

盧軍宏台長  
佛言佛語

*Words of Wisdom*

*from Buddhist Master Jun Hong Lu*

第十冊

*Volume 10*



## 盧軍宏台長佛言佛語（十）

Words of Wisdom from Buddhist Master Jun Hong Lu (Volume 10)

主 講:	盧軍宏台長
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電 話:	(+61-2) 9283 2758
盧軍宏台長的網站網址:	
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## 序言

《佛言佛語（第十冊）》為盧軍宏台長在2021年閉關期間為世界佛友的最新開示集結而成。台長時刻心繫眾生，孜孜不倦廣闡佛法精要，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 Volume 10* is a compilation of pithy excerpts from Buddhist Master Jun Hong Lu's Dharma talks during his time in seclusion in 2021. 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 values 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弘揚佛法慈善機構董事局主席、澳洲東方傳媒報業廣播電視集團董事長、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

## 前言

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 Buddhist Charity Association and the Australia Oriental Media Group. 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 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 in Los Angeles, the Australian Parliament, London, UK (at the Unity of Faiths Festival), and Berlin, Germany.

## *Preface*

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 the 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 Justice of the 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.

*Preface*

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.





雲山霧罩凡人間，  
煩惱業障人世間，  
佛魔思維般若間，  
心靈除障一瞬間。

對佛法的深信，你才能清淨圓滿。

離惡行善，就是出世間。

慈悲的隨緣，就是你的般若智慧。



*Hills shrouded in clouds;  
the land of mortals veiled in mist.  
Afflictions and karmic obstacles typify the  
Human Realm.*

*When *Prajna* wisdom is present,  
Buddha's thoughts replace evil thoughts.  
When *Prajna* wisdom becomes absent,  
evil thoughts prevail Buddha's thoughts.  
It only takes a split second to rid the mind  
of obstructions.*

*A strong faith in the Buddha–dharma  
is a key to serenity and perfection.*

*Abstaining from evil and doing good  
deeds leads you to transcend the  
mundane world.*

*Act compassionately in accordance with  
conditions, and that will be your *Prajna*  
wisdom.*



用善良的心態  
去完成人間的因緣聚合，  
你將能駕馭緣分。

如果你執著於緣分，  
你將被緣分所駕馭，  
你就不能得到解脫。

因緣如同花草，  
隨時節不同而改變，  
所以過度地重視因緣，  
你就會嘗到果報。  
學佛人應該隨順因緣。



*By gathering with kindness the causes  
and conditions in this Human Realm,  
you gain the ability to harness affinities.*

*However, becoming attached to  
affinities means being dictated by them.  
As a result, liberation will be beyond  
your reach.*

*Like flowers and plants, causes and  
conditions change with the season.  
Therefore, by taking causes and  
conditions too seriously,  
you will suffer the consequences.  
As Buddhists, we always should accord  
with causes and conditions.*



學佛人的心態是非常重要的。

心態就像航行的羅盤，  
它指導你前進的方向。

好的心態，讓你的心不會著相。  
只要有緣分，到最後一定是空的。  
這符合佛法的緣起性空。

《心經》講過

“不生不滅，不垢不淨，  
不增不減”的佛性，

其實才是生命真實存在的價值。



*To Buddhist practitioners,  
mentality is critical.*

*It's like a compass,  
navigating your direction forward.*

*With a positive mindset, your mind  
doesn't cling to the notion of form.*

*Whenever affinities arise,  
in the end they'll be empty.*

*This accords with the Buddhist  
philosophy of Dependent Arising and  
Emptiness.*

*It's how the *Heart Sutra* describes the  
Buddha nature — “It is neither arising  
nor ceasing, neither defiled nor  
immaculate, and neither increasing nor  
decreasing.”*

*This is the true value of life's existence.*



學佛人都在轉變自己的氣質。

修得好的人  
會越來越穩重、越來越莊嚴，  
女人像女人，男人像男人，  
整個人的精氣神  
就跟沒修心的人不一樣。

一個有智慧的人，  
能靜得下來；  
一個有智慧的人，  
能夠時刻在心裡擁有一把金鑰匙。

這把金鑰匙

就是讓你在左心室痛苦的時候，  
打開你的右心室，  
來分散左心室的煩惱和痛苦。

當你在右心室感到

胸悶、難受的時候，  
用這把金鑰匙打開你的左心室，  
來分擔右心室給你帶來的難過。  
這就是智慧的轉換。



*As Buddhist practitioners,  
we transform our temperament.*

*Those who practise well become more  
mature, and more dignified.*

*Men and women act and appear  
as they are supposed to.*

*Their energy and vitality appear distinct  
from those who don't cultivate the mind.*

*The wise can always remain calm.*

*The wise always possess the golden key  
to their mind.*

*When suffering pain in the left heart  
chamber,  
the golden key opens up the right  
to divert the afflictions and sufferings  
of the left.*

*And when suffering pain and discomfort  
in the right heart chamber,  
the golden key can open the left  
to share the pain evenly.  
This is how wisdom is transformed.*



## 現實篇

今日想不通，只會帶來明日的煩惱；  
明日的憂傷，會讓你進入無明痛苦。

今日的煩惱，明日會消失；  
後天的憂傷，一週會痛苦。

請記住：

任何人間煩惱，  
一月後只是曾經發生；  
一年後變為曾經故事；  
幾年後是過去的歷史。

拋棄無謂的煩惱，  
擁有智慧的菩提。



## *In Real Life*

*The inability to sort things out today  
brings afflictions tomorrow.  
Tomorrow's sadness  
brings ignorance and pain.  
But today's affliction  
will vanish tomorrow.  
The sorrow of the next day  
causes pain for a week.*

*Bear in mind that every affliction in  
the Human Realm will become:  
A thing of the past after a month;  
A story after a year;  
A long-gone history after a few years.*

*Banish pointless vexation,  
and you will attain the Bodhi wisdom.*



不動因，果就空了。  
一個人能夠放下直到空，  
修心到純本性，  
就是修到了空無。  
不造業種，便無業果。

心態能看出一個人的修為。  
心態好的人，境界高；  
心態差的人，境界在無常中。

每天活在後悔中，  
每天就是在結愚癡的果；  
每天活在改變中，  
每天就是在種成佛的因。



*If cause is never created,  
effect becomes void.  
If you could let go of every attachment  
until they are empty,  
and cultivate your mind until you see  
your pure inherent nature,  
you have achieved the spiritual state of  
emptiness and nothingness.  
Without sowing karmic seeds,  
no karmic fruit will be harvested.*

*Your mentality reflects your level of  
cultivation.*

*Those with a positive mindset attain a  
high spiritual state.*

*Those with a negative mindset are  
easily affected by circumstances;  
their state is constantly changing.*

*Those who live a life of regret harvest  
the fruit of ignorance,  
while those who constantly improve  
themselves sow the seed of  
Buddhahood.*



學會觀慧，  
經常覺察自己有沒有智慧。  
如果覺得自己經常做錯事情，  
你就觀得自己“無慧”；  
常觀慧會讓你增加智慧；  
如果智慧不夠時，把心要定下來，  
“定能生慧”。

怎樣才能定下心來呢？  
再用觀慧，因為當你觀慧時，  
你就會知道自己有沒有智慧。  
即觀無慧，定當精進；  
常觀心定，定能生慧。

常觀慧，  
會得到“苦空無常”的境界；  
常觀慧，  
會修成“心中無相”常空性。

空性的人，必然有智慧；  
定得下來的人，不一定有智慧。  
定只是引導智慧德能的一種方法，  
所以佛法界講，“依慧不依定”。

真正的智慧是觀無相，  
看空無常，看破紅塵。  
在無相當中生存，  
在紅塵當中歷練，  
你定能得到般若智慧。



*Learn to contemplate wisdom.  
Contemplate frequently, reflecting upon  
whether you possess it.  
If you find yourself constantly making  
errors, you discover your lack of  
wisdom.  
Wisdom grows from the constant  
contemplation of wisdom.  
Those who lack wisdom need to calm  
their mind.  
“Meditative concentration  
gives rise to wisdom.”  
So how can you calm your mind?  
Again, by contemplating wisdom,  
you come to know if you possess it.  
When you find wisdom lacking,  
you will practise with diligence.  
Contemplate if your mind is calm  
constantly, and you will develop wisdom.*

*With constant contemplation of wisdom, you will attain the spiritual state of knowing the nature of “suffering, emptiness and impermanence”.*

*With constant contemplation of wisdom, your mind no longer clings to the notion of form.*

*Rather, your mind constantly remains in emptiness.*

*Whoever attains emptiness must be wise, but those who can achieve calmness do not necessarily possess wisdom.*

*Concentration is merely one way to  
gain wisdom and moral capabilities.  
Therefore, according to Buddhism,  
“one should rely on wisdom,  
not on concentration”.*

*True wisdom lies in the contemplation  
of no-form.*

*Penetrate impermanence and see  
through the nature of the mundane  
world.*

*To live in the midst of no-form, and to  
withstand the trials and tribulations  
of this mundane world, you will surely  
attain *Prajna* wisdom.*



每個人每天都在找智慧，  
其實智慧就在你的心中。

當你想通的時候，  
你就是有智慧；  
當你想不通的時候，  
你就喪失了智慧。

在學佛中，毫無益處地執著，  
不但傷害你的智慧，  
更會傷害你的慧命。

追究於一些佛法佛理，  
執著地想去理解它，  
就是還沒有真正地開悟。

佛說：

當你去做一些沒有必要的付出，  
並想理解其中問題的時候，  
你可能因為你的時間，  
會喪失你的智慧和幸運。

世界無常，當你在辯論一些  
毫無意義的佛學問題時，  
你的智慧正在流失。

對別人的誇誇其談，  
只有當你不回答的時候，  
你才會思考；

而當你自己在執著和辯論的時候，  
你會失去智慧在你心中的價值。



*Everyone is constantly  
looking everywhere for wisdom.  
But wisdom actually resides in your mind.*

*The moment you get your thoughts  
straight, you already possess wisdom.  
The moment you feel troubled,  
your wisdom is lost.*

*In practising Buddhism,  
clinging pointlessly to something harms  
not only your wisdom,  
but also your wisdom–life.*

*Those who seek doggedly to decipher  
some Buddhist doctrine or theory  
to understand them have yet to truly  
awaken.*

*The Buddha said:*

*When spending time on unnecessary efforts to figure out some problems, you risk losing your wisdom and your fortune.*

*The world is impermanent.*

*When arguing pointlessly about Buddhist topics, your wisdom is wearing thin.*

*When others are boldly talking, only by remaining silent will you be able to contemplate.*

*While being adamant about your argument's thrust, the value of wisdom will be lost in your mind.*



## 掃除爭鬥 智慧充裕

師父曾經講過，  
“無求般若心自在”。

當一個人智慧充裕的時候，  
他的心就會如如不動，事事無求。

用白話佛法講，  
就是當你滿腦子都是  
方法和智慧的時候，  
你根本不會對自己失去的利益  
斤斤計較。

因為你的無求，  
你的心裡才會充滿智慧，  
你的心才能大自在。

就猶如一個手，  
手掌可以做任何事情，  
手背就做不了什麼事情；  
手掌就是你的智慧，  
而當你沒有智慧時，  
就猶如用手背在做事一樣，  
不能讓智慧在你心中得到自在。

人間的冤結、瞋恨、嫉妒、不捨，  
心裡知道這些感覺  
但不長久，並會失去，  
但還是要斤斤計較。

正所謂，貪心不滅，業障不消。



## *Get Rid of Strife, Enrich Wisdom*

*As the Master once said:*

*“Without desire, one attains *Prajna* wisdom and puts the mind at ease.”*

*When one has wisdom in abundance,  
their mind remains unperturbed,  
and their cravings cease.*

*To elaborate: when equipped with  
abundant solutions,  
and abundant wisdom,  
you will not make a fuss  
when you lose benefits.*

*By seeking nothing, your mind is filled  
with wisdom and is at remarkable ease.*

*It's like your hand—  
you can grip and control with your  
palm, but not with the other side.*

*The palm is like your wisdom – when you have none, it's like trying to grip or control with the back of your hand. You're unable to develop the wisdom to put your mind at ease.*

*Deep down, you know that every karmic conflict, every act of hatred, jealousy and attachment in the Human Realm is impermanent, and bound to vanish.*

*But you still make a fuss over a trivial matter.*

*This is described as:*

*“As long as greed is unextinguished, karmic obstacles can never be eliminated.”*



有智慧的學佛人，  
把一切都看成是緣分，  
既來之則安之。  
只有這樣處理，  
你浮躁的心情，才能靜下來。

師父寫的“淨心”  
那兩點像是掃帚，  
就是要掃除你爭鬥的心，  
你的心才能變得乾淨。

人生就是在風雨中兼程；  
學佛就是在挫折中精進。

心寬的人能夠包容一切；  
慈悲的人能夠放下一切。



*A wise Buddhist practitioner sees  
everything as a manifestation of  
conditions.*

*They take things in their stride, as it's  
the only way to calm a restless mind.*

*In the Master's calligraphy  
"A Serene Mind" (Jing Xin in Chinese),  
the two dots are like a broom sweeping  
away aggression from the mind.  
That way, the mind will be purified.*

*To live a life is to forge ahead,  
whether rain or shine.*

*To practise Buddhism is to persevere  
in the face of adversity.*

*With a broad mind,  
one can be tolerant of everything.*

*With compassion,  
one can let go of everything.*



## 談因果

懂因果的人，  
不會去造因果。

因果乃是天律；  
遠離因果得解脫，那是心律。

常感應佛菩薩加持力，  
才能如理如法地修行。

不相信法律，不懂法而犯法，  
最後一定會觸犯法律。  
錯解因果或自認不懼因果，  
最後一定被因果所報。

因緣來時，果報現前；  
報應如影，早晚隨形。  
法律之人，知法不犯；  
智慧之人，知因懂果。  
眾生知因才懂果報。

師父曾講，  
果報的成熟，因緣的巨變，  
會經歷漫長的時空轉換。  
必須有菩提智慧，才能瞭解；  
只有深信因果，才能遠離業障。

我們經常講安樂，  
其實安樂的“安”，就是平安。  
只有平安，才能獲得快樂；  
沒有平安的生活，哪來的快樂。

只有懂因果的人，  
最終才能得安樂。  
這也是佛法界俗稱的“法喜充滿”。



## *On Cause and Effect*

*Those who understand the law of cause  
and effect do not create karma.*

*The law of cause and effect  
is in fact the law of Heaven.  
In the mind of every Buddhist,  
abiding by the law of karma  
is the road to liberation.*

*When one can feel the constant power of  
the blessing of Buddhas and  
Bodhisattvas, they can practise  
properly in accordance with the  
Dharma.*

*Those who don't believe the law,  
or are ignorant of the law,  
will inevitably break it.*

*When someone misinterprets karma,  
or thinks they do not fear it,  
they are bound for karmic retribution.*

*When causes and conditions come  
together, the karmic effect takes place.*

*Like shadows,  
karmic retribution follows us closely,  
taking effect sooner or later.*

*Those who know the law  
will not break it.*

*Those who are wise understand the law  
of cause and effect.*

*Sentient beings must know how the law  
of cause and effect works.*

*The Master once said:*

*The ripening of karmic retribution, and huge change in causes and conditions, occur in the midst of a protracted transformation of time and space.*

*To understand this, one must possess the Bodhi wisdom. Only with a deep belief in the law of cause and effect can one steer clear of karmic obstacles.*

*We often speak of peace and joy. Peace means safety, and without it one can neither experience joy nor live a happy life.*

*Only those who understand the law of cause and effect will eventually attain peace and joy. In Buddhism, this is called "brimming with Dharma bliss".*



禪無心三藐三菩提，  
心中要長存  
無上正等正覺的菩提心。  
去除斷見和常見，取中道，  
你就會擁有正道。  
要常思，諸惡莫作，眾善奉行，  
遠離瞋恨和私心，  
才能斷我見，去除我相。

智慧如春筍，  
在雨後更加茁壯成長。  
智慧須般若，才能去除煩惱。  
煩惱如雨露，  
雨後讓你更加清醒和菩提。

去除煩惱，你就會擁有菩提；  
擁有菩提的智慧，  
就能克服人間的五濁，  
從而達到遠離惡世，  
擁有菩提般的般若智慧。

堅強的信念，  
來自於一顆慈悲的心；  
頑強的意志，  
來自於一種平等的心。  
心無罣礙，淨中生蓮；  
心靈淨土，長住人間。

法無空法法生性；  
似空非空證菩提。



*Zen is “no–mind” – Samyak Sambodhi.*

*We should constantly maintain the  
Bodhi–mind, as it has attained  
unsurpassed, complete and perfect  
enlightenment.*

*Remove the annihilationist perspective,  
and that of eternalism.*

*Take the Middle Way and you are on  
the right path.*

*Bear in mind always:*

*Do no evil and do all good.*

*Refrain from hatred and selfishness,  
so as to eliminate the perspective and  
the notion of the self.*

*Wisdom is like the bamboo shoot that  
springs up and flourishes after heavy  
rain.*

*It takes Prajna-like wisdom to  
uproot afflictions.*

*Afflictions are like rain and dew.  
After rain, one becomes sober, and their  
Bodhi grows.*

*With afflictions all gone,  
your Bodhi will emerge.  
Possessing Bodhi wisdom means  
surmounting the Five Turbidities,  
freeing oneself from a world fraught with  
ill and evil and attaining Bodhi-like  
Prajna Wisdom.*

*A strong faith stems from compassion.  
An indomitable will stems  
from equanimity.*

*With no obstruction in your mind,  
purity emerges like a lotus flower.  
The spiritual pure land and Guan Yin  
Citta Pure Land long dwell in the  
Human Realm.*

*Recognise that the Dharma  
is not empty Dharma.  
Rather,  
the nature of Dharma manifests itself.  
When one realises that apparent  
emptiness is not empty and discovers  
the dual nature of everything and every  
person, Bodhi is attained.*



## 理解生命真相

恆常的慈悲心，  
可以化解人間一切苦厄。

觀世音菩薩說，  
“慈悲能化解一切冤結”。  
當你恨一個人的時候，  
你想到他曾遭受的苦難，  
就不會再去恨他。

理解生命，真實涵義；  
珍惜人生，修出六道。

人要學會斷除常見，消除斷見，  
要觀身無常；  
學會看重自己的本性，  
看輕自己的身價。

破色身無常，看破人身；  
破假身無常，看破色身；  
打破貪愛執著，清淨隨緣解脫。

雜心安住，隨順因緣；  
少欲知足，常生感恩。



## *Understand the Reality of Life*

*With everlasting compassion,  
all suffering in the Human Realm  
can be resolved.*

*Guan Yin Bodhisattva said: "All karmic  
conflicts are reconcilable with  
compassion."*

*Instead of bearing a grudge against  
someone, recall their hardship and  
the anger disappears.*

*Understand the true nature and the  
purpose of life.*

*Cherish life and cultivate to transcend  
the Six Realms of Existence.*

*We must rid ourselves of the extreme views  
of eternalism and annihilationism.*

*Always contemplate the impermanence of  
the physical body.*

*Learn to value your inherent nature,  
but make light of yourself.*

*Be awakened to the impermanence of this  
physical body; refrain from clinging to this  
human body.*

*See through the impermanence  
of this false body;  
refrain from clinging to the physical body.*

*Let go of attachment and craving;  
go with the flow and achieve the state of  
tranquillity and liberation.*

*Settle the wandering mind;  
let cause and condition take their course.*

*Reduce greed and  
be content with what you have.*

*Be grateful, always.*



## 學佛

用佛的要求，  
每天檢查自己的修行，  
你很快就能發現，  
原來已在覺醒之中。

學佛，不是簡單的學佛的理論，  
而是要從佛的原始本性中，  
去尋找佛性，  
你才能真正地理解，  
什麼叫真如佛性。

佛的智慧代表著一種  
善良、慈悲、力量和般若。

擁有佛的智慧，  
那是一種真正的解脫，  
她是讓你遠離顛倒夢想的菩提智慧。

金剛般若菩提種，  
自性本空顯光明。  
出離執迷無常空，  
返璞歸真菩提心。



## *On Practising Buddhism*

*Every day, examine your cultivation  
against the Buddha's standards.  
You'll come to realise you're already  
on the way to awakening.*

*Practising Buddhism is more than  
learning Buddhist theory.  
One must seek the Buddha nature from  
the Buddha's original nature.  
That way, you'll truly come to know  
what Buddha's nature really is.*

*Buddha's wisdom stands for kindness,  
for compassion,  
for strength, and for *Prajna*.*

*Having Buddha's wisdom  
is true liberation.*

*It's the Bodhi wisdom that stops you  
from becoming trapped by  
illusions and distorted views.*

*Diamond-like Prajna wisdom is the  
seed of Bodhi.*

*Self-nature is inherently empty,  
so it glows.*

*Be free from attachment and delusion to  
attain the state of impermanence and  
emptiness.*

*Recovering simplicity and returning to  
the true nature – that is the Bodhi  
mind.*



學佛精進，增長智慧；  
學佛慈悲，增長忍辱。

寬容大度，  
是彌勒菩薩的慈悲救度。

大度能容，  
就能放下一切人我是非。

包容越大，境界越高。

猶如一個倉庫，  
貨物越多，倉庫必定又高又大。

人總是覺得自己很偉大，  
是因為太注重自己。  
當你在人山人海的人群中，  
你才會覺得自己很渺小。

當你在飛機場，  
你會看到飛機場那麼大，  
但你坐上飛機在高空看飛機場時，  
機場是那麼地渺小。

這個道理就是告訴我們，  
人生不可過高地看重自己；  
只有把自己的心融化在救度眾生中，  
你才會超脫自我。



*Practising Buddhism diligently  
enhances wisdom.*

*Learning to be as compassionate as the  
Buddha enhances tolerance.*

*Tolerance and magnanimity are the  
ways Maitreya Bodhisattva saves  
sentient beings with his compassion.  
A magnanimous and tolerant person is  
able to let go of false notions of self and  
others, and all the worldly arguments.*

*The more tolerant you are,  
the higher your spirituality becomes.  
Like a warehouse, the more goods it can  
store, the bigger it is.*

*People think they are great  
because they are excessively egoistic.*

*When in a large crowd of people,  
you're akin to a drop in the ocean.*

*When at an airport, you find it is big.  
But when flying over the airport and  
looking down, it now appears tiny.*

*The lesson is to never think  
too highly of yourself.  
Only by merging your heart in the effort  
to save sentient beings can you break  
free from the notion of self.*



很多人以為，  
自己的肉身就是“我”。  
其實，真正的我，  
那是你的慧命，是你的靈魂，  
並不是肉身。

人的一生活為了這個假我，  
想盡辦法在取悅它；  
為了這個假我，  
天天用名利在包裝它；  
甚至為了這個肉身的我，  
造下很重的業障，  
再次踏上輪迴的六道。

學佛當下，聞法歸道。  
轉染為淨，轉凡成聖。

領悟佛法的真諦，  
究其真諦，非空非有，  
只是因緣而生，因緣而滅。

人都要面子，  
殊不知面子是“我相”的根。  
學佛人如果很要面子，  
就會把“我”看得很大。  
猶如人的細胞一樣，新陳代謝，  
剎那間又生出一批新的細胞。  
人每天會生出很多念頭，  
然而瞬間又會滅度很多念頭。

這一切都是，  
無常緣起，千變萬化。  
只有如如不動的本性，  
才可以看到真實的生命。

學會擁有當下，  
人生才不會活在回憶與悲哀中；  
只有廣種善緣，才能脫離苦難。



*Many believe that their physical body  
is their “self”.*

*In fact, the real “self” is our  
wisdom–life. It’s our soul, not the  
physical body.*

*People spare no effort in pleasing their  
“false self” for all their lives.*

*They varnish this false self  
with fame and gain.*

*They would create heavy karma merely  
to gratify their physical body and end  
up on the path to the cycle of rebirth in  
the Six Realms.*

*Practise Buddhism here and now so as to  
hear the Dharma and return to the Way.*

*Transform defilement into purity.  
Transform yourself from a mortal  
to a sage.*

*Becoming awakened to the ultimate truth of Buddhism is to acknowledge that all things are neither empty nor existent. They arise and cease because of causes and conditions.*

*People care too much about pride, ignoring that pride is the root of the “false self”.*

*For Buddhist practitioners, holding pride dear only makes them take their “self” too seriously.*

*Like the metabolism of our bodies, every day a great deal of cells die and are instantly replaced by the new.*

*Likewise, we give rise to countless thoughts each day, all of which vanish in an instant.*

*It is because of impermanence and the arising of conditions that a plethora of changes and transformations occur.*

*Only through our inherent nature, which remains unperturbed under all circumstances, can we see life in its true nature.*

*Embrace the present moment to avoid wallowing in reminiscences and past sorrows.*

*Only by sowing the seeds of positive affinities widely can we be free from suffering.*



境界就是佛果，  
境界越高佛果越大。  
境界代表著智慧和你的福德。

福德由你的善心開始；  
智慧由你的淨心開始。

要想得到永恆的智慧，  
你必須要有大悲心；  
要想得到永恆的福德，  
你必須眾善奉行，諸惡莫作。

不殺生能善養自己心中慈悲的種子。

學會鍛煉自己的意志。  
知一切無常，方得解脫；  
知一切生滅，才能善用無相方便法。



*A person's spiritual state is the fruit of  
their Buddhist practice.*

*The higher their spiritual state,  
the greater the fruition they attain.*

*One's spiritual state reflects their  
wisdom and blessing.*

*Blessing stems from kindness.*

*Wisdom originates from a pure mind.*

*To attain eternal wisdom,  
one must possess great compassion.*

*To acquire everlasting blessing,  
one must perform all wholesome deeds,  
and refrain from all evil acts.*

*To refrain from the act of killing is to  
nurture the seed of compassion in your  
heart.*

*Learn to strengthen your willpower.  
By understanding that everything is  
impermanent, one can achieve  
liberation.*

*By knowing that everything arises and  
ceases in accordance with conditions,  
one can make the best use of the  
expedient method of “no-form”.*



一燈能破千年暗，  
一智能滅萬年愚。

佛光普照，  
讓我們在黑暗中，找到光明；  
在無常中，找到解脫。

我們不能再在人間  
浪費生命，浪費慧命。  
要用有限的生命，去普度眾生。  
學師父，要讓全世界有緣眾生，  
都來念《大悲咒》、《心經》。

解脫是明燈，放下是智慧。

要將有限的生命，  
投入到救度眾生的慧命中去；  
用心中的佛光，  
去點亮每一個有緣眾生的心靈。



*One lamp can light up the darkness  
that has lasted for a thousand years.*

*A flash of wisdom can dispel the  
ignorance formed eons ago.*

*The Buddha's light shines universally,  
allowing us to find light amidst  
darkness and attain liberation amidst  
impermanence.*

*We must not waste our physical and  
wisdom lives in the Human Realm.  
Maximise your finite life by helping  
sentient beings to become spiritually  
awakened near and far.*

*Learn from the Master to inspire people  
all around the world with the right  
affinity to recite the *Great Compassion  
Mantra* and the *Heart Sutra*.*

*Liberation is a beacon.*

*Letting go is wisdom.*

*With your finite lifespan, devote yourself  
to enlightening the wisdom–life of  
sentient beings.*

*With the Buddha's light glowing in your  
heart, go and light up the hearts of  
those who have affinity with Buddhism.*



## 學佛心態

在人間不想過後悔的日子，  
就要讓自己知因懂果。

種什麼種子，結什麼果；  
栽什麼樹苗，開什麼花。

學佛人，種因得果，那是天律；  
懂因緣，知輪迴，那是禪悟。  
不想後悔，不去造業。

過度的需求，就是欲望的開始；  
過度的欲望，就是煩惱的開始；  
過度的煩惱，就是瞋恨的開始；  
過度的瞋恨，就是業障的開始。

能夠解脫，靠的是智慧；  
能夠放下，靠的是般若。

只有用佛菩薩的妙觀察智，  
才能解決人間的一切煩惱。

經常心裡想：

我是學佛人，要對得起菩薩；  
我是學佛人，我要學會感恩；  
我是學佛人，必須超脫六道。

常作此想，定當遠離顛倒夢想。



## ***The Mindset for Practising Buddhism***

*To avoid a life of regret, one must understand the law of cause and effect.*

*The seeds that we sow determine the fruit that we harvest.*

*The seedling we plant determines the flowers that bloom.*

*As Buddhist practitioners, we know that the law of cause and effect is the law of Heaven.*

*Understanding the cause and conditions and the cycle of rebirth is a kind of Zen awakening.*

*To live with no regrets, one must not create negative karma.*

*Excessive demand is the start of craving.  
Excessive craving is the start of affliction.  
Excessive affliction is the start of hatred.  
Excessive hatred brings about karmic  
obstacles.*

*It takes wisdom to be free.  
It takes *Prajna* to let go.*

*Only with the Buddhas' and  
Bodhisattvas' Wisdom of Perfect  
Insight can all the worldly afflictions be  
dispelled.*

*Always contemplate that:  
As a Buddhist practitioner, I must be  
worthy of the Bodhisattva's blessings.  
As a Buddhist practitioner,  
I must be grateful.*

*As a Buddhist practitioner, I must  
transcend the Six Realms of Existence.*

*By constantly contemplating as such,  
you will steer away from illusions and  
misconceptions.*



## 開悟得圓滿

“開悟”並不是一個名詞。

“開悟”是任何事情  
都要想得通，想得明白。

不爭人間天下事，試看誰能天上行。

想得明白的人就是內明，心裡明。

當心裡明白了，就會莊嚴佛淨土。

內明的人會得到別人尊敬。

修行是大道，

不必用人間的人我是非去評判。

開悟是大道，只有覺悟的開悟，

才算是紅塵中真正的修心。

開悟的人會感恩，  
開悟的人會珍惜緣分。

一個人經常會害怕，  
是自己誠實感不足。  
心中無私天地皆寬，  
那是學佛人的基礎。

在人間，任何的改變都是很難的。  
房子的改建、事物的改變  
和人心的變化，  
其實都充滿著艱難和痛苦。

只要有信心，堅持去改變，  
你一定能成功。

改變是法喜的種子。

只有改變的人，  
才會和喜悅永遠在一起。

師父經常講，改變不了別人，  
首先學會改變自己。

在欲海當中，  
每一次的濁氣和惡行，  
會讓你心中佛的種子變得枯萎。



## *Enlightenment Leads to Perfection*

*Enlightenment is not just a noun.  
It means having a solid comprehension  
and grasp of all matters.*

*Be not bothered by worldly tussles and  
see who will ascend to Heaven.*

*To straighten out your own thoughts is  
to possess a clear mind.*

*With a clear mind, you not only make  
yourself dignified but also make the  
Buddha's pure land dignified.*

*Those with a clear mind are highly  
revered.*

*Cultivation is a great path.  
There is no need to make judgements of  
right and wrong using the worldly  
perception.*

*Enlightenment is a great path.  
Only with the dawning of awakening  
can we truly cultivate our minds in this  
mundane world.*

*An enlightened person will always be  
grateful and cherish affinities.*

*Those in perpetual fear demonstrate  
their lack of true honesty.  
A heart of selflessness broadens one's  
horizons.*

*A selfless heart is the foundation of  
every Buddhist practitioner.*

*In the Human Realm, change is difficult.*

*The reconstruction of a house;  
the alteration of things;  
the changing of people's minds.  
These are all fraught with  
hardship and pain.*

*But with faith and perseverance,  
you will surely succeed.  
Being able to change sows the seed of  
Dharma bliss.*

*Only those willing to change can fill  
their lives with delight.*

*As the Master always says:  
If you cannot change other people,  
first learn how to change yourself.*

*In the sea of desire, any foul energy or  
evil act causes the Buddha seed to  
wither in your heart.*



## 行願

學佛人的一生，  
是由你的願行引導的；  
人生方向的選擇，  
是由你智慧之蓮花鑄造。

願力是發心的基礎，  
它能感動天地。  
修行者要立願為先。  
願力是慈悲的火種，  
發大願力會成就佛菩薩一切行門  
(語言、行為、思維)。

能承認錯誤為稀有之人；  
能改正錯誤為智慧之人。



## *Fulfilling Vows*

*Vows and actions guide the life of a  
Buddhist practitioner.*

*The choice of your life's direction is  
formed by your lotus of wisdom.*

*The power of vows is the foundation of  
one's resolve; it can even move Heaven  
and Earth.*

*For every Buddhist practitioner,  
the making of vows comes first.*

*The power of vows is the spark of  
compassion.*

*Making grand vows leads you to fulfil  
all the practices of Buddhas and  
Bodhisattvas – body, speech and mind.*

*Rare are those who acknowledge their  
mistakes.*

*Wise are those who correct them.*



## 努力

一個說自己腦子有問題的人，  
其實他正在迷惑當中；  
一個說自己什麼都記不住的人，  
其實就是懶得什麼都不想記，  
猶如一隻迷失的羔羊。

沒有信念的人，是很難學佛的；  
沒有堅強意志的人，  
是很難改變自己的。

看到別人的成功，  
這時才感到自己的悲哀；  
看到別人的努力，  
當時只感到別人的辛苦。

猶如看別人爬山，覺得很辛苦；  
當別人在山頂上，  
一覽無限的風光，享受無限的喜悅，  
這時才感受到自己在山腳下的渺小。

當看到自己不努力，  
才知道自己已失去前進的動力。  
記住了，不付出艱苦努力的人，  
永遠只能在山腳下，  
看著超越六道的人，  
而自己只能隨著業力，  
在六道輪迴。



## ***Hard Work***

*Those claiming to have mental issues  
are in a state of confusion.*

*Like a lost lamb, one claiming to be  
unable to remember anything is in fact  
merely slothful.*

*It is difficult to practise Buddhism  
without a strong faith.*

*It is difficult to change oneself without  
strong willpower.*

*Some people realise their own misery  
only after seeing others' success.*

*When others are working hard,  
they see only arduous exertion.*

*It's like the daunting feeling of seeing other people climb a mountain – when witnessing them standing on the mountain peak and enjoying the spectacular view with immeasurable joy, those at the foot of the mountain feel small.*

*By the time they find out their slothfulness, they will discover that their drive to forge ahead is lost. Bear in mind: those making no effort can only be stuck at the mountain's foot, stranded in the cycle of rebirth according to their karma, parting with those who will transcend the Six Realms of Existence.*



## 正信正念

學佛人要追尋內心世界真正的財富，  
那就是我們的智慧和般若。

在人間，任何追求名利的人，  
或者把名利看得很重的人，  
都會把自己的人格看得很輕。  
懂得捨棄人間的名聞利養，  
那你的心才稱為“開悟”。

學佛人如果去傳一些  
道聽途說的消息，  
或講一些無中生有的事情，  
在佛法界，稱作意識犯戒  
(內心誹謗)。

“誹謗”的“誹”字，  
是一個言字旁、一個“非”字，  
就是語言講的不是真實的話。  
“謗”字，就是語言來自非正道，  
而是左道“旁”門，  
合起來就是一個“謗”字。

學佛人要懂得  
色身可留人間常住，  
慧命實修正果極樂。



***The Right Faith  
and the Right Mindfulness***

*Buddhist practitioners should pursue wisdom and **Prajna** – the true treasure in our heart.*

*In the Human Realm,  
those pursuing and attaching  
importance to fame and gain do not  
take their character seriously.  
Only by letting go of the obsession with  
fame, status and benefit can you become  
spiritually awakened.*

*It is a violation of the Buddhist precepts  
in consciousness to spread gossip or  
fabricate rumours – a defamation in  
your mind.*

*In Chinese, the word “defamation”  
consists of two characters.*

*The first, 誹 *Fei*, has two parts – “speech”  
and “false”.*

*The second character, 謗 *Bang*, also has  
two parts – “speech” and “slant”.*

*Therefore, the former means false  
speech, and the latter refers to a slanted  
and deviated view.*

*Buddhist practitioners must know that  
while our physical bodies may remain in  
the Human Realm for a long time,  
we must take action to cultivate our  
wisdom–life and attain Enlightenment  
and Ultimate Bliss.*



## 生命價值

不學佛的人，  
生命活在掙扎中；  
學佛的人，  
生命成長在法喜中。

只有將自己的生命用在救度眾生上，  
才會給自己的慧命  
創造出佛性的壇城。

慈悲的代價就是忍辱；  
願力的代價就是精進。

每天看到自己的悟性，  
每天才能看到自己的光明。

理解人生的真諦，  
就是在修心；  
能把自己內心世界  
調整得離苦得樂，  
你就是在修心。



## *The Value of Life*

*Those who do not practise Buddhism  
struggle through life.*

*For Buddhist practitioners, life develops  
in Dharma bliss.*

*Dedicate your life to delivering sentient  
beings from suffering and you can create  
a mandala of Buddha nature for your  
own wisdom–life.*

*It takes endurance and forbearance to  
be compassionate.*

*It takes diligence to fulfil your  
aspiration.*

*Explore your potential for enlightenment  
constantly, and you will see the light  
within you every day.*

*Cultivating the mind is the way to  
understand the true meaning of life.  
When you can regulate your inner world  
to the point of being happy and free of  
suffering, you are cultivating your  
mind.*



## 明理自性

緣分很奇怪，  
有的人一生，有緣無分；  
有的人一輩子，有分無緣。

因為世界不圓滿，人間不圓滿，  
只有擁有和佛菩薩的緣分，  
才會功德圓滿。

學佛人要把自己的心態，  
調整到最高點，  
就叫高尚；  
如果讓自己心情，  
下降到最低點，  
那就是低下。

只有當你知道煩惱都會消失的時候，  
你才能流露出法喜。

學會認識人間的真諦，  
開悟佛性，明理自性，  
內心才能乾淨。

虛空的名利，永遠不要去貪；  
學佛的感恩，永遠不能忘。

記住自己學佛的初始心，  
你才能有始有終；  
在學佛道路中，不忘初心，  
才能永斷輪迴。



***Be Rational and  
Understand Self–Nature***

*Affinity works in a mysterious way.  
Some people, for example, even those  
with affinities, are destined to meet but  
not to be together.*

*Others, although destined to be  
together, lack the positive affinity with  
one another.*

*It's because the world is not perfect,  
as is the Human Realm.*

*Only when we possess the affinities with  
Buddhas and Bodhisattvas can our  
merits and virtues be complete and  
perfect.*

*As Buddhist practitioners,  
by adjusting our state of mind to the  
highest possible level,  
we attain nobility of character.  
You lower yourself by keeping emotions  
at their lowest point.*

*Only by realising that all afflictions will  
eventually disappear can our Dharma  
bliss emerge.*

*Learn to appreciate the truth of the  
Human Realm. Only by awakening our  
Buddha nature and understanding our  
self-nature, can our minds become clean  
and pure.*

*Never crave fame and gain, for these are  
void and short-lived.*

*Never forget to be grateful for being able  
to learn Buddhism.*

*Remember why you started in the  
first place, so you can accomplish what  
you set out to do.*

*To forever transcend the cycle of rebirth,  
we must remain true to our initial  
aspirations along the path of practising  
Buddhism.*



## 覺悟

當一個人在覺悟中，  
他已經在進步中。

先有覺，後有悟；  
沒有覺，不開悟。

一個不瞭解自己身體的人，  
他會把身體弄垮；  
一個不瞭解自己錯誤的人，  
他會把人格弄歪。

菩薩的覺悟，那是一種自悟；  
人性的覺悟，那是一種漸悟。

只有人的開悟，  
才有菩薩的覺悟。

一個人只有活在佛海中，  
他才會擁有真正的生命。

佛的覺悟，是一種真正的解脫；  
人的覺悟，是走向解脫的開始。



## *Enlightenment*

*Those on the path to enlightenment are  
already making progress.*

*Enlightenment comes after awakening.  
Without awakening, enlightenment will  
not be attained.*

*Those with no knowledge of their body  
will eventually harm their health.  
Those unaware of their mistakes  
will ruin their character.*

*Bodhisattvas' enlightenment is a sort of  
self-awakening.*

*Understanding human nature is a  
process of gradual realisation.*

*The awakening of human beings paves  
the way for the Bodhisattvas'  
enlightenment.*

*Only by immersing ourselves  
in the sea of the Dharma  
can we embrace the real life.*

*The enlightenment of the Buddha  
is true liberation.*

*The awakening of a human begins the  
path to liberation.*

## 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

## 後序

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 lives 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

## *Postface*

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 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 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 our various kinds of mind". The "mind" here is the affliction and ignorance within ourselves. Guan Yin Citta can eradicate our various kinds of deluded minds, break through our

## *Postface*

delusion and confusion, strengthen our faith in Buddhadharmā, 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 mind, 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）

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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