

盧軍宏台長
佛言佛語

Words of Wisdom

from Buddhist Master Jun Hong Lu

第十一冊

Volume 11



盧軍宏台長佛言佛語（十一）

Words of Wisdom from Buddhist Master Jun Hong Lu (Volume 11)

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序言

《佛言佛語（第十一冊）》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 11 is a collection of pithy excerpts from Buddhist Master Jun Hong Lu's Dharma talks delivered during his time in seclusion in 2021. Master Lu gives Dharma talks whenever the opportunity arises, illuminating our hearts with the Buddha's *Prajna* wisdom.

Every sentence in this book conveys the profound truths of Buddhism. Within these concise teachings, readers can discover the wide-ranging application of the Buddha's wisdom to all aspects of daily life — from spiritual cultivation to nurturing harmonious relationships. Master Lu's words of wisdom embody the core values of altruism and selflessness found in Mahayana Buddhism, reinforcing the principle that the perfection of humanity paves the way to Buddhahood.

We sincerely hope this book inspires and enlightens readers with the supreme wisdom of the Buddha and brings benefit to all sentient beings.

盧軍宏台長簡介

盧軍宏台長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，盧軍宏台長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

前言

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 中國人物年鑒》；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 an Honorary Visiting Professorship by the prestigious University of Siena in Italy and the royal title of Dato' in Malaysia. Master Lu has also been appointed as an Honorary Visiting Professor by an international Buddhist university, and as a Justice of the Peace by the Australian Government. In addition, he lectures on Buddhism and philosophy at the University of the West of Scotland in the UK.

For over thirty years, Master Lu has devoted himself to spreading Buddhism and engaging in charitable activities. He is equally dedicated to promoting a culture of peace. At present, he has more than 10 million followers across over 50 countries and regions.

Because of his tireless efforts to advance peace, Master Lu is frequently invited to attend world peace summits and has been awarded the title of “Ambassador for World Peace” at numerous prestigious venues, including the United Nations headquarters, the US Congress, the Museum of Tolerance in Los Angeles, the Australian Parliament, the Unity of Faiths Festival in London, and events in Berlin, Germany.

Preface

In 2015, Master Lu received a Certificate of Congressional Recognition from the US House of Representatives for his contribution to cultural exchange at home and abroad. In 2016, he was again presented with the Certificate of Congressional Recognition by the US Congress in recognition of his years of work spreading compassion, promoting world peace, and helping people around the world. That same year, he was awarded Honorary Citizenship by West Orange, New Jersey. Master Lu also received an award from Sri Lanka's President Maithripala Sirisena for his outstanding contribution to promoting economic and cultural ties between Australia and Sri Lanka.

Owing to his credibility and remarkable contributions, Master Lu has been formally appointed as a Justice of the Peace by the Australian Government. He has been acknowledged in the Australian Parliament, granted the lifelong royal title of Dato' by a Malaysian Sultan, and awarded an Honorary Visiting Professorship by the University of Siena in Italy. He is also listed in the Chinese Government's *2014 Yearbook of Who's Who of China*.

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

In September 2015 and again in 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 the Culture of Peace Summit, both held at the UN headquarters. These events brought together UN Secretary-General Ban Ki-moon, the General Assembly President, senior UN officials, and world leaders and peace advocates to deliberate on non-violence and global peace.

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



師父 2021 年春節開示

師父祝大家春節愉快，
學佛精進，萬事如意！

學佛人的春節，
是和智慧在一起度過的。
用智慧過新年，
雖然受疫情影響，
但是因為我們看得到未來，
所以我們的心情
不會被人間的煩惱所控制。

佛菩薩和我們在一起。
我們有大愛和慈悲，
遠遠超過人間的任何名聞利養。

菩薩對我們的關心，
是我們過新年最幸福的種子。

禪定的般若，
將會讓我們克服人間所有的煩惱。

因為昨天會過去，
明天會更美好。
因為煩惱會過去，
般若才會現前。

雖然今天有煩惱，
但明天一定會給你帶來
菩提般的智慧。

我們在人間，
就是活在煩惱和菩提之間。
每天能夠用佛菩薩的菩提智慧
戰勝煩惱，
你就是一個能夠戰勝
世界上任何煩惱的智慧之人。



***Master Jun Hong Lu's
2021 Lunar New Year Message***

I wish everyone a joyful Lunar New Year.

*May you be diligent
in your Buddhist practice,
and may all your wishes come true!*

*For us Buddhist practitioners,
the Lunar New Year
is a time spent in wisdom.*

*Celebrate the New Year with wisdom.
Though the pandemic still affects our world,
because we can see the future with clarity,
our hearts will not be bound
by the worries of the Human Realm.*

*The Buddhas and Bodhisattvas
are always by our side.*

*Our great compassion and boundless love
far surpass all worldly fame and gain.*

*The care and blessings from the
Bodhisattvas are the most precious seeds
of happiness as we enter the New Year.*

*The Prajna wisdom arising from meditative
concentration enables us to overcome all
worldly afflictions.*

*Yesterday has passed,
and tomorrow will shine even brighter.*

*As afflictions fade,
Prajna wisdom will arise.*

*Even if we face troubles today,
tomorrow will surely bring Bodhi-like
wisdom into our lives.*

*To live in this world is to walk between
afflictions and Bodhi.*

*If you can use the Bodhisattvas' wisdom
to overcome your afflictions each day,
you are already a wise person—
capable of transcending any trouble in the
world.*

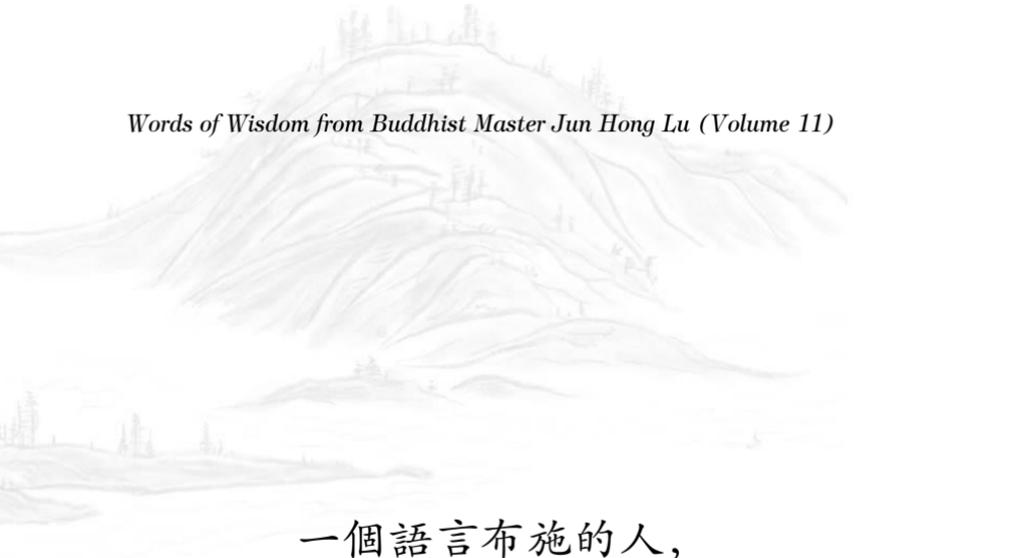


耕耘與收穫

想一分耕耘，
就擁有十分收穫的人，
那是擁有了“貪心”；
只管耕耘，不問收穫的人，
那是擁有“愛心”。

收穫不會因為你的耕耘而減少，
而耕耘多少，直接影響到你的收穫。

一個整天認為別人都是錯的人，
他的八識田中充滿著偏見；
一個滿口謊言的人，
他的七識田中嚴重偏執。



一個語言布施的人，
他的七識田中，充滿著慈愛；

一個整天布施的人，
他的八識田中，充滿著曼陀羅花。



Sowing and Harvesting

Those who wish to sow little yet reap a bountiful harvest harbour greed.

Those who focus solely on sowing, without asking about the outcome, possess love.

The harvest will not be diminished by your effort, yet the measure of your effort directly determines the harvest you reap.

Those who constantly see fault in others fill their Eighth Consciousness with prejudice.

Those who live by lies have delusion and obstinacy deeply rooted in their Seventh Consciousness.

*Those who consistently speak kind words
to others fill their Seventh Consciousness
with loving-kindness.*

*Those who give selflessly and unceasingly
adorn their Eighth Consciousness with
Mandarava flowers.*



身心健康

身心健康，才是真正的健康；
身體健康，是體質的正能量；
心靈健康，是靈魂的正能量。

愛因斯坦曾說，
能量會轉換。

我們學佛人心靈健康，
身體就能轉換成健康。

一個人心理不健康，
就算他身體健康，
他的身心都會不健康。

精神可以變物質，
心裡亂想的事情，轉換成物質，
就會造成對身體的傷害。

嘴巴說一句惡言惡語，
會轉換成大家對你的憎恨和厭惡，
這就是精神轉換成物質。

“知足”，你的心就會常樂；
“善良”，你的心就會法喜。

學會理解別人，眾生需要理解。
你能讓眾生理解你，是你的福氣；
你能理解眾生，是你的智慧。



Mental and Physical Health

*True health
is a harmony of both mind and body.*

*Physical health
is the positive energy of the body;
mental health
is the positive energy of the soul.*

*Albert Einstein once said that energy can
be transformed.*

*In the same way, a Buddhist practitioner's
mental well-being can be transformed into
physical well-being.*

*When the mind is unhealthy,
even a healthy body
cannot make a person truly well.
Their overall well-being still suffers.*

*The mind can shape material reality.
When chaotic or negative thoughts take
form, they manifest as harm to the body.*

*A single harsh or hateful word
can be transformed into
others' resentment and aversion.
This is how spirit becomes matter.*

*With contentment,
the heart knows lasting joy.
With kindness,
the heart gives rise to Dharma bliss.*

*Learn to understand others —
for all sentient beings
are in need of understanding.
To be understood by others is a blessing.
To understand others is wisdom.*



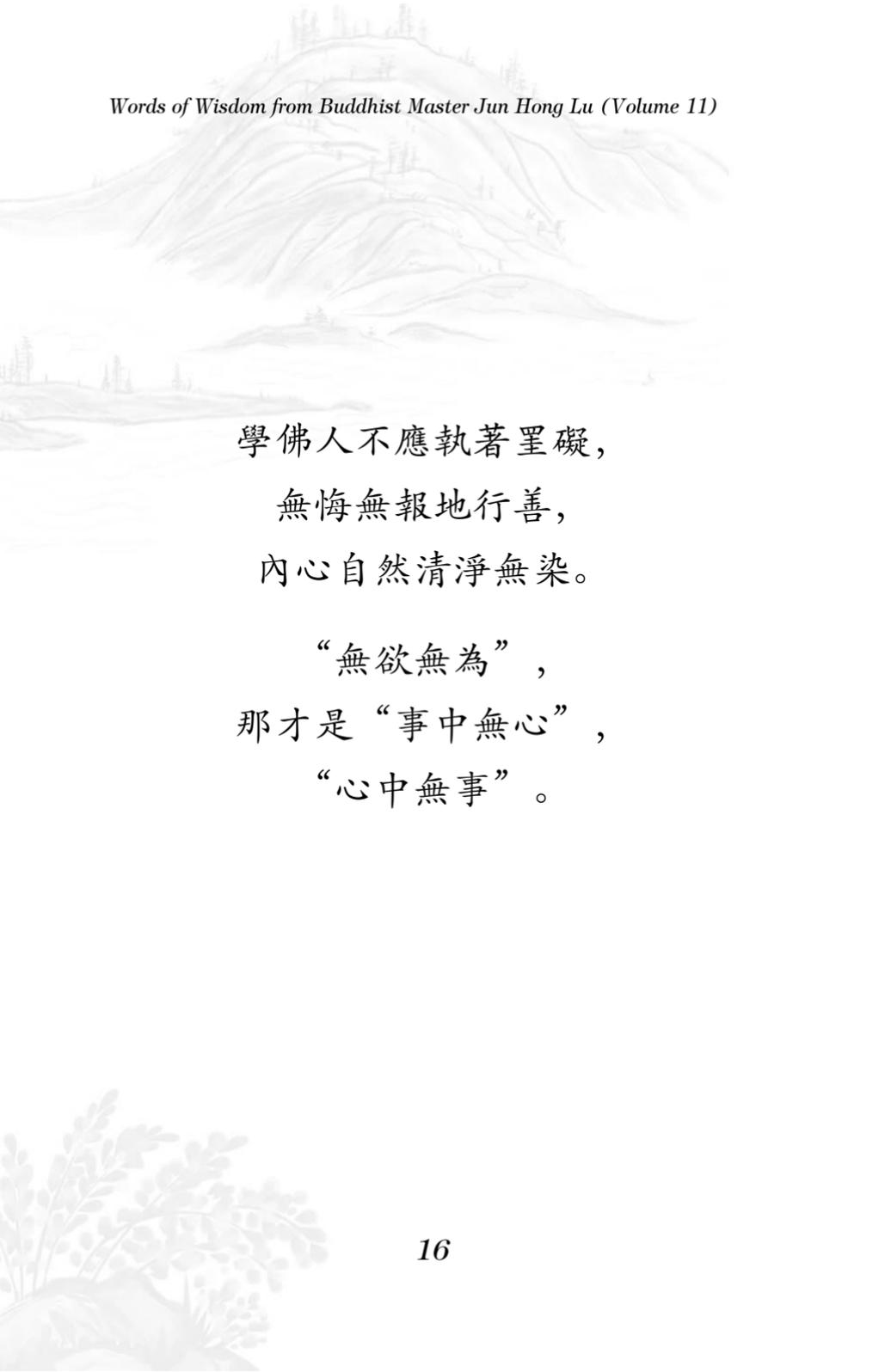
消業根本是功德

心態是消業障的條件，
福德是消業障的資糧，
慈悲是消業障的基礎，
功德是消業障的根本。

遠離無明習氣，
磨練自己心性。

內心深處植眾德本，
八識田中植功德本。

清淨心是功德的根本，
培養內心的虛空境界，
才能斷惡修善，修成離幻成真。



學佛人不應執著罣礙，
無悔無報地行善，
內心自然清淨無染。

“無欲無為”，
那才是“事中無心”，
“心中無事”。



***Merit and Virtue Are the Root of
Eliminating Karmic Obstacles***

*A wholesome state of mind is the condition
for eliminating karmic obstacles.*

*Blessings are the provisions
for eliminating karmic obstacles.*

*Compassion is the foundation
for eliminating karmic obstacles.*

*Merit and virtue are the root of
eliminating karmic obstacles.*

*Keep your distance from
ignorance and habitual tendencies.*

*Temper and refine
your mind and character.*

*In the depths of your heart,
plant the seeds of all virtues.*

*In the field of the Eighth Consciousness,
sow the roots of merit and virtue.*

*A pure mind is the foundation of
all merit and virtue.*

*By cultivating an inner state of emptiness,
we can abandon evil, practise good,
transcend illusion, and realise the truth.*

*As Buddhist practitioners,
we should not cling to attachments
or be obstructed by them.
Practise good deeds without regret
or expectation of reward,
and the mind will naturally become
pure and undefiled.*

*To be free from desire and act without
contrivance is to have no attachment in
action, and no burden in the heart.*



智慧與慈悲

“大慈大悲”就是“大智大慧”。

“慈”會給你增加“智”；

“悲”會給你增加“慧”。

仁慈，心中不會有恨；

悲愍，心中不會有怨。

不對別人抱太大的希望，
你就不會有太多的失望。

自強自立地生活，

自覺自悟地學佛。

能夠自覺修心的人，

是一個悟道之人；

能夠帶領眾生一起修心的人，
那是一個覺悟的人。

常觀照自己的心，是不是如如不動；
常觀照自己的行，是不是動靜一如；
常觀照言語善惡，是不是口吐蓮花。

只有常觀照自己的思維、行為、
語言，才能照見五蘊皆空。



Wisdom and Compassion

*To possess great loving-kindness and
compassion is to possess great wisdom.*

*Kindness gives rise to wisdom;
compassion gives rise to insight.*

*One who is benevolent
harbours no hatred in their heart.*

*One who is compassionate
bears no resentment within.*

*Expect little from others, and you will
experience fewer disappointments.*

Live with strength and independence.

*Practise Buddhism with self-awareness
and an awakened mind.*

*One who cultivates the mind
with self-awareness
is one who has awakened to the Way.
One who guides others in cultivation
is one who is truly enlightened.*

*Frequently reflect on your mind —
is it unmoved in suchness?*

*Reflect on your actions — are they
consistent in stillness and in motion?*

*Reflect on your speech — are your words as
pure and kind as a lotus flower?*

*Only through constant reflection on our
thoughts, actions, and speech
can we truly perceive the emptiness of
the Five Aggregates.*



尊重自己的人，
一定會被別人所尊重；
尊重別人的人，
一定會被別人所尊重。

一個被別人尊重的人，
他本身就有道德和修養。
所以有修養的人，一定有道德；
有道德的人，一定有修養。

當你在騙人的時候，
首先你已經在犯戒；
因為你在騙自己，
所以你會失去別人的尊重。

人可以犯錯，但是人不能妄語；
犯錯可以懺悔，妄語那是犯戒。

常犯戒，會累積業障。
業障一多，災劫爆發。



*Those who respect themselves will surely
be respected by others.*

*Those who respect others will likewise
earn the respect of others.*

*A person who is respected must already
possess morality and inner cultivation.
Where there is cultivation, there is morality;
where there is morality, there is cultivation.*

*When you lie to others, you are already
breaking the precepts — for in doing so,
you also deceive yourself.
And by deceiving yourself,
you lose the respect of others.*

*It is human to make mistakes,
but one should not engage in false speech.*

*Mistakes can be repented,
but false speech breaks the precepts.*

*Those who frequently break the precepts
accumulate karmic obstacles —
and when karmic obstacles build up,
calamities will inevitably arise.*



執著是痛苦

遇事能原諒別人，你就是菩薩。
遇事不怒，是看穿紅塵的一種表現；
遇事就跳，是執著紅塵的一種表現。

念念不動，
是無念的基礎；
境自如如，
是看破放下的基礎，
能夠讓你在無常的變化中，
學會寂靜。

從無念到無生，
就是一個去除煩惱的修心過程。

執著就是只看眼前利益的凡夫，
執著的人會把別人
對自身的評價看得很重，
執著會讓你傲慢自卑心熾盛。

觀身不淨，才不會造業；
觀受是苦，才不會懈怠；
觀心無常，才不會煩惱；
觀法無我，才不會執著。

保持清淨隨緣的心態，
才能無欲自然心如水。
隨順內心和外境感受，
都是隨順因緣的精進。



Attachment Leads to Suffering

If you can forgive others in difficult situations, you are a Bodhisattva.

Remaining calm without anger is a sign that you have seen through the illusions of the human world.

Reacting with frustration or rage reveals attachment to worldly matters.

Remaining unmoved in every thought is the foundation of non-thought.

Remaining undisturbed by all conditions is the foundation of

seeing through and letting go.

This enables you to find stillness amidst the constant changes of impermanence.

*The journey from non-thought to
non-arising is a path of mind cultivation
aimed at removing afflictions.*

*Those who are attached are ordinary beings
focused only on immediate gain.*

*They care too much about
how others see them.*

*Attachment fuels
both arrogance and inferiority.*

*Contemplate the body as impure — and you
will avoid creating unwholesome karma.*

*Contemplate feelings as suffering — and
you will not become lax.*

*Contemplate the mind as impermanent —
and you will not be troubled.*

*Contemplate all phenomena as non-self —
and you will not become attached.*

Keep a pure mind that goes with conditions.

*Only a mind free of desire
can be still and clear, like water.*

*When you are in harmony with
both inner and outer experiences,
you are diligently cultivating in accord with
karmic conditions.*



正信

平安是福，無常是苦。

真正的平安，
是內心的平靜和安定。

能夠把菩薩放在心中的人，
那就是在修心。

正信，使你的人生有堅固力；
正念，使你的人生有加持力；
正見，使你心中充滿正能量。

菩薩的保佑，加上自覺覺他，
這樣才能出離苦海。

修行人的心，是正信的；
修行人的心，是和菩薩相應的。

為眾生分憂，就是大乘佛法。
恆長的堅持，就能超脫凡塵。

守戒律，來遠離三惡道；
守心念，來遠離顛倒夢想。

修行菩提，所得善根，
皆悉迴向阿耨多羅三藐三菩提。

學佛的人要眾罪皆懺悔，
諸福盡隨喜。



Right Faith

*Peace and safety are blessings;
impermanence brings suffering.*

*True peace
is found in a calm and stable mind.*

*To keep the Bodhisattva in your heart
is to cultivate your mind.*

*Right faith gives you inner strength;
Right mindfulness brings blessings;
Right view fills your heart
with positive energy.*

*With the Bodhisattva's blessings,
and by awakening yourself
and helping others awaken,
you can be freed from the sea of suffering.*

A cultivator's heart holds right faith.

*A cultivator's mind
aligns with the Bodhisattva.*

*To share in the burdens of all beings
is the spirit of Mahayana Buddhism.*

*With steadfast perseverance,
one can transcend the mundane world.*

*By observing the precepts,
we stay clear of the three lower realms.
By guarding our thoughts, we free ourselves
from delusions and illusory thinking.*

All wholesome roots gained through cultivating the Bodhi path should be dedicated towards the attainment of unsurpassed, complete and perfect enlightenment.

A true Buddhist practitioner should sincerely repent all wrongdoings, and wholeheartedly rejoice in all merits.



心 念

學佛行中道，才能不偏不倚；
為人行正道，才能不貪不邪。

有一種愛，超越人間紅塵，
它是人傷我痛的菩提心，
它是無私的大愛，
這種愛就是“慈悲”。

有修養，有恆心，
才能如如不動，
你才能看到佛光普照。

每個人的心，都是一本經；
看你什麼心，念出什麼經。

心念正，念佛經；

心念邪，不正經。

心在一念之間，能化出佛與魔。

一念善心，慈悲心；

一念惡意，邪魔心。

救度眾生慈悲心，讓你本性念心經；

貪瞋癡慢愚癡心，讓你難逃陰魔心。

走向陽光，遠離黑暗。

慈悲離愚癡，學佛得真知。

走向慈悲道，遠離貪瞋癡。



On the Mind and Its Thoughts

Walk the Middle Way, and your Buddhist practice will remain free from extremes. Follow the righteous path, and you will not fall into greed or wrongdoing.

There is a kind of love that transcends the human world—it is the Bodhi mind that feels the pain of others as its own. It is selfless and unconditional. This love is called compassion.

With inner discipline and steadfast perseverance, you will remain unmoved by circumstances, and behold the radiant light of the Buddha shining everywhere.

*Each person's heart is like a sutra.
Whatever dwells in your heart,
that is the sutra you recite.*

*When your thoughts are upright,
you are reciting the Buddha's teachings.
When your thoughts are impure,
your mind strays from the true Dharma.*

*One single thought can give rise to
either a Buddha or a demon.
A kind thought brings forth compassion.
A malicious thought gives rise to
a demonic mind.*

*With a heart of compassion
that seeks to liberate sentient beings,
your true nature is moved to recite
the Heart Sutra.*

*But with greed, hatred, ignorance,
arrogance, and delusion, you remain bound
by the shadows of your own inner demons.*

*Step into the light; stay far from darkness.
Let compassion free you from ignorance.*

*By learning the Buddha's teachings,
you gain true understanding.*

*Walk the path of compassion,
and you will leave behind greed,
hatred and delusion.*



想吉祥學佛樣

學佛人，
要有乘風破浪救度眾生的
信心和意志。

解脫的障礙，就是欲望；
放下的障礙，就是執著。

修心學佛要遠離“四相”，
才能獲得真實佛果。

人人都有智慧，
只是有些人的智慧有障礙，
所以叫“智障”。

誰都會有業障，
只是有些人在業障中，
思維殘缺，不開悟，
不能解無常，
最後才叫“殘障思維”。

夢幻泡影是無常，
正信正念佛金光。
莫讓私欲遮無常，
證悟菩提心金剛。

法師證悟是榜樣，
居士開悟心安詳。
遠離娑婆學佛相，
救度眾生是吉祥。



*To Seek Auspiciousness, Cultivate the
Bearing of a Buddha*

*As Buddhist practitioners, we must
develop the confidence and determination
to brave the storm and rescue sentient
beings from suffering.*

*Desire is the obstacle to liberation.
Attachment is the obstacle to letting go.*

*To truly attain the fruit of Buddhahood,
we must be free from the Four Notions in
our spiritual practice: the notion of a self, a
person, a being, and a lifespan.*

*Everyone possesses innate wisdom, but in
some, it is obstructed — this is known as a
cognitive obstruction.*

Everyone has karmic obstacles.

*Some, trapped within them,
lose clarity of thought, fail to awaken,
and cannot grasp impermanence.*

*In the end, their thinking
becomes distorted.*

*Dreams, illusions, bubbles, and shadows —
all are impermanent.*

*Right faith and right mindfulness radiate
the golden light of the Buddha.*

*Do not let selfish desire blind you to
the truth of impermanence.*

*When you realise the Bodhi mind,
your mind becomes as solid as diamond.*

*Awakened monastics
serve as our examples.
Lay practitioners who gain insight
dwell in peace and clarity.
Turn away from the Saha world,
and embody the bearing of a Buddha.
To save sentient beings
is to walk the path of true auspiciousness.*



道德篇

有德之人——無心；

有心之人——無德。

（此心指人間私心）

“道德”是建立在
為眾生利益考慮的基礎上。

能了知世間一切智慧，
你就是擁有了般若智慧。

學佛要理解“似相非相”。

任何事物發展，
表面都有一個相的存在。
實際上，此相是空無之相。

空無之相，即非本相，
乃人間物質表相也。

長存善念，常樂我淨。
不造惡業，不受報應。
放生念經，勤種善因。
吃齋念佛，平安心靜。

戒殺生，
是每個學佛人最基本的道德品質。



On Morality

*A person of true virtue
is free from a selfish mindset.*

*A person ruled by self-interest
cannot possess true virtue.*

*(Here, "selfish mindset" refers to
personal desires in the human world.)*

*Morality is grounded in considering the
welfare of all sentient beings.*

*To comprehend all worldly knowledge is to
attain Prajna wisdom.*

*As Buddhist practitioners,
we must understand that what appears to
have form is, in truth, formless.*

*Everything in the world takes on
an outward appearance,
yet that appearance is inherently empty.*

*Such emptiness is not the true essence,
but merely the surface of material
existence.*

*When kind thoughts endure in your mind,
you will realise permanence, joy,
true self, and purity.*

*Commit no evil, and you will be free from
karmic retribution.*

*Practise life liberation and recite sutras;
Diligently sow wholesome seeds.*

*Adopt a vegetarian diet and recite the
Buddha's name — your heart will be calm
and your mind at peace.*

*To refrain from killing
is the most basic moral quality of
every Buddhist practitioner.*



成聖成佛

知難而進者，為聖者；
知難而退者，為愚者；
知菩提者，為智者。

吃苦就是消業，
消業不再造業，乃聖者。

任何的因都會有果，
所以謹慎自己的因，
就是防止果報的我。

在因上，可以積累無量的福慧功德；
在果上，只能承受無量的業障果報。

修成正覺，
乃佛家之本，修行人之覺悟；
修成正道，
乃學佛人之所須擔當的責任。

用佛法降伏自心，消除貪瞋癡慢疑，
才能真正成為佛道之妙法聖人。

甚深微妙法
就是知因懂果。

能放下萬緣，
就是甚深法；
能解脫煩惱，
就是微妙法。



To Become a Sage and Attain Buddhahood

*Those who press on despite difficulties
are sages.*

Those who retreat from difficulty are fools.

Those who understand Bodhi are wise.

To endure hardship

is to eliminate karmic obstacles.

*One who eliminates karmic obstacles
and refrains from creating new ones*

is a true sage.

Every cause brings about its effect.

*To be mindful of causes is to prevent
the suffering of future retribution.*

*In the realm of causes,
one may accumulate boundless blessings,
wisdom, and merit and virtue.*

*In the realm of effects,
one can only bear boundless karmic
obstacles and consequences.*

*To attain true enlightenment is the heart of
the Buddhist path, and the awakening
every cultivator should strive for.*

*To realise the right path is the
responsibility that every Buddhist
practitioner must undertake.*

Only by using the Buddha–Dharma to tame the mind and eliminate greed, hatred, ignorance, arrogance and doubt can one truly become a sage of the wondrous Dharma.

To realise the profound and subtle Dharma is to truly understand cause and effect.

To let go of all worldly attachments is to practise the profound Dharma.

To be freed from afflictions is to realise the subtle and wondrous Dharma.



佛緣

“雜念”像說謊，一絲“雜念”，
需要無數個“正思維”
來轉移和抹去它。

“說謊”，需要無數個
“妄語”和“解釋”來掩蓋它。

當人在追求太多物質時，
八識田中的佛性會流失。

無私地奉獻，完美的回報；
純潔地付出，完美的果報。

行善而不住善，
弘法而不住法，
布施而不著相。

長此以往，
就會破“執著”與“我相”。

心中有善，善行善念，
淨心行善，實乃真修。

主宰自己生命的，是你的意念；
主宰你的命運的，是你的慧命。

常思己過，佛緣在。
常樂我淨，慈悲在。
常存善念，佛心在。
常行慈悲，佛根在。



Affinity with the Buddha

Distracting thoughts are like lies — even a single stray thought requires countless right thoughts to transform and erase it.

A single lie demands layers of false speech and excuses to cover it up.

When one chases after excessive material possessions, the Buddha–nature stored in the Eighth Consciousness begins to fade.

*Selfless giving brings perfect return.
Pure–hearted devotion brings perfect karmic rewards.*

*Do good without clinging
to the notion of goodness.*

*Spread the Dharma without attachment
to the Dharma.*

*Practise generosity without being attached
to form.*

*In time, this breaks through attachment
and dissolves the notion of self.*

*With kindness in your heart, your thoughts
and actions will follow in kindness.*

*To purify the mind and practise kindness —
this is true cultivation.*

Your thoughts shape your life.

Your wisdom–life shapes your destiny.

*Reflect often on your own faults, and your
affinity with the Buddha will endure.*

*Abide in permanence, joy, true self,
and purity — and compassion will arise.*

*Keep kind thoughts always,
and the Buddha's heart will live within you.*

*Practise compassion,
and the roots of Buddhahood will grow.*



智慧圓滿

有因必有果，有果必有因。
少殺生，多放生，功德圓滿。

忍耐並不代表你的懦弱，
反而顯示出你的修養。
美滿並不代表著幸福，
自私自利得到的美滿，
那是不圓滿的幸福。

人間的美滿，五濁浸染不圓滿；
人间的幸福，因為沒有大圓滿。

知無常，懂佛理。
只有在精神上才能獲得真正的圓滿，
在物質上你永遠達不到圓滿。

放下偏執去我相，
自度度他佛法揚。
遠離五欲離四相，
無欲如水壽無疆。



Complete and Perfect Wisdom

*Where there is a cause,
there will be an effect.*

*Where there is an effect,
there must be a cause.*

*Refrain from killing and perform life
liberation — this is how you cultivate
perfect merit and virtue.*

*Patience is not a sign of weakness;
on the contrary, it reflects inner cultivation
and strength of character.*

*Prosperity does not equal true happiness.
If prosperity is gained through selfishness,
it is not true happiness —
and far from complete.*

*Prosperity in the Human Realm is stained
by the Five Turbidities and can never be
truly perfect.*

*Happiness in the Human Realm
is never perfect or complete.*

*We must understand impermanence
and comprehend the Buddha–Dharma.
True completeness and fulfilment can only
be attained on the spiritual level —
never through material possessions.*

*Let go of rigid views and the notion of self.
Awaken yourself and help others awaken —
this is how the Buddha–Dharma is spread.*

*Remain free from the Five Desires,
and transcend the Four Notions.*

*One who is free from desire
is like still water — and will enjoy a long life.*



五蘊自明

反觀自照五蘊心，
常懺常悔慈悲心。
世間無事是正等，
世上無欲是正覺。

爭鬥只會刺激你心中的傷痕，
只會給你帶來痛苦的後遺症。
寧靜是補藥，可以彌補人類的痛苦；
智慧是良藥，可以醫治煩惱後遺症。

能聽勸者，就能遠離苦厄，
他是有佛緣之人。

常捨名利，富貴心；
常捨貪欲，菩提心。

真正的慘敗，是你摔倒了爬不起來；
真正的放下，是你遠離是非並放下。

心中無罣礙，何來煩惱魔？
能排除痛苦、去除煩惱的人，
就是一個能遠離黑暗走向光明的人。



Insight into the Five Aggregates

*Reflect inwardly and shine awareness upon
the mind shaped by the Five Aggregates.*

*Repent regularly and sincerely,
and cultivate the heart of compassion.*

*A life free from turmoil is
Perfect Enlightenment.*

A heart free from desire is True Awakening.

*Strife only reopens old wounds,
and brings lasting pain in its wake.*

*Tranquillity is a healing tonic —
it soothes the pain of human suffering.*

*Wisdom is the best remedy —
it cures the lingering afflictions of the mind.*

*Those who can accept guidance can steer
clear of suffering — they are people with an
affinity with the Buddha.*

*Let go of fame and wealth,
and your heart will be truly abundant.
Let go of greed, and you will give rise to
the Bodhi mind.*

*True failure is not falling down,
but failing to rise again.
True letting go is walking away from
conflict and staying clear of disputes.*

*When the mind is free of obstruction,
how can the demon of affliction arise?
One who can overcome suffering and
eliminate afflictions is one who walks out of
darkness and into the light.*



隨緣

悲愍眾生是善緣，
慈悲有情是佛緣，
自度度人是隨緣，
改惡行善學佛緣。

隨緣的人，能夠把阻礙變成增上緣；
發願的人，能夠在困難中越過障礙。

天天撒下慈悲種，
平等見性佛性重。
遠離輪迴佛法弘，
慈悲忍辱性本空。

我們學佛人必須眾善奉行，
諸惡不作。

我們學佛人要學會
讚歎眾生的佛緣成熟，
學會解脫自身煩惱的善巧方便法。



In Accord with Conditions

*To show sympathy to sentient beings
is to form positive affinity.*

*To show compassion to all
is to form affinity with the Buddha.*

*To awaken oneself and help others awaken
is to act in accordance with conditions.*

*To turn away from evil and cultivate good
is to nurture affinity with the Buddha.*

*Those who accord with conditions
can transform obstacles into opportunities
for growth.*

*Those who make vows can overcome
hindrances in the midst of hardship.*

*Sow the seeds of compassion every day.
Uphold equanimity and see your inherent
nature — affirm the depth of your
Buddha–nature.*

*Distance yourself from the cycle of rebirth
and spread the Dharma.*

*Cultivate compassion and patience to
realise the emptiness of your inherent
nature.*

*As Buddhist practitioners,
refrain from all evil and practise all good.*

*Rejoice in and acclaim the maturity of
others' affinity with the Buddha–Dharma.*

*Learn the skilful means to
free yourself from afflictions.*



滅盡貪欲之火

過度的需求就是欲望的開始；
過度的欲望就是業障的開始。

人有需求很正常，
但只要過分了，就變成了貪欲。

欲望之火，
可以毀滅你的生命和慧命。

人在世界上，
天天活在顛倒分別執著中。

只有遠離夢想，才會不顛倒夢想。
只有去除分別，才能生出平等心。
只有拋棄執著，才能夠隨順因緣。

戰勝別人容易，但不如戰勝自己。

戰勝自己的欲望和煩惱，

那才是轉煩惱為菩提。

戰勝別人除了增加自己的貪欲，

還會增加自己的痛苦與煩惱。



Extinguish the Fire of Desire

*Excessive demand
is the beginning of desire.*

*Excessive desire
is the beginning of karmic obstacles.*

*It is natural to have needs,
but once they go beyond measure,
they become greed.*

*The fire of desire can consume
both your life and your wisdom–life.
In this world, people live day after day
entangled in delusion, discrimination,
and attachment.*

*Only by turning away from illusion can we
be free from deluded thoughts.*

*Only by removing discrimination can we
give rise to equanimity.*

*Only by letting go of attachment can we act
in accord with conditions.*

*It is easy to defeat others,
but far better to conquer ourselves.
To overcome our own desires and afflictions
is to transform affliction into Bodhi.*

*To defeat others only fuels our greed and
brings upon us greater suffering and
vexation.*



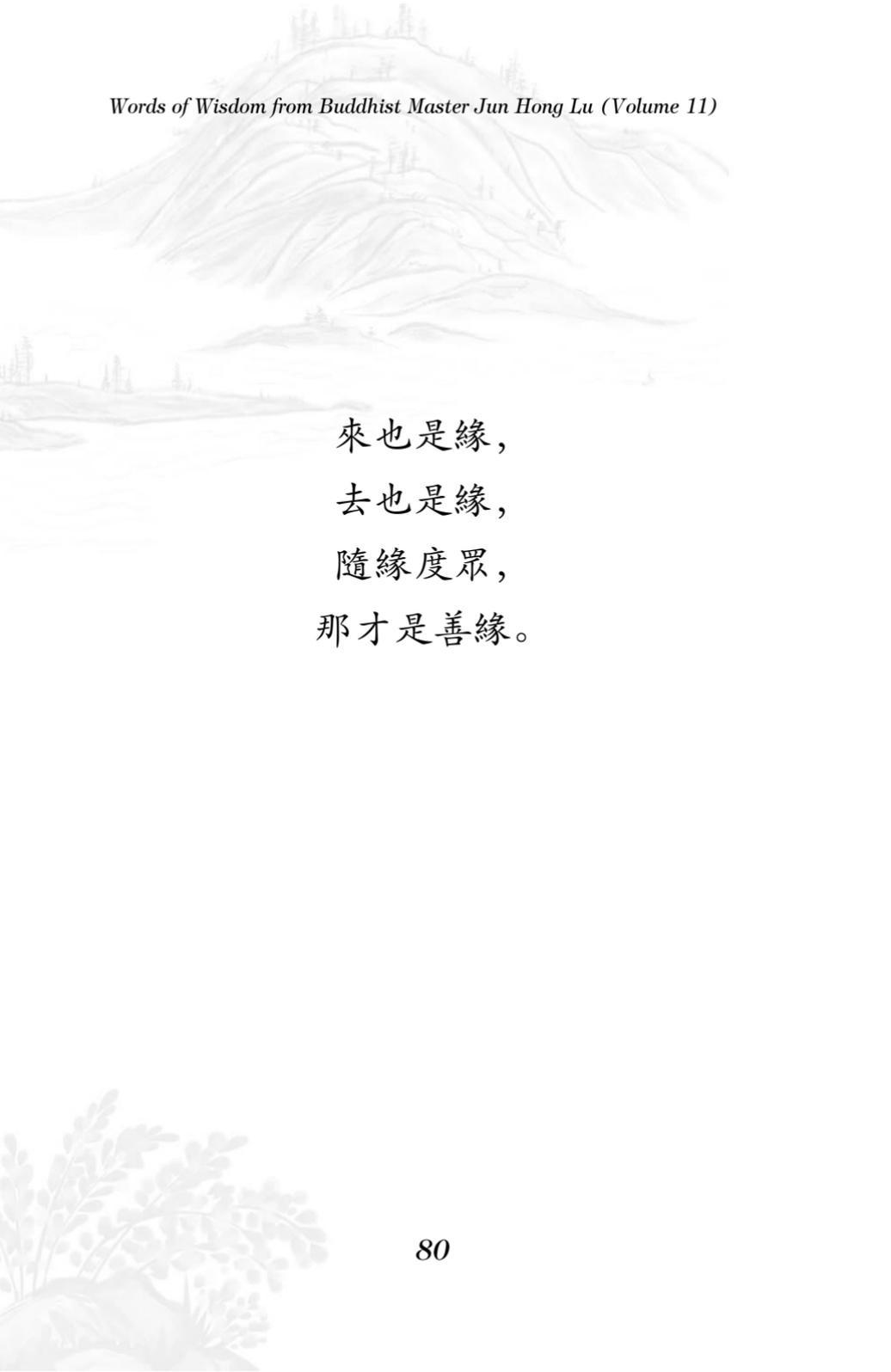
緣來緣去

經常的妄念，會讓你精神頹廢；
長久的懈怠，會讓你本性流失。

想擁有八正道，在於轉凡成聖。
想擁有正思維，在於正命正念。
想擁有正精進，在於正悟正定。

完全地放下，可以減少痛苦；
選擇性地放下，會讓你欲罷不能。

人生就在選擇中，
人間就在無常中。
人情就在放下中，
人性就在開悟中。



來也是緣，
去也是緣，
隨緣度眾，
那才是善緣。



Affinities Come and Go

*Frequent deluded thoughts
will leave you dispirited.*

*Prolonged indolence will cause you to lose
your inherent nature.*

*To walk the Noble Eightfold Path
is to transform from ordinary to sage.
Right Intention is upheld through Right
Livelihood and Right Mindfulness.
Right Effort is upheld through Right
Understanding and Right Concentration.*

*Letting go completely reduces suffering.
Letting go selectively leaves
desire unquenched.*

*Life is a matter of choices.
The Human Realm
is marked by impermanence.
Human sentiments
are shed through letting go.
Human nature
is elevated through awakening.*

*To come is affinity.
To go is also affinity.
Act in accord with conditions
to help sentient beings awaken —
this is the way to form positive affinity.*



解脫

真心去做每一件善事，
你就會擁有智慧本然。

修心人想去除心中的障礙，
必須看破每件事的五蘊。

看不清一件事物和人的本性和空性，
你就會在假我中陶醉，
你會享受短暫人間的樂趣。

只有當你看破，
你才能解脫放下，
你才能理解真性是什麼。

智慧就是力量，
智慧就是圓滿。

纏苦纏果想解脫，
苦集滅道要知道。
輪迴因緣遠離禍，
涅槃滅度娑婆訶。



Liberation

*Perform every good deed wholeheartedly,
and you will awaken your inherent wisdom.*

*To remove the obstructions of the mind,
a cultivator must see through
the Five Aggregates in all things.*

*Fail to discern the true nature and
emptiness of people and of things, and you
will remain intoxicated with the “false self”,
indulging in fleeting worldly pleasures.
Only when you see through illusion can you
let go, be liberated, and come to understand
what true nature really is.*

*Wisdom is strength.
Wisdom is perfection.*

*To break free from suffering and its
retribution, you must understand the Four
Noble Truths — suffering, its cause,
its cessation, and the path
leading to its cessation.
By understanding the cycle of rebirth
and the law of karma,
you distance yourself from calamity.
To attain Nirvana and realise ultimate
liberation — that is perfect
accomplishment. Svaha.*



道 路

善念能利益眾生，惡念會傷害眾生。

善是佛的種，惡是魔的根。

每天為生活而忙，
只是在人間探索一條生活之路；
每天為度眾而忙，
是在人間萌發慈悲善種的回天之道。

懺悔宿業，感召福德；
攝守心性，感召佛性。

心不明，理不清；心念雜，意不淨；
淨思維，心清靜；辨是非，懂佛音。



The Path

*Kind thoughts benefit sentient beings;
evil thoughts harm them.*

*Goodness is the seed of Buddhahood;
evil is the root of demons.*

*To be busy each day merely for livelihood
is only to search for a path of survival
in the Human Realm.*

*To be busy each day guiding and helping
sentient beings to awaken is to nurture
seeds of compassion and kindness,
and to walk the path back to Heaven.*

*Repenting past karma
brings blessings and virtue;
guarding the mind
brings forth Buddha-nature.*

*When the mind is clouded, clarity is lost.
When thoughts are scattered,
purity is gone.*

*Pure contemplation makes the mind serene.
By discerning right from wrong,
we come to understand the sound of the
Buddha-Dharma.*



不執有，不執空

低調的人不會執著，
智慧的人不會頑固；
不執不著，心淨心空。

多念心經少煩心，多做功德存善心，
多念佛經清淨心，多學菩薩慈悲心。

什麼叫執著？

就是在八識田中還沒有去除的貪心。

什麼叫慈悲？

就是深藏內心深處的智慧。

對人生態度的改變，
就是在改變你的人生境界。



Do Not Cling to Existence or Emptiness

Those who are humble will not be attached.

Those who are wise are never obstinate.

*Free from grasping,
the mind is serene and empty.*

*Recite the Heart Sutra more,
and your worries will lessen.*

*Perform more meritorious deeds,
and your kindness will grow.*

*Recite more Buddhist scriptures,
and your mind will be pure.*

*Learn constantly
from the Bodhisattva's compassion.*

What is attachment?

*It is the greed still hidden in the field of
the Eighth Consciousness.*

What is compassion?

It is the wisdom that lies deep in the heart.

*To change your attitude towards life is to
transform your spiritual state.*



照見五蘊皆空

人間的擁有和失去，
是感覺上的苦和樂。
你執著著世間情，
你就擁有苦和樂；
你離開了紅塵情，
你就遠離了愛情和仇恨，
你就遠離了癡迷，遠離了無明苦，
更遠離了顛倒夢想。

愛和恨會過去，
情和仇也會過去，
過去就會成為歷史。

平安就是福，

平靜就是樂。

爭鬥換來的是煩惱，

謙讓換來的是平安。

學佛人只有心中明心見性，

你才會破無明，見本性；

你才能將人間的紅塵情愛

和如夢幻泡影般的名利得失，

用你心中的佛性，

一直照見到它的

五蘊之外的真如本性，

你這才是照見五蘊皆空。



***To Illuminate and See
the Emptiness of the Five Aggregates***

*In the Human Realm, gain and loss
bring feelings of joy and suffering.*

*Cling to worldly affection,
and you are bound to both joy and suffering.*

*Let go of worldly affection, and you
distance yourself from love and hatred,
from obsession, from the suffering of
ignorance, and from deluded thoughts.*

*Love and hatred will pass away.
Affection and enmity too will pass.
When they have passed, they become
history.*

Peace is a blessing.

Serenity is joy.

Strife brings afflictions.

Humility brings peace.

Only when Buddhist practitioners understand their mind and see their inherent nature can they dispel ignorance and realise their true nature.

Use the light of your Buddha-nature to shine upon worldly affection, and upon the fleeting illusions of fame, fortune, gain and loss.

To perceive the true suchness beyond the Five Aggregates — this is to illuminate and see the emptiness of the Five Aggregates.



靜觀世界

多慈悲，多感恩，多愛惜眾生，
就會擁有人間菩薩的基礎。

遠離紅塵，靜觀世界，
你會重新認識這個世界的“無常”，
這就是你開悟人生的機緣。

名利即幻，財富皆空，
但人對於名利，
總是以為這是屬於我的。
用“常見”的心，去看“無常”，
就會種下輪迴的種子。
身外之物，執著擁有，
當失般若，丟失慧命。

慧命真實不虛，
如不開悟當下，
人生曇花一現。

須嚴守戒律，精進向善，
抓住一世為人的機會，
消業障，積資糧，增功德。

時光一去不復返，
圓滿的人生，
是在修心為上的真理之中，
重見慧命的曙光。

沒有煩惱的時候不要惹煩惱，
有煩惱的時候不要怕煩惱。

煩惱到，智慧跑；
煩惱離，痛苦移；
沒煩惱，放下好；
去煩惱，境界高。

（白話小詩一首）



Observe the World with Equanimity

*The foundation of becoming a Bodhisattva
in the Human Realm is to be
compassionate, grateful,
and to cherish all sentient beings.*

*Step away from the mundane world,
observe it with equanimity,
and you will come to recognise once again
the impermanence of this world.*

*This is the opportunity
for awakening in life.*

*Fame and gain are but illusions;
wealth and fortune are empty.*

*Yet people always believe:
“These belong to me.”*

*To view impermanence with the deluded
thought of permanence is to sow the seeds
of continued rebirth.*

*Those who cling to transient worldly
possessions will lose Prajna and squander
their wisdom-life.*

*Our wisdom-life is real, not illusory;
without awakening in this very moment,
life is but a blossom
that fades in an instant.*

*Strictly uphold the precepts, practise
diligently, and cultivate goodness.
Seize this rare human life to eliminate
karmic obstacles, accumulate provisions,
and increase merit and virtue.*

Time once gone never returns.

*A complete life is found in the paramount
truth of cultivating the mind,
where we rediscover the dawn of our
wisdom–life.*

*When free from troubles, do not invite them;
when troubles come, do not fear them.*

When worries arise, wisdom departs.

When worries depart, suffering departs.

Without worries, let go with ease.

*Be free of worries, and your spiritual state
will soar. (A little poem in plain language)*

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。

後序

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 the mind. According to Buddhism, everything arises from the mind. Our minds create the world we live in. To transform our lives for the better, Guan Yin Citta begins with transforming the mind.

Guan Yin Citta opens the door to happiness. It offers a practical way to learn the infinite wisdom of the Buddha and lifts 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 unlocks it.

Guan Yin Citta provides effective solutions to many problems we face in modern society. It brings to people the timeless wisdom and essence of traditional culture. As a result, millions of families have found harmony at home, paving the way for a cohesive society and a more peaceful world.

Master Jun Hong Lu JP, founder of Guan Yin Citta Dharma Door, is a renowned leader of the Chinese community in Sydney, Australia. Since 1997 he has been promoting traditional Chinese culture and Buddhism through his radio programs. His Buddhist practice, Guan

Postface

Yin Citta, is a precious gift transmitted directly from the Greatly Merciful and Greatly Compassionate Guan Yin Bodhisattva. Guan Yin Citta is dedicated to saving the hearts and souls of all sentient beings at this critical time, when our world faces many challenges.

Guan Yin Bodhisattva is widely known for her infinite compassion and her vow to save all sentient beings from suffering. Inspired by this spirit, Master Lu carries out Guan Yin Bodhisattva's mission in this world. Through his radio programs and website, he explains the profound teachings of the Buddha in plain language, and travels widely to share words of wisdom and compassion. In just five years since the founding of Guan Yin Citta, more than 10 million people have become followers, and the website has already received over 50 million visits. Guan Yin Citta continues to inspire people across the globe to practise Buddhism under Master Lu's guidance.

For more than three decades, Master Lu devotes himself wholeheartedly to transforming lives through the wisdom of Buddhism. His selfless dedication wins him the love and respect of Buddhist practitioners worldwide, both monastic and lay.

Guan Yin Citta Dharma Door is rooted in three golden Buddhist practices: reciting sutras, performing life liberation, and making great vows. Master Lu explains

Buddhist teachings in a way that is clear and accessible, yet profound. His guidance helps people advance in their practice, grow in wisdom, and move towards enlightenment. He inspires people to follow the example of Guan Yin Bodhisattva – to be kind and compassionate towards others regardless of who they are or where they come from, and to help sentient beings everywhere.

Guan Yin Citta teaches us to apply Buddhist principles to everyday life. By studying and practising Buddhism, we can reduce negative karma, restore our health, free ourselves from the endless cycle of rebirth, and ultimately progress to the Western Pure Land of Amitabha Buddha and the Four Sagely Realms.

Master Lu's *Buddhism in Plain Terms* provides clear and relatable guidance to train the mind. As the Buddha taught: "The Buddha spoke of various kinds of Dharma in order to train our various kinds of mind." Here, "mind" refers to the afflictions and ignorance within us. Guan Yin Citta helps to eradicate delusion, strengthen our faith in the Dharma, and cleanse our minds of defilements. In this way, we reconnect with our conscience and inherent nature, reclaim our morality, increase our wisdom, and free ourselves from the bondage of the mundane world. This is a return to our inherently pure state – the transcendence of mortality.

Postface

Guan Yin Citta also encourages everyone to abide by the laws of their country, and to show love for fellow citizens, their community, and the nation. Practising Guan Yin Citta not only helps individuals flourish, but also gives us a higher purpose – to be part of something greater than ourselves. Indeed, Guan Yin Citta is a powerful force in making society more compassionate, equitable, and harmonious.

We sincerely hope that more people will come to learn and practise this wonderful Dharma Door – embarking upon Guan Yin Bodhisattva's vessel of compassion, in order to purify the mind, be free from suffering and worry, reduce negative karma and karmic debt, help others ascend to higher realms, spread the Dharma far and wide, and ultimately attain rebirth in 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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