

盧軍宏台長
佛言佛語

Words of Wisdom
from Buddhist Master Jun Hong Lu

第八冊

Volume 8



盧軍宏台長佛言佛語（八）

Words of Wisdom from Buddhist Master Jun Hong Lu (Volume 8)

主 講：	盧軍宏台長
記錄、整理、編輯：	澳洲華人佛教協會出版社
美 術 編 輯：	澳洲華人佛教協會出版社
策 劃：	澳洲華人佛教協會出版社
出 版：	澳洲華人佛教協會出版社
地 址：	Level 2, 54 Meagher St, Chippendale Sydney NSW 2008 Australia (+61-2) 9283 2758
電 話：	
盧軍宏台長的網站網址：	
繁體中文/英文	http://www.guanyincitta.com
簡體中文	http://lujunhong2or.com
版 次：	2020 年 1 月第 1 版第 1 次印刷
國際刊號 ISBN：	978-1-925798-71-5
印 數：	10 000

序言

《佛言佛語》為盧軍宏台長佛法開示精選集結而成。台長所到之處，孜孜不倦給予有緣眾生慈悲開示，以佛法般若點亮眾生的心燈。

書中一言一語皆闡釋佛法真諦，微中見著，契合生活、修行、為人處世的方方面面，彰顯大乘佛教無我利他的義理。佛法即是生活，人成即佛成。

願以本書使佛教至高無上的智慧如同甘霖滋潤有緣眾生的心田，共霑法益。

Foreword

Words of Wisdom is a compilation of pithy excerpts from Buddhist Master Jun Hong Lu's Dharma talks. Master Lu gives Dharma talks whenever the chance arises, illuminating our hearts with the Buddha's *Prajna* wisdom.

Every sentence in this book explains the profound truth of Buddhism. One can discover from these wise snippets the wide applications of the Buddha's teachings to every aspect of their daily lives, from spiritual cultivation to maintaining healthy interpersonal relationships. Master Lu's words of wisdom resonate with the core value of altruism and selflessness embedded in Mahayana Buddhism, reinforcing the notion that perfection of humanity paves the way for Buddhahood.

We hope this book will help inspire and enlighten readers with the utmost wisdom of the Buddha and bring benefit to sentient beings.

盧軍宏台長簡介

盧軍宏先生現任澳洲東方傳媒報業廣播電視集團董事長、澳洲東方傳媒弘揚佛法慈善機構董事局主席、澳洲華人佛教協會會長，澳大利亞太平紳士、馬來西亞拿督、意大利錫耶納大學榮譽客座教授、受聘著名國際佛教大學榮譽客座教授、英國西蘇格蘭大學佛學與哲學講師。

盧軍宏台長三十年來孜孜不倦、全年無休致力於在澳洲及全世界弘揚佛教精髓，推動慈善事業與文化和平交流發展，至今已經在全世界五十多個國家與地區擁有近 1000 萬信眾。

盧軍宏台長因其為國際文化和平所做出的突出貢獻，在聯合國、美國國會、美國寬容博物館、澳洲議會、德國柏林等地舉辦的國際和平會議，以及英國倫敦世界宗教聯合大會上，多次獲得世界和平大使殊榮；2015 年，盧軍宏榮獲美國眾議院頒獎表彰其在世界範圍內推動文化和平交流所做的貢獻；2016 年美國國會為盧軍宏台長頒發獎狀，表彰盧台長多年來在國際社會傳播慈悲和諧、致力世界和平所做的突出貢獻。美國新澤西州 West Orange 市政府，授予盧軍宏台長 West Orange 市榮譽市民獎。斯里蘭卡總統為盧軍宏太平紳士頒發獎

前 言

項，表彰其為澳洲與斯里蘭卡經濟文化交流做出傑出貢獻。在澳洲因其突出貢獻和公信力被澳洲政府授予“太平紳士”，在澳洲議會獲得頒獎認可；並獲得馬來西亞皇室賜封拿督終身榮譽爵位；成為意大利錫耶納大學榮譽客座教授；作為世界著名僑領及華人精英，中國政府特別表彰入選《2014 中國人物年鑑》；作為特邀嘉賓出席 2015 年第十二屆聯合國衛塞節慶典活動；2015 年 9 月、2016 年 9 月，應聯合國大會主席邀請出席在聯合國總部舉行的“2015 年聯合國大會和平文化高峰論壇”、“世界和平高峰論壇”並發言，與聯合國大會主席、秘書長潘基文及世界各國政要領袖共謀世界和平。2017 年至 2019 年應邀在聯合國教科文組織“衛塞節慶典”做主題發言。

About Jun Hong Lu JP

Master Jun Hong Lu currently serves as Chairman of both the Australia Oriental Media Group and the Australia Oriental Media Buddhist Charity Association. He is also President of the Australian Chinese Buddhist Research Centre. He has been awarded Honorary Visiting Professorship by the prestigious University of Siena, Italy, and the royal title of Dato' in Malaysia. Master Lu has also been appointed as Honorary Visiting Professor by an international Buddhist university, and a Justice of the Peace by the Australian Government. Meanwhile, he is a lecturer in the area of Buddhism and philosophy with the University of the West of Scotland in the UK.

For over thirty years, Master Lu has been devoted to the spread of Buddhism and charitable activities. He is also dedicated to the development of the culture of peace. Currently he has 10 million followers in over 50 countries and regions.

Due to his tireless efforts to promote the culture of peace, Master Lu has been invited to attend summits on world peace and awarded the title of “Ambassador for World

Preface

Peace” in several places such as the United Nations headquarters, the US Congress, the Museum of Tolerance in Los Angeles, the Australian Parliament, London, UK (at the Unity of Faiths Festival), and Berlin, Germany.

In 2015, Master Lu was awarded a “Certificate of Congressional Recognition” by the US House of Representatives for his role in building and promoting cultural exchanges at home and abroad. In 2016, Master Lu was presented with the “Certificate of Congressional Recognition” by US Congress in honour of his many years of efforts to spread the message of compassion, promote world peace, and help people around the world. Furthermore, he was awarded “Honorary Citizenship” by West Orange, New Jersey. Master Lu has also been presented with an award by Sri Lanka's President Maithripala Sirisena for his important contribution to promoting the economic and cultural relationship between Australia and Sri Lanka.

Because of his credibility and outstanding contribution, Master Lu is appointed as a Justice of Peace by the Australian Government. He has also been awarded acknowledgement at the Australian Parliament, the lifelong royal title of Dato’ by a Malaysian Sultan, and the status of Honorary Visiting Professor by University of Siena, Italy.

Master Lu is included in the “2014 Yearbook of Who’s Who of China” by the Chinese government.

In May 2015, he was invited as a special guest to attend the 12th International Buddhist Conference on the United Nations Day of Vesak in Bangkok, Thailand.

In September 2015 and September 2016, at the invitation of the President of the United Nations General Assembly, Master Lu attended and spoke at the “High Level Forum on the Culture of Peace” and “Culture of Peace summit”, respectively, held at the UN headquarters. The UN Secretary-General Ban Ki-moon, General Assembly President, senior UN officials and eminent world leaders and peace advocates from around the world gathered to deliberate on non-violence and world peace.

For three consecutive years (2017-2019), Master Lu has been invited to deliver keynote speeches at the Celebration of Vesak Day at the UNESCO headquarters.

繁華人生蘊藏著悲哀，
幸福之中孕育著煩惱。

*Behind affluence lurks sadness,
while happiness breeds afflictions.*

淨空無為，到達無餘涅槃。

*With pure emptiness and non-action,
one attains the
'nirvana without remainder'.*

做任何事情要沒有私心，
心胸坦蕩，對別人無所求，
在人間做事就會有智慧。

*In whatever we do, we must refrain from
being selfish; we must be open-minded
and desire nothing from others.
Then we will have wisdom
in dealing with things.*



人生最後是一條死路，
而學佛人，就是要用六波羅蜜，
讓自己走出死亡之路。

*Death is the final destination of life,
so it is imperative for we Buddhist
practitioners to use the Six Paramitas to
guide ourselves out of the road to death.*

心靈淨土，就是無我之心。

*The spiritually pure land means
a mind of selflessness.*

出家修行，還我本性。

*Leading a monastic life of spiritual
practice enables a person
to uncover their true nature.*



深層的理解，才能有深悟的解脫。

*With in-depth understanding
comes profound liberation.*

改變是痛苦的，但也是唯一的。

*Change is the only way,
albeit with pain.*

時空只是讓我們生存的一個理由。

*Space and time are simply reasons
for our existence.*

真實在虛幻中更顯出珍貴。

*Truth manifests more of its value
in a world of illusion.*



信念是力量的源泉。

Faith is the source of strength.

慈悲是要付出代價的，
代價就是忍辱。

*There is a price to pay for being
compassionate, and that is forbearance.*

覺悟是可喜的，失誤是可悲的。

*Enlightenment is gratifying,
but blunders are regrettable.*

慈悲是道德的基礎。

Compassion is the foundation of morality.



活在悟性中，你才能看到光明。

*By living in a state of enlightenment,
you are able to see light.*

醒悟後才知，曾幾何時，睡沉不醒。

*Once we have awakened,
we come to realise that we have been in
a spiritual coma for too long.*

你沒有理由不改變，
人沒有資格不開悟。

*There is no reason for you
not to change yourself;
there are no grounds for you
not to be spiritually awakened.*



偉大的事業從小做起，
偉大的境界從慈悲開始。

*A great career begins small;
a great level of spirituality begins from
compassion.*

修心是智，開悟是慧。

從修心到開悟，是智慧成長的過程。

*To cultivate the mind is wise;
to be awakened is to gain wisdom.
The path from cultivating the mind to
being spiritually awakened is
the process of developing wisdom.*



論是非功過，並不是智慧。

論境界超越，這才是般若。

*Arguing over right and wrong or over
merits and demerits is not a wise act.
Putting one's mind to elevating levels of
spirituality is Prajna wisdom.*

覺知覺行圓滿後，才能覺悟。

*Only when a person practises mindfulness
of perception and conduct to perfection
can they achieve enlightenment.*



慈悲喜捨就是四大願力。

*The four great aspirations refer to the
Four Boundless States of loving-kindness,
compassion, empathetic joy
and equanimity.*

慈悲心就是修行的道場。

*Compassion is the platform
for spiritual practice.*

一朝醒悟，破迷開悟。

*Once awakened, one succeeds in breaking
through the shackles of delusion
and attaining enlightenment.*

修心就是理解人生的一個過程。

*Cultivating the mind is a process
by which we understand life.*



身在凡塵心向佛，超脫凡塵皈涅槃。

*The body may be in the world of vanity,
but the heart is with the Buddha.
Transcend this mundane world
to attain nirvana.*

修心，
就是自我調節心態的一種方法。

*Cultivating the mind is one way of
regulating the mindset by ourselves.*

因緣是輪迴，斷識是境界。
禪悟是般若，滅度是涅槃。

*Causes and conditions lead to cycles of
rebirths. To break off consciousness
demonstrates the level of spirituality.
Realising the truth through meditation
gives rise to *Prajna* wisdom.
Extinction of all defilements is nirvana.*



恐懼是心中藏欲所為。
須戒之。

*Fears come from the desires which lie
hidden in our heart,
so we must always be on guard.*

一種信任，一種誠實，
它是學佛人的基礎。

*Trustworthiness and honesty are the basic
values of Buddhist practitioners.*

覺醒是種境界，覺悟是種智慧。

好好修，更上一層樓。

*Awakening is a kind of spirituality while
enlightenment is a kind of wisdom.*

*Practise Buddhism earnestly to elevate
oneself to a higher level.*



人之患，懈怠貪欲，
若能精進而為之，則出污泥而不染。

*Slothfulness and greed are
the problems of human beings.
One who is diligent is like a lotus flower
which grows out of the mud
but remains untarnished.*

改變是痛苦的，
但改變後的法喜那是幸福的。

*Change comes with pain,
but the joy of Dharma
that comes with change is blissful.*



境界的提升，
代表為人的素質提高。
脫離人道的境界
才是修心的根本基礎。

*The elevation of one's level of spirituality
symbolises the elevation of one's quality.*

*To depart from the human realm is
the fundamental basis
for spiritual cultivation.*

正悟是菩薩的智慧，
慈悲是修心成佛的源泉。

*Enlightenment
is the wisdom of Bodhisattvas;
compassion is the source of
spiritual cultivation to Buddhahood.*



理解後才會珍惜。

從感動到感恩，
你就有了慈悲的基礎。

*One will only cherish something upon
realising the value of it.*

*Progressing from feeling moved to feeling
grateful, you gain the foundation for
compassion.*

一位菩薩就是由般若悟性開始的。

*The path to becoming a Bodhisattva
begins with the potential for the
realisation of Prajna wisdom.*

後悔就是愚癡的果。

改變才是智慧的因。

*Regret is the result of foolishness;
change is the cause of wisdom.*



知錯而改之，是為悟。

*Awakening arises when a person realises
their mistakes and mends their ways.*

意識的存在鑄就了業的不亡。

*The existence of consciousness is the
cause of ceaseless karma.*

虛幻中的意識是幻化空性，
緣起性空的空識才是真諦般若。

*Consciousness arising from delusion is
merely false emptiness; the void
consciousness arising from conditioned
origination and inherent emptiness is true
Prajna wisdom.*



充滿智慧的語言，
就是心中的能量場。

*Words steeped in wisdom make up the
energy field of the mind.*

悟性出自本性和現行。

*The potential for enlightenment originates
from one's innate nature and actions from
the innermost part of one's mind.*

不合群的人，就是還有我慢我執，
放下我相是為上。

*Those who can't get along well with others
are arrogant and attached to the self.
It is noble for them to let go of the
perception of self.*



菩薩助人默默無聞，
因緣會聚全靠永恆。

*Bodhisattvas silently help people in need.
One can attain eternity only by acting in
accordance with karmic conditions.*

人只有真正痛了，才會珍惜，
過去自己身邊所擁有的一切，
是多麼來之不易啊。

*Upon experiencing real pain,
we will learn to cherish what we have
and realise that whatever we have
is the result of toil.*



人生在與自我的私欲爭奪中生存，
爭得名利，得到了失敗。

*In life, people live in contention with each
other, vying for their self-interests.
They may gain wealth and fame,
but what they get in the end is failure.*

人心是可以改變的，
一靠誠，二靠恆。

*Our hearts can be changed. It all depends
on sincerity first and then persistence.*

人間的關愛是情，人間的慈愛是悟。

*Care and concern in the human realm
are affection; loving-kindness and
compassion in the human realm
are enlightenment.*



記住人間的一切，都在變化中。
學會用發展和變化的眼光看問題，
你就不會痛苦了。

*Bear in mind that everything in the world
is perpetually changing.
You won't feel pain as long as
you learn to view things from
the perspectives of progress and change.*

能量從智慧和開悟中集聚。

*Energy is formed in wisdom and
enlightenment.*

永不後悔是因為知因懂果。

*One who fully understands the law of
cause and effect will never have regrets.*



心正天地正，心邪天地歪。

修心是重新改造自己。

*When the heart is upright, heaven
and earth are upright too.*

*When the heart is evil, heaven
and earth are deviated too.*

*To cultivate the mind is
to reform ourselves.*

感悟過後是覺悟。

With awakening comes realisation.

覺悟的人，世上難找。

一旦悟性充滿，

“希望”將給你帶來永恆。

Enlightened ones are hard to come by.

Once you are filled with the potential

for enlightenment,

hope will bring you eternity.



人生觀的形成，就是平等心的再造。

*The formation of our outlook on life is
reshaping the concept of equanimity.*

為眾生活著，你就是佛。

*One becomes a Buddha if one lives for
the sake of all sentient beings.*

沒有煩惱的生活就是解脫。

To live without worries is to be liberated.

活在世界上，
若不能為眾生的法身慧命而活，
則枉費此生。

*A life without helping to elevate the
spiritual life of sentient beings is a life
without purpose.*



救度眾生看似人人都懂，
真要付出則須無我忍辱。

*Everyone seems to know about helping
sentient beings to be spiritually awakened,
but you must forget about yourself
and endure hardships so that
you can be truly committed to it.*

掩蓋所產生的不正確思維和語言，
或歪曲事實，即為妄語。

*Covering unwholesome thoughts and
words or distorting the truth amounts to
making false speech.*

苦字的解讀就是放下。

An interpretation of suffering is to let go.



人道是心念所至，萬象歸於心。

*The human realm that we live in is
a creation of our mind; all phenomena
are attributed to the mind.*

淨念是提升境界的基礎。

*A pure mind is the foundation for
elevating one's level of spirituality.*

禪修亦禪悟，禪悟亦般若。

當你擁有了空性，
你才能理解禪的真諦。

*Practising meditation itself
is realising the truth;
realising the truth itself
is *Prajna* wisdom.*

*When you realise emptiness,
you will understand the truth about Zen.*



掃除內心魔障，
才能發現真我的存在原來是假我。

*When you get rid of your inner demons,
you will discover that the 'true self' is
actually a 'false self'.*

不經痛苦煉金剛，哪來蓮花菩提光。

*Without going through gruelling trials
and tribulations, how can one be pure like
a lotus flower glowing with Bodhi light?*

失去了才知珍惜，這是後得智。

*We will cherish something only when we
have lost it. This is acquired wisdom.*



緣分本身只是一種感覺，
不要種植緣分在心裡，
你就修成無緣大慈了。

*Affinity in itself is merely a feeling.
Do not plant the seed of affinity in your
heart, and you will succeed in having
great compassion towards all,
even with whom you have no affinities.*

人生如夢，
夢之幻——易醒，
泡之影——易滅。

*Life is but a dream. We can be easily
jolted awake from illusory dreams;
and dreams, like bubbles,
will eventually vanish into thin air.*



改心，改念，改命運。

*By transforming the mind and perception,
one can change one's destiny.*

理解人生痛苦後，你才會懂得，
痛苦是成功的禮物。

*Having understood the pain in life,
you will know that pain
is the gift of success.*

博各宗各派之長，
以一法通達萬法。
此乃佛法之妙也。

*Be open-minded and study the strength
of various schools of thought.*

*Thoroughly understand one dharma;
then one can penetrate myriad dharmas.*

*This is what makes Buddha-dharma
extraordinary.*



守戒就是尋找心中的自由。

*To observe the precepts is to find the
freedom of the mind.*

內在精神的儲存，
才會創造出無限的精進力。

*Conserving one's internal energy creates
unlimited power of diligence.*

感動是正能量，
只有常感動才會常感悟，
佛性在悟性中發現，
能量在感動中擁有。

*Being moved gives rise to positive energy.
Only those who are frequently moved will
have frequent appreciation and insight.
Buddha nature is found in the potential
for enlightenment, whereas energy is
found in the sentiment.*



想解脫猶如是一把鎖，
法門是方法猶如是一把鑰匙。
選對了法門，就能解脫。

*Aspiring to be liberated
can be compared to a lock while
a Buddhist method is the key.
One who chooses the correct Buddhist
practice can be liberated.*

從眾生的智慧中挖掘本性，
在平淡的生活中提升境界。
經常想著別人就能接近佛，
通過守戒才能圓滿本性的光芒。

*Explore the innate nature from the
wisdom of sentient beings and elevate our
level of spirituality amidst simple life.*

*Always thinking of others
can lead us closer to the Buddha.*

*By observing the precepts,
we can perfect the illumination
of our innate nature.*



遇事能定之人不浮躁，
遇事能破無明得真定。

*In the face of troubles,
one who remains calm is not rash.*

*In the face of troubles,
one who breaks through ignorance
attains true concentration.*

心的平靜沉澱出內心的骯髒，
戒定的心會沉澱出諸多的業障。

*A calm mind will filter out
the defilements in the heart.
A mind of discipline and concentration
will filter out a myriad of
karmic obstacles.*



圓融智慧來自於與眾生同行，
圓滿功德歸功於佛法僧三寶。

*Perfection of wisdom comes from
identifying oneself with sentient beings;
the perfection of merits and virtues is
attributed to the Triple Gems of Buddha,
Dharma and Sangha.*

每個人要學習觀世音菩薩的
大慈大悲精神，
要布施出無緣大慈的精神，
包容理解一切眾生。

*Everyone must learn the infinite
compassion of Guan Yin Bodhisattva and
be generous and compassionate to all,
even with whom you have no affinities.
Tolerate and understand
all sentient beings.*



學佛人要敞開心扉修到一個高境界，
才能與眾生和合；
妄念的執著偏見為自己建造了
脫離眾生的城池。

*As Buddhist practitioners, we must open
our hearts to cultivating a higher level of
spirituality. Only then are we able to
harmonise with sentient beings.
Attachment to deluded thoughts and
prejudice only serves to build a barrier
dividing ourselves from sentient beings.*

心越來越靜，氣越來越純，
如杯中的茶葉一樣，
只有用熱水壓住茶葉，
茶香自然溢出。

*When the heart becomes quieter,
the energy becomes purer.
Such energy is like tea leaves in a cup;
when they are submerged in hot water,
the fragrance of tea will permeate the air.*



布施不是最高的境界，
理解布施才是理想的修為。

*Giving is not the highest level of
spirituality; understanding the act of
giving is a more ideal way of cultivation.*

把因破除，果就空了，
空無就是不造因，
業種自然無果，
這就是佛法講的天律，
這就是正道的修行。

*When the cause is exterminated,
the effect becomes void.*

*Emptiness refers to the principle that
when one ceases to create the 'cause',
the karmic seed will bear no fruit.*

*This is the so-called celestial law
expounded in the Buddha's teaching;
this is the right way of cultivation.*



人生無悔就是功，
人生無怨便是德，
無怨無悔才是真功德。

*Where there is no regret in life,
there is merit; where there is no
disgruntlement in life, there is virtue.
Where there is neither disgruntlement nor
regret, there are true merits and virtues.*

執著是一種負擔，
執著會造成迷失，
迷失會成為一種痛苦。

*Attachment is a burden that
leads to confusion,
which in turn causes pain.*



持戒是一種規範的理念，
必須要遵守；
心中任何的縱欲都是破戒。

*Observing precepts is a kind of
disciplinary concept;
one must abide by the precepts.
Any mental indulgence in sensual
pleasures amounts to breaking
the precepts.*

境界高的人起伏就少，
境界低的人心態無常。

*At a high level of spirituality, one
experiences fewer ups and downs in life;
one who has a low level of spirituality is
emotionally erratic.*



氣質是一種修養，是智慧的散發。

認真是一種精進，是智慧的體現。

*Charisma which develops from one's
cultivation is the manifestation of
one's wisdom.*

*Being serious is a sign of diligence,
a manifestation of wisdom.*

牛喝水會產出牛奶，
蛇喝水會吐出毒液，
人必須學佛才能口吐蓮花。

*Cows that drink water produce milk;
snakes that drink water spit out venom.
Only by learning Buddhism can we finesse
in speech and frequently praise others.*



守戒就是看見紅燈要停，
看見綠燈要行；
持戒就是不該看的不看，
不該說的不說，不該聽的不聽。
持戒是規範的理念。

*Observing the precepts is like stopping
when the traffic light turns red and
proceeding when the light turns green.
Abiding by the precepts means that one
must see no evil, speak no evil and hear
no evil.*

*Observing the precepts is
the concept of discipline.*

說話要有分量，做人要有力量。

*When speaking,
our words must carry weight;
we must conduct ourselves with strength.*

理念錯了，就會錯失很多機會。

*When a person gets the ideals wrong,
they miss many opportunities.*



修心就是要看到自己的命氣，

等於看見自己的靈魂，

心中有希望就不會失望。

有菩薩保佑，佛法就是我們的命氣。

命氣硬，心中才會有希望。

*To cultivate the mind is to be able to see
one's own destiny and energy.*

It is like seeing one's soul.

*When there is hope in the heart,
one will not be disappointed.*

*With the blessing of the Bodhisattva,
the Buddha Dharma becomes our lifeline.*

*With firm determination,
there will be hope in the heart.*

心中任何的放逸就是破戒，
持戒的過程就是修道。

*Any heedlessness in the mind is
tantamount to breaking the precepts.
The process of observing the precepts is
cultivating the Way.*

慎終如始，不忘初心。

*Act prudently from beginning to end;
remain true to our original aspiration.*



水深則流緩，語遲則人貴。

花兩年時間學說話，
花十年功夫才能學會謹言。
學會謹言就是修心的開始。

*Slow-flowing water runs deep;
one who is cautious in words is noble.
We need two years to learn to speak
but ten years to learn to be discreet
in what we say.
To learn to be discreet in speech is the
beginning of spiritual practice.*

有為和無為就是重視與目的。

有為就是會著相；

無為就是破四相，

不求回報的行為能離相。

*The distinction between 'doing' and
'non-doing' lies in intention and purpose.
The former is attached to appearances
while the latter breaks through the
attachments to four kinds of appearances.
Doing something without expecting any
reward shows the ability to avoid
attachment to appearances.*



不生不死，就是不入輪迴。

*Liberated from the cycle of rebirth are
those who are no longer subject to birth
and death.*

念經要念對經，做人要做對人。

*When it comes to reciting Buddhist
scriptures, we must recite the right ones.
We must conduct ourselves with
uprightness and nobility.*

大腦開悟，心靈就會成熟，
不成熟的想法常存心中，
時間久了就會自閉抑鬱。

*Those who are awakened are matured
spiritually. Those who harbour immature
thoughts for a long time will develop
autism and depression.*

正氣內存，邪不可幹。

*One must be morally upright so evil
will not affect them.*



養好一顆善良的心最重要。
善良是菩薩賜給我們的禮物。
福往者福來。

*It is most important
to nurture a kind heart.
Kindness is a gift bestowed
to us by the Bodhisattva.
People who are kind to others
are rewarded with kindness.*

長善成德，
輕財者聚人，律己者服人，
量寬者得人，身先者率人。

*Those who perpetually do good
are virtuous; those who do not
care much about wealth
will have people rally around them;
Those who are disciplined will convince
people; those who are tolerant will win
over the hearts of many; those who take
initiatives will become leaders.*



把吃苦當補藥，增上緣。

沒有經過痛苦的磨難，

就不懂得修心；

逆境越多，成就佛法的功德就越大。

*Regard hardships as contributing factors
to our betterment.*

*We will not cultivate the mind well
without the tests of tribulations.*

*The more adversities we encounter,
the more merits and virtues we attain in
fulfilling our Buddhist practice.*

不要把痛苦當作永久的痛苦，
從痛苦中找尋佛性。

*Do not regard pain as everlasting.
We need to search our Buddha nature
in the midst of pain.*

放過自己容易，寬容別人最難。

*It is easy to let ourselves off the hook but
difficult to be tolerant of others.*



人生最痛苦的是自己造了因，
然後在痛苦中等待果的到來。

*Those who suffer the most are those who
have to wait in agony for the
consequences of their own action.*

要衝破人生的煩惱，
永遠不要把自己困在難得的人生中。

*If we wish to break free from the vexations
of life, we must never trap ourselves in our
lives, which are hard to come by.*

大智者視之大愚，
大愚之人視之聰慧。

*A man of great wisdom does not care
about worldly matters; hence they appear
foolish; whereas a fool pretends to know
everything; hence they appear wise.*

圓融別人，才會退一步海闊天空。

*Be tolerant of others and take a step
back, you will see a wider perspective.*



有智慧的人肯原諒別人，
人間的哲理就是佛法，
糊塗人聰明一時，聰明人糊塗一世。

*A wise man is willing to forgive others.
The Buddha Dharma is the philosophy of
the human realm.*

*People who are muddleheaded can only
be wise sometimes, whereas people who
think they are clever are muddleheaded
at all times.*

放下過度的需求，
就是開始，就是解脫。

*To let go of excessive desires
is the beginning of liberation.*

偉大是從平凡中得到的。

Greatness comes from the ordinary.



人貴有自知之明，
修心貴在發現自己的毛病。

*It is important to know one's own
limitations.*

*When it comes to cultivating the mind,
it is important to know
one's own shortcomings.*

一種悟性能衍生出更多智慧。

*One kind of potential for enlightenment
can generate a myriad of wisdom.*

後 序

觀世音菩薩“心靈法門”

這是一個關於心的學問 — 因為世界萬物“皆由心生”，救人先救心。

這是一扇神奇的大門 — 因為它能開啓人生的智慧，引領眾生走上佛道，離苦得樂。

心靈是鎖，法門是鑰匙，用法門打開你的心靈即“心靈法門”。

心靈法門是一劑現代社會的良藥 — 因為它真正將傳統文化精粹用於指導現代人生，家庭和睦，社會和諧，世界和平！

悉尼著名愛國僑領盧軍宏太平紳士，自 1997 年始即在廣播電台中致力於弘揚中華文化與佛法。盧台長所弘揚的觀世音菩薩“心靈法門”，是末法時期觀世音菩薩賜給人間救度眾生的靈丹妙藥。

盧軍宏台長秉承觀世音菩薩慈悲救度大慈大悲的精神，覺海慈航，妙法度眾，以般若智慧點化夢中人。盧台長以現代化的電台和網路為媒介弘揚大乘佛法；親赴世界各地弘法演說，廣結善緣。短短五年內，“心靈法門”即被世人所廣為接受，在全世界掀起一股學佛修心的熱潮，信眾已達一千萬，盧台長網站點擊率更是達到 5000 萬。觀世音菩薩的“心靈法門”，正在將中華文化與佛法精髓迅速弘揚至全世界。盧台長因其三十年的無私付出和菩薩行，廣受在家居士及出家

法師的擁戴與尊敬。

心靈法門以“三大法寶”許願、念經和放生為基礎，透過“白話佛法”指引人們念經、修心、修行，啓迪智慧，破迷開悟，自度度人，並學習觀世音菩薩的“無緣大慈、同體大悲”而廣度眾生。

“心靈法門”，傳的是人間佛法，教導人們如何解決日常生活中的困難。讓大家透過在人間的修行，消除孽障，減少病痛，脫離六道輪迴，共同走向西方極樂及四聖道。

盧台長的“白話佛法”，闡釋的是心的學問，心的原理，心的義諦。佛經說“佛說種種法，為治種種心”，這心就是指我們心中的煩惱和無明。心靈法門能根治人們的種種妄心，破迷情妄執，立正法正信，洗滌心靈的污垢，引領人們認識自己的良心，找回自己的本性，回復本來的性德，開啓人生的智慧，從而脫離人間六塵之束縛，回歸本有的清淨的境界，實現生命的超越。

心靈法門，愛國愛民，遵紀守法。學習心靈法門，不僅對期盼平安吉祥，幸福快樂的普通百姓有著現實的指導意義，而且對促進社會和諧安定也有著深遠的社會意義。

願更多的有緣眾生能夠搭乘觀世音菩薩的救度之船：淨化心靈、離苦得樂、超脫煩惱、消除孽障、超度有緣、還清冤債、廣度眾生、同登極樂、共攀四聖！

Master Jun Hong Lu's Buddhist Practice – Guan Yin Citta Dharma Door

Guan Yin Citta Dharma Door is about the science of our minds. According to Buddhism, everything arises from our minds. Our minds create the world we live in. To transform our life for the better, Guan Yin Citta starts by transforming our minds.

Guan Yin Citta opens the door to happiness. It provides us with a practical way to learn the infinite wisdom of the Buddha, and elevates us above everyday life filled with sorrow and strife.

Our minds are like a locked door with boundless potential inside; Guan Yin Citta is the key that opens up the door.

Guan Yin Citta offers effective solutions to many issues we face in modern society. It instils into people the time-honoured wisdom and essence of traditional culture. Thus, millions of families have achieved harmony at home. This paves the way for a cohesive society and a peaceful world.

Master Jun Hong Lu JP is a renowned leader of the Chinese community in Sydney, Australia. He is also the founder of Guan Yin Citta Dharma Door. Master Lu has

been promoting traditional Chinese culture and Buddhism through his radio programmes since 1997. His Buddhist practice, Guan Yin Citta, is a precious gift transmitted directly from the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva. Guan Yin Citta is aimed at saving the hearts and souls of all sentient beings at this critical moment when our world is faced with various difficult challenges.

Guan Yin Bodhisattva is widely known for her infinite compassion, and her willingness to save all sentient beings from suffering. Deeply inspired by such spirit, Master Lu has for decades been carrying out Guan Yin Bodhisattva's mission in this world. Through his radio programmes and website, Master Lu uses plain language to explain the profound teachings of the Buddha; he also travels extensively around the world to spread words of wisdom and the message of compassion. In just five years since the founding of Guan Yin Citta, 10 million people have become Master Lu's followers and his website has already garnered 50 million hits. Guan Yin Citta has motivated people in every corner of the world to practise Buddhism under the guidance of Master Lu.

For the past three decades, Master Lu has devoted himself fully to transforming people's lives with the wisdom of Buddhism. His selfless devotion has won him love and

Postface

respect from Buddhist practitioners around the world: monastic and laypersons alike.

Guan Yin Citta Dharma Door is rooted in the three golden Buddhist practices - reciting sutras, performing life liberation, and making great vows. Moreover, Master Lu's way of explaining Buddhist teachings is clear and accessible, but never lacks in depth. His instructions help people advance along the path of practising Buddhism, increasing their wisdom, and becoming enlightened. Master Lu inspires people to think and act like Guan Yin Bodhisattva, to be kind and compassionate towards people regardless of who they are or where they are from, and help sentient beings far and wide.

Guan Yin Citta teaches us to apply Buddhist teachings to our everyday issues. By engaging in the study and practice of Buddhism, we can then reduce negative karma, regain our health, be free from the endless cycle of rebirth, and finally progress to the Western Pure Land of Amitabha Buddha and the Four Sagely Realms.

Master Lu's Buddhism in Plain Terms provides comprehensible and relatable guidelines to train our minds. According to Buddhism, "The Buddha spoke of various kinds of dharma in order to train the various kinds of our minds". The "mind" here is the affliction and ignorance within ourselves. Guan Yin Citta can eradicate

our various kinds of deluded minds, break through our delusion and confusion, strengthen our faith in Buddha-Dharma, and cleanse our minds of defilements. In this way, we reconnect with our conscience and our inherent nature. We reclaim our morality, grow our wisdom, and truly be free from the bondage of the mundane world. This is the return to our inherently pure state, the transcendence of mortality.

Guan Yin Citta encourages everyone to abide by the rules and regulations of their own country, and show love for fellow citizens, the community, and the country. Practising Guan Yin Citta not only helps us flourish individually but also provides us with the higher purpose of being something bigger than ourselves. In fact, Guan Yin Citta has been a powerful force in making our society more compassionate, equitable and harmonious.

We sincerely hope that more people can get to learn and practise such a wonderful Buddhist practice—embarking upon Guan Yin Bodhisattva’s vessel of compassion in order to purify the minds, be free from suffering and worries, reduce negative karma and karmic debt, help others go to a higher spiritual realm, spread the Dharma far and wide, and finally ascend to the Pure Land and the Four Sagely Realms.

後記（結善緣）

後記（結善緣）

如有想助印佛經和白話佛法系列書籍，請全部匯入政府合法註冊慈善機構帳戶，功德款帳號如下：

（一）澳洲東方傳媒弘揚佛法慈善機構（澳洲聖喬治銀行）

開戶銀行（中文）（FULL NAME OF BANK IN CHINESE）：聖喬治銀行

開戶銀行（英文）（FULL NAME OF BANK IN ENGLISH）：

ST GEORGE BANK

帳戶名（ACCOUNT NAME）：AUSTRALIA ORIENTAL MEDIA
BUDDHIST CHARITY ASSOCIATION

銀行地區號（BSB NUMBER）： 112 879

帳號（ACCOUNT NUMBER）： 432 033 033

SWIFT 號碼（SWIFT CODE）： SGBLAU2S

銀行地址（ADDRESS OF BANK）：

699 GEORGE ST HAYMARKET NSW 2000 AUSTRALIA

帳戶持有者地址（ADDRESS OF RECIPIENT）：

54 Meagher St, Chippendale Sydney NSW 2008 Australia

（二）澳洲東方傳媒弘揚佛法慈善機構（籌建觀音村專用帳號）

開戶銀行（中文）（FULL NAME OF BANK IN CHINESE）：聖喬治銀行

開戶銀行（英文）（FULL NAME OF BANK IN ENGLISH）：

ST GEORGE BANK

帳戶名（ACCOUNT NAME）：AUSTRALIA ORIENTAL MEDIA
BUDDHIST CHARITY ASSOCIATION

銀行地區號（BSB NUMBER）： 112 879

帳號（ACCOUNT NUMBER）： 432 919 934

SWIFT 號碼（SWIFT CODE）： SGBLAU2S

銀行地址（ADDRESS OF BANK）：

699 GEORGE ST HAYMARKET NSW 2000 AUSTRALIA

帳戶持有者地址（ADDRESS OF RECIPIENT）：

54 Meagher St, Chippendale Sydney NSW 2008 Australia

（以上銀行帳戶是東方台唯一認可的助印書款帳戶）

Generosity

If you would like to support the printing of books by Master Jun Hong Lu, you are welcome to make a donation through any of the following registered charities:

**(1) Australia Oriental Media Buddhist Charity
Association (St. George Bank)**

Bank Name: ST GEORGE BANK

Account Name:

AUSTRALIA ORIENTAL MEDIA BUDDHIST CHARITY
ASSOCIATION

BSB Number: 112 879

Account Number: 432 033 033

Swift Code: SGBLAU2S

Bank Address:

699 GEORGE ST. HAYMARKET NSW 2000 AUSTRALIA

Recipient's Address:

54 MEAGHER STREET, CHIPPENDALE, NSW 2008
AUSTRALIA

**(2) Australia Oriental Media Buddhist Charity
Association (Accepting donations to support the
Guan Yin Village project)**

Bank Name: ST GEORGE BANK

Account Name:

AUSTRALIA ORIENTAL MEDIA BUDDHIST CHARITY
ASSOCIATION

BSB Number: 112 879

Generosity

Account Number: 432 919 934

Swift Code: SGBLAU2S

Bank Address:

699 GEORGE ST. HAYMARKET NSW 2000 AUSTRALIA

Recipient's Address:

54 MEAGHER STREET, CHIPPENDALE, NSW 2008
AUSTRALIA

Note: The above accounts are the only ones recognised by the Australia Oriental Media Buddhist Charity Association for the purpose of supporting the printing of Master Lu's books.

免費結緣 法物流通 歡迎助印
澳洲華人佛教協會出版社

For Free Distribution Only Not for Sale