

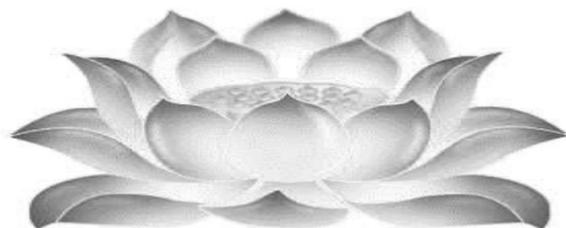
盧軍宏台長
佛言佛語

Words of Wisdom

from Buddhist Master Jun Hong Lu

第一冊

Volume 1



盧軍宏台長佛言佛語（一）

Word of Wisdom from Buddhist Master Jun Hong Lu (Volume 1)

- 主 講： 盧軍宏台長
記錄、整理、編輯： 澳洲東方華語電台秘書處
美 術 編 輯： 澳洲東方華語電台秘書處
策 劃： 澳洲東方華語電台秘書處
出 版： 20R 澳洲東方華語電台文化中心
地 址： 54 Meagher St, Chippendale
Sydney NSW 2008 Australia
電 話： (+61-2) 9283 2758
傳 真： (+61-2) 8005 2791
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>
版 次： 2016 年 12 月第 1 版第 1 次印刷
刊 號： AORP100154
印 數： 10 000

觀世音菩薩 “心靈法門”

心靈是鎖，法門是鑰匙，用法門打開你的心靈即“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。

這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台長，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。短短兩三年內，“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。盧台長因其二十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。

前言

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

盧軍宏台長簡介

盧軍宏先生現任澳洲東方傳媒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

教學會會長，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。

盧軍宏台長二十年來孜孜不倦、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、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全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。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。

Master Jun Hong Lu's Buddhist Practice – Guan Yin Citta Dharma Door

Our mind is like a locked door with boundless potential inside; Guan Yin Citta Dharma Door is the key that opens up the door.

Guan Yin Citta is about the science of our mind. According to Buddhism, everything arises from our mind. Our mind creates 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.

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 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 a few 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 two decades, Master Lu has devoted himself fully to transforming people's lives with the wisdom of

Preface

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 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

Spiritual leader 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.

For over twenty 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, London, UK, and Berlin, Germany.

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 Australian Parliament, the lifelong noble title of *Dato*' by Malaysian Sultan, and the status of Honorary Visiting Professor by University of Siena, Italy.

Master Lu's efforts have caught the eye of several international peace organisations. 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, 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" 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.

學佛人要懂得愛眾生、愛國家、愛人民，
慈悲和諧，這是一種善緣。

*A positive affinity is formed when we,
as Buddhist practitioners, show love for all
sentient beings, our countries,
and our fellow citizens, and when we are
compassionate and peaceful.*

人應當自做皈依，皈依自性三寶，
自己皈依自己的佛、法、僧，
佛在心中，法在行中，僧在戒中。

*We should take refuge in the Triple Gem
of our own nature – the Buddha,
the Dharma, and the Sangha.*

*We take refuge in our innate Buddha,
Dharma, and Sangha: to have the Buddha in
our minds, to practise the Dharma in our
daily life, and to emulate the Sangha
by observing the precepts.*

一切自然來，自然去，自然是什麼？
自然就是緣。有了緣，才能隨緣。

*Everything ebbs and flows,
such is the way of nature.
Following the way of nature is
according with conditions.
Only when conditions arise can we act
in accordance with them.*

真正限制、阻礙、埋沒你自己的，
永遠只會是你自己。

*We are always our own greatest limitation,
obstruction, and hindrance.*

福來自於懂得布施的一顆心，福隨心來，
懂得布施的人才有福氣。

*Blessings come from a generous heart.
Those who give are the most blessed.*

多少人活在自己緣生緣滅中，
情緒受控於智商，
智商受控於境界。
境界如花朵在花園中一樣，
需要澆灌才能茁壯生長。

*Many people are caught up in the arising and
ceasing of their own karmic conditions.*

*Our emotions are controlled by our
intelligence, and our intelligence is subject to
our state of mind.*

*Our state of mind requires cultivation to
develop, just like flowers in a garden require
our care to flourish.*

愚痴的人一直想讓大家了解他，
經常了解自己的人才是有智慧的人。

*The ignorant seek understanding from others;
the wise endeavour to understand
themselves.*

當一個人拿起佛書的時候，
當一個人想幫助別人的時候，
他的福分和因緣就開始種下。
當一個人想對別人好的時候，
他已經種下福田。

當你得到一本佛書，
你就種下了佛的種子。

*The moment we pick up a book of Dharma
and intend to help others, we start to sow the
seeds of blessings and good karma.*

*The moment we set our minds to being kind
to others, we begin to plant a field of
blessings.*

*The moment we receive a Dharma book, we
have sown the seeds of Buddhahood within
ourselves.*

盧軍宏台長佛言佛語（一）

人不講理是個大缺點，
人硬講理是個大盲點。

*Not being reasonable is a flaw, while
insisting on reasoning alone makes us miss
the forest for the trees.*

學佛人要清心寡欲，一個人欲望越多越不能滿足自己的欲望。我們要樂天知命，要透過學佛來改變自己，要學會無所求。

As Buddhist practitioners, we need to purify our hearts and reduce our desires.

The more desires we have, the less likely we are to ever satisfy all our desires.

We should learn to be content with what we have, to change ourselves through practising Buddhism, and to learn to ask for nothing.

人在吃苦的時候，
就是在消孽障，轉換業力。

*When life gets difficult, keep in mind that
we are experiencing the amount of suffering
we were destined to go through, therefore
transforming our karma for a better future.*

要明白，人生就像坐火車，
很快就會到終點，生命短暫，人生很苦。
要“觀身不淨，觀心無常”。

*Life is like a journey on a train that will
reach its destination soon.
It is short and bitter.
Hence, we must contemplate “our bodies as
impure and our thoughts as impermanent”.*

我們現在擁有的，才是最值得我們珍惜的東西，過去的早已經過去，而未來的還沒有得到，所以我們要擁有現在、忘記過去、展望未來，心才會像大海般的寬廣無邊。

*What we have today is most precious.
The past is already gone and the future is yet
to come. Therefore, we must seize the present
moment, leave the past behind, and look
forward to the future. Only then will our
hearts be like the ocean – vast and
boundless.*

一個人如果整天講是是非非，
實際上他自身已經被是非所纏繞，
離不開是非。

*Those who cannot stop gossiping about
others are already entangled in gossip.
They will become the subject of gossip
and not get rid of it.*

一個人要學會自然，一切都自然來自然去，
就能斷煩惱。破無明的智慧，就是般若。

*Learn to let nature take its course;
let all things in life come and go naturally.
In this way, we can be free from afflictions.
Prajna is the wisdom attained with the mind
that is free from ignorance.*

惜福者，智者。

越來越珍惜福分的人，越來越有智慧；
越來越有智慧的人，菩薩常伴在身邊！

The wise always cherish their blessings.

*The more they cherish their blessings,
the wiser they become.*

Bodhisattvas will always be by their side!

如果一個人心正，就是佛做主；
心不正，就是魔做主。
所以悟者識本性，迷者永輪迴，
明心方見性，悟者識菩提。
你們能永遠找到菩提，就是菩薩！

*With the right mindset,
you let the Buddha be your guide.
With a deviant mindset,
you let demons become your guide.
The enlightened recognise their true nature,
whereas the lost suffer
the endless cycle of rebirth.
Only when you understand your mind
can you see the intrinsic nature.
Only when you become enlightened
will you discover Bodhi.
If you can always find Bodhi,
you are a Bodhisattva!*

心態決定人生，心靈要有慈悲心，
要有寬恕心，要能夠理解他人。
不能夠原諒他人的人，
最後傷害的一定是自己。

*Our state of mind determines our destiny.
We must approach people with compassion,
forgiveness and understanding.
If we refuse to forgive, we will end up hurting
ourselves.*

成功時不要忘記自己的過去，
失敗時也不要忘記我們還有未來，
一條路走不通，我們還會走第二條路，
我們還能拐彎。

*When we succeed, we must not forget our
past.*

*When we fail, we must remember
there is still tomorrow.*

*When the path leads to nowhere,
we can always take another path.*

We can make a diversion.

一花獨放不是春，百花齊放春滿園。

我們不僅要自修，還要廣度眾生；
我們要成為觀世音菩薩的千手千眼，
幫助人們離苦得樂；

有廣大的慈悲心，才能慈航普度。

*“A single flower does not make spring,
yet one hundred flowers in full blossom bring
spring to the garden”.*

*We should not only engage in self-practice,
but also extensively transform
other sentient beings.*

*Be one of the hands and eyes of
Guan Yin Bodhisattva to liberate people
from suffering.*

*Only when we have great compassion can we
help and transform people far and wide.*

憂則天地皆窄，
怨則到處為仇，
哀則束縛自己，
怒則大敵當頭，
此乃心靈大敵。

*These are the nemeses of our spiritual
cultivation:*

*Worries— they narrow our perspectives;
Resentments— they provoke hostility;
Griefs— they obstruct our advancement;
Anger—it invites enemies.*

剛學佛，想成佛——難。
堅持學佛，想成佛——近佛。
精進學佛，想成佛——真佛！

*Although it is difficult
for a novice practitioner to attain
Buddhahood,
their persistence in practising Buddhism
will get them closer to the goal.
Their diligence in practising Buddhism
will eventually make them a real Buddha!*

眾生難度才要度，佛法難聞才要聞。

救眾生慧命超脫六道輪迴，

讓眾生改命成全眾生佛道。

*Transforming sentient beings is very difficult,
that is why we do it.*

*The opportunity to encounter
the Buddha's teachings is very rare,
that is why we cherish it.*

*We strive to elevate the spirituality
of sentient beings to liberate them
from the cycle of rebirth.*

*We strive to transform their destinies
so that they can attain Buddhahood.*

君子改過，小人飾非。

改過的人會開悟，飾非的人會迷誤，

永遠要懂得改過自己的缺點

比掩蓋自己的錯誤要好。

*A virtuous person corrects their mistakes,
whereas a petty person covers up their flaws.*

*Those who correct their mistakes
will become enlightened;*

those who cover up flaws will get lost.

*It is always better to correct our mistakes
than to cover them up.*

學佛學做人首先要沒有委屈、
不難過不苦惱，因為人生無常，來去匆匆。
要想得通就是開悟，
沒有煩惱就是有智慧。

*The first things we should learn as a
Buddhist practitioner are: to never feel as if
we are being unfairly treated or wronged,
never feel sad, and never get frustrated or
worried.*

*This is because everything in life is
impermanent, it ebbs and flows
in the blink of an eye.*

*When we see the truth of life,
we become enlightened.
When we are free from afflictions,
our wisdom shines.*

要改變別人首先要改變自己，
佛法承認命運，從而才讓人們改變命運。

*If we want to change others,
we should first change ourselves.
Buddhism recognises the existence of destiny,
and teaches us how to change our destiny.*

人的一生活就是自私的愛自己。
愛自己會使自己越來越孤獨，
愛眾生會使自己越來越幸福。

*Many people, throughout their lives,
love themselves more than anyone else.
The more we love only ourselves,
the lonelier we become.
The more we love other sentient beings,
the more blissful we become.*

我們要永遠覺得別人是對的、自己是錯的，
就會一生無怨。

*There will be no discontentment in life if we
see that all faults are ours and never others'.*

把自己的欲望降到最低，
把自己的理性放在最高點就是聖人。
每天想著付出想著幫助別人的人
就是聖人。

*A person who keeps their desire to a
minimum and reaches maximum rationality
is a sage.*

*A sage always thinks about how they can
benefit and help others.*

平安是福，
功德是壽，
知足是富，
隨緣是貴。

*Being safe and well is a blessing.
Being virtuous leads to longevity.
Being content is a mark of prosperity.
Letting nature take its course is noble.*

學佛人要學會捨，
先要讓別人得，
你才能真正的有所得。

*Learn to give.
When we let others gain first,
then we can truly benefit.*

當一個人珍惜生命，
珍惜世界上一切的時候，
就擁有了這個世界，擁有了這個人間。

*When we cherish our lives and everything in
the world, we effectively own this world.*

這個世界上，有興就有衰，
有生就有滅，有聚就有散。
所有的一切都是暫時的，
今天的擁有，並不代表永遠擁有；
今天得到，並不代表永遠得到；
而今天的失去，並不代表明天不會擁有。
所以，“心無罣礙，無罣礙故”，
人生夢一場，我們要回歸自然。

*In this world, with rise there is decline,
with birth there is death,
with coming together there is separation.
Everything by nature is temporary.
What we possess today may not last forever,
and what we gain today may not always be
ours. However, what we lose today may be
ours again tomorrow. Indeed, "Our minds
are free from obstruction, because there is no
obstruction". Life is just a dream; we must
return to our natural state.*

如果想在人間有因緣、有福分、
有貴人的話，就要廣結善緣。

*If we want to have favourable causes and
conditions in this life, if we want to have
blessings and receive help in times of need,
we should always form positive connections
with all beings.*

悟道之人，逢苦不憂，
一切境界，得失從緣，
心無增減，轉凡成聖，
心無罣礙，即心即佛。

*An enlightened person will not be worried
in times of hardship.*

*Whatever circumstances they encounter,
they act in accordance with conditions;
they are not bothered by gains or losses.*

*Their mind remains steady,
neither increasing nor decreasing.*

*They turn themselves from
an ordinary person into a sage.
The mind is free from obstructions.
This very mind is Buddha.*

心淨則自然靈，心惡則百病生。

*Prayers from a pure heart will be answered.
Illnesses will arise from an evil heart.*

人行善，福還未至，禍已遠離；
人行惡，禍雖未至，福已遠離。

*A kind person may not have received their
blessings, yet calamity is already far away.
An evil person may not have been stricken by
calamity, yet blessings are already out of
range.*

人最要緊的是精神。
精神想不通，萬事都是空；
精神想得通，萬事都能通。

Our state of mind is most important.

If we cannot think clearly,

we will not accomplish anything.

*If we think clearly, we can achieve
everything.*

“心靈法門” 解決人的心靈問題，
心病不除，如何開心？
學佛改變性格，改變命運，
佛法用在人間，故為人間佛法。

*“Guan Yin Citta Dharma Door” provides
solutions for our spiritual needs.
How can we be happy with a troubled mind?
Practising Buddhism is about changing our
personality and destiny.
Because Buddha–Dharma provides
solutions to our everyday issues, it is the
world’s Buddha–Dharma.*

改變命運的基礎是要有慈悲心。
多想別人，少想自己，就能減少欲望，
心靈清淨；
心不隨境轉，就能控制自己，主宰自己，
做自己命運的主人。

*Compassion is the foundation
for changing our destiny.
Spare more thought for others,
and less for ourselves.*

*In this way, we can reduce our desires and
our heart will be pure and calm,
unperturbed by any circumstances.
We can then gain control over ourselves and
be the master of own destiny.*

須知菩薩無心，菩薩以眾生心為己心，
眾生之心即我心，眾生之相即我相，
眾生煩惱即我煩惱，
菩薩對眾生的心是不謀而應的。

*We must understand that Bodhisattvas have
no mind; Bodhisattvas take the minds of
sentient beings as their own.*

The minds of sentient beings are my mind.

The forms of sentient beings are my form.

*The afflictions of sentient beings are
my afflictions.*

*In essence, the minds of Bodhisattvas are
the same as the minds of the sentient beings.*

消除身上一切污垢，恢復真實的如來本性。

我們要放下一切，有出離心，
覺悟一切有情眾生的苦，
只有境界高，才能脫離六道輪迴。

*We need to rid ourselves of the defilement
within us to regain our inherent
Buddha-nature.*

*We need to let go of everything to transcend
this world and to help all sentient beings
become enlightened and be free from suffering.*

*Only when we attain a high level of
spirituality can we be liberated from the cycle
of rebirth.*

學佛的人要有境界，功德要齊備，
一個人“功”和“德”均不可少。
千萬不要輕視、藐視佛性，
才不會損失功德。

*A Buddhist practitioner should hold
themselves to high standards of spiritual
cultivation, complete with merits and virtues.*

*It is necessary to have both
“merits” and “virtues”.*

*Never belittle or diminish the
Buddha-nature, or we will lose merits and
virtues.*

作惡者，愚痴也；
行善者，智慧也；
學佛者，開悟也。

An evil person is ignorant.

A benevolent person is wise.

A Buddhist practitioner is enlightened.

與人相處之道，一定要懂得無限的容忍。

*When dealing with people,
we must be infinitely patient.*

智慧有三個殊勝點：

首先，學智慧的人要懂得，

做事情氣量要大，行為要公正；

第二，語言布施，善言真語，不說妄語；

第三，思無所得，想眾生想。

There are three unique characteristics of wise people:

- 1. They are highly tolerant and impartial;*
- 2. They practise the giving of kind and truthful words, and never lie;*
- 3. They think of nothing but the well-being of sentient beings.*

學佛人首先要學會原諒別人，原諒別人就會產生奇跡，會挽回感情的損失；原諒別人會諒解理解別人，像一盞燈照亮你的心，讓你放下怨恨、報復心與嫉妒心，有原諒別人的心就會給你的心鋪成一條健康之路。

*A Buddhist practitioner
should first learn to forgive.
Forgiveness brings about miracles,
helping save broken relationships.
Forgiveness helps us understand others like a
lamp that illuminates our hearts, enabling us
to let go of resentment, vengeance, and
jealousy. Forgiveness is the path
to a healthy state of mind.*

人的快樂多少與擁有的財富是沒有關係的，
心中的法喜是財富買不到的，
擁有人間的財富越多，可能煩惱就越多。

*Happiness has nothing to do with money.
Money cannot buy Dharma joy.
In fact, the more we have in this world,
the more afflictions we may face.*

人總是在失去的時候才猛然醒悟。
世界上沒有後悔藥，當我們後悔的時候，
一切已經離我們而去。
學佛人學佛之後擁有了後悔藥，
那就是《禮佛大懺悔文》。

*We never know the value of what we have
until we lose it.
There is no medicine for regret in this world.
Everything is already gone when we begin to
regret.
However, for a Buddhist practitioner, there is
a cure for regret – reciting the *Eighty-eight
Buddhas Great Repentance.**

學佛人以慈悲心來善待一切，
用智慧來化解煩惱，感恩對方曾經的付出，
用人傷我痛的佛學精神來化解災難，
了悟人生。

As Buddhist practitioners, we must treat everyone and everything with kindness and compassion, and relieve ourselves of worries with wisdom.

Be grateful to others for their hard work. Adopt the Buddhist philosophy of “feeling others’ pain and suffering as our very own” to protect ourselves from disasters and to understand the true meaning of life.

看事物不全面就是偏，一個再好的鐘錶不準點，就是偏，猶如扣鈕扣，一個鈕扣錯，個個都錯，扣到最後一個才發現原來自己的一生都是錯的。

Bias happens when one fails to see things in their entirety. No matter how good a watch is, it is biased if it is not accurate.

Life's journey can be compared to buttoning a shirt. If the first button is put wrong, then every button will be wrong. If a person takes one wrong step, all his life will go wrong.

沒有修路的人，哪有金光大道？
沒有栽花的人，哪有鮮花燦爛？
沒有學佛人的慈悲，
哪有眾生的離苦得樂？

*A road cannot be driven on
without the effort of its builders.*

*A flower cannot blossom
without the care of gardeners.*

*Sentient beings cannot be liberated from
suffering and attain happiness without the
compassion of Buddhist practitioners.*

當你幫助別人的時候，就種下了貴人緣；
種下善緣，才會得到團圓。

*When we help others, we sow the seeds of
being able to receive help in times of need.
When we form good affinities with others,
we can come together like a family reunion.*

今生相遇的佛友，都是無數世共患難共修
心積存的善緣，好好珍惜；
今生的錢財名利，是輪迴路上行善積德的
福報，切莫羨慕；
我們一生中的一些悲慘的遭遇，
是我們輪迴無法逃脫的惡果，
希望大家慎之善之而行之。

We should cherish the Buddhist friends we encounter in this life. Such good affinities were formed from countless past lifetimes of cultivating minds and going through trials and tribulations together.

We should not be envious of the wealth and fame others possess in this life. Such blessings are the results of performing good deeds and accumulating virtues in the endless cycle of rebirth.

Likewise, some of the misfortunes in our lives are merely the inescapable retribution for our evil deeds in the past, caught up in the endless cycle of rebirth.

Hence, we should be careful of our actions.

要修福修德，多給孩子留一些德，
才能讓德性傳給子孫後代，庇蔭他們。

*We should cultivate blessings and virtues by
doing good in this world.*

*Leave to our children more virtues,
so that they can pass these virtues onto
their children and protect them.*

要用智慧的鑰匙開啟無常帶來的業，
不執著，隨緣生活著。
認知生命是責任的開始，
也是製造善業消除業障的場所。

*Wisdom is the key to sparing us from the
many karmic obstacles brought upon by the
impermanence of life.*

*Live a life free from attachments, and let
nature takes its course.*

*Recognise that when we are born into this
world, we start taking responsibility for our
behaviour. Our lives are the place where we
generate positive karma and eliminate
negative karma.*

用傷害別人來掩飾自己缺點的人，
是心靈創傷的受害者，
也是心魔作怪的受傷者。

*One who conceals his own weaknesses by
hurting others is someone who not only
suffers from mental instability, but also is
hurt by demons of the mind.*

人的自私心猶如一顆定時炸彈，
放在你的身邊，終有一天會爆炸，
會傷害你自己。

*Selfishness is like a time bomb – it will
certainly explode one day, just like a selfish
person will certainly hurt himself.*

只有真正相信菩薩存在，
才能讓別人相信你；
只有真的相信自己這顆純潔的心能夠幫助
別人，才能真正得到世人的幫助。

*Only when we truly believe in Bodhisattva
will we be trusted by others.*

*Only when we truly believe that our pure
hearts can help others will we truly get help
from others in times of need.*

學佛就是要學會將人間的煩惱事情撥開，
人、事、物都是我們的障礙，
想穿想明、徹底開悟，
才能回歸人類之本性的美德。

*Learning Buddhism is learning to push aside
all worldly afflictions.*

*All people and all things have aspects that
pose obstacles for us.*

*To return to the original state of our inherent
virtuous nature, we must see through the
truth of life and become completely
enlightened.*

同聲齊念大悲咒，萬眾稱頌佛菩提。

*Recite the Great Compassion Mantra, and
make praises to Buddhas and Bodhisattvas.*

一個人發現自己的錯誤是悟性，
改正自己的錯誤是開悟，
發現自己所有的錯誤是醒悟，
改正自己全部的錯誤是徹悟。

*We are capable of being enlightened
if we discover our faults.*

*We begin to be enlightened
if we correct our faults.*

*We will awaken if we discover
all our mistakes.*

*We will be thoroughly enlightened if we
correct all our mistakes.*

希望大家看清人間，如果你有看不慣的
事情，說明你還沒有慈悲心；
如果你還看不起別人，說明還沒有智慧。
如果你還天天煩惱，說明你心中還有魔。

*We should take a good look at this world and
see it clearly.*

*If there are still things that we cannot make
peace with, it means we do not have
enough compassion.*

*If there are still people that we look down
upon, it means we are not wise enough.*

*If we are still occupied by worries, it means
we are still disturbed by demons.*

有智慧的人就沒有欲望，

有欲望就會有失望。

如果一個人整天活在失望中，他就會絕望，

所以我連盼望都不要，因為有了盼望

就會有更多的失望。

A wise person has no desire.

With desire comes disappointment.

If we indulge ourselves in disappointment,

we will lose hope in the end.

As such, we should not have any

expectations in the first place. Expectation

will only lead to more disappointment.

人生的快樂與否、幸福與否，不在於擁有多少錢、在什麼位置，而是在於怎樣活著。

不被人間的名利纏繞，
你的生活才會真正的解脫，
擁有解脫的生活，才會擁有真正的人生。

Happiness is not defined by our wealth or our status, but by how we choose to live our lives.

Only when we are not entangled in the pursuit of fame and wealth will we truly be liberated.

A liberated life is a life truly worth living.

學佛人要學會放下對物質無窮的欲望，
否則會傷害自己的心靈，
如果能夠放下對物質的欲望，
就會完善人的心靈世界。

*We as Buddhist practitioners should
learn to let go of our bottomless desire for
materialistic enjoyment, otherwise we will
harm our minds.*

*If we can let go of our desire for materialistic
enjoyment, we will be able to bring our
mental and spiritual well-being to
perfection.*

學佛救人靠品格，
做人度人靠智慧，
人際關係靠美德。

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。

*Our character determines how well we
practise Buddhism and enlighten others.
Our wisdom determines how well we turn
ourselves into decent people and propagate
Buddhism.*

*Our virtues determine how well we build and
maintain interpersonal relationships.
When we face everyone and everything in life
with compassion and wisdom, we find
ourselves more open and free.*

尊重別人就是尊重自己，
尊重不是給予而是收穫，
是自心慈悲的真誠流露。

*To respect others is to respect ourselves.
Respecting others is not something we give
but something we reap; it is a true expression
of the compassion within ourselves.*

學佛首先要尊重別人，尊重會產生信任，可以讓你的敵人變成你的朋友，學佛學法要用平等心去承認別人的成績，讚賞他人，尊重他人的人格，團結，家庭更加和睦。尊重每一個人，尊老愛幼也是我們學佛人很重要的美德。

A Buddhist practitioner should first learn to respect others. Respect generates trust, allowing us to turn a foe into a friend. Treat people equally, acknowledge the achievements of others, praise others, respect the good character of others, unite, and make our families more peaceful. Respect all people. A most important virtue for Buddhist practitioners is to respect the elderly and love the young.

要想有福氣，必須孝順，
一個懂得孝道的人在陽間一定會有福。

*If we wish to have blessings, we must fulfil
our filial duties. Those who fulfil their filial
duties will surely have blessings in the living
world.*

真正的學佛人，要嘴巴裡念佛經，
行為像彌陀，思維似佛陀。

*A true Buddhist practitioner is one who
recites Buddhist scriptures, acts like
Amitabha, and thinks like the Buddha.*

學佛做人是一種超越，超越人間的想法。

佛菩薩告訴我們何者是善，何者是惡，

但是沒有告訴我們善惡的選擇。

選擇還得靠自己，生命要靠自己去掌握，

學佛是對自己良心的一種交代，

希望大家要好好把握好自己的良心本性。

To practise Buddhism and to be a good person is a kind of transcendence—a notion that goes beyond the human realm.

Buddhas and Bodhisattvas told us what is good and what is evil. However, they did not tell us which paths to choose.

The choice is ours; our life is in our own hands. Practising Buddhism is a way to hold ourselves accountable for our conscience. Thus, we should be mindful of our conscience and true nature.

在人間沒有什麼想不通，
所有的一切都是因果。
希望大家不要自尋煩惱，
不要用別人的言行錯誤來
懲罰自己、煩惱自己。

*There is nothing in this world that we cannot
come to terms with. Everything happens
following the law of cause and effect.
We should not bring worries upon ourselves.
Others may say or do something wrong, but
we should not punish or distress ourselves
over the mistakes they have made.*

要看清楚這個世界都是假的，實質是空。

我們要戰勝煩惱，戰勝自己的欲望，
才是人間真正的生活，清淨才能無有罣礙。

希望大家一定不要貪，要經常學一句話

“夠了，可以了，好了”。

*Understand that everything in this world is
an illusion, it is empty by nature. To live a
life truly worth living, we need to overcome
our afflictions and desires.*

*With tranquillity and purity, we can be free
from obstructions.*

*Do not be greedy. We must often remind
ourselves that “I do not need anything more”,
“It’s good enough” and “It’s OK”.*

信佛者不疑，疑者定不信；
仁者行中修，惡者遠離行；
智者誠心修，愚者虛偽行。

*A believer in Buddhism will never doubt; a
doubter will never believe.*

*A benevolent man practises Dharma in his
daily life, while an evil man drifts away from
practising Dharma.*

*The wise practise Dharma sincerely, while
the foolish practise Dharma half-heartedly.*

一個人要懂得吃苦是消業，
一個能夠接受現實的人，
是一個懂得改變現實的人。
我們修行人吃苦是暫時的，而不修行人吃
的苦將是永遠的。

*Enduring hardship is a process of
eliminating karmic obstacles. Those who can
accept reality understand how to change
reality.*

*For a Buddhist practitioner,
suffering is only temporary.*

*For a non-practitioner,
suffering will be long-lasting.*

憤恨只能增加悲傷，
只有慈悲才能讓心情舒暢。

*Holding onto resentment
only deepens our sadness.
Showing compassion opens our hearts.*

免費結緣 法物流通 歡迎助印

由心靈法門世界各地同修贊助，澳洲東方華語電台文化中心

For Free Distribution Only Not for Sale