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師父的話

～ 普賢十大行願 （五） ～

八、 常隨佛學

常隨佛學要有誠心與恆心。許多人缺乏耐心，親近善知識總不能久久跟隨。一會兒跟這位，一會兒跟那位，這不叫作親近。親近一位善知識最少需要十年的時間，才能有所學，才能改變我們的氣質。因此，常隨佛學要有耐心，不應隨便見異思遷。

九、 恆順眾生

過份的恆順眾生恐怕會同流合污。不恆順眾生又似乎不夠慈悲。因此，恆順眾生第一個條件就是智慧。有人要抽鴉片向我們討錢，我們若恆順眾生去幫他的話，那不是恆順眾生，而是落井下石。所以，我們必須利用我們的智慧去判斷我們的做法，是恆順眾生抑是落井下石？對對方有利益的，我們去做，那是恆順眾生。如果是對對方毫無利益的，我們就絕對要橫起心來，否則反培養他人的壞習慣。因此，我們必須好好的利用智慧去分析與判斷，不然就失去了恆順眾生的意義了。



～經典解釋～

《大乘本生心地觀經》<報恩品> 講記(31)

四重恩之十二：三寶恩—法寶恩(2)

上藏下慧法師主講

(...續上期)

…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。…

2. 行法

…念佛、持戒、打坐、觀照等，這些都是修行的方法。這些修行的方法幫助我們體悟宇宙的真理。假如這些方法不是引導我們趨向體悟真理，那我們是背道而馳。如果這些方法是幫助我們體悟真理的話，它才是真正的行法。

3. 果法

行法實踐後，由於對理法體驗的層次有深淺的不同，因此又有第三種法叫果法。由於修行層次的不同，因此有初果向、初果、二果向、二果、三果向、三果、四果向、四果，合起來共稱八輩，這是阿羅漢的證果。菩薩的層次又分為十信、十住、十行、十迴向、十地，十地以後還須經過等覺、妙覺等果位才能成佛，這些不同果位皆歸於果法。

4. 教法

《法華經》裡有許多的比喻，啓示我們佛陀降生世間，其目的即為我們開示，引導我們「悟入佛之知見」。

所謂佛的知見即佛所悟到的真理，也就是佛法的根源。佛所悟入的即是緣起的真理。誰能悟得一分，就能得一分的解脫。我們要靠佛的教誡，才有機會獲得煩惱的止息。

所謂教法，即釋迦牟尼佛所說的一切法。為了使大家了解他內心所證悟的境界，佛陀用種種方法來指導我們，啓

發我們，他以身體的行為來感化我們，以語言的方式來教導勉勵我們，教法包涵了身教與言教。

身教是最實際的，也是最能讓大家感覺到真切的。它是能够讓我們得到佛法利益的一個最好的方式。因此，佛在世的時候，很多弟子因佛陀的感化而很快證入果位。身教的缺陷是它不能綿綿不斷地傳遞下去。在佛法的流傳中，他所能影響的也只不過是有限的範圍。

除了身教以外，佛陀還應用了言教的方式來勉勵弟子們。佛陀的言教可以傳播得比較廣闊，也比較長遠。因此，對佛法的傳播來說，言教又重於身教。

佛陀在世時，所有的佛弟子深受佛陀的身教及言教的教誨，因此他們容易成功。後代的我們只能從佛陀的言教去了解佛法，所以我們比較不容易成就。佛陀應化此世間乃緣起而示現。有生就有滅，有來即有去。佛陀最後還是必然要離開這現實的人間。

4.1 佛法的結集與流傳

佛陀離開了這個世間，他的許多證了阿羅漢的弟子們也都紛紛進入涅槃。就連舍利弗、神通第一的目犍連都比佛陀早入涅槃。唯有大迦葉尊者看見佛陀走了，連眾多的聖弟子也紛紛離開，這對眾生來說是一個極大的損失。為了使佛法永住世間，利益眾生，大迦葉尊者傳播消息，請所有佛弟子未進入涅槃者，不要進入涅槃，鼓勵大家報答佛恩，把佛的教誡聚集起來，使佛的教法能流傳下去。因此，大迦葉尊者召集了五百位大阿羅漢，開了一個結集會議，把佛陀所講過的佛法及所制定的一些生活規範與戒律，在大會中一一商討決議記錄下來。(…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)

(...續上期)

1. 輪迴的證明
2. 輪迴的可能性—業力
3. 自由意志—智慧—超脫輪迴

…我們應好好研究佛法，聽了之後要思考，把它轉化為自己的智慧。唯有這樣，我們才能有一種控制的力量，控制我們的行為，進而脫離苦海。智慧如我們的眼睛，使我們能看清應走的道路，使我們踏上一條安全、快樂、幸福之路。

智慧是超脫輪迴的主要條件。唯有智慧才不會使我們的身體—這輛車—胡亂跑，才不會闖出車禍。唯有有智慧的司機，才能使我們脫離輪迴。否則的話，我們將永遠在六道中沉淪。因為如果我們沒有智慧，我們就會造惡業，惡業將把我們帶到六道中的三惡道去投生。所以，要解脫就一定要有智慧。

4. 六道

業有收集的力量，把種種原素組成眾生存在的物體。佛教把眾生分成六種形式。這六種形狀完全是因為業力的不同而有不同的形狀出現。這就是六道，即：天、人、阿修羅、畜生、餓鬼、地獄。

a. 地獄道

地獄是非常痛苦的。最壞的一點就是地獄太苦，苦得無法修行念佛，更沒有機會拜大悲懺。大家都不想去地獄，但是有時卻由不得我們不去。就如賊不想進監牢，但是警察還是一定要把他捉進去。我們若做了五無間罪就一定跌入地獄道。五無間罪就是指殺父、殺母、出佛身血、殺阿羅漢、破和合僧。前面四項相信大家都不會做到。但破和合僧卻是大家應該注意的。我們常為了自己的利益而使一個團體分裂，這就是罪過，

就是破和合僧。這是五無間罪中的一條。因此，希望大家以後到佛堂去，不要爭權奪利，爭出風頭，搬弄是非，使佛堂不能清淨，四分五裂，這就是破和合僧。團體要團結才有力量。一間佛堂要團結才能替佛教推動更多的事，弘揚佛陀的教誨。因此，我們不要為了自己的私心而破壞團體的健全。這可能會促成我們墮入地獄道。

此外，瞋恨心強，脾氣太重的人也容易墮落地獄道。貪瞋癡的惡念都會使我們墮入地獄，但最嚴重的是瞋恨心。一個瞋恨心強的人，發起脾氣來根本不像一個人。我們應在發脾氣時拿一面鏡子看看自己。我們會討厭自己。如果我們越覺得自己美，越貪染自己，那就越顛倒，而這也將使我們墮落得越深。唯有看到自己的不好，生起厭離心，我們才不會去破壞別人，也不會墮到三惡道去。

b. 餓鬼道

貪心重的人往往容易墮入餓鬼道。餓鬼道的眾生，一天到晚吃不飽，肚子大得比球還要大，頸項卻像針一樣的小。要吃東西，一動到東西，火就吐出來，沒辦法吃。但是又會餓，所以很痛苦。如肝硬化的病人，他沒辦法消化，所以肚子越來越大，但人卻越來越瘦，這就是餓鬼相。因此，我們吃東西不要過量，肝臟操勞過度就容易壞。所以我們吃東西不要貪，貪心重的人常常會墮落餓鬼道。

c. 畜生道

有的人說人命不如狗命。畜生有甚麼不好？但是，不是每一隻狗都是那麼好命的。同時，畜生畢竟比人差得多。畜生沒有自由。吃東西要向人討，沒辦法聽經拜佛。因此，我們不要作畜生。希望遠離畜生道，我們就必須做事分明。愚癡分量重的人常會墮落畜生道。我們應持五戒。五戒就是不殺生、不偷盜、不妄語、不邪淫、不飲酒。(…
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)

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：
4. 墮落者之救濟：

當然，最好是自己不作惡，就不會墮落。若作了惡業，未死以前還可以布施作福，做種種功德。若死後，則應在七七日內，為作功德救度。如果死後，過了七七日，隨業受報，還有辦法救度嗎？

這就非有大力量不可了。如最後確定判刑以後，非特赦不可一樣。如何拔濟已墮地獄的眾生？這應由死者兒女的深切孝思而救度。從『地藏菩薩本願經』所說，地藏菩薩過去生中的事，可知應如何救度已墮落者。雖然墮入地獄，還是可以救脫的。

在『地藏經』中，說到兩件事：一是婆羅門女事，一是光目女事，這都是地藏菩薩過去生中的事。

地藏菩薩過去為婆羅門女時，母親不信三寶，修習邪見，死後墮入地獄受苦。婆羅門女知道母親生前不信三寶修習邪見，必入地獄，即為母布施修福，見佛像即恭敬禮拜。悲號哭泣，佛已早入涅槃，若佛還住世間，即可以問佛，自己母親究竟生於何處。他心中悲切已極。此時，似乎有一種聲音告訴婆羅門女，教他不用難過，只要一心稱

念覺華定自在王如來（那時已滅度的佛名）名號，便可知母去處。婆羅門女即以至誠恭敬，摒息雜念，一心稱佛名號。不久，婆羅門女即在定境中，到達地獄邊緣，問獄卒其母何在？獄卒說：他亡母已因其女孝心，為其布施修福，持佛名號，以此功德，已離地獄生天了。由此一事，可知一種至誠孝思，與念佛功德，兩種力量綜合的感應，雖已下地獄的罪人，也可以得救。

光目女，也是地藏菩薩過去生中所示現的孝女，其母生前喜吃魚子，犯殺生罪極重。光目女知母死後必墮落惡道，於是請阿羅漢入定觀察，方知母果生於地獄中。後來，也一心念佛，恭敬供養，以是誠孝的力量，拔救母親離地獄苦。據此二事，可知雖已墮落地獄的眾生，只要兒女至誠的孝心，加上念佛恭敬虔誠，兒女與父母是血性相關的，仗三寶威德神力，可令父母得到解脫。一般人的慈悲救拔，雖也有感應，但父母兒女是骨肉至親，一定能深徹的至誠懇切，力量最大，最易救度。

為亡者念經禮懺時，要看作自己作功德，才能生效。經中說：念經的得功德七分之六，亡者只得七分之一，故請人念佛誦經，不及自己生前修行。所以，在身體健康時，自己多念佛，多修福德，就不怕有墮落的危險。若已死，受中陰身，當然要眷屬為他修福布施，來救度他。若已墮落，當然難於救度了！唯有眷屬的至誠懇切，才可以救度。地藏菩薩以大悲願，於五濁惡世開示此法門，對一切 [P113] 惡道眾生，給以方便救護。現代的中國佛教界，對祖先眷屬的超薦，非常普及，希望都能理解這一法門的真意義，真能得到功德才好。（能度記）



～精進菩提～

勤修福德 無有疲倦

昔日佛在舍衛國祇樹給孤獨園宣說法要，波斯匿王和大臣們聽了非常法喜，於是祈請世尊及比丘們接受三個月的衣服、飲食、臥具、醫藥等供養。三個月過後，波斯匿王在世尊用齋畢時請示：「我曾聽聞如來開示，供養證得初果的須陀洹，福報已不可勝計，更何況是供養斯陀含、阿那含、羅漢、辟支佛乃至如來，福德更是無量無邊。今日，我的功德已具足圓滿了吧？」

「大王，勤修福德，無有疲厭，才能早日解脫無量生死輪迴之苦啊！」

世尊對波斯匿王說：「久遠劫前，燈光如來帶領著四十億大比丘僧，行化人間。如來所經之處，人民恭敬禮拜，至誠供養衣服、飲食、臥具及種種醫藥。…當時，地主國的國王聽聞如來即將抵達臨近國界邊的北婆羅園時，立刻帶領著四十億隨從親自恭迎接駕。一見到如來及眾僧，國王及四十億隨從皆五體投地恭敬禮拜，祈請如來陞座為大眾宣說妙法。…一日，國王帶領所有大臣到如來住所，恭敬禮拜，合掌祈請燈光如來為大眾說法。國王並請示世尊：『希望此生都能以衣服、飲食、臥具、醫藥等，供養佛及眾僧，懇請世尊滿我所願。』

國王見燈光如來默然應允，又說：『我所發的願非常清淨微妙。』…『我希望每天為僧眾們準備各式清淨的食器，每天供養不同的僧服；今日座席用過後，明天再換上另一套座席；今日一批人來僧團幫忙，明日再換其他人來發心。』……。從此國王如其所願，於七萬年中供養燈光如來及八十億大阿羅漢，不曾懈廢。直至燈光如來入滅

後，國王於四方道路興建四間寺廟，各以七寶莊嚴及百種香花供養。……又經過七萬年，直至燈光如來教法滅盡，國王才安然捨世。

當時的國王就是我的前身，我在七萬年中，以衣服、飲食、臥具、醫藥供養燈光如來，未曾匱乏；如來滅後，又於七萬年中供佛舍利，燒香、燃燈、懸掛幡蓋。我以如此功德，祈求如來福祐，卻未曾想要解脫生死。」

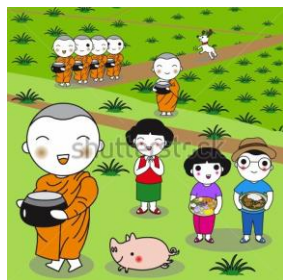
佛問波斯匿王：「大王，過去我所修的福德，如今何在？當時布施供養的一切早已經灰飛煙滅，為什麼呢？在生死輪迴的長河中，所有功德已在生生世世中用盡了。……所以，大王切莫認為自己所修的福德已經具足，應當說：『從今日起，願身口意業所起一切言行、心行，悉求解脫，不求生滅的福報。』如此修行才能真正晝夜吉祥、身心安穩。」

波斯匿王聽了佛陀的開示，感激涕零、悲欣交集，頂禮佛足而慚愧懺悔：「弟子愚癡，惟願世尊接受我的悔過。」世尊慈悲地勉勵波斯匿王：「大王既已懺悔，當改往修來、勤修福慧，早求解脫生死輪迴之苦，生生世世無有疲厭！」

典故摘自《增壹阿含經·卷十三》

省思

昔日，佛陀為病盲比丘穿針，曾言：「我為培福，歷三僧祇，捨頭目髓、身肉手足、心肝五臟，悉為培福。因福深厚，得成佛果。既成佛果，更不能捨穿針之福。」可知，培德修福是成佛的根本。為佛弟子當學佛廣結善緣，累積福德資糧，有如船舶渡越大海，飲食俱備，不虞匱乏，方能度越生死苦海，享究竟安樂。



印順導師法語

任何境界，就是老死到來，也不再為境界所拘縛，而能自心作主，寧靜的契入於真理之中。對事物沒有黏著，便是緊緊縛得解脫了。

(學佛三要)(頁 197~198)



～活動通告～

《華藏寺中學生(線上)補習班》

HTM Online TUITION CLASS

招生 Enrolment Open Now!

- The HTM TUITION CLASS offers classes on school subjects for high school students (Year 7 to Year 12). Students who are in Year 5 and above may enrol in the Tuition Class. The Year 5 and Year 6 students will be placed on a waiting list to be formally enrolled when they are in high school.



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	九月份消災祈福慶生會 Blessing & Birthday Service for Members (9 th LM)	11/10/2026
2	觀音菩薩出家紀念日 The Renunciation of Guan Yin Bodhisattva	25/10/2026
3	華藏寺《春季義賣園遊會》 HTM Spring Fund Fair	25/10/2026
4	藥師佛聖誕 The Birthday of Medicine Buddha	08/11/2026
5	十月份消災祈福慶生會 Blessing & Birthday Service for Members (10 th LM)	15/11/2026
6	十一月份消災祈福慶生會 Blessing & Birthday Service for Members (11 th LM)	13/12/2026
7	阿彌陀佛聖誕 The Birthday of Amitabha Buddha	20/12/2026
以下法會於上午十點半開始 Services below start at 10.30AM		日期 Dates
1	《初一十五日法會》 (農曆九月, 十月, 十一月) 1 st & 15 th day of lunar month (9 th , 10 th , 11 th Lunar Month)	10/10, 24/10 09/11, 23/11 09/12, 23/12
2	佛菩薩聖誕正日 Actual commemoration days of Buddhas and Bodhisattvas - 觀世音菩薩成出家日 Renunciation of Guan Yin Bodhisattva (九月十九日) - 藥師佛聖誕日 Birthday of Medicine Buddha (九月三十日)	28/10/2026 08/11/2026

欲隨喜法會之功德,供齋祈福,供養常住,贊助建寺基金 (包括『一人一千一願, 支持華藏建設!』募款活動), 繳交會費或登記《阿彌陀佛法會》超薦牌位者, 可透過以下方式進行. Anyone who wishes to make offering for the services, donations (including the **[1 Person 1 thousand! Thousand Folds of Wishes! Let's contribute to the new Hwa Tsang Building!]** fundraising campaign), membership payment or registration for the **Amitabha Buddha Service temporary memorial tablets**, may do so through the following methods:

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

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 《春季義賣 園遊會》 HWA TSANG MONASTERY SPRING FUNd FAIR

25-10-2026 星期日 Sunday

上午十點至下午三點

10AM - 3PM

歡迎大家踴躍參加!

Let's Come Along!

所有收入將捐獻於《華藏

寺活動中心》的建設

All proceed will be
donated to HTM
Community Facilities

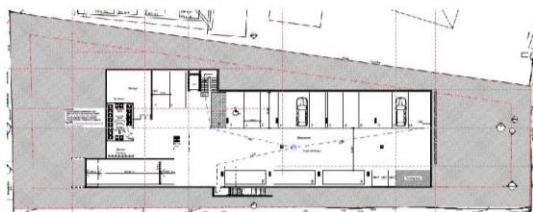


**《華藏寺活動中心》
工程正積極進行中!!!
HTM Community Facilities
project is progressing steadily!
懇請大家鼎力護持!
Your generosity is most appreciated!**



《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



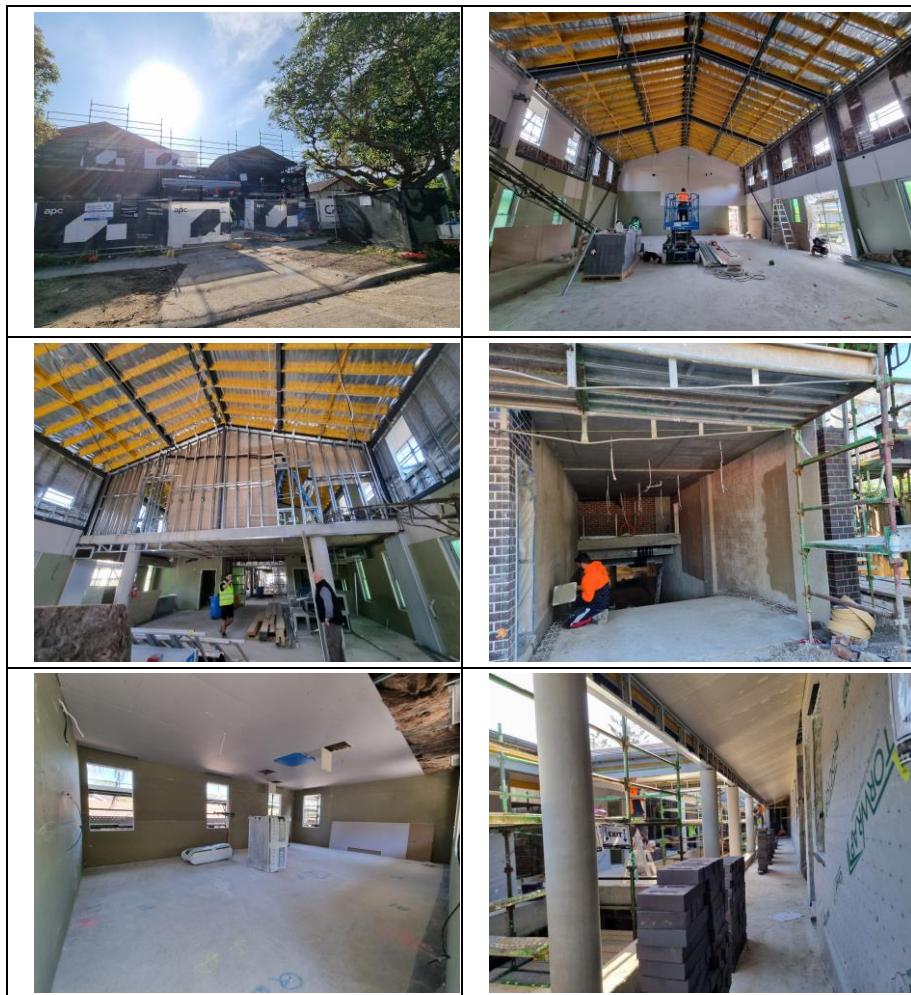
第二層: 學習空間, 資料室, 會議室

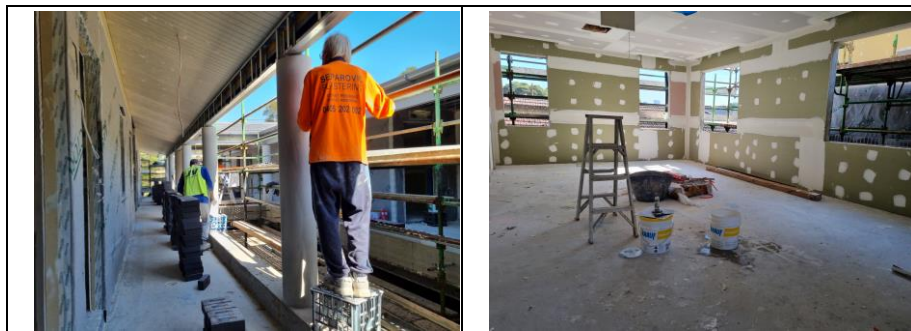
1st Floor: Learning Spaces, Meeting & Resource Rooms

工程進度: 牆壁石膏板防水抹灰

Construction Progress

~ Plasterboard, Waterproofing, Rendering ~





《華藏寺活動中心》籌募進度

HWA TSANG MONASTERY COMMUNITY FACILITIES FUNDRAISING PROGRESS

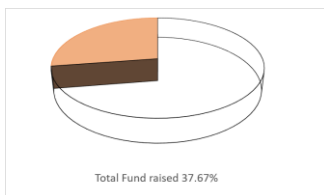
《華藏寺活動中心》籌款活動於 2023 年 11 月開始，旨於籌集六百萬澳門。截至 2026 年 08 月 31 日（34 個月的籌款期），我們籌集了目標的 **37.67%**。華藏寺活動中心建築工程正快速進行中。

我們目前所籌得的建設基金款項離目標尚差 62.33%。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 31st of August 2026 (34 months of fundraising period), we have raised **37.67%** of our goal. The construction of the Project is currently well and truly underway.

We are still short of 62.33% of 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 31/08/2026 從 01/11/2023 至 31/08/2026 所募集之資金	37.67%



誠邀 定期捐贈

Invitation for Regular Donation



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

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

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

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

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

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

Bank: Westpac Banking Corporation

Account Name: Hwa Tsang Monastery

BSB: 032024 Account Number: 931914

親臨華藏寺捐款 Donate in person

我們也歡迎大家親臨華藏寺以現金或支票方式做定期或隨喜護持。

You are also most welcome to visit the monastery to make regular donations or offerings by cash or cheque.

Thank you very much 無限感恩!

一人一千一愿 支持華藏建設！

【藏慧上人】于 80 年代年初于澳洲悉尼 Homebush 创建【华藏寺】。三十多年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為華藏寺社區設施。寺方已經向市議會申請并已獲批准增建多用途禮堂，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: WPAU2222 or WPAU25000 (if 11 characters required)
Account Name: Hwa Tsang Monastery
BSB: 032024
Account No: 933514
2. 填寫收銀單: <https://forms.gle/3pT6cVvthvR6thFA>
3. 電郵: info@hwa.org.au
4. 郵寄: 支票或現金支票

查詢電話：
黃宇華 - 室機 +61 493 228 555 或 +602 495 2007 / 手提 +6016 432 272
陳城 - 手提 +61 878 6879 133 / 座機 +61 878 720 740
鄭加雄 - Mandy +61 9221 5360 / 室機 +61 9733 0938
鄭耀雄 - 手提 +602 536 3968 / Khai Yi +6014 720 8040 / Kelly +6017 285 9231
黃利 - Simon +61 431 946 550 / Katie +61 433 304 817 / Don Neil +61 432 064 400
詳情請到: www.hwa.org.au

新社區設施大樓

HWA TSANG MONASTERY
HWA TSANG MONASTERY - 澳洲華藏寺

Hwa Tsang Monastery, 25 Glenview Avenue, Green, Homebush, NSW 2140, Australia. Website: 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: WPAU2200 or WPAU220000 (if 11 characters required)
 Account Name: Hwa Tsang Monastery
 BSB: 333334
 Account No: 933334
 2. Bank Credit Card: <https://home.hk/704014/HwaTsang>
 3. Email: (together with the deposit slip) info@hwa-tsang.org.au
 4. Send cash to: New Tsang Monastery
 5. Other: (together with the deposit slip)
 6. Other: (together with the deposit slip)

Locations:
 Melbourne: P.O. Box 100, 485-528 St. / Tel: +61 3 9592 495 2007
 Perth: P.O. Box 100, 485-528 St. / Tel: +61 8 9438 495 2007
 Singapore: P.O. Box 100, 485-528 St. / Tel: +65 6780 1333 / P.O. Box 100, 485-528 St. / Tel: +65 6780 1333
 Sydney: P.O. Box 100, 485-528 St. / Tel: +61 2 9592 495 2007
 Other: (together with the deposit slip)

Hwa Tsang Monastery, 25 Mackenzie Street, Homebush NSW 2140, Australia. Website: www.hwa-tsang-monastery.org.au

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 generous people to donate A\$1,000 each, a concept that is both simple and meaningful. The collective effort will 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!

華藏寺 2026 年常年大會

諸位佛友：

華藏寺今年的常年會員大會謹訂於以下日期在華藏寺舉行。

日期：01-11-2026 (星期日)

時間：下午 2 時正

地點：華藏寺圖書館

若有疑問，敬請電話本寺 02-97466334 向能融法師詢問詳情。



會長：呂顯良 敬啟

25-09-2026

2026 Hwa Tsang Monastery Annual General Meeting (AGM)

Dear members,

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

Date: Sunday 1st November 2026

Time: 2:00 pm

Venue: Hwa Tsang Monastery Library

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



Fred Lui
President 25-09-2026

Shifu's Word

~ The Mahayana Teaching ~

Some people may think that the Sravaka teachings are the only representation of the Buddha's teachings, and that it represents Buddha's word. This is not correct. The Buddha was a very skilful teacher, he always taught according to the spiritual foundations of his listeners.

Most of the sentient beings during Buddha's time preferred living in the forest and practising asceticism. Thus, the Buddha taught them according to their interests, highlighting the truth of suffering, the causes of suffering and how to end suffering.

The diligent effort of the Buddha in guiding and helping the sentient beings portrayed the great and compassionate aspiration of the Mahayana teachings. The reason for the Buddha not emphasising compassion and selflessness (the Mahayana aspiration) towards others broadly, was because it was not of the receptive level/spiritual capacity of the people at that time. They were not interested in accepting this kind of thought, they were more interested in liberating themselves from suffering.

When learning from the Buddha, besides the verbal teachings, we should also look and learn from the physical actions of the Buddha, where he fully transformed his compassion and wisdom into actions and conducts in helping and guiding sentient beings. This is the aspiration of the Mahayana teaching - the great Bodhi Mind, compassion and wisdom of selflessness.



Selected Translations of Miao Yun

Learning is Boundless and We Should Apply What We Learn

Venerable Yin Shun

(This article was written in the 1960's, please read this article in context)

(... continue from last issue)

In this way, in terms of the objective of learning, it is undeniable that learning is for the purpose of application. Nevertheless, as far as our life's journey is concerned, we cannot be a student all our lives. The question then is how to continuously improve through learning? In order to achieve this, we must combine learning and application so as to attain higher knowledge through practical experience.

As far as Buddhism is concerned, Buddhist studies are not focused purely on knowledge. They have all along been the fusion of experience and knowledge. Hence, there must be an integration of learning and application in order to express true Buddhist studies. The decision behind Master Tai Xu's establishment of a Buddhist academy and the promotion of Buddhist studies lies in the idea that rejuvenation of Chinese Buddhism must start with the education of monastics and the improvement of the quality of Sangha members. However, the upsurge of Buddhist academies did not bring about the expected positive result. Naturally the reasons for this were complex, but the predominant reason was that it did not bring about new hopes for Buddhism, instead causing some negative side-effects.

In the eyes of the ordinary people, Master Tai Xu overemphasised the importance of Buddhist studies. This misconception is understandable and it was something that Master Tai Xu could only bemoan about. The reason for this failure was that, "Monks who had left the academies could not work assiduously, so much so that some even fell into the bad habit of extravagant living and thus become unwilling to lead simple lives with minimal worldly desire. They thought that they could not engage in any other kind of endeavours except the exposition of the sutras, teaching, writing essays, publication of magazines, etc, and thus have forgotten the usual daily routines (monastic affairs and

duties)", (refer to the article "*The Peril of Modern Sangha Education and the Future of Buddhism*").

Since Buddhist academies have produced a group of (traditional Chinese) literati, then they should have some achievements in Buddhist studies. The reality is not so. The lack of valuable writings is proof of the situation.

There are many reasons to explain why these graduates from Buddhist academies failed to develop religious endeavours and why they have accomplished little in their Buddhist studies. However, failure to integrate learning and application is one of the important factors. Let's take what Master Tai Xu had observed for example. Some seemingly progressive young monks felt that there was nothing much for them to do beside the exposition of sutras, teaching and production of magazines, hence, they moaned that there were no prospects for their career progression. To engage in study, there must be a good nurturing environment. This, however, was very hard to come by in China at the time. As a result, the lack of opportunities for further studies and the perception that they were constrained by the limited tasks available, led many monastics to withdraw from the ocean of the Sangha after a while.

To renounce family life in order to practise the Buddha's teachings, we must study. What we study must be practical and must be applied in our every undertaking, that is, "learning should be for application". Only when we learn in order to apply, can we forge ahead towards "boundless learning". This is something worthy of putting up for discussion so that those who have already studied or are in the process of studying can use it as reference. (... *to be continued*)



YBS Translation Project

Book 4: Chapter 12

Completing the Pureland in the Human World

(Introductory Buddhism Studies)
Venerable Miao Qin



‘To cherish and purify the Buddha Land’ is one of the main aims in practising the Bodhisattva path. The Bodhisattvas vow to help all sentient beings. They try to improve society and make the world into a place of purity, harmony and happiness. This is done so that people can progress in the conducive environment to purify themselves and attain Buddhahood. The work of the Bodhisattvas in making the world a better place is called ‘Cherishing and purifying the Buddha Land’. The ideal world that has been purified and perfected is called a ‘Pureland’.

It is said in the Buddhist sutras that anything related to sentient beings is due to ‘karma & retribution and cause & effect’. A person, due to their thoughts and actions in the past (cause), generates the current mentality and encounters (effect). This is the meaning of ‘Individual karma and individual retribution’ in the law of ‘we suffer/enjoy what we did’. As for the world that we live in together, poverty or prosperity, defilement or purity, suffering or happiness, each has their own ‘causes’. However, this is not caused by individual karma but by the karmic actions of all related sentient beings. This is the ‘collective karma and collective retribution’. We suffer/enjoy the collective acts that we have done together in the past.

The Bodhisattvas not only carry out the acts of ‘doing good and avoiding evil’ and ‘benefiting others and themselves’, they also encourage others to do so and support others in their efforts. On top of that, they bring everyone with the same vows together and form organizations. With group effort, they try to motivate the thoughts and actions of humans to parallel righteousness and the truth. This will then generate good ‘collective karma’, slowly improving the world to become a clean and happy Pureland. (... to be continued)

Dharma and the Daily Life

Good Practice of a Buddhist

Venerable Tsang Hui

(... continue from last issue)

- 1. The Spirit of Protecting the Dharma**
- 2. To Take and Maintain the Precepts**
- 3. Cultivating Confidence in the Triple Gem**

... some, as they cannot establish their confidence in the Triple Gem, even though they may have been praying to the Buddha and listening to the Dharma for many years. Unfortunately, these people with doubt, or who lack confidence, cannot be called disciples of the Triple Gem. We need to have firm understanding and confidence in the virtues of the Triple Gem. ... Then we will gain the real benefit of praying to the Buddha.

4. The Democratic Way of Life

Buddhism is a democratic religion. The way that the Buddha led the Sangha can be regarded as the earliest democratic system. A Buddhist should lead a democratic way of life, just as we are living in a democratic society. However, sometimes we neglect the democratic attitude and behaviour that we should have. This causes others to disdain the personalities of Buddhists. If we are well trained, we will not talk loudly during the Dharma talk. We will speak softly, to avoid disturbing others. When the Dharma talk is on, no matter who we are, or how high our social status, we should not walk directly to the front seat, as this will disturb others. This is something very simple that everyone should learn.

According to the sutras, if we disturb someone's attentiveness in listening to the Dharma, we are disturbing the mind of one who is practising the Buddha path. This may create obstacles for our own future practice. When there are obstacles there will be suffering. If we hope that things will be smooth in whatever we are doing, then we should try not to obstruct others. This is a democratic way of life and is something that everyone who lives in this modern world should note.

If we hope to cultivate the democratic way of life in this modern era, we should not neglect the reading of newspapers and modern books on ethics and moral training. We should know the kind of behaviour we should have in different functions and circumstances,

so that we will not be despised by others. On many occasions, we may not know the democratic system. When we have meetings, we may seem to quarrel. Consequently, followers of other religions may consider us as ill-mannered and disdain us.

We may raise our suggestions during any meeting. However, we should not think that our view is the only right one. This is a wrong attitude. After we raise our suggestion, it is still subject to the acceptance of other members in the meeting. If the decision is against us, we should let go of our suggestion. We should respect the majority and cultivate the attitude that the Buddha would have.

A lot of people cannot realise the importance of this at home. A dispute in a family arises when members cannot respect and tolerate each other. Buddhists who behave in this way will cause the family members to have misunderstandings about Buddhism. Everyone should concern themselves about this in the future, as well as respecting the decision of the majority, be it in the family, society or temple. In this way, our organisation will be united and Buddhism will not fall apart. If Buddhists are not united, regardless of how many followers we have, the great aspiration of the Buddha will not be remained. Only if the minority can respect the majority, then our organisation will be in harmony, have peace, and be happy. Hence, the six points of reverent harmony or unity¹ of an organisation will be attained. (... *to be continued*)



¹ The six points of reverent harmony or unity: bodily unity, oral unity, mental unity, moral unity, doctrinal unity and economic unity.

Quote of the Day

The Path

The path is called “straight”
“Without fear” is the destination;
The carriage is called “silent”
And its wheels are right effort.

Conscience is the rails and
Mindfulness the upholstery,
Dharma is the driver and
Right view runs ahead of it.

And whether it is a woman,
Or whether it be a man,
Whoever travels by this carriage
Shall draw close to Nirvana.

Buddha –



KIDS' CORNER

A Cup of Tea

Nan-in, a Zen master during the Meiji era (1868-1912), received a university professor who came to inquire about Zen.

Nan-in served tea. He poured his visitor's cup full and then kept on pouring.

The professor watched the overflow until he no longer could restrain himself.

"It is overfull. No more will go in!"

"Like this cup," Nan-in said, "you are full of your own opinions and speculations. How can I show you Zen unless you first empty your cup?"

NB: "Zen" is a Japanese word, literally means 'meditation'. It originated from Chinese word "Chán 禪" meaning 'quietude' and the Sanskrit word "dhyana". It emphasizes the value of meditation and intuition.

The Moral of the Story

We tend to always cloud by our ego and arrogance. We are like this teacup, filled with our own thoughts and beliefs, not giving ourselves space to receive new experiences and knowledge, so we can never accept new things. Only when we put aside our past experiences and beliefs can we accept new things.

It is with modesty and an open mind, putting aside our self-perspectives and listen objectively that we can appreciate new teachings we hear.



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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