

盧軍宏台長
佛言佛語

Words of Wisdom
from Buddhist Master Jun Hong Lu

第七冊

Volume 7



盧軍宏台長佛言佛語（七）

Words of Wisdom from Buddhist Master Jun Hong Lu (Volume 7)

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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

前 言

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 Peace” in several places such as the United Nations

Preface

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.

善的東西都記著，惡的東西都忘記；
境界提高後，要善惡都忘記。

*We must remember wholesome things and
forget all unwholesome things.
However, once our level of spirituality has
advanced, we should forget both wholesome
and unwholesome things.*

人的心最重要，
心是代表接受外在環境影響的產物，
心性是本在的本性；
心性好才會順利，
把毛病修掉就合二為一了。
心性好，求什麼都靈；
求得不靈，就是心還沒有純潔到位。

*People's minds
are their most important feature.
They are the products of the external
influences that we are exposed to.
The nature of one's mind is
one's own nature from within.
Only when the nature of one's mind is
wholesome will their fortunes be good.
Once they have eliminated their
weaknesses, the mind and the Buddha
nature become one.
If the nature of a person's mind is good,
everything they wish will come true;
thus, if a person's wishes do not come true,
it is because their mind
is not yet pure enough.*

為別人的優秀而鼓掌，就是慈悲。

*To applaud others for their excellence is
compassion.*

沒有智慧的人，永遠記恨人家。

*Those without wisdom
will bear grudges forever.*

以恭敬的心去求菩薩，心誠則靈；
用誠摯的心認真去求，很靈。

*When people pray to Bodhisattvas with a
sincere and respectful heart,
their prayers will be answered;
when people pray earnestly, their prayers
are the most effective.*

人氣人氣，人聚一個氣；
氣場好，心靈就會安逸，
大家在一起，氣場就好。

*When people gather,
their human energies also gather.
When the resulting energy field is positive,
the gathered people are at ease spiritually.
When many people are together,
the resulting energy field will be positive.*

念經就是念心。

經是內心的體驗，心就是經。

《心經》就是用心來和菩薩的智慧接軌，
所以《心經》是經中聖寶。

*Reciting Buddhist scriptures is essentially
reciting one's heart.*

*Buddhist scriptures reflect
the experiences of the inner heart:
the heart is the scriptures.*

*The Heart Sutra connects our hearts to the
wisdom of Bodhisattvas;
hence, it is the divine jewel of all scriptures.*

修心修得好的人，
猶如做個好夢沒醒過來，
其實他已經過著天上的生活。

*Those who cultivate their minds well feel
like they are in a good dream.
They are actually already
living a heavenly life.*

大家要記住：

父親有外遇，女兒就會吃苦；
母親有邪淫，兒子就會吃苦，
都是直接報應。

Remember:

*When fathers have affairs,
their daughters will suffer,
and when mothers engage in sexual
misconduct, their sons will suffer.
This is direct karmic retribution.*

真正成佛的人都是有
高尚的境界、寬廣的平衡心態，
能擁有寬容的智慧。

*Those who have truly become Buddhas all
possess a high level of spiritual
development and a broad,
generous and balanced mentality.
They possess compassionate wisdom.*

起一念，相應慧，
內心開始遠離諸煩惱污垢。

*With a single thought corresponding to
wisdom, one's inner heart begins to depart
from afflictions and defilement.*

修到“五毒”都沒有了，
就是菩薩的道德果位。

*When one practises to the point where they
become free of the ‘five poisons’,
they have reached the Bodhisattva’s
fruition of merit and virtue.*

佛德就是人的品德、性德和道德，
三者的結合。

*Buddhist virtue
is a combination of three elements:
character, inner nature, and morality.*

如孩子憶念母親一樣，
念念觀世音菩薩自然息滅貪瞋癡三毒。

*Just as when a child thinks of their mother,
to think of Guan Yin Bodhisattva
naturally reduces the three poisons of
greed, hatred and delusion.*

從別人身上看到自己的影子，就是智慧；
從別人身上吸收教訓，就是智者。

*To see a reflection of oneself
in another person is wisdom;
those who can draw lessons
from the experiences of others are wise.*

智慧，
就是什麼事情都能想辦法解決，
幽默平靜地去處理。

*Wisdom is the ability to solve any problem,
and to calmly go about resolving matters
with a sense of humour.*

修心修德就是一個覺悟，
覺是本性，悟是自己的正能量。

*Cultivating the mind and virtue involves a
kind of awakening and realisation.
It is a person's own nature that awakens
them, and their own positive energy that
makes them attain realisation.*

用心觀照自己的毛病，
才能照見五蘊皆空，才能改毛病。

*Only when a person uses their mind to
reflect on their faults and shortcomings can
they illuminate the emptiness of the five
aggregates, and reform themselves.*

放下即是解脫，解脫即是覺悟。

*To let go is to liberate ourselves,
and to liberate ourselves
is to be enlightened.*

只有不斷地洗滌自己的內心才能乾淨。

*Only by ceaselessly scrubbing away
defilements in their heart can a person
become clean and pure.*

自己知道自己的錯，叫進步；
自己知道錯，並能改正，叫覺悟；
自己知道錯，並能打開心扉地
去接受去改變，叫開悟。

*To understand what one has done wrong is
progress; to know that one is wrong and
being willing to correct oneself is realisation;
to know and accept that one is wrong and
to show willingness to change oneself
without reservation is spiritual awakening.*

真正的佛菩薩在人間
不是受人家膜拜的，
而是遊走人間不停地救度眾生。
一個人是不是真正的佛菩薩，
只要看他的果。

*True Buddhas and Bodhisattvas do not
come to the human realm to be worshipped,
but to constantly travel through the world
and help sentient beings to awaken
spiritually.*

*Simply by observing their fruit of
cultivation, it is possible to determine
whether a person is a true Buddha or
Bodhisattva.*

修行人要知道：

命無常、壽無常、心無常。

*Buddhist practitioners must understand
that life is impermanent, longevity is
impermanent, the mind is impermanent.*

回憶是痛苦的，

哪一次回憶不是在痛苦自己呢？

*Recalling the past is painful. When are
memories not painful to revisit?*

當一個人吃苦時，
要想到光明就在明天；
當一個人獲得成功時，要低調謙虛！

*When you suffer, you must think of the
brightness of tomorrow.*

*When you succeed, you must keep a low
profile and be humble.*

學佛人讓別人開心法喜，你就有功德！

*Buddhists who bring joy and cheer to
others will have merit and virtue.*

改正自己的毛病就是智慧，
懂得懺悔就有般若。

*To correct one's faults is to have wisdom;
learning to repent begets *Prajna* wisdom.*

關於“師父”的理解，
師在前，父在後；
師是指導前進道路的明燈，
父是關心照顧眾生的父親。

The term 'Master' (Shifu in Chinese, consisting of Shi 'teacher' and Fu 'father') can be construed as representing the role of 'teacher' coming first, while that of 'father' comes second. A teacher guides and illuminates the road ahead like a light, whereas a father cares for and tends to sentient beings.

學佛人要以本性的純潔善良，
才能贏得佛菩薩的慈悲護佑。

*Buddhists must act in accordance with the
purity and kindness inherent in their
nature; only then can they earn the
compassion and blessings of Buddhas and
Bodhisattvas.*

修心學佛要做到，從虛幻中找尋光明，
用佛法的智慧走出人間的困惑和煩惱！

*Those who practise Buddhism and
cultivate their minds must find the light in
illusion and use the Dharma wisdom to
walk out of the confusion and afflictions of
the human realm.*

師父的法喜是弟子們成長進步，
弟子最重要的是悟性和尊師重道，
不能在人間沉迷遊玩，
境界的提升才能解脫放下自己。

*The Master's Dharma joy comes from
seeing his disciples mature and progress.
To the disciples, what matters most is
their potential for enlightenment and
their respect for the teacher and
the Buddhist teachings.
Do not indulge yourself
in worldly enjoyments.
Only by elevating your level of spirituality
can you be free and let go of your ego.*

佛法如海，佛海無邊，
思維不能在人間逗留。

擁有正能量時，
心法合一，心佛合一，
空有空無，脫離幻覺，
擁有真正的智慧，
一切空無，一切化為烏有，
只是心靈感覺。

*The teachings of the Buddha are like the
ocean; they are vast and boundless.*

*One's thoughts should not
linger in this human realm.*

*When one possesses positive energy,
the mind and Dharma become one,
and the mind and Buddha also become one.*

*In emptiness there seems to be
existence and non-existence.*

*When one becomes free of this illusion,
they possess true wisdom,
which is a sense of spirituality.*

學佛在真空中尋找自我，
才能達到非我、非非我。

*Learning Buddhism involves
seeking ourselves in true emptiness;
only then can we achieve the state of
‘neither self nor non-self’.*

慈悲是建立在正信正念的基礎上，
是用在眾生身上，
不是用在魔性身上。

*Compassion is established on a foundation
of right faith and right thought.
It is to be directed towards sentient beings,
not demons.*

想一世修成的人，
純淨的氣場很重要。

*For those who wish to
attain enlightenment in one lifetime,
a pure and clean energy field
is of vital importance.*

戒，就是用自己的理性
來完成自己的悟性。
守戒後會被別人尊敬，
要守住自己的本性。

*Precepts give guidance on using rationality
to fulfil our potential for enlightenment.*

*Those who abide by the precepts
will be respected by others.*

We must guard our inherent nature.

把自己當成佛，才能成佛。
不把自己當成佛，如何成佛？

*One can only become a Buddha
when they consider themselves a Buddha.
How can one possibly achieve Buddhahood
without thinking of themselves
as a Buddha?*

一世修成的人，首先要精進，
六波羅蜜都要有。
如果不精進，根本不能行六度，
就是在打妄語。

*Those who aim to achieve enlightenment
in one lifetime must first be diligent and
strive to attain all six Paramitas.
If they are not diligent, they cannot
possibly practise all six Paramitas;
thus, they are essentially
making false speech.*

人間一切無常不可留戀，
一切都會過去，都會消失在記憶當中，
把握今天才能活在當下！

*Everything in the human realm is
impermanent and we must not try
to hold onto such things.*

*Everything will pass and disappear into
memories. To make the most of today is to
live in the present.*

人生要理解，要明白，要多感悟。

理解快，就成頓悟；

理解慢，就會失誤。

*Life is there for us to obtain understanding,
to comprehend, and to realise
greater insights.*

*If understanding occurs quickly,
it becomes sudden enlightenment,
while if it occurs too slowly,
errors will ensue.*

能改自己的毛病，就是有般若；
懂懺悔，就會有智慧。

*Being able to correct one's shortcomings
is to have *Prajna* wisdom;
knowing to repent begets *Prajna* wisdom.*

承認錯誤是高貴的，
懺悔錯誤是高尚的。

*Admitting wrongdoings is of exalted
quality; repenting of wrongdoings is noble.*

學佛人要慈愛如水，
心智如剛，堅如磐石，
就是金剛菩薩。

*If a Buddhist's compassion is like
water and their inner wisdom
is like steel, strong as a boulder,
they are a Vajra Bodhisattva.*

學佛人：講話要讓人開心，
做人要讓人暖心。

*Buddhists must speak in a way that brings
happiness to others and act in a way that
warms the hearts of others.*

人要很當心地活著，如履薄冰，
才能做好事情。

*People must live with great care, as if
treading on thin ice, to make successful
accomplishments.*

一個人要做適合自己的事情，
如果選擇不適合自己事情去做，
就是給自己找麻煩。

*A person must perform tasks befitting them.
If they choose unsuitable tasks, they will
only bring trouble upon themselves.*

學佛、成佛要修六波羅蜜，
它是六條成佛的大道，
能一如繼往地
做好一個波羅蜜就能上天，
做到三個波羅蜜就能成菩薩。

*Practising Buddhism and achieving
Buddhahood requires cultivating the six
Paramitas, which are the six paths to
Buddhahood.*

*Those who are able to continuously practise
one Paramita well will be able to ascend to
heaven, while those who can practise three
Paramitas well will be able to become a
Bodhisattva.*

改毛病是痛苦的，修心是艱難的，
活著就是要做菩薩，活著就要度眾生。

*To correct weaknesses is painful,
and to cultivate the mind is difficult.
As one lives, one must work to be a
Bodhisattva and help sentient beings to
become spiritually awakened.*

一個人要平時不斷地修，
到時才能順理成章。
修口業修到能經常口吐蓮花的人，
就成功了。

*One must cultivate themselves constantly;
only then can they smoothly sail through
when the time of reckoning arrives.
One has succeeded in cultivating the
karma of speech when they frequently
praise others.*

人要偉大，要捨己救人；
捨己，才是真正的偉大。

*To be great, one must sacrifice themselves
to save others.
Self-sacrifice is truly noble.*

任何不讓別人產生煩惱的愛，
就是高尚的愛。

*Any love that causes no grief or vexation to
others is a noble form of love.*

世間任何人事都有因循，
學佛人要跳出這種因循，
才能成就菩薩果位。

*Every person and thing in this world is part
of the cycle of causes and consequences.
Buddhists must transcend this cycle before
they can ascend to the level of
Bodhisattvahood.*

師父是一個具有佛性的人，
是學著佛陀的佛性，走著佛陀的路。

做人要有自知之明，
不要把自己弄成神仙，
學會佛性，眾生平等。

*The Master is a person
who possesses the Buddha nature,
who learns to embody the Buddha's nature
and walks the path of the Buddha.
People must know their own limits
and not regard themselves
as lofty gods or heavenly beings.
They must learn to consider all Buddha
natures and sentient beings to be equal.*

人的一生苦盡甘來，
過去生中與今生造的業，
讓自己吃盡了苦，
學佛後才知轉凡成聖。

*In life, happiness comes after bitter
suffering; karma of actions committed in
the past and present causes untold
suffering. Only by learning Buddhism can
one transform the mortal into the divine.*

學佛提高人的情操，
修心糾正人的心態。

*Learning Buddhism elevates one's moral
sentiment; cultivating the mind corrects
one's mentality.*

隨緣要以覺悟為基礎，
沒有真正的覺悟，出離不了六道輪迴。
真正的隨緣，是享受覺悟的人。

Actions in accordance with karmic conditions must be based on spiritual awakening. Without true awakening, one is unable to break free from the cycle of rebirth. Only those who can truly act in accordance with karmic conditions can enjoy spiritual awakening.

有智慧的人，就會有內涵，
想有智慧就需要沉澱；
沉澱下來才能清淨，才能純潔。

*A wise person has great inner substance.
Those who desire wisdom must take a
moment to let their mind settle. In doing so,
they can attain clarity and purity of
thought.*

自由是有界限的，
是在覺悟的基礎上，
才能享受到自由的心態
及美好的大自然。

*Freedom has boundaries;
only when it is based on a foundation of
spiritual awakening can one enjoy a true
sense of freedom and the beauty of nature.*

現在學佛靠自覺，
佛就是覺者，一個覺悟的眾生；
不自覺的人如何能修出六道？
精神上的超越，才能轉凡成聖。

*In the current era, learning Buddhism
depends on the awakening of the self.
The Buddha is the awakened one,
an awakened sentient being.
How can a practitioner transcend the six
realms of existence if they fail to be
self-awakened? Only by attaining spiritual
transcendence can the mortal be
transformed into the divine.*

覺悟是自己想盡辦法來做功德，
不是被人看著、管著、逼著。
如果不覺悟的人，素質就會很差。

*To be awakened is to spare no effort to
perform meritorious and virtuous deeds
without being supervised, directed or
compelled. Those who are not awakened
are generally of inferior quality.*

人生無常，苦海無邊；
境界要提高，必須放下，必須脫離。

*Life is impermanent and the sea of suffering
has no bounds.*

*We must elevate our spiritual level, let go of
our attachments, and break away.*

人到晚年什麼都怕，就是恐懼；
內心恐懼，會使你無法脫離煩惱。

*People in their twilight years develop a fear
of many things. When people are consumed
by inner fear, they have no way of escaping
from affliction.*

看一眼，要幫助別人；
聽一句，要能利益別人；
想一個問題，要善良，才能進步。

*When seeing anything, one needs to help
others; when hearing anything, one must
benefit others; when considering anything,
one must practise kindness.*

This is how people can make progress.

學佛修心的人，
在菩薩面前許了那麼大的願，
但不願改變自己身上的劣根性，
對得起菩薩嗎？

*As Buddhist practitioners make such lofty
vows before Bodhisattvas, how can they
face those Bodhisattvas if they are
unwilling to correct their own deep-rooted
bad habits?*

世界上任何事情，
看懂了就笑了，叫笑看人生；
看不懂就煩了，叫煩惱不斷。

*For all matters in this world, it is
important to smile when one understands
them. This is called 'looking at your life
with a smile'.*

*If one cannot comprehend things, they will
feel troubled and worried.
This is called 'affliction with no end'.*

不能解脫自己，就是覺悟不夠；
想出各種方法來解脫，就是妙法。

*Those who are unable to liberate
themselves from their afflictions
are not fully awakened.*

*Any solution that one can think of to
achieve liberation should be regarded as an
expedient and wondrous measure.*

心如太陽燦爛，心如水一樣乾淨，
人生無常要看破，雜念不斷要放下，
精進努力不放鬆，常做人間不老翁。

*Our hearts must be as bright as the sun
and as clean as water. We must see
through the impermanence of life,
let go of unending wandering thoughts,
and progress with consistent diligence
and determination, so we can always be
young at heart.*

學佛不能執著，念經不能睡著。
人不能高傲，又不能太過於低下；
隨緣生活，隨緣修心，一切隨緣。

理解隨緣，化解隨緣，
戰勝隨緣，解脫隨緣，
才能證得空性。

*When practising Buddhism,
one must guard against obsession.
When reciting Buddhist scriptures,
one must not fall asleep.*

*It is important to be neither arrogant,
nor overly humble; to live life and cultivate
the mind in accordance with karmic
conditions, and to act in accordance with
karmic conditions in all matters.*

*With regard to the notion of acting in
'accordance with conditions',
it is necessary to understand it,
reconcile it, conquer it, and break from it
before emptiness can be realised.*

快樂講佛法，開心說禪道，
隨緣度眾談悟道。

*Speak of Dharma happily, and speak of the
Way of Zen cheerfully.
Whenever possible, help sentient beings
to awaken and discuss the path to
enlightenment.*

心中有禪，處處是禪房；
心中有佛，處處是佛道。

*When one has Zen within their heart,
they can practise Zen anywhere.
When one has the Buddha in their heart,
they see Buddha Dharma in everything.*

懺悔救度自己的過去，
吃素救度自己的現在，
念經救度自己的未來。

*Obtain salvation from your past through
repentance, obtain salvation in your
present through practising vegetarianism,
and obtain salvation for your future
through performing recitations.*

末法時期，分子結構發生著變化，
沒有一個家庭是幸福的，
惡緣太多，善緣就少。
常行善，得改善。

*In the Age of Dharma Decline,
the elements of the social fabric are
changing, and no family is happy.
Negative affinities abound, while positive
affinities are few. People must constantly
perform good deeds to become kind and
improve themselves.*

末法時期每個人都自私，
不能容忍別人，
只有菩薩能容忍我們，
所以我們一定要好好學菩薩。

*In the Age of Dharma Decline,
all people are becoming
selfish and unable to tolerate others.
Only Bodhisattvas are able to tolerate us,
and so we must learn from them.*

死要面子就是執著，就是有我相，
只要以我為中心，肯定修不好。
只有去除我相，一切都不存在，
才能放下執著。

*Those who cling to a false sense of pride are
obsessed; they are caught up in the idea of
'self'. No one can cultivate themselves
effectively if they are self-centred.
Only by completely eliminating the notion
of self and knowing that nothing exists can
one let go of attachments.*

心靈必須開放，不能關閉，
要接受社會、能量、慧命，
及自己所做的一切因果報應。

*Open your minds and hearts,
do not close them.*

*Accept all karmic retributions that come
from society, energy, spiritual life,
and everything that we have done.*

自覺才能自悟，
要自己先覺得開悟，才會有悟性，
悟性到最後連眼耳鼻舌身意都是虛空。

*Only through self-awakening can one
arrive at self-realisation.*

*We must first perceive that we are
becoming awakened before we can have the
potential for enlightenment, which will
eventually lead to the realisation that even
our eyes, ears, nose, tongue, body, and
mind are empty by nature.*

僧人就是榜樣，佛法就是力量，
一個人活在陽光之上，才能光明磊落。

*Buddhist monastics are role models,
and the Buddha Dharma is power.
One must have an open and upright
character to possess a luminous mind.*

隨緣是智慧，隨緣是根基，
想通了隨緣叫自由；
想不通隨緣叫執著。

*Acting in accordance with karmic
conditions is wisdom;
it is the spiritual foundation.*

*One is free if they understand what is
meant by acting in accordance with karmic
conditions, otherwise they are fettered by
attachments.*

有覺悟叫瀟灑，沒覺悟叫傻笑。

改變是唯一的一條路，

瞭解自然，才能自在生活。

*Those who know the purpose of life are
admirable; those who do not will not be
respected.*

*To change is the only path forward.
Only when one understands nature can
they live with ease.*

學會調養身心，
任何的雜念都是修心中的執著偏差。
有了這種執著偏差，
就是對菩薩的根本悟還未開啟。

*People must learn to nurture and regulate
their bodies and minds; any wandering
thought comes from attachment or a
deviation from spiritual practice.
Such an attachment or deviation
demonstrates that one has not awoken to
the Bodhisattva's fundamental
enlightenment.*

修行的危機就是執著，
要完全放下，
任何人的意見都是增上緣，
任何修心中的執著
(心裡的、身體的和待人接物的)
都會傷害到慧命。
要捨去人間小事，
不因人間自私的小事
而傷害自己的慧命。

*The crisis in spiritual practice is obsession,
so it is important to completely let go.
Any person's opinions or advice can be
contributory factors to our betterment;
any attachments (be they within the mind,
body, or the way we deal with other people
and matters) in the course of
spiritual practice will cause harm to our
spiritual life.*

*We must remove all trifles of daily life
and must not harm our spiritual life due
to our selfishness.*

學佛人不懂得尊師重道
就等於欺師滅祖。

*Buddhists who fail to respect their teachers
and the Dharma are essentially betraying
their teachers.*

人要有遠慮，否則就會有近患。

*A person must think far ahead, otherwise
they will find sorrow near at hand.*

修行者堅定的信念與根基，
可以越過任何艱難險阻，
哪怕有劫也可以跨過。

*With persistent faith and a strong spiritual
foundation, Buddhist practitioners can
surmount any difficulty, danger or obstacle,
even in the face of predestined calamities.*

人間的事看得太重，就會笑不出來，
久而久之就是憂鬱症。

*If one takes what happens in the human
realm too seriously, they will not be able to
laugh, which will eventually result in
depression.*

人間最大的事情就是修心解脫，
沒有比這個事更重要的。

*What matters the most in life is to cultivate
the mind and attain liberation; there is
nothing more important than this.*

視眾生的幫助為慈悲，
視眾生的指責為動力，
視眾生的嚴苛為增上緣。

*One must regard the help of sentient beings
as compassion, the criticism of sentient
beings as motivation, and the strictness of
sentient beings as a contributory factor to
one's betterment.*

不要太注重別人的感覺，
不要把他人對你的看法掛在心上，
太罣礙了就跳不出三界，修不出五行。

*Do not care too much about what others
feel, nor be concerned about what others
think of you.*

*If you are too fixated on these things,
you will not be able to ascend
beyond the Three Realms of Existence or
transcend the Five Elements.*

學佛人能救的一定要去救度，
不能救的一定要放下。

*Buddhists must help to awaken those who
can be saved, and must let go of those who
cannot be saved.*

弘法人要承上接近菩薩，
啟下救度眾生。

*Dharma propagators must strive to become
closer to Bodhisattvas above, and to save
and awaken sentient beings below.*

想要照亮別人一定要正能量，
要保持自己的能量，時常充電，
因為人的能量，
猶如手電筒裡的電量一樣，
照一次少一次。

If one wishes to illuminate others, they must have positive energy. It is important to regularly recharge oneself, because energy is like a battery-operated torch; every time it is used, its power diminishes.

修心要修出正念，
修出法喜，修出般若。

*Through cultivating the mind,
we must make headway towards the level
where the right thought,
Dharma joy and Prajna wisdom arise.*

學觀世音菩薩的慈悲喜捨
要學到具足，才能圓融，
才不會被染著；
有了圓融，才不會執著。

*When learning Guan Yin Bodhisattva's
loving kindness, compassion,
empathetic joy and equanimity, one must
learn them fully; only then can they be
practised to perfection, and only then
will one not be contaminated.
When perfection is attained,
attachments will not arise.*

大家一定要記住，努力好好學佛，
認認真真拜佛，歡歡喜喜成佛。

*One must remember to practise Buddhism
diligently, pray to Buddhas sincerely, and
strive to attain Buddhahood joyfully.*

佛法給大家帶來幫助，
讓大家都開悟。

*The Buddha Dharma helps everyone to
become spiritually awakened.*

學佛人莊嚴在心，慈悲於行，
沒有恐懼，放下解脫。

*Buddhists possess dignity in their hearts
and compassion in their actions.
They have no fear;
they let go and attain liberation.*

煩惱天天有，不檢自然無。

*Troubles are present every day; however, if
one does not seek them, they will naturally
become absent.*

學佛人一定要：
不忘人恩，不念人過，
不思人非，不計人怨。

*Buddhists must never forget the kindness
of others, never bear any grudge against
others, never think of the mistakes of others,
and give no thought to the resentment of
others.*

話多傷人，計較傷神，
與其傷人又傷神，不如常念觀世音。

*Excessive speech hurts others and fussiness
exhausts one's energies.*

*Rather than hurting others or being
exhausted, it is far better to constantly
think of Guan Yin Bodhisattva.*

要看破世間的一切煩惱
和世間的一切現象，
想通想明白就是哲理。

眾生只要在人間一定會污染，
修到沒有污染，不知道煩惱，
沒有受想行識，看破看穿看空，
就是菩薩的證悟，
就能悟到菩薩的真諦。

*It is important to see through all afflictions
and all phenomena in the world.*

*The ability to understand thoroughly and
overcome whatever happens represents a
philosophy to live by.*

*As long as sentient beings exist in the
human world, they will be contaminated.
Once a person cultivates themselves to the
point of being free of contamination,
they will not know affliction, and will have
no 'feelings, perception, mental formations
or consciousness'.*

*They can penetrate the nature of life,
gaining insight into emptiness.
This is the enlightenment attained by the
Bodhisattva; they are awakened to the
truth of the Bodhisattva.*

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.

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