法。

#### 1. 理法

理法即宇宙的真理，它不受時間與空間的限制。換句話說，無論在何時何處，它都被認為是對的，真實的。從時間來說，它必須是古今中外都接受的觀念。同時，它不受國家，東西南北方等空間的限制，在任何空間裏，大家都認為它是真實不虛的。

舉個簡單的例子來說，就說一個家庭吧，中國人的家庭觀念和西方人的家庭觀念不同。如果把中國人對家庭的看法搬到澳洲來的話，有時候就不能適用。這說明家庭觀念受到空間的限制。以前大家都喜歡住在一起，子孫滿堂。但現在大家的看法就不一樣了，從前的家庭觀念與現代的家庭觀念完全不同了。要把從前的家庭制度搬到現在來用是不適合的，這也就是說家庭的制度受到時間的限制。因此，中國人的傳統家庭組織不被稱為真理。

真理是不受時間與空間的限制的。它在何時何處都行得通，所以被認為是真實不虛的。那麼，什麼是佛家認為的真理呢？釋迦牟尼佛之成道，即因證悟了這個真理。誰能證悟這個真理，誰就能解脫。釋迦牟尼佛所證悟的真理我們叫理法。

什麼是釋迦牟尼佛所證悟的真理呢？即緣起的道理。什麼叫做緣起呢？簡單的說，就是條件性的，「此有故彼有，此無故彼無；此生故彼生，此滅故彼滅」，這就是緣起的概念，也叫做條件性的存在。佛說世間一切都是條件性的。

比如物質，物質是我們看得到的，有體積，有重量，有形狀的。這是我們看得到，摸得到的。可是經過化學分析，這些物質其實是混合物，它是靠種種分子積聚在一起而成的。而分子還可以細分為電子、核子、中子，由此可見，物質是由種種元素組合而成的。

再看看我們的身體，我們的身體經過分解後，水份佔最多。而其他的許多東西，如骨頭、牙齒等也是由許多元素堆聚而成的。身體與物質都是條件性存在的。因此我們才會老，才會生病。

那麼精神界呢？我們以抽象的親情來說。親情是要有很多的條件才能培養出來的。大家花了幾十年的功夫，才培養出這樣靠不住的父子感情。由此可見，抽象的感情、物質、身體等都是條件性存在的。(…下期續)



~甘露普澍~

# 輪 迴

上藏下慧法師

(1985年3月17日講於新加坡青年弘法團)

## 1. 輪迴的證明

許多人愛問如何證明輪迴的存在？要回答這個問題，首先我們要具備幾個條件。第一是時間的觀念。我們活著的時間短促，因此，如果輪迴的過程時間太長，長過我們現生的壽命太多，我們就沒有辦法看到輪迴的情形。我們可以舉些例子來說明這一點。

### a. 蝴蝶的演變

蝴蝶並非一出生就是蝴蝶。牠是從卵變成蟲，再變成蛹，最後才變成蝴蝶。從卵到小蟲，再變成大隻的毛毛蟲，牠的形狀一直在改變，然後牠又吐絲自縛，這時牠變成像粒豆的樣子，最後又變成一隻漂亮的蝴蝶。毛毛蟲與蝴蝶的形狀完全不一樣，但是，我們能了解牠們是相關聯的，這是因為我們活著的時間長過牠演變的過程。所以，我們能看清楚牠變化的情形。這種變化情形就是輪迴。我們很難看清自己的輪迴，就如這隻蝴蝶一樣，或許根本不知道自己的前一階段是甚麼。因此，我們不一定要親自去證明。我們可以從外在的事物去推論，證明輪迴的可能性。這是一個現實的現象。

### b. 水的輪轉

水可以結成冰，冰的形狀卻與水完全不一樣。一個是固體，一個是液體。水被陽光一照，變成了水蒸汽升

到天上。到了天上遇到冷的空氣，又凝結成雨滴落下來。落到溪裡就變成溪水，落到海裡就變成海水，跑到蓄水池去，就被我們喝入肚子。喝了又排泄出來，可當肥料灌溉植物。於是又被植物吸收進去，然後人又把植物吃下去。這不就是輪迴？這是水的輪迴。我們之所以能看到、能了解，是因為我們活著的時間比它變化的時間長。

### c. 現生的輪迴

我們人要看人的輪迴卻很難。因為你活到八十歲，我活到六十八歲，你要看我的輪迴現象是無法看清楚的。但是，若我們暫時不說前身與後世，我們可以從現生的變化情形來研究。我們把小孩的照片拍下來，從一歲開始，每一年拍一張，最後把全部都排起來，這就是輪迴的現象，也就是物體變化的情形。我們每一分鐘的變化少，所以我們感覺不到。但是，我們若把嬰兒時的照片與八十歲老婆婆時的照片一比，我們根本沒辦法想像這老太婆是那嬰兒變成的。這就證明了輪迴的可能性。因此，我們應從日常生活中去體會佛所說的道理，尤其是輪迴的問題，證明輪迴是事實的。

## 2. 輪迴的可能性—業力

輪迴是如何產生的？為甚麼會輪迴呢？這就牽涉到業力的問題。業力是非常不可思議的。我們每做一件事就有一種力量，這力量將刺激另一件事情的發生。從一件事到另一件事本來是兩回事，為甚麼會牽連在一起呢？我們說因果，為甚麼從因會產生果呢？就是業力把它連貫起來。因此，因緣和合中的一切關係全都是靠業力來維持的。(…下期續)



## 《妙雲選讀》

# 地藏菩薩之聖德及其法門

上印下順導師

—民國五十二年中元節講於慧日講堂—

(…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：

…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，…。拿錢到寺院中，不作布施想，也收不到布施的福果。…。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。

家屬為死人誦經念佛，功德並不完全歸於亡人。如『地藏菩薩本願經』（下）說：「命終之後，眷屬大小為造福利。一切聖事，七分之中而乃獲一，六分功德，生者自利」。又說：「營齋資助……如有違食及不精進，是命終人了不得力」。

原來為亡者念經，作佛事，所得的功德，活人多，死人少——活人得七分之六，亡者只得七分之一。若人命終後，為他布施、作福、誦經、念佛等一切功德，都是作者得六分，死者得一分。故『地藏經』說：「存亡兩利」。

若出家人為人作佛事，至誠懇切，自己也得功德。可是現在一般出家人，為人誦經，作佛事，似乎並不將此作

為修行。若不能於作佛事時，至誠恭敬，一心以此為修行方便，亡者既不得利益，自己也毫無功德，只是一天得了x x元錢而已。

亡者未死前為他念經念佛，仗三寶力，令他自己也發歡喜心，虔敬心，所以容易濟拔。等到死後於七七日內，為他做功德，超薦回向，需要家屬虔誠，誦經禮懺者的虔誠，才能發生效用。

所以『地藏經』中，特別提到這兩點。請僧眾為亡者念經回向，即經中所說的營齋資助。在印度，營齋即是供佛及僧。中國是請出家人誦經禮懺，設齋供養，以此功德回向先亡。若齋主殺生食肉，或僧眾作佛事不精進，死者不能獲益。

所以第一是，自己眷屬以清淨心，誠懇心，自己參加素食，於三寶中生信心，才有效果。有些人，祖宗父母去世後，也請出家人念經，但似乎與自己無關，你念你的經，自己眷屬則招待客人，喝酒打牌玩樂，熱熱鬧鬧的。這樣的超薦，齋主對出家人毫無恭敬，如雇工人，雖然錢也化了，光是熱鬧好看，對死者一無用處。最要緊的，是自己眷屬兒女，精進虔誠，仰三寶力，請出家人領導念經禮懺。並不是我給你錢，你給我誦經。自己必須懇切虔誠，隨著禮拜懺悔，才能仗三寶力，救度超薦先人，使亡者於墮落因緣中，得生人天。平時念『地藏經』的人很多，這些大家都應知道及注意的。(…下期續)



～精進菩提～

## 身心安樂之行

昔日，佛陀曾經在舍衛國的祇樹給孤獨園為比丘們開示：「這世間有四種修行人，是哪四種呢？第一種人是身安樂心不安樂；第二種人是心安樂身不安樂；第三種人是身心俱不安樂，第四種人是身心都安樂法喜。

什麼樣的修行人，身安樂心不安樂呢？有些比丘，因為居士布施修福，所以於四事供養——衣被、飲食、臥具、醫藥等，不虞匱乏。但於修行道力未固，於煩惱惑業尚未斷除，還未成就道果，將來仍要生死輪迴，難免就會墮入餓鬼、畜生、地獄等惡道，如此之修行人，身安樂但心不安樂。

什麼樣的修行人，是心安樂身不安樂修行人呢？有行者即使證得了阿羅漢的果位，由於未能積極修善培福、積作功德，因此無法自辦或得到衣服、飲食、臥具、湯藥等四事供養。然而他們已斷盡三界見思惑，不再輪迴生死，不再墮落地獄、餓鬼、畜生三惡道中，如同已證得羅漢果的唯喻比丘一般。此等人，這就是心安樂但身不安樂的修行人。

什麼樣的修行人，是身與心都不安樂的修行人呢？當居士不行善布施、不作功德時，修行人無法得到衣被、飲食、臥具、醫藥四事供養，無法安心辦道，於見思惑等煩惱尚未斷除，將來在生死輪迴中，仍難免會墮於地獄、餓鬼、畜生道。這樣的修行人，這就是身心俱不安樂的行者。

什麼樣的修行人，身心都安樂法喜呢？證得阿羅漢的聖者，由於廣積福慧，勤作功德，所以不缺乏四事供養——衣被、飲食、臥具、醫藥，因此身得安樂，同時，又得以免於地獄、餓鬼、畜生等惡道，就如同尸波羅比丘一樣。

諸位比丘們！這世間上有此四種修行人，大眾應當勤求正方便，並以尸波羅比丘作為修行榜樣，應當如是依之用功。」

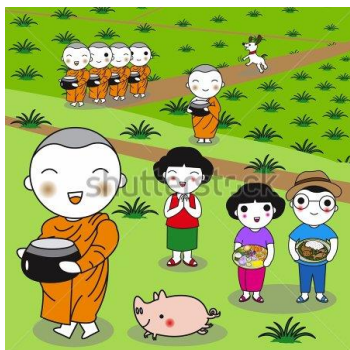
當時，在座的比丘們聽聞佛陀的教誨，皆法喜充滿，依教奉行。

典故摘自：《增壹阿含經·卷二十一(苦樂品第二十九)》

## 省思

偈云：「修福不修慧，象身披瓔珞；修慧不修福，羅漢應供薄。」提醒大眾福慧雙修的重要性。在四事供養具足中，更應勤求出要，斷煩惱、證道果，不再受輪迴苦，得究竟安樂。所以佛陀勸勉修行人應以尸波羅比丘為榜樣，修慧又培福，成就聖果，令身心皆得安樂。

《妙法蓮華經》中，世尊亦開演四安樂行，即：身安樂行、口安樂行、意安樂行、誓願安樂行，以此四行清淨三業、廣集福德資糧，亦是令身心皆得安樂之菩薩行門。



# 印順導師法語

作為佛教特色的覺慧，當然不是抽象的知識，或是枯燥冷酷的理智，而是在悲智理性的統一中，所引發出來的如實真慧。它在修證的歷程上，是貫徹始終的。不管自證與化他，都要以智慧為先導。

(學佛三要)(頁 159~160)



~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

1	上藏下慧老和尚祝壽法會 Service for Birthday of Venerable Tsang Hui	04/06/2026 (星期四 Thursday)
2	五月份消災祈福慶生會 Blessing & Birthday Service for Members (5 <sup>th</sup> LM)	21/06/2026
3	六月份消災祈福慶生會 Blessing & Birthday Service for Members (6 <sup>th</sup> LM)	19/07/2026
4	觀音菩薩成道紀念日 The Enlightenment of Guan Yin (Avalokitesvara) Bodhisattva	26/07/2026
5	地藏法會開始 (連續四個星期日) Starting of the 7th Lunar Month Ksitigarbha Bodhisattva Services (continue for 4 Sundays) (16/08, 23/08, 30/08, 06/09) & 七月份消災祈福慶生會 Blessing & Birthday Service (7th LM) (16/08)	16/08/2026 23/08/2026 30/08/2026 06/09/2026

## 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》 (農曆五月, 六月, 七月) 1 <sup>st</sup> & 15 <sup>th</sup> day of lunar month (5 <sup>th</sup> , 6 <sup>th</sup> , 7 <sup>th</sup> lunar Month)	15/06, 29/06, 17/07, 28/07 13/08, 27/08
2	佛菩薩聖誕正日 Actual commemoration days of Buddhas and Bodhisattvas • 觀世音菩薩成道日 Enlightenment of	01/08/2026

Guan Yin Bodhisattva (六月十九日)

- 地藏菩薩聖誕日 Birthday of

Ksitigarbha Bodhisattva (七月廿九日)

10/09/2026

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), 繳交會費或登記七月地藏法會超薦牌位者, 可透過以下方式進行.

Anyone who wish to make offering for the services, donations (including the **[1 Person 1 thousand! Thousand Folds of Wishes! Let's contribute to the new Hwa Tsang Building!]** fundraising campaign), membership payment or registration for the 7<sup>th</sup> lunar month temporary memorial tablets, may do so through the following methods:

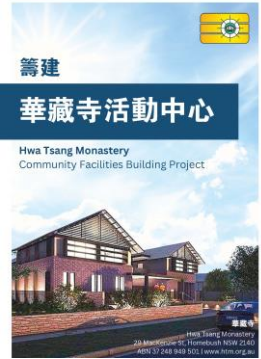
1. 於開放時間到本寺來。(每天早上九點至下午五點) **Visit the monastery** during opening hours. (Everyday 9.00AM to 5.00PM)
2. 電子轉帳並電郵資料給本寺. 本寺銀行資料如本會訊最後一頁所示。 **Electronic transfer.** Our bank details can be found on **last page** of this Bulletin.)

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 progressing steadily!  
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



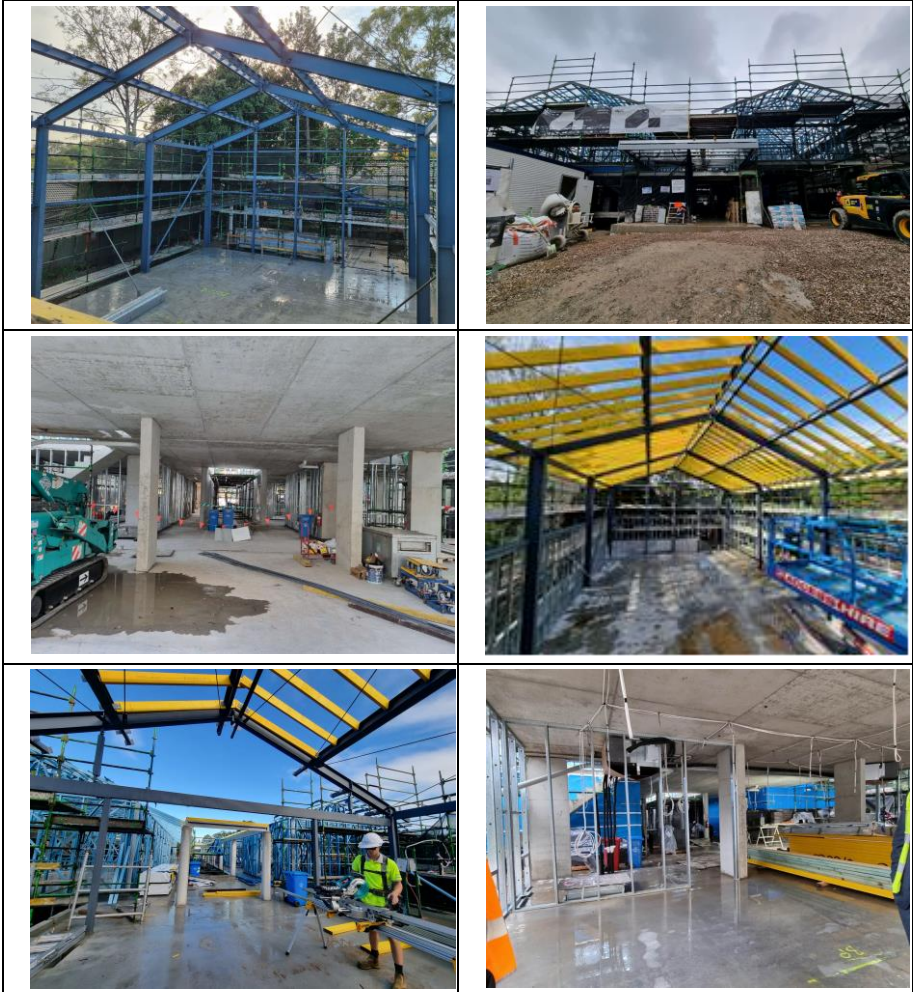
第二層: 學習空間, 資料室, 會議室

1st Floor: Learning Spaces, Meeting & Resource Rooms

# 工程進度:建造鋼架結構與砌磚

## Construction Progress

~ Construction of Steel Framework & Brick Laying ~





# 《華藏寺活動中心》籌募進度

## HWA TSANG MONASTERY COMMUNITY FACILITIES FUNDRAISING PROGRESS

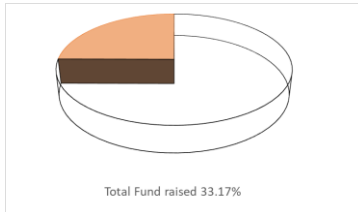
《華藏寺活動中心》籌款活動於 2023 年 11 月開始，旨於籌集六百萬澳門。截至 2026 年 04 月 30 日 (30 個月的籌款期)，我們籌集了目標的 **33.17%**。華藏寺活動中心建築工程正快速進行中。

**我們目前所籌得的建設基金款項離目標尚差 66.8%。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 30<sup>th</sup> of April 2026 (30 months of fundraising period), we have raised **33.17%** of our goal. The construction of the Project is currently well and truly underway.

**We are still short of 66.8% from our targeted goal. 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 30/04/2026 從 01/11/2023 至 30/04/2026 所募集之資金	33.17%



# 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【華藏寺】。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600萬澳元。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: WSPACU22 or WSPACU25000 (if 11 characters required)  
Account Name: Hwa Tsang Monastery  
BSN: 02324  
Account No: 923514  
2. 填寫捐款表格: <https://forms.gle/3pTGeGvUrh0R6FA>  
3. 傳真: [info@hcm.org.au](mailto:info@hcm.org.au)  
4. 郵寄地址: 100 Macquarie Street, Homebush NSW 2140, Australia

聯絡:  
蕭宇華 - 安漢 +61 493 228 155 或 +602 495 2007  
陳斌 - 周禮儀 +602 470 1976 / 周康 +6016 432772  
何國 - Wilson +61 819 879 1323 / 周康 +61 819 720 7902  
鄧加錫 - Mandy +61 9221 1380 / 宝如 +61 9733 0938  
鄧加錫 - 周麗 +602 156 3988 / Khai Vi +6014 720 8040 / Kelly +6017 285 9231  
蕭宇華 - Simon +61 431 186 550 / Katie +61 431 304 817 / 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  
100 MACQUARIE STREET, HOMEBSH NSW 2140, AUSTRALIA  
www.hwa.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\$6 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  
BSN: 012234  
Account No: 912354  
2. QR Code: <https://home.qr/70604948608A>  
3. Email: (together with the deposit slip) [info@hwa.org.au](mailto:info@hwa.org.au)  
4. Scan and send New Year Greeting card to us

Locations: Melbourne: Pk Chm: +61 393 228 135 / M: +61 2 495 2007  
Peking: Pk: +61 2 975 876 276 / S: +61 2 975 876 276  
Indonesia: Wlrm: +62 878 6870 1333 / Pk En: +62 833 7201 7002  
Singapore: Hngy: +65 922 1081 / Pk Swt: +65 9733 0838  
Kuala Lumpur: Yn Lm: +602 330 3968 / Kdn V: +604 720 8886 / Kelly: +603 245 8111  
Sydney: Sdm: +61 832 986 050 / Kato: +61 611 048 077 / Den hel: +61 442 064 400

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

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# Shifu's Word

## ~ Practising the Dharma in the World ~

It is important to be realistic when we are practising the teachings of the Buddha. The Dharma does not belong to the heaven; the Buddha expounded the Dharma for us to practice in this world. The attainment of Buddhahood of the Sakyamuni Buddha in this world shows the superiority of this world. It is better than the heaven. The heavenly beings have too much enjoyment and attachment. It is difficult for them to practise the Dharma. This is similar to those who are wealthy. It is not easy for them to let go a lot of things and practise the teaching of the Buddha.

We should try to practise the teaching of the Buddha as early as we can. Do not delay until we are old or the next life. It is not easy to be reborn as a human being. We should make full use of this human life to practise. We should listen to the Dharma, read and chant the sutras, attend group practise and practise meditation.

It is not a difficult task to practice. The difficult part is that most of us tend to forget about the teachings of the Buddha most of the time. If we can always bear the Dharma in our mind, contemplate and experience the truth of the Dharma in whatever situations we encounter, we will realise that the greatness of the Dharma is beyond words. May all try to contemplate and realise the Dharma in all your encounters and may all progress along the great path to Buddhahood.



# 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. ...*

*... If we place specific emphasis on wisdom but are lacking in faith, we will develop wrong understanding....*

*... A practitioner who is wisdom-inclined but is lacking in compassion will emphasise solving his/her own problem of life and death. ...*

*... 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". ...*

The spiritual foundations of Buddhist practitioners differ and cannot be generalised. Unavoidably, beginners will be biased in their cultivation of faith, wisdom or compassion. However, to place importance merely on any one of these three, one's practice is bound to fail and thus there can be no accomplishment.

In terms of the situation of Chinese Buddhism, many people emphasise faith and are not willing to engage more in undertakings that benefit others. Buddhism that transcends god and is compassionate has deteriorated to an extent that is very close to

that of polytheism and even witchcraft due to Chinese superstition. In reality, as far as believing in the Triple Gems is concerned, the Buddha and bodhisattvas are merely knowledgeable and wise teachers who guide us. Whether it is to emancipate from the cycle of life and death and to realise liberation, or to accumulate meritorious virtues and to realise bodhi, all these must rely on an individual's self-effort.

We are studying/learning the Buddha's teachings at this very moment. This is a route of entering Buddhism via the door of wisdom. We must however not treat it as solely a matter of gaining knowledge. We must also cultivate faith and compassion and always bear in mind that the merit of the Triple Gems is hard to conceive and the suffering of sentient beings is multitude. We should initiate the great mind of taking care of the righteous Dharma and bring relief to sentient beings.



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

(Introductory Buddhism Studies)  
Venerable Miao Qin

*(... continue from last issue)*

*... 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**

- a) Disciplining oneself (Disciplining one's Body)*
- b) Straightening one's aspiration/determination*

**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 meet the demands of today's society, external studies are needed. By understanding other religions, we can understand and see through the teachings of other religions, so as not to be misled by them. Knowing the worldly knowledge and skills, we can bring benefits to society. In order to teach sentient beings and lead them onto the Dharma path, we need to be aware of their individual characteristics and preferences.

**d) Strengthening of one's practice**

Youths should base their practice on the Great Compassion,

Great Vow/Determination, Wisdom, and Skillful Means of the Bodhisattva Path. These will help one to gain the acceptance and confidence of the sentient beings. One should not be deluded by the sensual pleasures of the heavens or be disturbed by the suffering and pain of hell. One should be determined and never retreat. One should continue to move forward without fear. Only then will one not be affected by others. One will go to where they are needed and wherever one goes, they will be successful in preaching and guiding the sentient beings there.

## **2. Benefiting Others**

The Buddhist youth should spread the Dharma to all corners of the world. However, one should keep in close contact with the centre of Buddhism (the Sangha). One needs to ensure that there is good communication among all Buddhists, be they the lay Buddhists or the renounced ones. There should also be good communication between those who are in the centre of the community and those who are further away. (... *to be continued*)



# Dharma and the Daily Life

## Good Practice of a Buddhist

Venerable Tsang Hui

### 1. The Spirit of Protecting the Dharma

All Buddhists should be concerned about the well-being of Buddhism. When there is a Dharma talk, we should try to attend and encourage others to listen. This is not only beneficial to the listeners, but will also attract the attention of others, especially non-Buddhists. They will realise that many people are Buddhists and begin to wonder why people are attracted to it. They too, may attend the talks to try and find out the reasons behind it. In this way, we create opportunities for others to plant the seed of purity and assist in the well-being of Buddhism.

Some may think that online audio or visual resources on Dharma are so common nowadays, why must we be present at the Dharma talk personally? There are many differences. When we attend the Dharma talk personally, we apply our eyes and ears. In addition, under the eye contact of the speaker or Venerable, we are likely to be more attentive and reflective. As a result, the benefit we obtain will definitely be better than listening to online resources at home. When we are listening at home, we may treat it like listening to music or songs, and this will not be of much help to us. We should grasp hold of all the opportunities we have to listen to the Dharma. Our presence at the function will bring encouragement and confidence for the Venerable also. They will be more diligent in their studies and hence facilitate the dissemination of the Dharma.

### 2. To Take and Maintain the Precepts

All Buddhists should take the precepts. More importantly, we should maintain the precepts. One who takes the precepts but does not hold the precepts, is worse than one who has not taken the precepts. This is because the former has destroyed his/her body (basis) of precepts<sup>1</sup>. If we hold the precepts, the body of the precepts will always exist. This will create an influence on our inner

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<sup>1</sup> The embodiment of the precepts in the mind of the recipient.

mind. It allows us to restrain ourselves from external attractions, providing us with the power of resistance.

If we took the precepts by following others and thought that we had already taken the precepts upon receiving the "cloth of precepts"<sup>1</sup>, then we are having the wrong idea. A Buddhist should consider and think carefully before taking the precepts. Am I qualified to take the precepts? Do my conditions and environment allow me to uphold the precepts? We should think carefully about these questions before taking the precepts. If our conditions and environment are conducive, then we should take the precepts.

Some people do not like to refuse others and are sometimes easily persuaded by friends to do something that may be against the precepts. Everyone, especially teenagers who are thinking of taking the precepts, should ask themselves, how many precepts can they be sure of holding? If one's partner cannot agree with the Five Precepts, what is one's priority? Is one going to preserve the perfection of the family or the purity of the body of precepts? This is a big challenge for everyone. It is advisable to analyse our environment and conditions before taking the precepts. You should not force yourselves to make a commitment you cannot keep.

The Five Precepts are the basis of being a human being. If we want to maintain our human status, we must take the Five Precepts. We should understand the Five Precepts and learn to obey these precepts in all our actions. When the right time for us to take the precepts comes, everything should be very easy for us. Learning to hold the precepts will strengthen our faith in the Triple Gem. (... *to be continued*)



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<sup>1</sup> A piece of cloth given as certification of taking precepts.

# Quote of the Day

## *Cultivating Good Deeds*

One is not low because of birth  
Nor does birth make one holy.  
Deeds alone make one low.  
Deeds alone make one holy.

To one who is without evil,  
Always striving for purity,  
A wrong the size of a hair tip  
Seems as big as a rain cloud.

**Buddha –**



## ***KIDS' CORNER***

### **The Milkmaid and Her Pail**

Once upon a time, in a quaint little village, there lived a young milkmaid named Molly. Every day, Molly would milk her cow, Bessy, and fill a large pail to the brim with fresh, creamy milk. One sunny morning, as Molly balanced the pail on her head, her thoughts began to wander.

“With the money from today’s milk,” she mused, “I’ll buy a dozen eggs. And from those eggs, I’ll hatch a dozen chicks! Soon, I’ll have a whole flock of chickens laying eggs, and I’ll sell those eggs at the market for a tidy profit.”

Molly’s imagination soared. She pictured herself in a beautiful new dress, dancing at the village fair. All the young men would be smitten with her charm and beauty. Lost in her daydream, Molly tossed her head with a proud smile.

But alas! As Molly tossed her head, the pail of milk went tumbling to the ground. The creamy white milk splashed everywhere, soaking into the dirt. Molly stared in dismay at the empty pail and the puddle of milk. All her dreams of chickens, eggs, and a new dress vanished in an instant.

“Oh dear!” cried Molly, tears welling up in her eyes. “My milk is gone, and with it, all my plans for the future.”

A wise old woman passing by saw Molly’s distress and stopped to offer a comforting word. “Don’t cry, dear child,” she said gently. “It’s easy to get carried away by dreams, but we must remember to focus on the present. The milk you spilled is a reminder to appreciate what you have, not what you might have.”

Molly nodded, understanding the wisdom in the old woman's words. She picked up her empty pail and headed home, determined to work hard and not let her dreams distract her from the tasks at hand.

From that day forward, Molly continued to milk her cow and sell her milk at the market. She saved her money carefully, and eventually, she did buy a dozen eggs. But this time, she didn't let her imagination run wild. Instead, she focused on caring for the chicks and watching them grow. And when the time was right, she sold the eggs and bought herself a beautiful new dress, just as she had dreamed.

But Molly never forgot the lesson she learned from the spilled milk. She understood the importance of staying grounded in the present, while still holding on to her hopes and dreams for the future. And so, the milkmaid lived happily ever after, enjoying the fruits of her labour and the simple pleasures of life.

## **The Moral of the Story**

It is good to have goals and ambitions. However, it is important to be mindful and be grounded in the present; maintain our patience, calmness and focus; work steadily and diligently toward our goal.

Daydreaming can lead to loss and dangers.



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 <sup>th</sup> 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 <sup>st</sup> 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 <sup>nd</sup> 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 <sup>rd</sup> 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 <sup>th</sup> 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 <sup>th</sup> 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 <sup>th</sup> 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 <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 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 <sup>th</sup> 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 <sup>th</sup> 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 <sup>th</sup> 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 <sup>th</sup> 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 <sup>th</sup> LM 2026)	十二月初三日 10/01/2027

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# 華藏寺

## HWA TSANG MONASTERY Inc.

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### 華藏寺活動中心

## HWA TSANG MONASTERY COMMUNITY FACILITIES

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