

盧軍宏台長
佛言佛語

Words of Wisdom
from Buddhist Master Jun Hong Lu

第六冊

Volume 6



盧軍宏台長佛言佛語（六）

Words of Wisdom from Buddhist Master Jun Hong Lu (Volume 6)

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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

前 言

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、2018 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 Peace” in several places such as the United Nations headquarters, the US Congress, the Museum of Tolerance

Preface

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.

In both 2017 and 2018, Master Lu was invited to deliver keynote speeches at the Celebration of Vesak Day at the UNESCO headquarters.

學會在人間吃苦忍耐，
你就會得到幸福。

*Those who learn to endure suffering
and exercise forbearance in this world
attain happiness.*

人間留一點遺憾並不是一件壞事，
人生需要一些經驗教訓。

*A fall in the pit, a gain in the wit.
It is not always bad in life to experience
a little regret.*

功德儲存消業障，功力增長變能量。

*The accumulation of merits and virtues
works to eliminate karmic obstacles;
heightened spiritual power will be
transformed into positive energy.*

理解別人，才能感動自己。

*Only when we understand others can we
truly have some sense of awakening.*

一切隨緣，就擁有了自性。

*Accord with conditions
and you will discover your 'self nature'.*

感恩永遠不要忘記，
名利永遠不能貪戀。

*Never forget to be grateful;
never get attached to fame and wealth.*

快樂在滿足中求，煩惱來自欲望。

*Happiness arises from contentment;
afflictions arise from desires.*

性情溫和，心胸開闊，
寬容別人，隨緣自己。

*Maintain a warm temperament
and an open heart;
be generous towards others and accept
conditions as they arise.*

學佛人要有理智，理智來自於禪定。

*Buddhist practitioners
must think rationally;
reason arises from meditative concentration.*

記別人的缺點在心中，就是幫別人背業。

*To remember the faults of others is to bear
the burden of their karmic obstacles.*

在人間成住壞空的名聞利養，儘量不要留。

*All the fame and wealth in the world are
subject to the cycle of formation,
existence, decay and emptiness.
We should never rely on them.*

為眾生著想，就是一種供養。

*To act in the interest of other sentient beings
is a form of offering.*

學佛人就是要剛正不阿、嚴守五戒，
智慧充裕、救度眾生、
法喜充滿、功德無量！

*As Buddhist practitioners,
we must be morally upright,
observe the five precepts,
develop infinite wisdom,
help sentient beings spiritually awaken
and be filled with Dharma joy.
Only then can we accrue immeasurable
merits and virtues.*

追求人間最終就是空，
追求精神境界就是有。

*The pursuit of worldly desires ends with
emptiness, whereas the pursuit of
spirituality results in existence.*

真正有智慧的人：精神上戰勝自己，
行為上控制自己，語言上慈悲自己。

*Truly wise people
can overcome themselves mentally,
exercise self-control over their actions,
and are kind with their words.*

現代社會想開了就叫不折磨自己，
想不開就是在折磨自己。

*In modern society, we avoid torturing
ourselves when we can think clearly.
Not thinking clearly is to torture ourselves.*

求菩薩要真誠讓菩薩感動，
菩薩一定幫你。

自私的人不會受到菩薩和護法神保佑的。

*We must be sincere
when we pray to Bodhisattvas.
When Bodhisattvas are moved by our
sincerity, they are sure to help us.
Selfish people will not receive the protection
and blessings from Bodhisattvas and
Dharma Protectors.*

什麼叫充實？幫助別人。

什麼叫修心？改變自己。

什麼叫開悟？放下自己。

What is meant by fulfillment?

It means helping others.

What is meant by cultivating the mind?

It means changing yourself.

What is meant by awakening?

It means letting go of your ego.

只有破了無明才能明心見性。

*Only when we eliminate our own ignorance
can we truly understand our mind and see
our true nature.*

修行中的點點滴滴都是悟的契機。

*The dribs and drabs of progress in the course
of cultivation create the condition for
enlightenment.*

要捨去人間的名利，
克服自身心中的雜念，
洗滌意識當中的濁念，
才能輪迴永斷，一世修成！

*We must let go of fame
and wealth of the material world,
rein in our distracting thoughts,
and cleanse our minds of impurities.
Only then can we transcend the cycle of
rebirth for good and attain enlightenment
in one lifetime.*

學佛人要在困難中進步，
在苦難中理解，
在障礙中解脫。

*Buddhist practitioners must seek progress in
the midst of difficulty, gain understanding in
the midst of suffering and attain liberation
in the midst of hindrance.*

修心是一種悟性，
是一個超脫自我的階梯。

*Cultivating the mind entails the potential for
enlightenment.*

It is a stairway to transcending the self.

真正學佛的人，要調和自己的心性，
要調到溫養，心念不急不躁，
一切煩惱都會消掉，就會流露出法喜。

*True cultivators must regulate their
emotions until their hearts reach a state of
tranquillity, neither irascible nor agitated.*

*When all vexations and worries are
eliminated, Dharma joy will naturally
emerge.*

想擁有大智慧，就要多聽別人的意見，
接受眾生的佛性，增強自己的佛根；
還要謙虛謹慎、戒驕戒躁。

*Those who seek great wisdom must listen
more to others' views, accept the Buddha
nature of sentient beings, and strengthen the
root of their own Buddha nature.*

*Additionally, they must remain humble,
diligent, and guarded against arrogance and
irascibility.*

三世因果中講：

今世不好好珍惜福報，
臨終走時福報決定你去什麼道。

According to the cause and effect of the three periods of time (past, present and future), if you fail to cherish your blessings in this life, the remaining blessings at the time of your death determine the realm into which you will be reborn.

佛法的法意：
認識人間真諦、
開悟解脫意義、
擁有佛性意識。

*The true meaning of Dharma is to
understand the truth of this human world;
to be awakened and liberated;
to possess Buddha nature and
consciousness.*

佛的心任何時候都能定下來，
行住坐臥中都不離甚深之微妙。

*The Buddha's mind can remain still at any
time. It never departs from the profound
subtlety of this state, whether walking,
living, sitting or sleeping.*

常樂我淨自性定，常悟我得自性慧，
常圓無執自性戒，常滿無漏戒定慧。

*With constant joy and pristine purity, one is
able to attain concentration of the mind.*

*When one is constantly awakened,
one gains inherent wisdom.*

*When one cultivates to perfection without
attachment, one observes discipline by
nature.*

*When one attains perfection without
contaminants, one gains discipline,
meditative concentration and wisdom.*

六識無明，薰識為緣。

六根清淨，五蘊自明。

*Ignorance, perpetrated by the six
consciousnesses,
fulfils existence of conditions.*

*With purity of the six sense organs, purity of
the Five Aggregates naturally prevails.*

了卻生死，悟出真諦，
修出境界，圓悟圓見，
即見真佛。

*When one is able to transcend the cycle of
birth and death, be awakened to the truth,
cultivate and elevate one's level of
spirituality, and perfect one's wisdom and
insight, the true Buddha will be seen.*

合乎眾生之心，就是隨緣之心。

*When you think what sentient beings think,
this mind is one in accordance with
conditions.*

悟性就是理解力。

*The potential for enlightenment is
the ability to understand.*

修心要：

寂然明靜心不動，

觀察一切法如夢。

*Cultivating the mind requires a quiet,
clear and still mind, and the ability to
observe all phenomena as akin to dreams.*

不種菩提因，怎聞天上法。

*How will you hear the heavenly Dharma
if you don't plant the Bodhi seeds?*

學佛人要：護持正法，攜蓮回家。

*It is a must for Buddhist practitioners
to protect the proper Dharma
and return home with a lotus in hand.*

修心性，修成佛性；
寂滅一切自性，就是高境界。

*Cultivate your mind
to attain your Buddha nature.
An innately quiet nature
is the highest level of spirituality.*

若見緣起即見法，即見法相見緣起。

*If you see the arising of conditions,
you see the Dharma immediately.
To see the characteristics of Dharma is
to see the arising of conditions.*

守住身口意，
不講無謂話、不談無聊話，就叫閉關。

*Guard against committing karma of body,
speech and mind, and refrain from engaging
in meaningless and frivolous talks.
This is cultivation in quiet seclusion.*

是心是佛，非心非佛，以空返性。

This very mind is the Buddha.

Without the mind there is no Buddha.

Recover our innate nature with emptiness.

“欲愛”長養一切煩惱，
為生死輪迴的根本。

*Desire and love breed all kinds of afflictions
and form the basis for the cycle of
birth and death.*

聖人學會三戒：

少之時，血氣初定，戒之在色；

壯年也，血氣方剛，戒之在爭；

其老也，血氣漸衰，戒之在得。

*A sage should observe three stages of
self-discipline.*

*In youth, his physical capability is not fully
settled and he should guard against lust.*

*In his prime when his physical capability is
solid, he should guard against contention.*

*In old age his physical capability is
declining, he should guard against greed.*

能瞭解佛性的人，就是懂佛法的人。

*Those who understand the Buddha nature
will understand the Dharma.*

放下，就是從煩惱中走出來。

*To let go is to walk out of
the shadow of affliction.*

心外求佛即非佛，知幻離幻即是佛；
非心非物亦非佛，即心即緣才是佛。

*If you seek the Buddha outside of your mind,
you won't find the Buddha.*

*When you know everything is
illusory and are able to steer clear of it,
you will find the Buddha.*

*If you can't see the nature of the mind and
matter, you won't find the Buddha.*

*This very mind and the condition is the
Buddha.*

學歷是銅牌，
能力是銀牌，
人脈是金牌，
思維是王牌。

*Academic qualifications are like a bronze
medal; capability is like a silver medal;
popularity is like a gold medal;
one's thoughts are the king of all medals.*

放下瞋恨心，培養慈悲心；
放下放逸心，培養精進心；
放下意識障礙，擁有菩薩般若智慧。

*Let go of hatred and nurture a
compassionate heart; let go of slothfulness
and nurture a diligent mind.
One who lets go of mental hindrances will
attain the *Prajna* wisdom of Bodhisattvas.*

修成正果，就是修出人間境界，
擁有菩薩的境界。

*To attain the level of proper faith and proper
mindfulness is to transcend the human
realm and attain the Bodhisattva's level of
spirituality.*

慈悲解脫對他人的煩惱，
忘記自己達到無私的境界。

*Be compassionate and free yourself
from worries about others;
forget about yourself and you will reach
the selfless level of spirituality.*

生命是靠時間來延續的，
浪費時間等於浪費生命。

*One's life depends on the continuation of
time; to waste time is to waste one's life.*

心中只要正能量，天天法喜。
觀世音菩薩的光照到哪裡，哪裡亮，
天天都有，看你能不能得到；
心態控制好很重要，
心中有太陽，即使下雨，
過後，還能繼續享受彩虹和陽光。

*As long as the mind is filled with positive
energy, one will experience the joy of
Dharma every day.*

*Wherever Guan Yin Bodhisattva's light
shines, all will be illuminated every day.
It all depends on whether you can receive it.
It is very important to skilfully control your
mental state; keep the sun in your mind so
that even if it rains, you can keep enjoying
the rainbow and sunshine afterwards.*

佛台是金木水火土五行俱全。

菩薩就是金的，花是長在土裡的，

木是香，水就是供水，火是油燈。

五行的運作家裡就會幸福。

五行就是行雲，行雲就會流水，就是財運。

The Buddhist altar consists of all Five Elements of gold, wood, water, fire and earth.

Bodhisattvas represent the gold, flowers grow in the earth, the incense is the wood, water is contained in the offering of water, and the oil lamp represents fire.

The Five Elements work together to bring good fortune to one's home. They work as floating clouds representing flowing water, which signifies prosperity.

離開世間想法，覺悟就會提高。

*One who departs from mundane thinking
can enhance their level of awakening.*

能恒順眾生的人，具有圓融的智慧。

*Those who can constantly accommodate
sentient beings, inherently possess perfect
wisdom.*

智慧是從本性中長出來的，
真正的純潔就是回歸本性。

*Wisdom develops from one's innate nature;
true purity is to return to one's innate
nature.*

人間的財色名食睡會影響修行，
懺悔和精進才能修成。

*Wealth, lust, fame, food and sleep in the
human realm will affect one's cultivation.
Only through repentance and diligence can
one succeed in spiritual cultivation.*

人活在世界上不容易，不要給自己找麻煩。

*It is not easy to live in this world;
do not make trouble for yourself.*

想一世修成，不能有任何雜念。

*Those who wish to attain enlightenment in
one lifetime must not have any shred of
distracting thoughts.*

跟著觀世音菩薩天天向上走；
跟著私心雜念天天往下走。

*Those who follow Guan Yin Bodhisattva will
ascend upwards every day.
Those who indulge in unwholesome thoughts
and in benefitting only themselves will
descend downwards.*

修行全部靠自己，不能去怪別人，
要自利利他、自律律他，
心才會變得越來越慈悲。

Cultivation depends entirely on ourselves.

We must not blame others.

*Instead, we must work for the benefit of
ourselves as well as others, and to discipline
ourselves as well as others.*

*Only then can our hearts become
increasingly compassionate.*

你比苦強，就戰勝了苦；
苦比你強，苦就欺負你。

*If you are stronger than adversity,
you defeat adversity.
If adversity is stronger than you,
you are defeated by it.*

有智慧的人，永遠不斤斤計較，
永遠不把別人的壞記在心中；
他只會把善良放在心中，釋放慈悲光芒。

*People with wisdom never engage in petty
calculations or keep others' faults at heart.
Instead, they will carry only kindness within
them, emanating the light of compassion.*

學佛修心，悟性很重要。
不開悟的人，天天在造業。

*The potential for enlightenment is very
important in practising Buddhism and
cultivating the mind.
Those who are not awakened create negative
karma every day.*

少麻煩別人，少消福報，
能自己做的一定要做。

*You will use less of your blessings if you
bother other people less and try your best to
do things yourself.*

做事情要鍛煉六波羅蜜，
六波羅蜜中忍辱最重要，
不能忍辱成不了佛。

*We must cultivate the six Paramitas in our
daily dealings.*

*Forbearance is the most important among
them. Those who are unable to practise
forbearance cannot achieve Buddhahood.*

人要用菩薩的境界裝滿自己的頭腦，
要內修不著外相。

*We must fill our minds with Bodhisattva's
noble qualities; we must cultivate internally
and not attach to external appearances.*

每天在人間，
腦子裡要想著天上的事你就成功了。
想著人間的事，
就會墮落，就會貪瞋癡，越想越愚癡。

*If you think every day of the heavens while in
the human realm, you are successful.*

*If you think only of human matters,
you will degenerate and stoop to the level of
greed, hatred and ignorance.*

*The more you think of these unwholesome
things, the more ignorant you will be.*

把別人當傻瓜的人，永遠是最傻的；
把別人當菩薩的人，你就是菩薩。

*If you regard others as fools,
you are the most foolish of all.
If you regard others as Bodhisattvas,
you are a Bodhisattva.*

修養就是修出佛的境界，養出慈悲心；
修正錯誤，養成佛性。

*Being civilised is about attaining Buddha's
level of spirituality by cultivation,
and nurturing and compassion.
It involves correcting mistakes and
developing the Buddha nature.*

真修實修視為智，假修不修視為癡。

*Those who practise Buddhism genuinely
are regarded as wise.*

*Those who pretend to practise Buddhism or
do not practise at all are regarded as
ignorant.*

人間有智慧，福壽延綿；
修行有智慧，早登極樂。

*Wisdom in the human realm means good
fortune and longevity; wisdom in spiritual
practice means early ascension to the Pure
Land.*

從別人身上吸取教訓，
體悟人生就是智者。

*The wise are those who learn from others'
mistakes and realise the true meaning of life.*

修行人要懺悔、要精進，可得大智慧。

*Buddhist cultivators must repent and be
diligent in order to attain great wisdom.*

修心修的就是一個覺，
覺是本性，悟出自己的正能量。

*When it comes to cultivating the mind,
what we cultivate is a kind of awakening.
This awakening is our innate nature;
we need to learn to realise our positive
energy.*

學佛人要把任何犯錯的外因條件
全部斷除。

*Buddhist practitioners must eliminate
completely all external conditions and
potential causes of wrongdoing.*

自己能管住自己的身口意，就叫自律。

*Being able to control one's actions,
speech and mind is called self-discipline.*

人生在世：慈悲、懺悔、精進。

*Life in this world should focus on
compassion, repentance, and diligence in
spiritual cultivation.*

覺悟之後把人間看淡，
在色界中想到空，在空中想到快樂、法喜。
菩薩給我們的是
了悟心性之後色界帶來的快樂！

*After awakening, one views everything in
this human realm with equanimity.
Think of emptiness while in the physical
world, and think of joy and Dharma bliss
within emptiness.
Once we come to realise our innate nature,
what Bodhisattvas give us is the joy
and relaxation derived from a kind of
liberation in whatever we do in this world.*

學佛人心中裝有佛性，才會快樂無憂。

*Buddhist practitioners whose hearts are
filled with Buddha nature will experience joy
and the absence of worries.*

修行是很艱難的爬山路，
爬上頂後，才是一條喜悅的路。

*Cultivation is a very difficult climb.
Only when we have reached the summit does
it become a path of joy.*

學佛就是做人，在人間學佛真的不容易。

人太嚴厲，沒有慈悲心；

太慈悲了，容易受傷害。

*Practising Buddhism is about how to
conduct oneself.*

*It is far from easy to practise Buddhism in
the human realm.*

*If you are too strict,
you tend to lack compassion.*

*If you are too compassionate,
you are easily hurt.*

認識就是精進，實修才能成功，
不認真很快就會被淘汰。

*To achieve the right understanding of
nature is to be diligent.
Only true cultivation will lead to success.
Those who do not cultivate seriously will be
left behind.*

修心要修內心、有道德、
內心平靜、沒有對不起的人，
心中會升起無限的能量，
因為心中乾淨，就會充滿無限力量和能量。

*In cultivation, we must cultivate from within
and possess integrity.*

*If our inner minds are calm and we have a
clear conscience, limitless power will arise in
our minds, because with a pure mind we will
possess infinite strength and power.*

真正的學佛放空自己，
放下自己，一切隨緣。
要原諒別人，自己就能解脫。

*To truly practise Buddhism, we must empty
ourselves, let go of our ego, and fully accord
with natural conditions.*

*When we forgive others, we liberate
ourselves.*

師父是一個鬧鐘，叫醒你們；
師父是一個電風扇，讓你們冷靜；
師父是一個電燈，照亮你們的前程；
師父，用慈悲之水，滋潤你們的心田。

The Master is an alarm clock that wakes you up; the Master is a fan that cools and calms you down; the Master is an electric light that illuminates your path ahead; the Master uses the water of compassion to nourish your mind.

學佛做人要記住：

開心時講話易失信，怒時講話多失體。

When practising Buddhism and conducting oneself, one must remember that it is easy to lose trust when one speaks in happiness; it is easy to embarrass oneself when one speaks in anger.

想改變命運：

要懂知識，要知足常樂減少欲望，
要用環境鍛煉自己。

*If you wish to change your destiny, you must
have knowledge, learn to be content,
minimise your worldly desires, and use the
environment to toughen yourself.*

學佛修心要修生活的波羅蜜，
把生活修圓滿了，你就是人間菩薩了。

*Practising Buddhism and cultivating the
mind involves cultivating the Paramita in
daily life.*

*By perfecting one's life spiritually, you will
become a Bodhisattva in the human realm.*

紅塵滾滾兩茫茫，忍辱柔和是妙方。

*Cycle of rebirth in the human realm
leads to our aimless pursuit of transient
gratification in this world.
Forbearance and understanding are the best
solution.*

我們要學習常不輕菩薩：
學佛人不能輕視任何人，
一切眾生都是佛，都是菩薩，都要恭敬。

*We must learn from Chang Bu Qing
Bodhisattva (who never underestimates
sentient beings).
Buddhists must not look down on anyone.
As all sentient beings are Buddhas and
Bodhisattvas, we must respect them.*

學佛能放下的人，心中會發出五種香：
善良、慈悲、真性、諒解、智慧。

*If you are able to let go in the course of
practising Buddhism, your heart will exude
five kinds of fragrance:
kindness, compassion, truthfulness,
forgiveness, and wisdom.*

人活著要有希望，要有力量。

希望從力量中來。

One must have hope and energy to live.

Hope comes from energy.

學佛廣結善緣，就會去除無明。

Forming positive connections with people

while practising Buddhism will help

eliminate our ignorance.

修心主要是：精進和懺悔，
懺悔了就會精進，
精進的人一定會好好懺悔。

*Cultivating the mind mainly requires
diligence and repentance.
Repenting will lead to diligence and those
who are diligent will certainly repent
sincerely.*

說是道非，就會被別人說是非。

說話要讓別人開心快樂，

境界的提高用智慧。

*If we gossip about others,
likewise others will gossip about us.*

*Our words should bring
happiness and cheers to others.
It takes wisdom to raise our level of
spirituality.*

心中裝多少眾生，才會有多大能量。

菩薩心中裝著天下眾生，

菩薩就有無限的能量。

*The number of sentient beings you
hold in your heart determines
the strength of your spiritual power.
Bodhisattvas keep all sentient beings at
heart, and therefore they possess
infinite power.*

一個學佛人要有肉體之光和智慧之光
才能擁有佛性之光。

*A Buddhist practitioner must have light of
the physical body and light of wisdom.
Only then can they possess the light of the
Buddha nature.*

無我的境界就是菩薩，就是無我相，
把自己都忘記了，心中只有別人。

想超脫六道，必須無我，

這是一個很高的境界。

非我之我，非我非我所，就是覺醒。

*One who attains the state of no self is a
Bodhisattva, meaning they have no
attachment to the notion of self.*

*Forgetting themselves means having only
others at heart.*

*One who wishes to transcend the six realms
of existence must let go of the self,
which is a very high level of spirituality.
The 'self' in 'no-self' is the true self,
the Buddha nature.*

*If you can realise that 'no-self' really
is 'no-self' in this world, then you attain the
state which is devoid of the self.
This is awakening.*

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：

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