

盧軍宏台長  
佛言佛語

*Words of Wisdom*

*from Buddhist Master Jun Hong Lu*

第三冊

*Volume 3*



## 盧軍宏台長佛言佛語（三）

Words of Wisdom from Buddhist Master Jun Hong Lu (Volume 3)

- 主 講： 盧軍宏台長  
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地 址： Level 2, 54 Meagher St, Chippendale  
Sydney NSW 2008 Australia  
電 話： (+61-2) 9283 2758  
盧軍宏台長的網站網址：  
繁體中文/英文 <http://www.guanyincitta.com>  
簡體中文 <http://lujunhong2or.com>  
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## 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，

## 前言

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**

## 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、英國西蘇格蘭大學佛學與哲學講師。

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

盧軍宏台長因其為國際文化和平所做出的突出貢獻，在聯合國、美國國會、美國寬容博物館、澳洲議會、德國柏林等地舉辦的國際和平會議，以及英國倫敦世界宗教聯合大會上，多次獲得世界和平大使殊榮；2015 年，盧軍宏榮獲美國眾議院頒獎表彰其在世界範圍內推動文化和平交流所做的貢獻；2016 年美國國會為盧軍宏台長頒發獎狀，表彰盧台長多年來在國際社會傳播慈悲和諧、致力世界和平所做的突出貢獻。美國新澤西州 West Orange 市政府，授予盧軍宏台長 West Orange 市榮譽市民獎。斯里蘭卡總統為盧軍宏太平紳士頒發獎項，表彰其為澳洲與斯里蘭卡經濟文化交流做出傑出貢獻。在澳洲因其突出貢獻和公信力被澳洲政府授予“太平紳士”，在澳洲議會獲得頒獎認可；並獲得馬來西亞皇室賜封拿督終身榮譽爵位；成為意大利錫耶納大學榮譽客座教授；作為世界著名僑領及華人精英，中國政府特別表彰入選《2014 中國人物年鑒》；作

## 前言

為特邀嘉賓出席 2015 年第十二屆聯合國衛塞節慶典活動；2015 年 9 月、2016 年 9 月，應聯合國大會主席邀請出席在聯合國總部舉行的“2015 年聯合國大會和平文化高峰論壇”、“世界和平高峰論壇”並發言，與聯合國大會主席、秘書長潘基文及世界各國政要領袖共謀世界和平。2017 年、2018 年應邀在聯合國教科文組織“衛塞節慶典”做主題發言。

## **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.

## *Preface*

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 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

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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.

## **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 the status of Honorary Visiting Professor by the prestigious University of Siena, Italy, the royal title of Dato' in Malaysia, and appointed as a Justice of the Peace by the Australian Government. Meanwhile, he is a lecturer in the area of Buddhism and philosophy with the University of the West of Scotland in the UK.

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

Due to his tireless efforts to promote the culture of peace, Master Lu has been invited to attend summits on world peace and awarded the title of “Ambassador for World Peace” in several places such as the United Nations headquarters, the US Congress, the Museum of Tolerance

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.

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

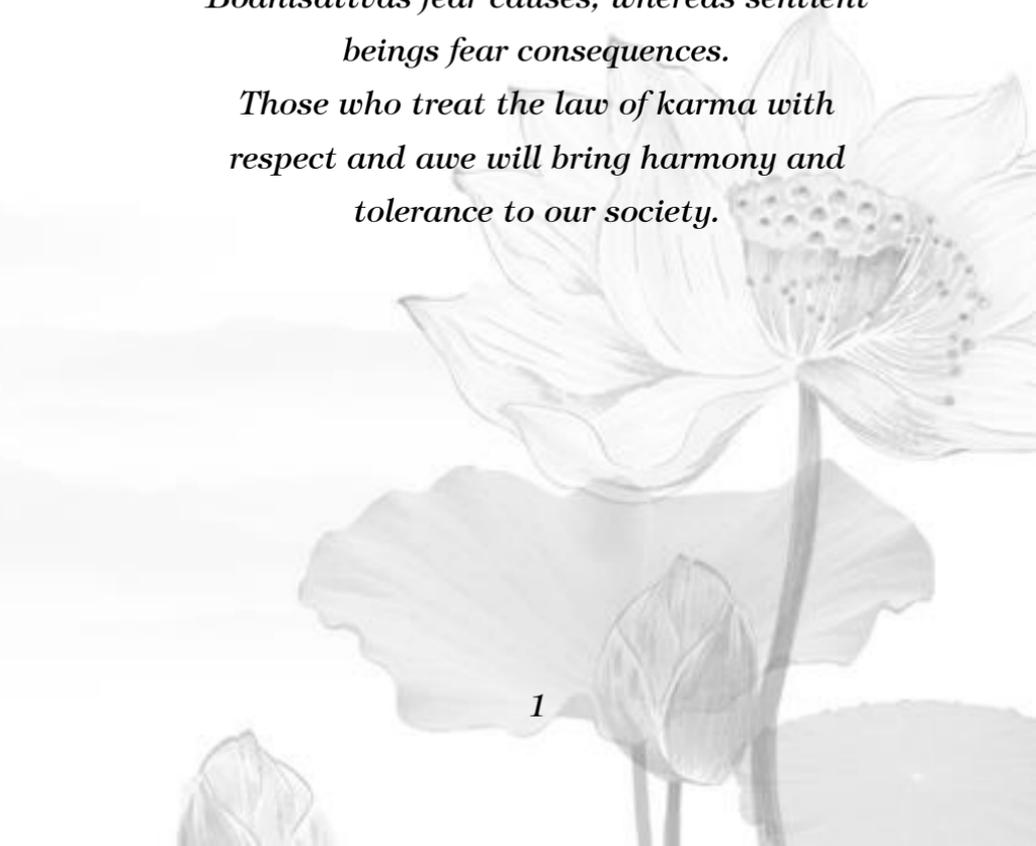
In May 2015, he was invited as a special guest to attend the 12th International Buddhist Conference on the United Nations Day of Vesak in Bangkok, Thailand.

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

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

“菩薩畏因，眾生畏果”，  
敬畏因果的人  
可以讓社會充滿和諧與寬容。

*Bodhisattvas fear causes, whereas sentient  
beings fear consequences.  
Those who treat the law of karma with  
respect and awe will bring harmony and  
tolerance to our society.*



了斷生死，從慈悲智慧開始。

*Liberation from the shackles of death and  
rebirth begins with compassion and wisdom.*



尋找本性的純潔，會發現原有的慈悲。

*In the search for our innate pure nature,  
we will discover our lost compassion.*

懂因果、知因緣，  
才能知足常樂；  
學佛法、消業障，  
才能去除煩惱，獲得解脫。

*Only when we understand the law of cause and effect, and the workings of causes and conditions, are we able to live a life of contentment.*

*Only when we practise Buddhism and rid ourselves of karmic obstacles are we able to be free of afflictions and attain liberation.*

佛法讓我們破迷開悟，  
佛法讓我們擁有不爭不鬥的心理素質，  
是培養人類良好性格的開始。

*The Dharma enables us to break free from  
delusion and attain enlightenment.  
It guides us toward a non- antagonistic  
approach to life, and leads to the cultivation  
of a noble character.*

常常後悔的人，是一個看不到將來的人。

後悔只會給自己帶來傷害，  
只會給自己增加更多煩惱。

*One who wallows in regret  
cannot see into their future.*

*Wallowing in regret brings nothing but harm;  
by doing so, they only bring afflictions upon  
themselves.*

常常記住別人對你好，你會很快樂。  
承認別人的優點，會讓自己覺得溫暖；  
盯住別人的缺點，會讓自己心中充滿煩惱。  
看到別人優點，少看別人缺點，  
心中才會越來越光明。

*Happiness lies in appreciating  
those who are kind to us.*

*Acknowledging the strengths of others  
warms our hearts, whereas finding faults  
with others serves only to bring more  
afflictions upon ourselves.*

*Appreciating the strengths of others  
and looking beyond their weaknesses brings  
forth the light in our hearts.*

一句好話，有時候可以溫暖人的一生；  
一句刻薄的話，有時候會讓人記恨一輩子，  
會葬送你婚姻家庭的感情。

*A kind word can sometimes make one  
feel warm all their lives.  
A harsh word, on the other hand, can breed a  
lifetime of hatred. It can ruin one's marriage  
and one's family.*

正確的思維比感情更可靠。  
為別人的幸福而活著的人，  
一定是熱愛生命的人；  
一個有慈悲心、能夠幫助別人、  
救度眾生的人，是一個開悟的人，  
一定是一個活得非常幸福的人。

*Right thinking is more reliable than  
sentiment.*

*One who lives for the well-being of others is  
someone who has passion for life.*

*One who is compassionate, always ready to  
help and to awaken others spiritually is truly  
an enlightened individual. They will live a life  
full of blessings.*

學佛要注重威儀，不在言多，身體力行。

*A true Buddhist practitioner is a person of few words, who is mindful of their demeanour, and who practises what they preach.*



人不能在發脾氣的時候決定任何事情，  
否則一定會後悔。

*Regret awaits those who make decisions in a fit of anger.*

世間榮華富貴皆是空，  
人間紅塵情愛也是苦；  
榮華富貴帶不走，  
水中撈月一場空，  
一生努力業隨身。

要懂得這些道理，才能真正得到解脫，  
才能真正放下自我，才能真正求佛，  
才能真正成為佛菩薩。

*Wealth and glory are nothing but vanity;  
worldly pleasures and romance are nothing  
but suffering.*

*The hard work of our lives will be all in vain,  
like trying to capture the moon in the water.*

*When we leave this human world, we take  
with us nothing but our karma.*

*Only when we understand this concept can  
we achieve true liberation, let go of the self,  
and attain Buddhahood.*

悟性是擁有智慧的基礎，  
走錯路就是不開悟。

*The foundation of wisdom comes from our  
potential to awaken.  
One who takes the wrong path is not yet  
awakened.*



調整人心，進入佛心。

*The ability to adjust one's mind leads one to  
attain the Buddha's heart.*

愚癡的開始就是聽不進別人的規勸，  
失敗的開始就是自以為都是對的，  
煩惱的開始就是認為  
凡事自己都應該擁有一份。

*Turning a deaf ear to advice is the beginning  
of delusion.*

*Turning a blind eye to one's mistakes is the  
beginning of failure.*

*Always thinking that you should have a fair  
share of everything is the beginning of  
affliction.*

心像一面鏡子，照見人間的惡，  
看到的都是惡形惡狀、惡是非，  
          久而久之心會成為惡人；  
希望我們照見的是人間的一切善，  
心中就會擁有一切善良的東西；  
          如果心能不照見任何事物，  
          才是照見五蘊皆空。

*The heart is like a mirror, reflecting the evil of the world. If all we see is nothing but vice and strife, then eventually we will end up turning to evil.*

*Only when our hearts reflect all the good in the world will our hearts be filled with kindness.*

*Only when our hearts reflect nothing will we be able to see the emptiness of the five aggregates.*

總是回憶過去，雜念會多；  
總是想著未來，妄想會多；  
真實面對現實人生，  
用智慧去化解和解決矛盾，  
才是真修實修。

*Constantly reminiscing about the past  
results in distracting thoughts; constantly  
thinking of the future results in illusion. True  
cultivation means being down-to-earth,  
facing the reality of life, and resolving  
conflicts with wisdom.*

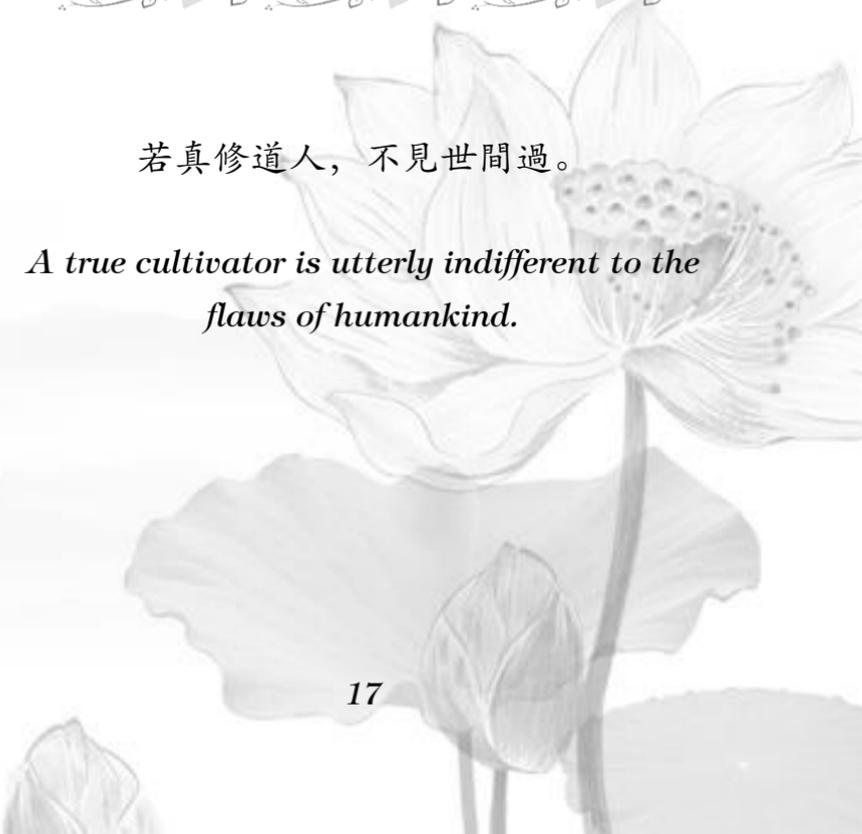
戒律是拿來律己，不是用於謗人。

*Precepts are meant for us to discipline ourselves, not to defame others.*



若真修道人，不見世間過。

*A true cultivator is utterly indifferent to the flaws of humankind.*



一種賭博的人生，心態永遠不能獲得解脫。

學佛人要把人間看成

鍛煉自己心智、積福積德的地方，

把人間看成是累積功德的旅遊點，

旅遊結束之後，一切名利得失均會失去。

*There is no way to liberate our minds if we consider life to be a game of chance. We Buddhist practitioners should look upon the human world as a place for training our minds and for accumulating merits and virtues. We should regard the human world as a tourist destination where we can accumulate merits and virtues. Once the journey ends, all the wealth and fame, and all our gains and losses will be meaningless.*

人生不可得，無常也是煩惱的根。  
把煩惱帶入明天，一定不會明心見性；  
只有徹底去除煩惱，  
每天快快樂樂開開心心地過日子，  
才能真正解脫自己心靈的憂傷。

*Throughout our lives, there is nothing we can truly call ours forever; impermanence is the root of affliction.*

*If we carry our afflictions into the following day, we will never understand our minds and see our true nature.*

*Only when we eradicate all our afflictions can we live our days with joy and free ourselves from a sorrowful state of mind.*

不執著人間煩惱，就是慈悲。

*Not being attached to worldly afflictions is  
an expression of compassion.*



看輕人間的一切事，看淡人間的一切情，  
我們才能放下。

*To be able to let go, we need to practise  
equanimity and loosen our emotional  
attachment to everyone and everything  
in the world.*

不要以為自己很偉大，  
否則會變得非常渺小，被他人看不起。  
把握好這條底線，受益無窮；  
把握不好，輕則受辱，重則一生受累。

*We should never regard ourselves as great, or  
we may end up looking small and being  
belittled by others.  
It will be of great benefit to us to have control  
over this end. If we fail, it will, at best, bring  
us humiliation, and at worst, have  
an adverse impact on our life.*

要珍惜人生旅途中的善惡因緣，  
學佛人要將人生中的緣分看穿，  
才能隨緣。

*We should cherish all kinds of affinities in  
our journey through life, be it positive or  
negative.*

*Only when we have insight into the workings  
of karmic affinities can we act in accordance  
with karmic conditions.*

換個角度看世界，這個世界很大，  
人顯得非常渺小；  
要換位思考與朋友的關係，  
就會覺得眾生皆具佛性。

*Look at the world from a different perspective,  
and we will find the world appears vast while  
man appears small.*

*When we put ourselves in other people's  
shoes, we will come to realise that all living  
beings possess an innate Buddha nature.*

千金難買早知道，萬金難買後悔藥，  
學佛人要接受現實，  
從別人身上看到自己的缺點和不足，  
知因懂果，要學菩薩畏因，不學眾生畏果。

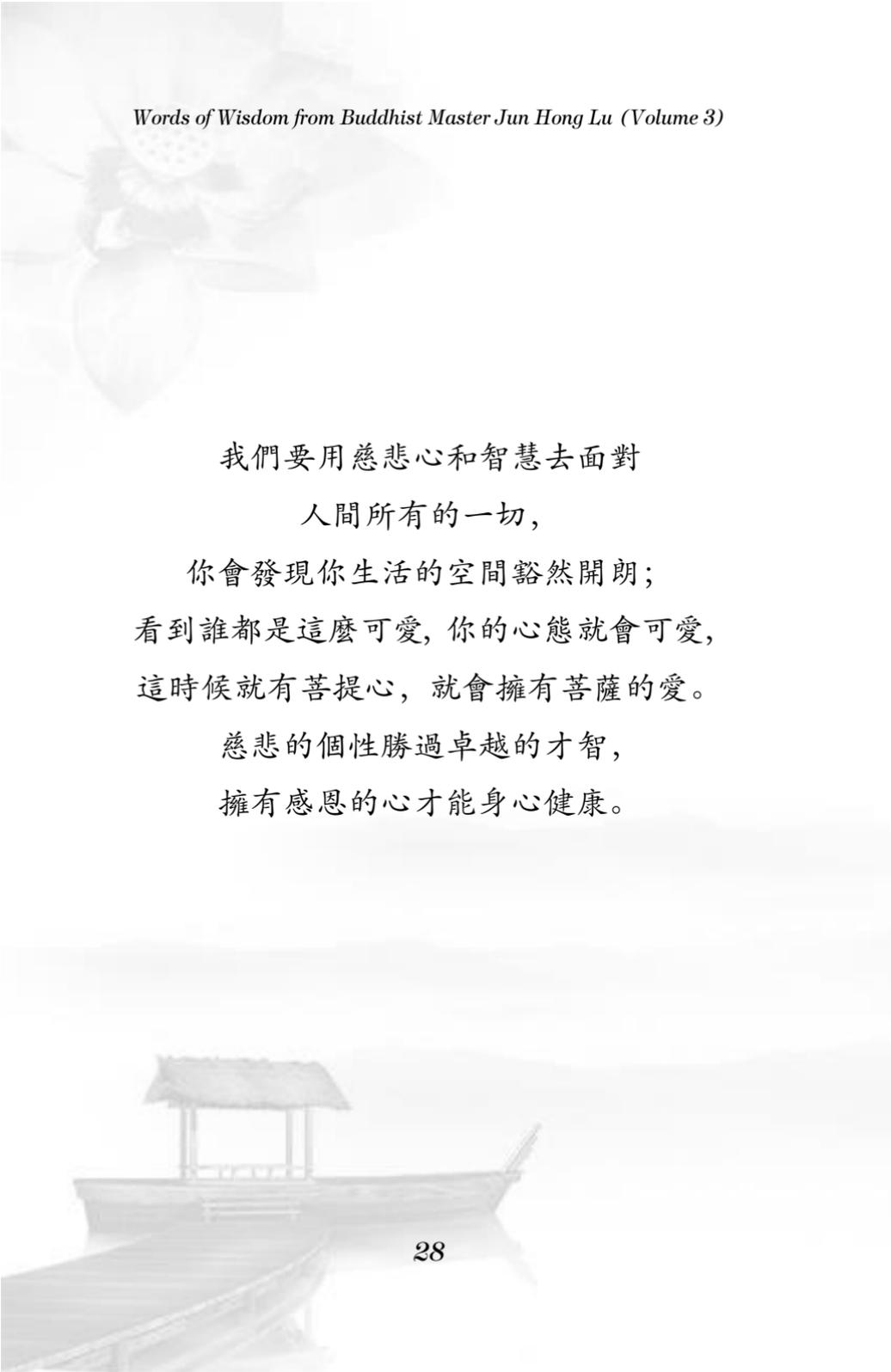
*It is no use speaking with hindsight or  
feeling regret.*

*We Buddhist practitioners must come to  
terms with reality and discover our own flaws  
and shortcomings by reflecting on those of  
others;*

*Understand the workings of karma, and  
emulate Bodhisattvas who fear causes, but  
not sentient beings who fear consequences.*

人生在一聲啼哭中開始，  
帶著一生的煩惱最後無奈地離開人間。

*Our life begins with a cry at birth, and when  
we leave this human world, we bring along  
nothing but our lifelong afflictions.*



我們要用慈悲心和智慧去面對  
人間所有的一切，  
你會發現你生活的空間豁然開朗；  
看到誰都是這麼可愛，你的心態就會可愛，  
這時候就有菩提心，就會擁有菩薩的愛。  
慈悲的個性勝過卓越的才智，  
擁有感恩的心才能身心健康。

*When we face everyone and everything in life  
with compassion and wisdom, we find  
ourselves more open and free.*

*When we find everyone so pleasant, we will  
have a pleasant frame of mind. Then our  
Bodhi mind will grow and we will be blessed  
with the Bodhisattva's love.*

*Having a compassionate heart is far more  
important than having superior skills or  
intellect; with gratitude comes mental and  
physical well-being.*

善果是因為種善得來的，  
孤獨是因為自私得來的，  
懷疑是因為害怕得來的，  
恐懼是瞋恨得來的，  
所以培養好清淨心才能將凡心轉為佛心。

*Good karma stems from doing good;  
loneliness stems from selfishness;  
suspicion stems from fear and fear stems  
from hatred. Thus, only when we cultivate a  
calm and peaceful state of mind can we turn  
our mortal heart into a Buddha's heart.*

能愛別人就是福，能理解別人就是慧。

*Being able to love others is a form of blessing.  
Being able to understand others is a form of  
wisdom.*



不要太過於追求人間一點一滴的得失，  
放下自己才是智者。

*Do not be perturbed by trivial gain and loss  
in this world; the wise man is someone who  
lets go of themselves.*

一個沒有智慧的人，因為他的煩惱太多；  
一個沒有煩惱的人，  
他的智慧一定是充裕的。

*A person who is troubled by too many  
afflictions is devoid of wisdom.  
A person who is devoid of afflictions is full of  
wisdom.*

真正的開悟是懂得捨得，  
真正的開悟是理解。  
無是獲得有的基礎。

*A truly awakened person readily performs  
the act of giving. True spiritual awakening is  
understanding the truth of life.  
Only after we have nothing will we start  
having something. When someone has no  
afflictions, they start gaining wisdom.*

人生最大的財產是身體健康，  
一個人有痛苦的身體，  
即使擁有財富享受財富時也是痛苦的擁有，  
人生知足就是財富；  
人生最大的勝利就是  
不生氣、不恨、不瞋，別人拿你沒辦法；  
人生最大的成就就是放下執著、  
悠然自得、智慧充滿、笑看人生。

*Physical health is the biggest asset in life.*

*If we suffer from ill health,  
we will live a wretched life  
even if we enjoy abundant wealth.*

*Wealthy is one who is contented.*

*The biggest victory we can achieve in life  
is to not be angry, or resentful.*

*In doing so, no one can upset you.*

*The biggest achievement in life is to be able to  
let go of attachment, have peace of mind, be  
full of wisdom and view the vicissitudes of life  
with equanimity.*

改變自己才是放下，  
修心學佛才能得人間淨土。

*Only when we change ourselves can we let go;  
only when we cultivate our minds and  
practise Buddhism can we make this world a  
pure land.*

學佛人應正信，交友要謹慎，  
過多交友，參差不齊，  
有時會有害無益。

學佛人要交好朋友，要交善知識，  
心中有佛、廣結善緣、遠離惡緣。

*We as Buddhist practitioners should cultivate the right faith and be cautious in making friends. Having too many acquaintances of varied quality may do us more harm than good. We should associate with worthy friends; the virtuous and the high-minded. We should nurture the Buddha nature in our hearts, be connected to positive affinities and keep negative affinities at arm's length.*

在人間每天會發生各種幸與不幸的事情，  
平安就是福，平安時要懂得珍惜，  
要培養善解的好心態，那就是佛的心態。

*Fortunes and misfortunes  
are vicissitudes of life.*

*Being safe and well is a blessing which we  
should cherish at all times.*

*Instil into ourselves a forgiving state of mind.  
This is the Buddha's state of mind.*

心中的長明燈不熄，才能照亮彼岸之路。

*An ever-burning lamp in our heart will  
illuminate the path to enlightenment.*



生命的真實性，就是人間過路客。

*We are merely visitors in the world; such is  
the reality of life.*

修心就是修正自己的心態，  
修行就是修正自己錯誤的行為。

*Cultivating our minds is to change our state  
of mind; cultivating our behaviour is to  
change our behaviour.*



一個人如果不能有所捨，必無所成；  
要懂得捨，才能得。

*We will not achieve anything if we are not  
ready to give.  
Only when we give, do we gain.*

修心路上煩惱多，悟者自心守本源，  
多劫多難心來化，心中無念福壽延。

*The spiritual path to enlightenment is  
riddled with afflictions and obstacles.  
It is important that the enlightened guard  
their inherent Buddha nature.  
It takes the mind to overcome whatever  
hardship or calamity that comes our way.  
Only when one's mind is devoid of thought  
can one be blessed with good fortune and  
longevity.*

與其總有一天要放下，  
還不如早點把身上的包袱放下，  
讓心活得踏實一點，活得開心一點。

*It's only a matter of time before we have to  
let go, so why not choose to let go sooner  
in order to live a happier and  
more peaceful life?*

什麼是慈悲？

凡是能夠站在別人角度為別人想的人  
就是慈悲。

*What is compassion?*

*Compassionate are those who can put  
themselves in other people's shoes.*

真正弘法的人，要內護外護。  
內以誠心誠意弘法，  
外以行為、舉止、言表、  
行善積德來讓眾生信服，  
這樣才能流通佛法，普度眾生。

*A true Dharma propagator is one who guards themselves both internally and externally. Internally, they are sincere in propagating the Buddha's teachings. Externally, they are virtuous in conduct, truthful in speech, and performs meritorious deeds in their effort to lead by example. Such is how they spread the Dharma and help sentient beings awaken spiritually.*

學佛人心中要沒有是非，因為只有因果。

*A Buddhist practitioner makes no distinction between right and wrong, for there is only the law of cause and effect.*



用自己的本初來覺醒自己。  
改掉自己的缺點就是尊重自己。

*Awaken our inner self with our innate nature.  
Correcting our shortcomings is a way of respecting ourselves.*

要合光即悟，經常與菩薩的佛光接在一起，  
你的心就會變得非常的融合，馬上開悟。

*When you are constantly connected to the  
Buddha Light of the Bodhisattva, your heart  
is united as one with that of the Bodhisattva;  
you will spiritually awaken at once.*

福氣是前世所修，德行是今世所為。

*Blessings are the result of cultivation in past lives, whereas virtue is the result of good conduct in this life.*



損害他人的人格，  
快樂一時，傷害自己一生。

*Vengeance is sweet when one undermines the character of others, but it will quickly backfire and harm one's whole life instead.*

學佛人必須要誠實，  
如果連誠實都做不到，  
就慢慢離開了佛法。

*Buddhist practitioners must be honest.  
If one fails to meet the most basic  
requirement of being honest, then they will  
gradually deviate from Buddhist teachings.*

在一個行動要做出來、在一句話要出口、  
在一個思維要形成之前，  
問一問自己的本性和自性再去做，  
就不會後悔了。

*We will have no regrets if we always consult  
our inherent nature and true self before  
acting, uttering a word or conceiving a  
thought.*

真正的駕馭高手，  
不是勇敢地去征服風暴，  
而是機智巧妙地去避開風暴。

*A conqueror, in the true sense of the word, is  
not one who is courageous in conquering a  
storm, but one who is skilful in steering clear  
of a storm.*

珍惜現在所擁有的，不要把欲望看得太重，  
能夠擁有今天的人才能擁有明天。

*Cherish what you have now and tame your  
sensual desires. Tomorrow belongs to those  
who cherish today.*

善於學習他人之長處的人，最有智慧。

善於自己控制自己的人，最強大。

能深悉自己擁有的財富者，  
知足者，並能將財物施予和幫助別人，  
會讓自己過好每一天，  
精神愉快的人，是最富有的人。

*Wisest are those who are good at discovering  
the strengths of others.*

*Strongest are those who are good at  
controlling themselves.*

*Richest are those who are aware of their  
fortune, are content with it, give their wealth  
to help others, and live a fulfilling  
and happy life.*

自重並敬重別人的人，是最值得敬重的。

*One who respects themselves, as well as  
others, is most worthy of respect.*



用菩薩的智慧開啟我們心靈光明的本性，  
才能在人間過得越來越舒暢。

*Only when we develop our inherent bright  
nature can we live a happy and carefree life.*

一個人將恨一直積壓在心中，  
時間長了一定會發芽；  
一個人把愛多一點放在心中，  
時間長了一定會慈悲。

*If we hold hatred in our heart, it will  
germinate over time.*

*If we nurture love in our heart, we will  
become compassionate over time.*

生命是靠著相互依賴而存在的，  
人是靠著別人幫助讓自己茁壯成長的，  
世界上每一個人  
都要靠別人的幫助才能成功。

*Life is sustained by interdependence. We  
grow strong with assistance from others. In  
this world, everyone has to rely on one  
another in order to achieve success.*

低頭並不是承認自己不如別人，  
而是一種不卑不亢的姿態。

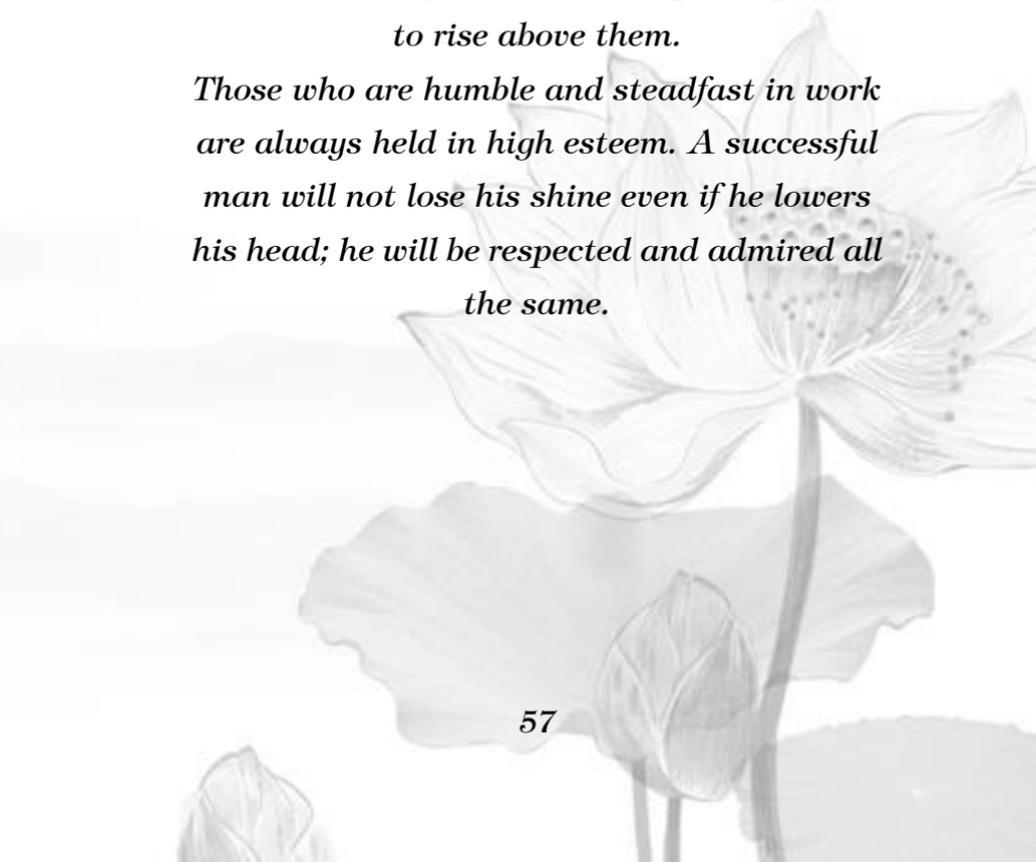
也許很多人出類拔萃，  
但不要忘記，人外有人天外有天，  
時時不忘低下自己高昂的頭，  
保持謙卑的態度，踏踏實實做事，  
反而會讓別人更高看你。

真正的成功者就算低著頭也會有光芒，  
一樣會得到別人的尊重和敬佩。

*Bowing one's head does not mean one is inferior to others. It is merely a manifestation of one's great composure.*

*There are many who stand head and shoulders above others. Do not forget that there are always other more superior people to rise above them.*

*Those who are humble and steadfast in work are always held in high esteem. A successful man will not lose his shine even if he lowers his head; he will be respected and admired all the same.*



人生的意義就是要改變自己、回歸自我。

用自己最好的一面對待眾生，  
改正不好的習慣和脾氣，找回真我，  
這就是佛法界講的自我圓滿。

*The true meaning of life is to change  
ourselves and to return to our true nature.  
We must show our best side when interacting  
with others. Concurrently, through correcting  
our bad habits and temper, we will find our  
true self. This is what we call  
'self-perfection' in Buddhism.*

人不能生氣，不要與別人爭，  
爭來的是假的，修心修來的才是真的。

*Do not get angry and contend with others.  
Whatever is obtained by way of contention is  
a delusion; only what is gained by way of  
spiritual cultivation is real.*

佛教讓我們活在這個世界上，  
要活出真正生命的價值來。  
一個有智慧的人放得下、看得開、  
想得明白、過得自在；  
一個人如果想通了，  
做事就會通達，內心就會通泰。

*Buddhism enables us to gain the true value  
of life in the world.*

*The wise are able to let go, take things easy,  
have a positive frame of mind  
and live their lives with ease.*

*If we can reach a thorough understanding of  
reality, we can succeed in what we do. As a  
result, our minds will be calm and relaxed.*

有欲望而不執著，有求而不貪，  
求佛心態越平衡，就會放下越多。  
心態平衡的人就會淡定、坦然、從容，  
六根清淨，萬事不擾。

*Though you may have desires,  
you should not cling to them.*

*Seek them, but do not be greedy.*

*When you have a balanced state of mind in  
seeking blessing from the Buddha, you will be  
able to let go of more attachments. One who  
has a balanced state of mind will be  
composed, calm, pure with respect to the six  
sensory faculties and remain unperturbed  
whatever situation may arise.*

佛法說

“知其人之心為吾之心，是為智”，  
懂得別人的心，才能懂得自己的心；  
懂得別人的意，

才能明白真正在世界上生活的含義。  
我們偉大的菩薩最知道人間的孩子受的苦，  
所以觀世音菩薩媽媽才說“有求必應”。

*According to Buddhism, "Wisdom is to understand another's heart as our own." Only when we understand other people's hearts can we understand our own. Only when we understand other people's thoughts can we understand the true meaning of life in the world.*

*Our great Bodhisattva is fully aware of Her children's suffering in the human world, hence Guan Yin Bodhisattva says, "All prayers will be answered."*



給別人面子，就是給自己面子；  
你希望別人怎樣對你，你就要怎樣對別人；  
傷害別人，最終傷害的是自己。

*To show due respect toward others is to  
respect yourself. Treat others the way you  
wish to be treated. If you hurt others, you  
will eventually hurt yourself.*

學佛必須要行善，  
不傷害自己又能度到眾生，就是妙法；  
能讓別人開悟，又能讓自己度到更多人，  
就是智慧。

*It is essential to do good deeds while  
practising Buddhism.  
If you can lead others to practise Buddhism  
at no cost to yourself, then you are applying  
a wonderful method.  
To be able to help others awaken spiritually  
and to also allow yourself to introduce  
Buddhism to more people is wisdom.*

學會感恩，  
得到別人的幫助更要幫助別人，  
要感恩大自然的付出，  
感恩父母的教養，  
感恩佛情友情，  
感恩佛法讓我們開悟。

*Learn to be grateful by rendering help to  
others when we receive help from others.  
Be grateful to nature for nurturing us.  
Be grateful to our parents for raising us.  
Be grateful to our fellow Buddhists for their  
friendship.  
Be grateful to the Buddha's teachings for  
awakening us.*

手是用來勞動，不是用來索取的；  
腦筋是用來思維和懺悔，不是用來偏執的；  
讓自己頭腦清醒，經常原諒別人，  
才能讓自己不斷進步；  
解決問題最好的方法，就是原諒別人。

*Our hands are meant for labour, not to seek  
material gains.*

*Our brain is meant for contemplating and  
repenting, not for clinging to attachments.*

*Only when we remain sober-minded and  
ready to forgive others are we able to make  
constant progress. The best solution to any  
problem is to forgive.*

學佛人一定要心中有一堵牆，  
就像電腦要有一堵防火牆，  
不管來自於哪裡的病毒，  
我們用佛法的智慧  
都能把它擋在人間的煩惱之外。

*It is important that Buddhist practitioners  
erect a wall in their hearts, just as a  
computer requires a firewall for protection.  
No matter where the viruses come from, we  
are able to ward them off with the wisdom  
derived from Dharma.*

我們在苦難叢生的娑婆世界當中，  
只要相信菩薩，雖然做不到完美和圓融，  
但是只要堅定的學佛，  
沿著佛法這條道走下去，  
一定能從中受益。

*As long as we have faith in the Bodhisattva  
and walk the path of Buddhism with  
determination, though we are far from being  
perfect or tactful, we are sure to reap benefits  
from our practice, even if we live in a world  
fraught with suffering.*

要懂得隨緣的人才能自在，  
開心的人才沒有煩惱。

如果能放下心中的煩惱，就是開悟。

悟性就是解脫，  
懂得快樂的人就是一個開悟解脫之人。

*Live in accordance with karmic conditions  
and you will enjoy peace of mind; be happy  
and you will have no worries.*

*Let go of your worries and you can attain  
spiritual awakening.*

*Our potential for awakening will bring about  
liberation. Those who can be happy are  
awakened and liberated.*

一個人能持戒守法，心就會安定。

安，爾後才能定。

有定性的人才會生出智慧。

這就是佛法講的戒定慧。

*One who observes the precepts and the law  
will have peace of mind.*

*Only when one attains peace of mind can one  
attain concentration of mind. This, in turn,  
gives rise to wisdom. This is the so-called  
‘precepts, concentration and wisdom’  
in Buddhism.*

學佛人一定要懂得，為自己的事情，  
為私心的事情，都帶著惡意；  
為別人的事情，  
哪怕就是一點點，都是善良的。

*As Buddhist practitioners, we must  
understand that doing things for ourselves or  
for our own ends is mean-spirited.  
Doing something for the benefit of others,  
however minor, is considered kind.*

放下執著，才能破除我執。  
我們做人不能有煩惱，  
有煩惱的人一定是把自己  
看得太大、太高了。

*Only when we let go of attachment  
can we let go of the self.  
Free ourselves from worries. If we are  
constantly troubled by worries, it must be  
that we think too highly of ourselves.*

六道中無量無邊的眾生，  
我們來到人間都是平等的，  
生不帶來死不帶去，  
再偉大的人走的時候也是兩手空空。

*The infinite number of beings in the  
six realms of existence are all equal.  
We come and go empty-handed, however  
great we may have become.*

一個人知足，就擁有快樂和富有。  
有福氣的人要學會低調，就福壽延綿。

*A contented person enjoys  
happiness and wealth.  
A blessed person should learn to keep a low  
profile, then they will be able to prolong their  
good fortune and their lifespan.*

學佛人要懂得知恩圖報。  
心有感恩，就會少生怨氣，少生瞋恨心，  
時間長了會生出善心，  
無怨無悔的為了眾生恆生善心。

*We as Buddhist practitioners should find  
ways to repay the kindness extended to us.  
The more feelings of gratitude we nurture, the  
less resentment we will harbour in our heart.  
As time goes by, we will develop long-lasting  
kindness towards sentient beings with no  
annoyance or regret.*

人最大的缺點就是生氣，  
不要自己找氣生，不生哪來的氣？  
越生，氣越多。不生氣  
是保持身體健康和心靈健康的金鑰匙。

*Anger is humankind's biggest weakness.  
Do not find excuses to get angry.  
Anger only begets more anger.  
Taming our anger is the golden key to our  
physical and mental well-being.*

身體髒了，要洗澡。

內臟髒了，要大量喝水，裡面“洗澡”。

《黃帝內經》曾說，水是最好的藥，

大量喝水，可清洗內臟。

精神上“洗澡”用什麼方法？

許願、念經、放生。

*We need to cleanse the body when it is dirty.  
Similarly, we need to drink plenty of water  
to cleanse the internal organs  
when they are dirty.*

*According to the foundational work of  
Chinese medicine, Yellow Emperor's Inner  
Classic, water is the best medicine.*

*Consuming plenty of water  
cleanses our internal body.*

*What is the best remedy for spiritual  
cleansing? It is the Three Golden Buddhist  
Practices of Guan Yin Citta Dharma Door:  
making vows, performing recitations of  
Buddhist scriptures and  
performing life liberation.*

放下自己，就是去除心中的分別心、  
是非心、得失心、執著心。  
放下是一種大度，  
是一種徹悟，是一種本性，  
唯有放下才能得到真正的解脫。

*To let go of the self is to clear a mind that is  
filled with discrimination, sense of right and  
wrong, gain and loss, and attachment.*

*Letting go is a manifestation of magnanimity,  
a kind of thorough enlightenment; it reveals  
our true nature. Only when we let go can we  
attain true liberation.*

心平安了，意念乾淨了，  
世界都會對你微笑。  
當你對自己微笑的時候，  
世界上就沒有煩惱能纏住你；  
當你對自己非常真誠的時候，  
世界上沒有人能欺騙你。

*The whole world will smile at you when your  
heart is peaceful and your mind is clean.  
When you can smile at yourself, not a single  
trouble in the world will affect you.  
When you are sincere to yourself, no one in  
the world can deceive you.*

在人間，

什麼路都可以走，唯獨絕路不能走；  
什麼路都可以選擇，唯獨歧途不能選擇。

人生的道路很挫折，

但是我們要昂首闊步地走上坡，  
你會避開很多彎路、小路、險路。

精進學佛，再長的路也能走過。

學佛不僅僅在於持續，  
更重要在於保持正確的學佛方向。

*We can take any road in the world,  
but never the road to ruin.*

*We can choose any path, but never the one  
that leads us astray.*

*Despite the many obstacles along the path in  
life, we must walk uphill with our heads held  
high. In this way, we are able to steer clear of  
numerous winding and dangerous small  
paths. As long as we are diligent in  
practising Buddhism, we can make headway  
however long the path may be.*

*Practising Buddhism is not just about  
persistence. What is more important is that  
we must be heading in the right direction.*

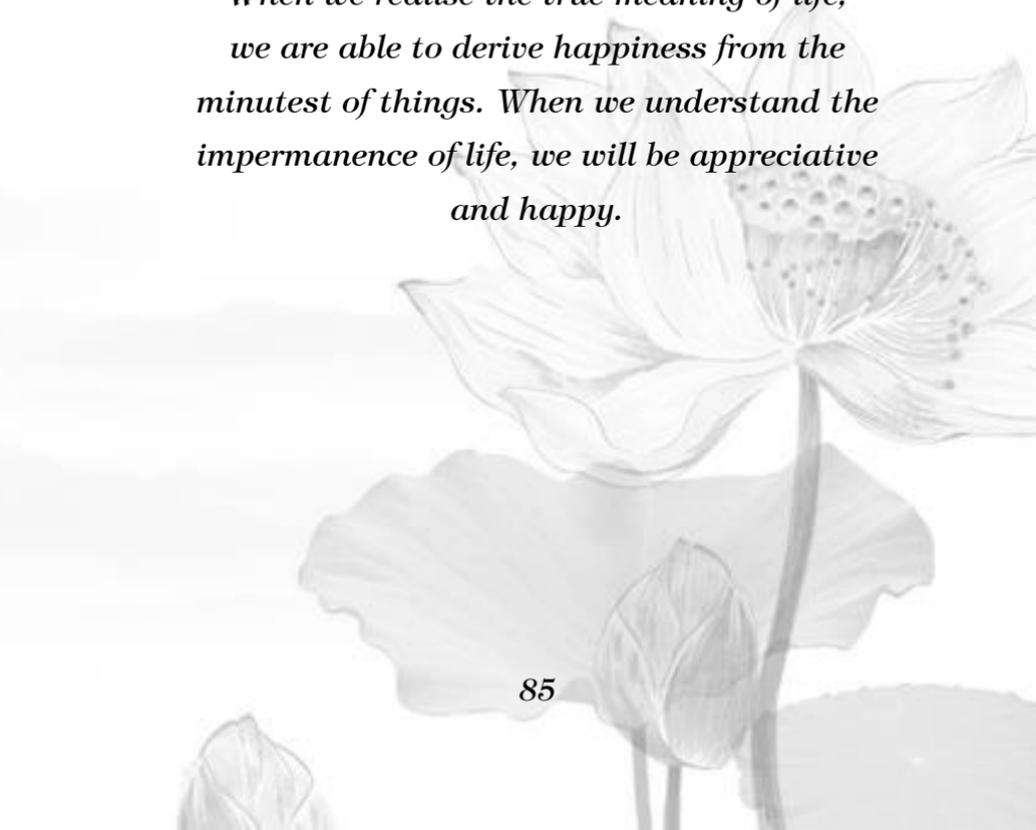
懂得快樂的人，  
每一天活在世界上沒有不快樂的。  
何須頓足捶胸、長吁短歎，  
正所謂聽得春花秋月語，  
必先識得如雲似水心。  
記住：萬物唯心造。

*One who knows how to be happy will not live  
a day without happiness. It is no use  
stamping one's feet and beating one's chest  
lamenting and moaning.*

*Only when we understand the ever-changing  
mind can we identify people's feelings and  
perceptions in relation to their surroundings.  
Remember that everything is made from the  
mind alone.*

人如果懂得生活的真諦，  
就可以從一些微小的事情中獲得快樂；  
理解人生無常，就會珍惜和快樂。

*When we realise the true meaning of life,  
we are able to derive happiness from the  
minutest of things. When we understand the  
impermanence of life, we will be appreciative  
and happy.*



一滴墨汁落在一杯清水裡，  
這杯水立刻變色，不能喝了；  
一滴墨汁如果融在大海裡，  
大海依然是蔚藍色的大海。

為什麼？因為兩者的肚量不一樣。

不熟的麥穗直直地向上挺著，  
成熟的麥穗低垂著頭。

為什麼？因為兩者的分量不一樣。

寬容別人，就是肚量；  
謙卑自己，就是分量。

合起來，就是一個人的品質。

*A glass of water changes its colour and becomes undrinkable when it is stained by a drop of ink, whereas the ocean remains blue even when a drop of ink dissolves in it. Why is it so? It is because their capacity differs. Wheat spikes grow straight upwards when unripe, but they lower their tips when they ripen. Why is it so? It is because their substance differs.*

*We will have more capacity if we practise tolerance towards others.*

*We will have substance if we practise humility. A combination of both is a sought-after quality.*

心念散，魂不齊；

心念定，智慧齊。

一個人心念定，

無事是貴人，心常莫造作。

在日常生活中，要用無事來解決這個問題，

不去惹事就不會生非；

要安然，才能平安；

心要平安，才能真正的無恙。

*When one's mind is scattered, one's soul is distracted. When one's mind is concentrated, one possesses wisdom.*

*When someone's mind becomes as calm and still as water, and free of the sense of right and wrong, they are no longer ordinary people. Their minds are undisturbed.*

*This is the approach we should adopt to solve our everyday problems. If we refrain from provoking disputes, there will be no conflicts.*

*When we have peace of mind, we will be safe and well.*

後記（結善緣）

## 後記（結善緣）

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