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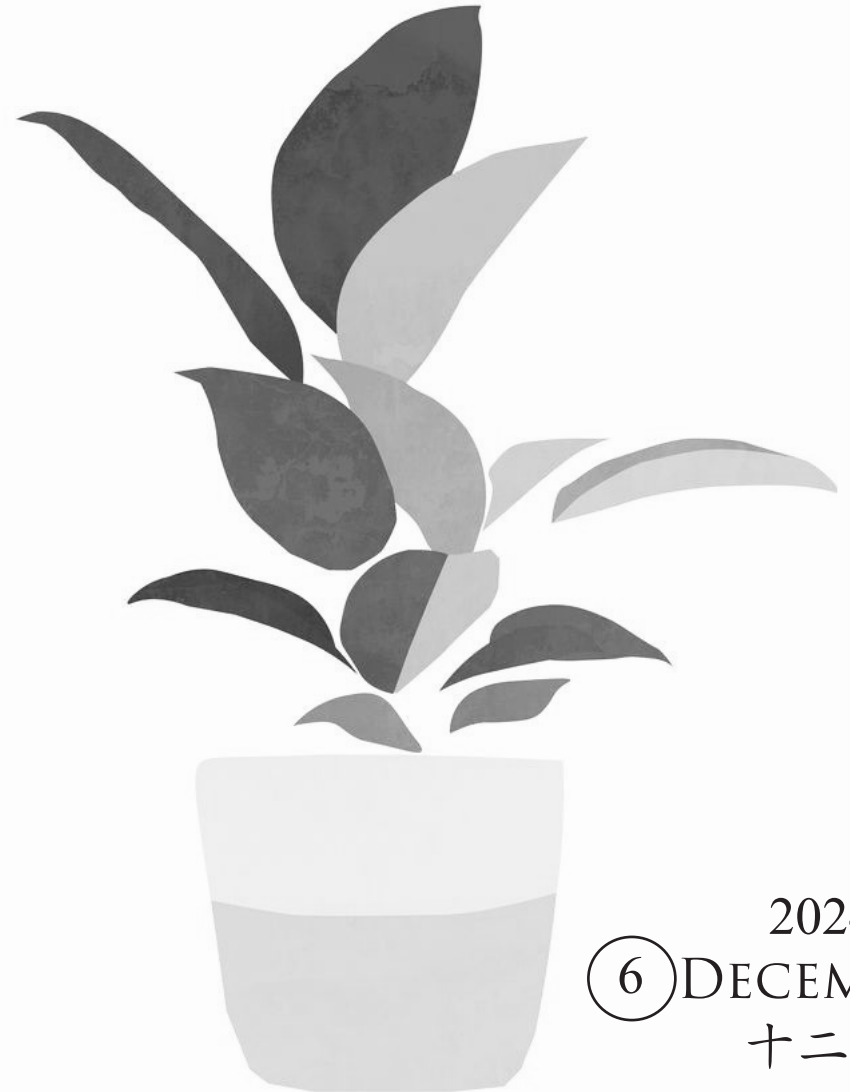
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Welcome to Hwa Tsang Monastery Website

歡迎瀏覽 華藏寺網站



師父的話

～ 佛法 ～

所謂佛法，就是對世間的一切存在作一番真實的認知。由於眾生內心的染污程度不同，因此，對存在物的認知就有種種不同的層次。從最低的到最高的佛位的圓滿成就，這整個歷程都叫佛法。

佛法包含了理法與教法，而理法與教法更藉著佛法僧三寶展現出來。因此，佛法僧也代表了佛法。所以，每一位學佛者都應皈依、尊敬、奉持佛法僧三寶，好好學習佛法。



～經典解釋～

《大乘本生心地觀經》<報恩品> 講記(20)

四重恩之五：三寶恩—佛寶恩(5)

上藏下慧法師主講

(...續上期)

1. 佛寶恩
2. 培養對佛陀的信念
- 2.1. 生命無常的啟示

有的人覺得佛陀比他笨。根據佛陀傳記的記載，他連老人，病人，死人都不懂。…佛陀看到病人也很奇怪，他問為什麼這個人站不起來？為什麼一直在呻吟呢？隨從告訴他這是病。…佛陀又問，是不是每個人都會生病呢？隨從說只要有身體就會生病。

我們以為自己很聰明，其實我們不了解佛陀。釋迦牟尼佛何嘗不了解那是病人，死人，老人呢？我們每一個人的眼睛都睜得亮亮的，以為自己很聰明。我們知道有老人，病人，死人，但是我們看到人家老，却没有想到自己也會老；看到別人病，却没想到自己也會病；看到別人死，也没想到自己天天都在死。

有的人說，我非常健康，你怎麼說我有病呢？其實我們的病多得很。我們有很多心病。什麼心病呢？最大的心病莫過於我們內心的貪瞋癡。我們不能看到漂亮的女孩，不能看到牛肉麵，不能嗅到 **Kentucky Chicken**，否則就流口水，這些都是病。我們沒辦法控制自己，這就是病。

當我們玩得高興時，我們不覺得自己老，當我們心情沉重時，我們覺得自己老。每個人不管是年青或年老，總是有老的時候。我們的內心一直在起變化，在老化。三歲

的小孩有時也很老，老得不想動。沒興趣時，他和老人一模一樣。吃飯時也不認真吃，像老人一樣。你說他小，但他也有老的現象。老就是行動不方便，什麼事都要人服務。這就是老的現象。所以，我們每個人都在老的過程中。

死。有些人會說我們明明活著，怎麼說我們在死呢？其實我們都是死得不知不覺。醫生們就知道，我們的身體常常在起著新陳代謝的作用，我們的細胞時時刻刻又生又死。當我們發脾氣時，細胞死得快，所以常發脾氣的人很快老。

我們常常自以為聰明，却從來沒有迴光返照想想自己。所以，釋迦牟尼不是不懂，而是懂得太多。佛陀慈悲，為了指點我們，才裝不懂，以提醒我們觀察生命的無常。我們的生命時時刻刻都在生老病死中。可是我們從來沒去覺察它，體會它，總是糊裡糊塗的過日子。等到閻羅王的請帖一來，才措手不及，還想趕快找醫生救命，但醫生也沒辦法。所以不要以為佛陀很笨，其實是我們自己笨。(…下期續)



~甘露普澍~

中道

上藏下慧法師

(2006年11月2日講於新南威爾斯大學慧命社)

(續上期)

1. 正觀—中道

2. 啟發智慧



2.1 修習智慧的過程

智慧的修行有三個轉變過程：第一是聞慧，第二是思慧，第三是修慧，最後證入了才啟發真實智慧。…

2.2 正觀緣起，篤行中道

…學佛就是要訓練我們在緣起的現象中，對每件事做認真的觀察，並得到真實的認知。這就是正觀，又叫中觀。我們要在生活中去實踐，以培養這種智慧。這種實踐的方法就是中道的方法，也就是八正道的修持。

所有獲得解脫的聖者都是透過八正道的修學而達到解脫的，所以八正道又叫古仙人道。在現實生活中要行中道，就是凡事要做得剛剛好。沒有智慧的人做甚麼事都是用猜的，是盲目的，這樣當然容易碰到很多挫折。學佛的人要盡量避免錯誤，就要有智慧，認真觀察緣起，以中道的方法觀察，培養認真的態度。

緣生法有一種特性，那就是因果的關係。緣生的現象是一連串因果系列的呈現。科學講究邏輯思惟，恰恰就是因果法則的體現，一切都在因果中。因果的理念實際上是在相對的情況下產生的。比如：口乾是「因」，喝水是「果」。喝水之後感覺舒適，這又是喝水的「果」。因此，喝水既是「因」又是「果」。我們都在相對的概念中過日子，相對就會引發比較，而活在比較中永遠充滿壓力

和痛苦的。要解脫痛苦就要避免比較，要訓練自己超越相對比較的概念，這樣才不會痛苦和失望。要達成這一點就要正觀、行中道，要有智慧。

甚麼叫中道呢？在現實生活中需要做到這一點很難。我們一定要對自我正確和認真的觀察。所以學佛就是要訓練我們正確的認識自我。我們世間眾生由於對自我真相的迷惑，因而產生思想與情緒上的種種問題。八正道的修持就是要糾正這些問題。透過八正道的訓練，讓我們從自我身心觀察起。有自我就有自我愛。但是，自我是不斷的在變動，是不實在的。我們若能認真的觀察，就能明白緣起的道理，一切都是變動的，因緣和合的。一切都有改變的可能。了解這一點，我們就不會太高傲，也不會太自卑，而會努力昇華自己的智慧，這樣才能活得開心。

這就由聞慧進一步到達思慧的程度。在這個過程中需要經過邏輯思惟的判斷與分析，然後歸納出結論。很多人在學習的過程中，常常忽略這個過程，因此智慧就沒辦法成長。沒有經過判斷的接受是盲目的，那還停留在聞慧的階段，沒有到達思慧的階段。經過思考，對自我的認識就能得以提升。

再進一步就要實踐了。在這方面，靜坐是一種很好的訓練。修慧透過訓練，將精神思想集中在一點上，對自我可更進一步的透視，看到真實相，最後達到「五蘊皆空」，那時便能真正見到無我的真相，去除我執了。

有智慧的人能看清每一個當下的真相，不會被表面現象所迷惑，只有具備這種智慧才能達到聖人的境界。例如金錢，表面是擁有的財富，但本身也會帶來煩惱，財富也並不是永遠的，我們若能對金錢有清楚的認識，就不會由於金錢問題而引發煩惱了。(…下期續)

《妙雲選讀》

地藏菩薩之聖德及其法門

上印下順導師

—民國五十二年元節講於慧日講堂—

(…續上期)

五、救度眾生不墮地獄

3. 無慚愧僧可親近否：

…大乘如營養豐富的補品，病愈體弱的人服之，能強壯身體，精神百倍。若疾病還未治好而服補藥，必將引起副作用。…若離開少欲知足的精神而行大乘法，則走入了岔路，與世間的貪欲多求又有什麼分別？沒有出世的聲聞精神，就不能有大乘的入世妙法，大乘必成為一般戀世的世間法。因此，若離開小乘，沒有聲聞的功德，而以為自己是大乘學者，不要小乘法，那等於病未愈而服補藥，必將引起不良後果。

『法華經』中說，大乘道如五百由旬，小乘道如三百由旬。三百由旬就在五百由旬中，並非於五百由旬外別有三百由旬。所以若不學二乘而只學大乘法，必成大錯。

這樣，不學小乘法，就不能學大乘，如『十輪經』（卷六）明說：「不習小乘法，何能學大乘」？「捨身命護戒，不惱害眾生，精進求空法，應知是大乘」。又『十輪經』（卷七）說：「何故說一乘」？「捨離聲聞獨覺乘，為清淨者說斯法」。這明顯的呵斥一般大乘謗小乘的，等於不會走而想跳一樣。

大乘法，一方面重視持戒，不惜身命的持戒，衛護聖戒，對一切眾生，慈悲充足，不加惱害，（戒依慈悲而成立；真能持戒，即能起慈悲心）；一方面精進的求空法。這慈悲、持戒、精進，求一切空法，是大乘法的特色。

一切不生不滅的空法（即空相、空性），龍樹說：「信戒無基、憶想取一空，是為邪空」。這可見，正確的真空見，要在深信因果，淨持戒行等基礎上，才能求得。而信因果，持淨戒，精進等，都是共聲聞、緣覺的功德。

所以學大乘法，不能謗小乘，對小乘的基本理論，功德都要學習。有了小乘的功德為依據，那在學大乘法求空法時，才能穩當。有些人以為：『法華經』說一乘，一切眾生成佛；學習小乘而終究迴入大乘，那就學大乘法好了，何必再先學小乘？佛為什麼要說唯一乘才是究竟，才能成佛？為什麼到最後不說三乘而說一佛乘？要知道，佛說一乘，不是一般性的，是為身心清淨的眾生，有資格受大乘法而如是說的。佛並沒有一開始即說唯一佛乘。如『法華經』中，佛從三昧起，讚歎諸佛智慧甚深無量，不可思議。舍利弗請佛說法，佛再三止之，到舍利弗殷勤三請，才許可宣說。那時，五百增上慢人退席，佛說「退亦佳矣」！那時的法會大眾，都是大乘根性，才宣說唯一佛乘。佛不曾開口教人學大乘，而確是因機施教，而漸漸引入，到此階段，才為宣說一大乘法。

換言之，小乘雖不究竟，但有適應性，對這樣根性的眾生，就必須說此法。佛於五濁惡世中，建立清淨僧團，就需要這種嚴謹淡泊的小乘法，不為經濟家庭眷屬等所累。於人間建立清淨如法的僧團，即是於黑暗的世間，現出一線光明的希望。故佛在『法華經』中，最初覺得此法甚深不可說，但再一想，過去現在未來諸佛，皆於五濁惡世說此法，皆為適應眾生根機，於一佛乘分別說三。若開始即說一乘，眾生還沒有清淨，不能接受，不但得不到功德，反令毀謗造罪。所以必須先說小乘，使眾生做好嚴謹淡泊的基礎，再熏受大乘的微妙正法。（…下期續）



布施

從前，有一對貧窮的夫婦，靠著做傭工來維持生計。

一天，丈夫看見一些長者們前往寺院裡參加供僧法會，回到家後，想著、想著，不禁哭了起來，妻子覺得很奇怪，就問他：「什麼事讓你這麼傷心呢？」

丈夫回答：「唉！看到別人能夠滿心歡喜的供僧修福，而自己卻是貧窮下賤，連修福報的機會都沒有！」

妻子便安慰他：「別再傷心了，於事無補，不如把我賣了，賣來的錢就可以布施供養！你看怎麼樣？」

丈夫更傷心了：「如果把你賣了，我豈不是更加難過！」

於是，妻子想了想，又說：「乾脆我們一起賣身為奴，不僅可以供養，還也可在一起修行。」這下，丈夫也同意了。

於是，夫婦倆找到一個富貴人家，向主人借一筆錢，來辦一場供僧法會，這筆錢如果無法在七天內還清，他們就必須永遠在這戶人家當奴僕。

得到了錢後，貧窮的夫婦便開始不眠不休地籌備法會，並且互相勉勵：「現在還能夠隨自己的心意來修福，應該好好把握因緣，往後的一切就很難預料了！」

到了第六天，眼看所有的事都已就緒，寺裡卻收到了一個訊息：國王也要在同一天舉行法會。比丘們都認為，應該

先將機會讓給窮夫婦，然而，國王知道後，非常憤怒：「是那一家小民，膽敢跟我搶日子！」立刻命令他們改期。這對窮夫婦雖然無奈，卻是堅持不改。

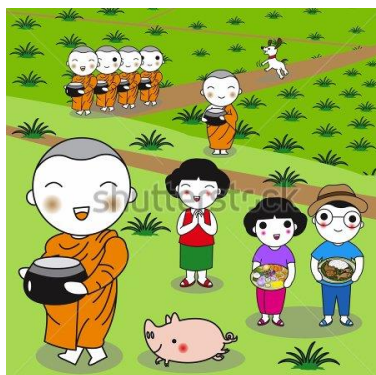
國王不得不召見窮夫婦，要他們說出個理由。窮夫婦便把事情的原委一五一十的稟告國王，並懇求國王：「我們今生如此窮苦，就是因為過去沒修福報，這輩子恐怕只剩這一天還能自由作主，以後，就沒有機會了，所以我們極力爭取！請求國王成全。」

聽了這對夫婦真誠的發心，國王不禁心生憐憫，不但准許他們如期進行法會，更賞賜財寶，還劃了十個村落讓他們居住和管理。

改寫自《雜寶藏經》卷四

省思

經云：「貧窮布施難」，今世貧窮乃是過去生未廣修福報，布施供養。但也往往因為貧窮使我們更加慳貪，難以割捨，而不斷在貧窮中輪迴。若能清楚明白個中因果，難捨能捨，才能從貧窮中跳脫而出。否則也只有徒自空嘆，又有何用呢？



印順導師法語

修習菩提心，既須等視一切眾生，養成一視同仁的心境；又要能夠關切一切眾生，心中養成一團和氣，一片生機。

(學佛三要)(頁 104)



~活動通告~

《華藏寺中學生(線上)補習班》

HTM Online TUITION CLASS

招生 Enrolment Open

Now!



Enquiry & Enrolment 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

華藏寺課業輔導教室

(華藏寺〔中學生〕補習班)

○ 緣起

- 本寺創寺住持「藏」慧法師，於 1979 年，創辦了課業輔導教室，希望提供中學生，尤其是當時的難民子弟，學業與品格上的指導。歷年來，許多學生透過在課業輔導教室的學習，建立良好的品德，學業有成，在澳洲奠定了幸福的生活。

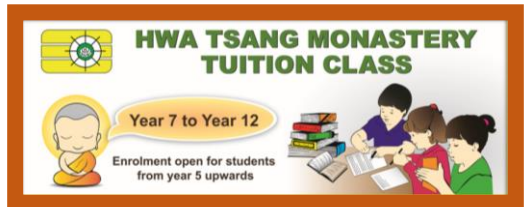
○ 宗旨

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

○ 開辦之學科

- 數學，英文，普通科學，生物，化學，物理，商科，經濟，法律，中文，佛學。

- The HTM TUITION CLASS offers classes on school subjects for high school students (Year 7 to Year 12).



- Students who are in Year 5 and above may enrol in the Tuition Class. The Year 5 and Year 6 students will be placed on a waiting list to be formally enrolled when they are in high school.

~活動通告~

華藏寺菩提園

Hwa Tsang Monastery BODHI CLASS

詢問/報名 Enquiry/Enrolment:

htm.bodhi@gmail.com

Venerable Neng Rong 能融法師(02-97466334)



《華藏寺菩提園》是為學前幼稚園(4歲以上)至高中學生而設。學生根據他們的年齡在不同的班級在華藏寺實地上課。每班每周策劃有不同的教學主題，讓大家學習佛陀的基礎教法，並透過一系列的活動，學習互相尊重、關懷與合作的精神。希望大家養成對三寶及佛法正確的知見及價值觀。依照學校學期制，每隔周的星期日上午 9.30 – 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 9.30am to 12.00noon.**



歡迎大家一起來共修

Let's Come and Practice Together

華藏寺共修會 Hwa Tsang Monastery

(HTM) Practice Together Sessions

共修會 (實體) Physical Sessions

每星期六及日 Every Sat & Sun 下午 4.00PM – 6.00PM

1 彌陀共修會 Amitabha Practice Together Session
每星期六下午 4 點至 6 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(中文) Dharma Talk (**Chinese**)
5.45pm–6.00pm 迴向 Dedication of Merits

2 觀音共修會 Guan Yin Practice Together Session
每星期日下午 4 點至 5 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 (中/英) Dharma Talk (**Chinese/English**)
5.15pm–5.30pm 祝伽藍及迴向 Dedication of Merits

線上共修會 Online Sessions 7.00PM – 8.00PM

1 星期六線上共修會 (中) HTM ONLINE Saturday Evening Practice Together Session (Chinese) 7.00PM – 8.00PM
[Meeting ID: 919 6622 3967; Passcode: 073348](#)

2 星期日線上共修會 (中/英) 7.00PM - 8.00PM
HTM ONLINE Sunday Evening Practice Together Session (Chinese/English)
[Meeting ID: 919 6622 3967; Passcode: 073348](#)

HTM Saturday Morning English Dharma and Meditation Class 華藏寺英文達摩靜坐班

[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

Enquiry 詢問: info@htm.org.au or 02-97466334

素食義賣

Vegetarian Food Fundraising Sale

凡佛菩薩聖誕法會日, 初一十五日及佛菩薩誕正日(請見本寺法會行事曆), 本寺備有素食義賣, 以資《華藏寺活動中心》建設基金. 數量有限, 最好預先來電詢問.

We have **vegetarian food fundraising sale on every 1st & 15th of lunar month, as well as on the Buddhas and Bodhisattvas service ceremonial days and actual days (as per the dates on the above Calendar for Services)**. The fund raised will go to the construction of the **Hwa Tsang Monastery Community Facilities**.

Anyone who is interested, especially if you are ordering in bulk, please call the monastery to enquire in advance.
(02-9746-6334)



法會通告 UPCOMING SERVICES

- ❖ 本寺法會開放歡迎大眾參與。
- ❖ All are welcome to join our chanting services.



以下法會於上午九點整開始 Services below start at 9.00AM		日期 Dates
1	十一月份會員慶生會 Blessing & Birthday Service for Members (11 th Lunar Month)	01/12/2024
2	阿彌陀佛聖誕 The Birthday of Amitabha Buddha	15/12/2024
3	釋迦牟尼佛成道紀念及 Enlightenment of Shakyamuni Buddha & 十二月份慶生會 Blessing & Birthday Service (12th LM 2024)	05/01/2025
4	農曆除夕辭歲法會 Lunar New Year Eve Service (晚上 8.00pm 至 9.30pm)	28/01/2025
5	農曆新年及彌勒菩薩聖誕法會 Lunar New Year Service Ceremony	正月初一 29/01/2025
6	新春消災祈福慶生會 Lunar New Year Blessing & Birthday Service (1st Lunar Month 2025)	正月初五 02/02/2025
7	元宵節供佛祈福法會 Lunar New Year Yuen Xiao Buddha Offering & Blessing Service (Lantern Festival - 15 th Day of Lunar New Year)	正月十五日 (12/02/2025) 10.30AM – 12PM
以下法會於上午十點半開始 Services below start at 10.30AM		日期 Dates
1	《初一十五日法會》(農曆十一, 十二, 正月) 1 st & 15 th day of lunar month (11 th & 12 th & 1 st Lunar Month)	01/12, 15/12 31/12, 14/01 29/01, 12/02

2	佛菩薩聖誕正日 Actual commemoration days of Buddhas and Bodhisattvas	
	<ul style="list-style-type: none"> ● 阿彌陀佛聖誕 Birthday of Amitabha Buddha (十一月十七日) 	17/12/2024
	<ul style="list-style-type: none"> ● 釋迦牟尼佛成道紀念 The Enlightenment of Shakyamuni Buddha (十二月初八日) 	07/01/2025
	<ul style="list-style-type: none"> ● 彌勒菩薩聖誕 The Birthday of Maitreya Bodhisattva (正月初一日) 	29/01/2025

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),繳交會費者或登記『彌陀聖誕法會』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 *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.)



2025 農曆新年法會通告

CHINESE NEW YEAR SERVICE CEREMONIES

農曆新春佳節即將來臨。在此吉祥之節氣，華藏寺謹訂新年法會如下。The 2025 Chinese New Year (CNY) is approaching, and to mark this auspicious occasion, the monastery will hold the following services.

日期/時間 Dates/Time	法會 Service	內容 Program
除夕晚上 CNY Eve (28/01/2025) 8.00PM – 9.30PM	除夕辭歲法會 Chinese New Year (CNY) Eve Service	《八十八佛大懺悔文》、 《藥師佛大讚》及《拜願》 The Great Repentance of Prostrating to the Eighty-eight Buddhas
正月初一 1 st Day of CNY (29/01/2025) 9.00AM – 3.30PM	農曆新年彌勒菩薩聖誕法會 Chinese New Year Service Ceremony	《佛說彌勒菩薩上生經》及 《佛說彌勒菩薩下生經》 Sutra of the Maitreya Buddha Part 1 & 2
正月初五 5th Day of CNY (02/02/2025) 9.00AM – 12.30PM	農曆新年消災祈福慶生法會 CNY Blessing & Birthday Service	《藥師如來本願功德經》及 《佛前大供》 The Sutra of Medicine Buddha
正月十五日 15 th Day of CNY (12/02/2025) 10.30AM – 12PM (Lantern Festival)	元宵節供佛祈福法會 CNY Yuen Xiao Blessing Service	《佛前大供》及靈前迴向 Grand Offering to the Buddha & Dedication of Merits

祈願大家闔家如意安康。祈禱風調雨順，國泰民安，社會安寧，世界和平。May all be well and healthy, may the society and world be peaceful and prosperous.

敬祝大家新年快樂，平安吉祥 Wishing everyone a Happy New Year, May all be peaceful and happy.

Best wishes from Hwa Tsang Monastery 華藏寺 敬賀





新春聯歡會

HTM Chinese New Year Festival Celebration

Date 日期: 09-02-2025 (星期日 Sunday)

Time 時間: 下午四點至七點 4pm – 7pm

Venue 地點: 華藏寺 Hwa Tsang Monastery

舞獅, 歌舞表演, 幸運抽獎, ... Lion Dance, Live performances, lucky draws, ...

歡迎大家同來歡慶! Let's come along to rejoice!

敬請關注我們的通告以悉知聯歡會最新詳情! Please keep an eye on our notices for the most updated details of the night!

萬事如意

華藏寺
農曆新年
聯歡會

9/2/25

歌舞表演
晚餐
幸運抽獎

下午4-7點

歡迎大家同來歡慶

Hwa Tsang Monastery
29 MacKenzie St, Homebush NSW 2140

萬事如意

HTM
Chinese
NEW YEAR
CELEBRATION

9/2/25

LIVE PERFORMANCES,
DINNER &
LUCKY DRAW

4PM – 7PM

JOIN US AT
Hwa Tsang Monastery
29 MacKenzie St, Homebush NSW 2140
www.hwatsangmonastery.org.au



懇請您支持!
Your help
is most appreciated!

《華藏寺活動中心》簡介

About the Project

華藏寺自創寺以來,即希望能夠提供大家一個更良好的環境共同來修學佛法,這促成了建設《華藏寺活動中心》的構想。

《華藏寺活動中心》的『發展計劃』及『建築計劃』皆已獲正式核准。擴建地點在本寺正背後的兩塊地32-34 Bates Street。此建設計劃於2024年底動工,我們急需籌集400萬澳元才能啟動工程。

我們懇切期盼諸方善信鼎力協助,讓此工程能早日成功實現。

Hwa Tsang Monastery (HTM)'s long term objective is to create a more conducive space for everyone to come together to practise the Buddha Path. This has led to the idea of building the HTM Community Facilities.

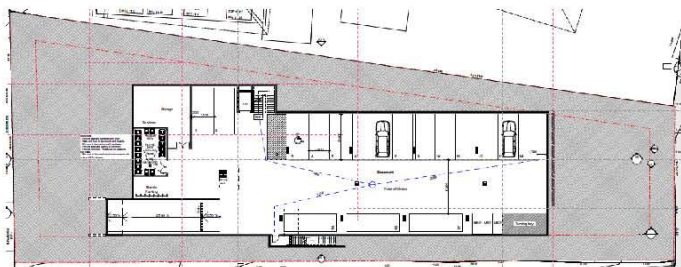
HTM has been given approval to build the Community Facilities. This facility will be built on 32-34 Bates St, Homebush.

The construction is planned to begin at the end of 2024, and we urgently need to raise AUD\$4 million to start the project.



《華藏寺活動中心》建築藍圖

Hwa Tsang Monastery Community Facilities Blueprint



底層: 停車場, 儲藏間
Basement: Car Park and Storage



第一層: 多用途講堂, 辦公室, 會議室, 會客室, 圖書館
Ground Floor: Multipurpose Hall, Offices, Meeting/Common Rooms, Library



第二層: 學習空間, 資料室, 會議室
1st Floor: Learning Spaces, Meeting & Resource Rooms

一人一千一愿 支持华藏建设!

【藏慧上人】于80年代年初于澳州悉尼 Homebush 创建【华藏寺】。三十多年来延着着重教育的方向培育了很多佛教青年與法師。由于各種宗教活動的需要比如儿童班，青少年活動，佛學班及静坐班等，現有的空間已不足。于是，現任住持【能融法師】發心于寺後兩塊地擴建为華藏寺社区設施。寺方已经向市议会申请并已获批准增建多用途礼堂，图书馆，活动中心及办公室。儘管過去兩年裡做出了不懈的努力，但該計畫仍缺少约400萬澳元。這就是我們作為全球社區可以介入並做出巨大改變的地方！您的貢獻可以在創造一個有潛力舉辦活動的空間方面發揮關鍵作用，使佛教界的眾多人士在傳播佛法方面受益。

本著愛心和慷慨的精神，我們發起「一人一千一愿，支持华藏建设！」募款活動。這個概念簡單而有意義~我們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，早日实现华藏寺院建立新社区設施的願景。

建筑寺院是一项很殊勝的善业，能带来很大的功德。我们今天播下的种子将使许多世代能够获得舒适的学习佛法的巨大利益。期待您支持我们这个活动!

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一人一千一愿 支持华藏建设!

捐款方式:
1. 銀行轉帳
Bank: Westpac Bank Corporation
Swift Code: WSPACU22 or WSPCAU25000 (if 11 characters required)
Account Name: Hwa Tsang Monastery
BSB: 022024
Account No: 933514
2. 填寫支票轉帳: <https://forms.gle/3pTQaGvUfHuH8HFA>
3. 郵寄支票轉帳: 寄 info@hwa.org.au
4. 直接捐出，可獲收據

聯絡:
董事會 - 主席: +61 493 228 155 或 +602 495 2007
總機 - 周禮儀: +602 470 1976 / 周潔: +602 470 2272
傳真: +61 818 619 1313 / 周潔: +61 818 726 7460
新加坡: +65 9221 1380 / 宝虹: +65 9733 0938
新加坡 - 周融: +602 156 3988 / Khai Yi: +6014 720 8040 / Kelly: +6017 285 9231
澳洲 - Susan: +61 423 186 550 / Katie: +61 433 304 817 / Don Nall: +61 422 664 400
印藏寺網址: www.hwa.org.au

佛教的守護者
新社区設施大廳

HWA-TSANG MONASTERY
印藏寺 澳洲總寺
Hwa Tsang Monastery, 20, Mackerell Street, 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\$4 million. This is where we, as a global community, have the opportunity to step in and make a significant difference! Your support can make a significant contribution to the development of a space that has the potential to host events that can help the Buddhist community spread the Dharma.

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In the spirit of openness and generosity, we launched the **【1 Person 1 Thousand! Thousand Folds of Wishes! Let's contribute to the new Hwa Tsang Building!】** Fundraising campaign. We are appealing to 1,000 generous people to donate A\$1,000 each, a concept that is both simple and meaningful. The collective will raise one million Australian dollars to vigorously promote and realize the vision of Hwa Tsang Monastery to build new community facilities as soon as possible.

Building a monastery is a very good deed that can bring great merits. The seed we sow today will allow many generations to reap the great benefits of having a comfortable place to learn the Dharma. Looking forward to your support in this campaign!

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

Donation Method:
1. Bank Transfer
Bank: Westpac Bank Corporation
Swift Code: WPAU3333 or WPAU25XXXX (11 characters required)
Account Name: Hwa Tsang Monastery
BSN: 012204
Account No: 912194
2. QR Code: <https://home.qr.io/706049h868FA>
3. Email: (together with the deposit slip) info@hwa.org.au
4. Scan and send New Year Greetings and donation to: www.facebook.com/hwa.org.au

Locations: Melbourne: Pk Chm: +61 393 228 135 / M: +61 2 495 2007
Peking: Pk: +61 2 876 476 276 / Skn Tsk: +61 2 843 432 715
Indonesia: Wlrm: +62 878 6870 1333 / Pk En: +62 833 7201 7002
Singapore: Hngy: +65 922 1281 / Pk Hm: +65 9733 0838
Kuala Lumpur: Hn Lm: +602 336 3968 / Kdn V: +604 720 8868 / Kelly: +603 245 8111
Sydney: Sdm: +61 832 986 050 / Kato: +61 611 048 071 / Den Hm: +61 442 064 400
www.hwa.org.au

HWA TSANG MONASTERY
1200A SYDNEY ROAD
HOME BUSH NSW 2140 AUSTRALIA

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

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《華藏寺活動中心》籌募進度

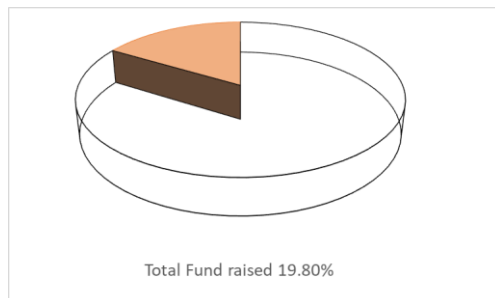
HWA TSANG MONASTERY COMMUNITY FACILITIES FUNDRAISING PROGRESS



《華藏寺活動中心》籌款活動於 2023 年 11 月開始，旨於籌集 400 萬澳元。截至 2024 年 10 月 31 日（12 個月的籌款期），我們籌集了所需資金的 **19.80%**。我們需要再籌集 80.20%，以便在 2025 年初啟動此建設專案。**我們急需大家的鼎力支持!!!**

HTMCF project fundraising started in Nov 2023 with the goal of raising A\$4M. As at 31st of October 2024 (12 months of fundraising period), we have raised **19.80%** of the needed fund. We aim to raise another 80.20% in order to start the project in the first half of 2025. **YOUR CONTRIBUTION IS URGENTLY NEEDED!!!**

Total fund needed 所需資金	A\$4,000,000/=
Total raised from 01/11/2023 To 31/10/2024 從 01/11/2023 至 31/10/2024 所募集之資金	19.80%



Shifu's Word

~ Putting Dharma into real practice ~

What is tolerance? Some may have tolerance when others hit them, but in their mind, they are angry and unhappy. This is not tolerance. Real tolerance means toleration of all circumstances. Being able to tolerate all types of sufferings, while maintaining a calm and peaceful mind is real tolerance.

When we are reading or listening to the sutras, repenting or praying, we should always observe our own mind and see if it is concentrating. When we pay respect to the Buddha, we should prostrate and pay respect until we gain the wisdom of non-self. When we practise giving, we should learn to let go, and attain the state of emptiness, then we will gain the real Dharma.

Unfortunately, some people practise incorrectly and create more defilements for themselves. We should not stop at the superficial level when we practise the teaching of the Buddha. It is like our finger; it is used to point us in the right direction, but it is not the real dharma. The real dharma can only be experienced through the practise of our minds.



A Discussion on the Practice of Buddhism

Venerable Yin Shun

(... continue from last issue)

1. Listening to the Dharma

2. The Objectives and Sequence/Steps in Learning the Teachings of the Buddha

2.1 Objectives in Learning the Buddha's Teachings

(a) Purification of the Body and Mind

(b) Propagation of the Righteous Dharma

(c) Benefiting and helping sentient beings

2.2 Sequence/Steps in Learning the Buddha's Teachings

a. Wisdom of Hearing --- Accomplishment of faith

b. Wisdom of Reflection --- Ability to abide by the precepts

c. Wisdom of Practice --- Practising meditation

d. Pure Wisdom --- The initiation of real wisdom

... the initiation of mind among the Buddhist practitioners is none other than these two types, the initiation of the detached mind (the mind to end/detach from cycle of life and death) and of Bodhi Mind. For this to be successful, the faith that arises from the Wisdom of Hearing is necessary.

Practitioners who have truly initiated the detached mind or the Bodhi Mind are like fishes that have swallowed fishhooks - it does not matter how they swim; they will surely have a speedy exit from the water.

For example, Shariputra, who had initiated the Bodhi Mind in the past, but then forgot about it, returned to Mahayana teaching after the Buddha reminded and advised him. This is the meaning of "once heard, it will not be lost for perpetual kalpas." One will only enter the door of Buddhism upon the initiation of the Bodhi Mind (Mahayana) or the initiation of the detached mind (Sravaka). Nevertheless, according to the Six Proximities, a teaching of the Tian Tai sect, attainment of right faith through the Wisdom of Hearing is only "Proximate to the Stage of Buddha through the Comprehension of Terminology". (... to be continued)



YBS Translation Project
Book 4: Chapter 8
The Six Paramita (II)

(Introductory Buddhism Studies)
Venerable Miao Qin



(...continue from last issue)

- 1. Giving (Dana)**
- 2. Upholding the Precepts**

A Bodhisattva will never perform evil deeds, which if carried out, would harm others (the precepts that incorporate good discipline). On the other hand, a Bodhisattva willingly and happily carries out good deeds that are beneficial to others (the precepts that incorporate wholesome teachings).

All the actions of a Bodhisattva are extremely prudent. They always bear in mind the benefits to sentient beings, when carrying out their acts. If a Bodhisattva has ascertained that something is beneficial to sentient beings, he/she will perform the deed courageously, even if others do not understand the purpose and show objection and no sympathy towards them. This is the kind of spirit that a Bodhisattva has when upholding the precepts (the precepts of benefiting sentient beings).

Giving (Dana) is to treat human beings generously. This practice aims to arouse the affinity of the people. Upholding the precepts is to be prudent and disciplined with oneself and be in harmony while living together with others. Among the Six Paramitas, the practice of giving and upholding the precepts possesses similar traits (they are a pair that is similar in nature).

- 3. Tolerance**

To save sentient beings and hope to become a Buddha is an undertaking of utmost importance. One should have a firm and unyielding attitude to overcome difficulties and achieve success. On the other hand, one has to tolerate sufferings from one's physical body and natural environment (to tolerate pain calmly). One also has to strive hard without complaining, tolerating the difficulties and obstacles that arise from human relationships (to tolerate blame and harm). This is the Bodhisattva's way of tolerance. *(... to be continued)*

Dharma and the Daily Life

The Karmic Effect and Samsara

Venerable Tsang Hui

(... continue from last issue)

1. Time and Space

2. The Karmic Effect

3. Types of Karma

3.1 Tangible and Intangible Karma

3.2 Common and Individual Karma

4. The Existence of Samsara

Many people do not believe that samsara exists because they feel that there is no proof for it. It is difficult to prove the existence of samsara, because our own life spans are too short. This prevents us from witnessing the whole process of samsara. However, we can get around this by looking at the transmigration of other living beings, as proof for samsara.

4.1 The Metamorphosis of a Caterpillar into a Butterfly

The life of a butterfly begins from an egg. It then develops into a caterpillar. This caterpillar then makes a cocoon in which it sleeps. It is now called a chrysalis or pupa. After a while, it will break through the cocoon and become a beautiful butterfly.

Another example is the frog, which sings in the pond. It grows from an egg to a tadpole, then eventually becomes a frog. The life cycles of these two animals clearly show that the external appearance of life is constantly changing. This is samsara. Although the external appearance of life is totally different, the transformation from one life to another is interconnected, so demonstrating the existence of samsara.

4.2 The Circulation of Water

Water can exist in three states, either as a liquid, a gas, or a solid. When water evaporates, it becomes steam. The water vapour accumulates as clouds in the sky. When these clouds cool, they condense to form water droplets, which then fall down as rain. Water may also be frozen into ice. When ice is taken out from the freezer, it will melt and become water again.

So, water flows in many places. For example, it flows from the toilet to the ocean. It can also be drunk by someone, who then excretes it as urine. This water can also be used for irrigation. The water will be absorbed by the plants. When we eat these plants, the water enters our bodies again. This cycle goes on and on. Isn't this the same thing as the cycle of samsara?

4.3 The Process of Human Growth

Consider our own lives. Have we remained the same since we were babies? Do we still appear the same? We have been changing since the time that we were conceived. From being a single cell, we evolved into a foetus with arms and legs. After nine months, we were born to this Saha world.

When we look at our lives, we see that we have changed from being a child to a teenager. Then from a teenager to a youth. And then we progress to middle age, and then old age. We die and our body gets placed into a coffin where it decomposes. Bacteria eat away the flesh, leaving behind a heap of bones. Finally, even the bones will be eaten by hungry wolves.

It would appear that nothing is left behind, but actually, we leave our karma. The way the appearance of our body changes (from cells to flesh to bones) is the phenomenon of samsara. Because we do not understand what is going on, we do not realise, do not analyse, and do not contemplate these changes. We live in ignorance of the process of samsara and remain deluded. We are confused about where we came from, and where we are going. We are in the process of samsara. (... *to be continued*)



Quote of the Day

Effort

The effort to restrain, to abandon,
To develop and to maintain
These are the four exertions
Taught by the Buddha.

Make your day productive
Whether by little or by much,
Every day and night that passes,
Your life is that much less.

– **Buddha** –



KIDS' CORNER

Seeing Water and Getting Thirsty

Long ago there was a silly, unwise man who was extremely thirsty and in need of water. Seeing a mirage, he mistook it for water and ran after it. He followed it all the way to the Indus River. Then he just stood by the river and stared at it, without drinking.

A bystander said, "You were so thirsty and desperate for water. Now you have found water, why don't you drink it?"

The stupid man replied, "If I could drink it all, I would drink it. But there is so much of it I could never drink it all. Therefore, I'm not going to drink any of it."

Hearing this, the crowd laughed loudly.

This is like those outside the righteous good path, who stubbornly hold to their views and think themselves, incapable of keeping all the Buddha's precepts. They therefore refuse to receive any of them. Because of this, they have no share in future enlightenment but keep transmigrating in the cycle of birth and death. They are like the man who was laughed at because he saw the water but refused to drink.

The Moral of this story:

Do not think that we cannot do it, hence do not even want to start trying.

The practice of the Buddha path may sound lofty and profound for us now, but we can learn step by step and progressively improve ourselves. If we give up even before we start, then, we will never improve and always trap ourselves in endless cycle of suffering.



No	2025 華藏寺法會 Hwa Tsang Monastery Service Ceremonies	日期 Date
1	釋迦牟尼佛成道紀念及 Enlightenment of Shakyamuni Buddha &十二月份慶生會 Blessing & Birthday Service (12 th LM 2024)	十二月初六 05/01/2025
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 28 & 29/01/25
3	正月消災祈福慶生會 & Blessing & Birthday Service (1st Lunar Month 2025)	正月初五 02/02/2025
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)	二月初三日 02/03/2025
5	觀音菩薩聖誕法會 The Birthday of Guan Yin (Avalokitesvara) Bodhisattva	二月十七日 16/03/2025
6	清明法會&三月份消災祈福慶生會 Qing Ming Memorial Service & Blessing and Birthday Service (3 rd Lunar Month)	三月初二日 30/03/2025
7	釋迦牟尼佛聖誕 Birthday of Shakyamuni Buddha (Vesak Day) & 四月份消災祈福慶生會 Blessing & Birthday Service (4 th LM)	四月初七日 04/05/2025
8	五月份消災祈福慶生會 Blessing & Birthday Service for Members (5 th Lunar Month)	五月初六日 01/06/2025
9	六月份消災祈福慶生會 Blessing & Birthday Service for Members (6 th Lunar Month)	六月初五日 29/06/2025
10	觀音菩薩成道紀念日 The Enlightenment of Guan Yin (Avalokitesvara) Bodhisattva	六月十九日 13/07/2025
11	地藏法會開始(連續五個星期日) Starting of the 7 th Lunar Month Ksitigarbha Bodhisattva Services (continue for 5 Sundays) (24/08, 31/08, 07/09, 14/09, 21/09) & 七月份消災祈福慶生會 Blessing & Birthday Service for members (7 th LM) (24/08)	七月初二日 24/08/2025
12	地藏菩薩聖誕 The Birthday of Earth Store (Ksitigarbha) Bodhisattva	七月三十日 21/09/2025
13	八月份消災祈福慶生會 Blessing & Birthday Service for Members (8 th Lunar Month)	八月初七日 28/09/2025
14	九月份消災祈福慶生會 Blessing & Birthday Service for Members (9 th Lunar Month)	九月初六日 26/10/2025
15	觀音菩薩出家紀念日 The Renunciation of Guan Yin Bodhisattva	九月十三日 02/11/2025
16	藥師佛聖誕 The Birthday of the Buddha of Healing	九月廿七日 16/11/2025
17	十月份消災祈福慶生會 Blessing & Birthday Service for Members (10 th Lunar Month)	十月初四日 23/11/2025
18	十一月份消災祈福慶生會 Blessing & Birthday Service for Members (11 th Lunar Month)	十一月初二日 21/12/2025
19	阿彌陀佛聖誕 The Birthday of Amitabha Buddha	十一月十六日 04/01/2026
20	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

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