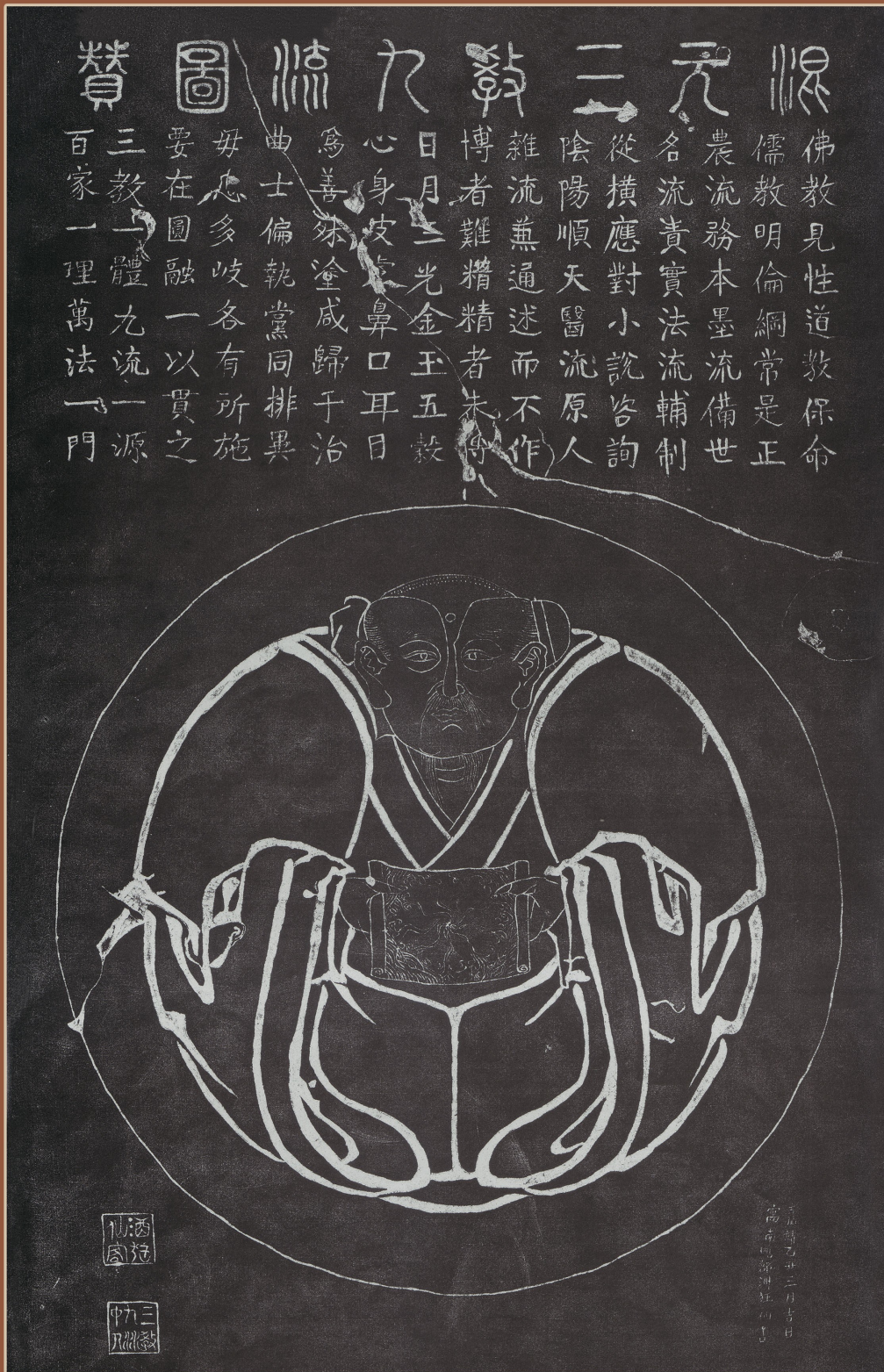


"One Humanity, Many Faiths"

世界宗教是一家



Selected Excerpts from Venerable Master Chin Kung's Learning from Religious Texts

淨空法師學習各宗教經典節要

The front cover illustration is explained fully at the end of the book.

封面圖像解釋，請閱本書末後。



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November 24, 2008

Dear Respected Elders,

Allow me to express my utmost gratitude to you for taking the time to read this letter.

I have been given opportunities to visit religious groups in Singapore, China, Indonesia, Malaysia, and the Vatican since the year 2002. I have participated in over ten peace conferences organized by UNESCO and other countries and am most appreciative of the occasions where I could speak to accomplished religious leaders about my experience and findings. I have received their counsel and advice in return.

In November 2005, I met the former prime minister of Malaysia, Tun Dr Mahathir, for the first time. He asked me if it were possible to resolve conflicts in the world today. Realizing that I was not born a wise person, but based on my studies of Buddhism for the past fifty-seven years, I have come to the conclusion and agree with the ancients on the innate goodness of mankind. So without a moment of hesitation I gave this answer to Tun's most caring question: "If we can accomplish four tasks, the goal to achieving a harmonious world and a harmonious society will definitely be fulfilled.

I told him, "The four tasks are: 1. To accomplish equality and harmonious co-existence for all countries; 2. To accomplish equal status and harmonious co-existence for different ethnic groups; 3. To accomplish open-mindedness and unity among influential political parties and groups toward sustaining peace and happiness for humanity; and 4. To seek similarities among differences in all religions, respect each other, and live peacefully with each other. It is not easy to accomplish all these four tasks, but if we can start with accomplishing religious unity, we can most surely help to trigger a similar effect in the other three areas. Tun Dr Mahathir was receptive of my suggestion, and the next day, he invited me to attend the Perdana Global Peace Forum to be held in December the same year. I was very appreciative of the fact that he treated me as a guest of honor and invited me to speak at the peace forum.

For so many years I have sought wisdom from many religious leaders. And then it dawn on me that all religions are in fact founded by the same principles, which amounted to a goal to promote universal love, genuine respect, humility, and harmony. If we can start by truly understanding one's own religious texts and learn from each other's teachings and from each other, I strongly believe that religious unity can become everlasting.

The Pure Land Learning College, Australia, is working on inviting multi-faith communities to contribute 100 sayings from their carefully selected scriptures, about morals, ethics, and causality. These sayings will be collected in a book as an inspirational reading for every Australian. We hope that this idea can serve as a fine start for interfaith understanding and lay down the foundation to unite all people.

I am over eighty years of age and I have kept up with the habit of reading teachings of Buddha, or of other saints and sages, on a daily basis. I have benefited greatly from the readings and derived much joy from finding new awareness among the ancients. Within my limited knowledge, this unfinished manuscript is collected as a personal discovery of multi-faith teachings, one that I use to guide my life, and also one that I seek counsel from learned elders of all faiths to make corrections and advice. It is by no means a finished, authoritative literature.

With utmost sincerity I pray to Allah, God, Confucius, Mencius and Buddha, for your compassion to behold in the lives of your followers, lead us to fulfill peace and harmony, and share long and lasting happiness.

Wishing you good health and may all your wishes come true,



Shi Chin Kung, AM

Honorary Doctor, Syarif Hidayatullah State Islamic University, Jakarta

Honorary Professor, Griffith University, Australia

Honorary Professor, University of Queensland, Australia

President, Pure Land Learning College, Australia



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尊敬的諸位長老：大家好！

淨空有緣，自二〇〇〇年始，拜訪新加坡、中國、印尼、馬來西亞、梵蒂岡等世界各地宗教團體，並十次參加聯合國教科文組織與各國主辦的和平會議，向諸位宗教耆德、憂世賢達提出心得報告，懇請指教。尤於二〇〇五年十一月與馬來西亞前首相馬哈迪長老首次會面，長老提出，世界衝突矛盾是否能化解？應如何恢復社會安定和平？淨空自愧資質愚鈍，然於佛陀聖賢經典的學習，五十七年來，未敢一日懈怠；信而好古，肯定人性本善。故對長老悲天憫人之提問，毫無疑慮的答覆：「果能做好四樁事，『和諧世界、和諧社會』之目標，必能落實。」

長老進而提問，何為四事？淨空建言：第一、國與國之間應平等對待，和睦相處；第二、不同族群之間，也應做到平等對待，和睦相處；第三，足以影響世界安定的各大政黨、派系等，應拓開心量，放寬眼界，為全人類福祉著想，團結合作；第四，各宗教應求同存異，和睦相處，平等對待。此四事雖皆不易，但若能從宗教團結做起，對國家、族群、政黨之團結合作，必能產生良好助益。

馬哈迪長老對淨空此項提議深表贊同，次日即邀請淨空參加長老十二月於吉隆坡召開的「波達那世界和平論壇」發言，倍

加禮遇，淨空常思感念。

多年來，淨空與各宗教領袖交流請益，深感世間所有宗教，均以「仁慈博愛，誠敬謙和」為宗旨，宗教團結若以深入經典、互相學習為基礎，必能歷久而彌新。正如目前澳洲正籌畫聯繫多元宗教團體，希望禮請各宗教精選典籍中有關倫理、道德、因果之金句一百條，匯集成冊；可作為澳洲人民必讀書。此是多元宗教族群交流學習的良好起始，亦為全民團結的根基，非常值得提倡。

淨空雖年逾八旬，然於佛陀與一切神聖之教育，日日皆感「展卷有益」，深得「溫故知新」之法喜。不揣庸愚，謹將平日學習各宗教經典，節要成冊，一為惕勵自省，二為拋磚引玉，送請諸位長老大德指教。誠願真主、上帝、孔孟、佛陀之慈愛，化身於每位宗教信徒的日常生活，多元宗教族群和睦相處、平等對待，全球人民共享安樂和諧之幸福人生。 敬 祝

身體健康

吉祥如意



淨空 AM 二〇〇八年十一月二十一日

印尼夏利·悉達亞都拉回教州立大學榮譽博士

澳洲格里菲斯大學、昆士蘭大學榮譽教授

澳洲淨宗學院院長

Selected Excerpts from Venerable Master Chin Kung's Learning from Religious Texts

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淨空法師學習各宗教經典節要

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Bahá'i

巴哈伊教

Gleanings From the Writings of Bahá'u'lláh

巴哈安拉作品集粹

Do not busy yourselves in your own concerns; let your thoughts be fixed upon that which will rehabilitate the fortunes of mankind and sanctify the hearts and souls of men. This can best be achieved through pure and holy deeds, through a virtuous life and a goodly behavior.

Bahá'u'lláh, Gleanings From the Writings of Bahá'u'lláh, p. 93-94

不要為自己的事情奔忙；你們要全神貫注於凡能使全人類獲得幸福、使人類心靈和靈魂純潔的事務上面。最能夠作到這點的乃是純潔與神聖的行為、合乎道德的生活與良好的行為。

巴哈安拉作品集粹, p. 43

He should be content with little, and be freed from all inordinate desire.

Bahá'u'lláh, Gleanings From the Writings of Bahá'u'lláh, p. 265

稍有一些，就要心滿意足，要擺脫一切過度的欲望。

巴哈安拉作品集粹, p. 265

He should not wish for others that which he doth not wish for himself, nor promise that which he doth not fulfil.

Bahá'u'lláh, Gleanings From the Writings of Bahá'u'lláh, p. 266

自己不希望的，也不要寄希望於別人；不要應許自己實現不了的承諾。

巴哈安拉作品集粹, p. 266

Lay not on any soul a load which ye would not wish to be laid upon you, and desire not for any one the things ye would not desire for yourselves. This is My best counsel unto you, did ye but observe it.

Bahá'u'lláh, Gleanings From the Writings of Bahá'u'lláh, p. 128

己所不欲勿施於人，是我最好的勸導，願你們遵守它。

巴哈安拉作品集粹, p.128

Be generous in prosperity, and thankful in adversity. Be worthy of the trust of thy neighbor, and look upon him with a bright and friendly face. Be a treasure to the poor, an admonisher to the rich, an answerer of the cry of the needy

Bahá'u'lláh, Gleanings From the Writings of Bahá'u'lláh, p. 285

富裕的時候要慷慨大方，身處逆境時要心中寬慰。要叫鄰居值得依賴你，要以歡快友善的面容待之。要作窮人的寶庫，要作富人的勸誡者，要回答困苦中人的哭泣。

巴哈安拉作品集粹, p. 285

Be unjust to no man, and show all meekness to all men. Be as a lamp unto them that walk in darkness, a joy to the sorrowful, a sea for the thirsty, a haven for the distressed, an upholder and defender of the victim of oppression. Let integrity and uprightness distinguish all thine acts. Be a home for the stranger, a balm to the suffering, a tower of strength for the fugitive.

Bahá'u'lláh, Gleanings From the Writings of Bahá'u'lláh, p. 285

不要爲人不公，要對一切人展示全部的溫和。要作夜行人的一盞明燈、悲哀者的一份快樂、焦渴者的大海、落難者的港灣、被壓迫者的支持者和衛士。要叫誠實與正直在你一切行爲中顯示出來。要作外鄉客的家園、受苦之人的油膏、流浪者的堡壘。

巴哈安拉作品集粹, p. 285

Say: Sow not, O people, the seeds of dissension amongst men, and contend not with your neighbor.

Bahá'u'lláh, Gleanings From the Writings of Bahá'u'lláh, p. 296

哦，人們哪！不要在人群裡播撒紛爭的種子，也不要與你的鄰人爭鬥。

巴哈安拉作品集粹, p. 296

The purpose underlying the revelation of every heavenly Book, nay, of every divinely-revealed verse, is to endue all men with righteousness and understanding, so that peace and tranquillity may be firmly established amongst them.

Bahá'u'lláh, Gleanings From the Writings of Bahá'u'lláh, p. 206

每部上天的經典，乃至每首聖詩的啓示，其潛在的根本目的都在於賦予人類正直與理解的特性，以至和平與安寧能安穩地建立在人間。

巴哈安拉作品集粹, p. 206

Those virtues that befit his dignity are forbearance, mercy, compassion and loving-kindness

Bahá'u'lláh, Gleanings From the Writings of Bahá'u'lláh, p. 215

與人性的尊嚴相匹配的美德，乃是能以容忍、慈悲、同情和友愛來對待地球上所有的民族和眾人。

巴哈安拉作品集粹, p. 215

The Great Being saith: O ye children of men! The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst men. Suffer it not to become a source of dissension and discord, of hate and enmity.

Bahá'u'lláh, Gleanings From the Writings of Bahá'u'lláh, p. 215

至高之神說道：人子啊！激勵上帝的信仰和祂宗教的基本目的，即是保障全體人類的利益和促進人類的團結，並且培育人與人之間相互友愛的精神。切莫使其成爲紛爭與衝突，或仇恨與敵對的根源。

巴哈安拉作品集粹, p. 215

It is incumbent upon them who are in authority to exercise moderation in all things. Whatsoever passeth beyond the limits of moderation will cease to exert a beneficial influence. Consider for instance such things as liberty, civilization and the like. However much men of understanding may favorably regard them, they will, if carried to excess, exercise a pernicious influence upon men.

Bahá'u'lláh, Gleanings From the Writings of Bahá'u'lláh, p. 216

所有當權者的所行所爲都務必要合乎中庸之道，凡是超越中庸之道的行爲，都不會有好的影響。譬如自由、文明等類之事，無論明智的人多麼地推崇，如果走向極端，必爲人類帶來惡性不良的影響。

巴哈安拉作品集粹, p. 216

O contending peoples and kindreds of the earth! Set your faces towards unity, and let the radiance of its light shine upon you. Gather ye together, and for the sake of God resolve to root out whatever is the source of contention amongst you. Then will the effulgence of the world's great Luminary envelop the whole earth, and its inhabitants become the citizens of one city, and the occupants of one and the same throne.

Bahá'u'lláh, Gleanings From the Writings of Bahá'u'lláh, p. 217

世界上好鬥的種族、人民啊！將你們的臉轉向團結與統一吧！好讓團結與統一的光芒照耀著你們。你們應當聚集在一起，以上帝爲念，下定決心來鏟除你們之間爭鬥的根源。隨後，偉大的啓蒙聖師所帶來的光輝才能籠照全球，地球上的居民 才能成爲同市之民，安享同一寶座的眾人。

巴哈安拉作品集粹, p. 217

There can be no doubt whatever that the peoples of the world, of whatever race or religion, derive their inspiration from one heavenly Source, and are the subjects of one God. The difference between the ordinances under which they abide should be attributed to the varying requirements and exigencies of the age in which they were revealed.

Bahá'u'lláh, *Gleanings From the Writings of Bahá'u'lláh*, p. 217

毫無疑問的，世界上所有人們的靈感，不分種族或宗教，都來自同一神聖的本源，大家都是同一上帝的子民。他們遵守的教條稍有不同的原因，是由於這些教條本身所啓示的時代各不相同，各時代的需求和當務之急互有差別而引起的。

巴哈安拉作品集粹, p. 217

The Great Being saith: Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom.

Bahá'u'lláh, *Gleanings From the Writings of Bahá'u'lláh*, p. 260

至偉之神勉勵道：人好比一座蘊含無價之寶的礦藏，唯有透過適當的教育才能使其寶藏顯露，人類才能因而受益。

巴哈安拉作品集粹, p. 260

For the tongue is a smoldering fire, and excess of speech a deadly poison. Material fire consumeth the body, whereas the fire of the tongue devoureth both heart and soul. The force of the former lasteth but for a time, whilst the effects of the latter endureth a century.

Bahá'u'lláh, *Gleanings From the Writings of Bahá'u'lláh*, p. 265

因爲口舌好比炙熱的火焰，多言不當則有如致命的毒藥。有形的火焰可以燒傷人體，口舌之火侵蝕人的心田與靈魂；前者之力只能持續半晌，而後者的影響卻持續了整個世紀。

巴哈安拉作品集粹, p. 264

That seeker should, also, regard backbiting as grievous error, and keep himself aloof from its dominion, inasmuch as backbiting quencheth the light of the heart, and extinguisheth the life of the soul. He should be content with little, and be freed from all inordinate desire.

Bahá'u'lláh, *Gleanings From the Writings of Bahá'u'lláh*, p. 265

尋道者也應當把背後毀謗視爲嚴重的過失，並且遠離它的領域，因爲背後毀謗足以撲滅心靈之光，扼殺靈魂的生命。他應該以少而滿足，並且不存過度的渴望。

巴哈安拉作品集粹, p. 265

To whatever place We may be banished, however great the tribulation We may suffer, they who are the people of God must, with fixed resolve and perfect confidence, keep their eyes directed towards the Day Spring of Glory, and be busied in whatever may be conducive to the betterment of the world and the education of its peoples.

Bahá'u'lláh, Gleanings From the Writings of Bahá'u'lláh, p. 270

不論我們被放逐到什麼地方，不論我們遭受怎樣的痛苦折磨，那些信仰上帝的人，必須堅決並滿懷信心地面向那光榮的黎明處，為有助益於改進世界，教育世人的事業而忙碌。

巴哈安拉作品集粹, p. 270

Whoso ariseth among you to teach the Cause of his Lord, let him, before all else, teach his own self, that his speech may attract the hearts of them that hear him. Unless he teacheth his own self, the words of his mouth will not influence the heart of the seeker.

Bahá'u'lláh, Gleanings From the Writings of Bahá'u'lláh, p. 277

你們之中有誰起來宣傳他的主的聖道者，他須首先教導他自己，這樣他的言語才能吸引聽者的心。除非他先教導他自己，否則發自他口中的話語將無法感動尋道者的心靈。

巴哈安拉作品集粹, p. 277

The Purpose of the one true God, exalted be His glory, in revealing Himself unto men is to lay bare those gems that lie hidden within the mine of their true and inmost selves. That the divers communions of the earth, and the manifold systems of religious belief, should never be allowed to foster the feelings of animosity among men, is, in this Day, of the essence of the Faith of God and His Religion.

Bahá'u'lláh, Gleanings From the Writings of Bahá'u'lláh, p. 287

讚美歸於上帝！唯一真神顯現於世的目的，是要揭露那隱藏於人類真正內在自我之礦藏中的寶玉。在今日的時代裡，上帝信仰及宗教的本質，絕不容許各種各樣的宗教教派與信仰體系，造成世上人們之間的仇恨不和。

巴哈安拉作品集粹, p. 287

A kindly tongue is the lodestone of the hearts of men. It is the bread of the spirit, it clotheth the words with meaning, it is the fountain of the light of wisdom and understanding

Bahá'u'lláh, Gleanings From the Writings of Bahá'u'lláh, p. 289

慈善的言語是吸引人心的磁石，是精神的食糧；它能使文更加有意義，是智慧與理解之光。.....

巴哈安拉作品集粹, p. 289

Consort with all men, O people of Baha, in a spirit of friendliness and fellowship. If ye be aware of a certain truth, if ye possess a jewel, of which others are deprived, share it with them in a language of utmost kindness and good-will. If it be accepted, if it fulfil its purpose, your object is attained. If any one should refuse it, leave him unto himself, and beseech God to guide him.

Bahá'u'lláh, Gleanings From the Writings of Bahá'u'lláh, p. 289

巴哈的信徒啊！以友善和親愛的精神與所有的人交往。倘若你們明瞭一個他人不懂的真理，或擁有一顆他人沒有的珠寶，應當心懷善意地用仁慈的言語與他人分享。若是對方接受了、或者是目的達到了，你們的目標也就實現了。倘若有人拒絕它，你們就該離他而去，並且祈求上帝來指引他。

巴哈安拉作品集粹, p 289

Beautify your tongues, O people, with truthfulness, and adorn your souls with the ornament of honesty. Beware, O people, that ye deal not treacherously with any one. Be ye the trustees of God amongst His creatures, and the emblems of His generosity amidst His people. They that follow their lusts and corrupt inclinations, have erred and dissipated their efforts. They, indeed, are of the lost.

Bahá'u'lláh, Gleanings From the Writings of Bahá'u'lláh, p. 297

人們啊！用真誠的話語來點綴你們的口舌，以誠實來裝飾你們的靈魂。小心謹慎，人們啊！對待任何人不可心存狡詐；在上帝的創造物中，成為祂的信託之人；在上帝的子民中，成為祂慷慨的表徵。凡是追隨欲望和腐敗嗜好的人是墮落的，並且枉費了他們努力的心血。他們的確是迷途的羔羊。

巴哈安拉作品集粹, p297

The purpose of the one true God in manifesting Himself is to summon all mankind to truthfulness and sincerity, to piety and trustworthiness, to resignation and submissiveness to the Will of God, to forbearance and kindness, to uprightness and wisdom. His object is to array every man with the mantle of a saintly character, and to adorn him with the ornament of holy and goodly deeds.

Bahá'u'lláh, Gleanings From the Writings of Bahá'u'lláh, p. 299

唯一真神顯現於世的目的，是要召喚全人類來謹守誠實與誠懇，孝敬與可靠，順從上帝的意旨，忍耐與仁慈，正直與機智的美德。祂的目標是要給每一個人披上聖潔品格的外袍，並為他戴上嘉言善行的裝飾。

巴哈安拉作品集粹, p. 299

Blessed are the learned that pride not themselves on their attainments; and well is it with the righteous that mock not the sinful, but rather conceal their misdeeds, so that their own shortcomings may remain veiled to men's eyes.

Bahá'u'lláh, Gleanings From the Writings of Bahá'u'lláh, p. 315

那些有學問而不以此驕矜的人，是獲祝福的，那些爲人正直而不譏諷人家的過失的人是完善的，不但如此，他們還須隱藏人家的短處，如此，自己的短處才不會暴露更多。

巴哈安拉作品集粹, p. 315

The civilization, so often vaunted by the learned exponents of arts and sciences, will, if allowed to overleap the bounds of moderation, bring great evil upon men.

Bahá'u'lláh, Gleanings From the Writings of Bahá'u'lláh, p. 342

常受誇於有學問的藝術家、科學家口中的文明，若超越中庸之道的節制，將給人類帶來極大的災難。

巴哈安拉作品集粹, p. 342

Tablets of Baha'u'llah Revealed After the Kitáb-i-Aqdas

巴哈歐拉訓誡

Defile not your tongues with the cursing and reviling of any soul, and guard your eyes against that which is not seemly. Set forth that which ye possess.

Baha'u'llah, Tablets of Bahá'u'lláh Revealed After the Kitáb-i-Aqdas, p. 129

別用你的舌去咒罵或斥責任何一個人靈，提防你的眼，莫視不宜之事。

巴哈歐拉訓誡, 第 129 頁

This Wronged One exhorteth the peoples of the world to observe tolerance and righteousness, which are two lights amidst the darkness of the world and two educators for the edification of mankind. Happy are they who have attained thereto and woe betide the heedless.

Baha'u'llah, Tablets of Bahá'u'lláh Revealed After the Kitáb-i-Aqdas, p. 36

這被錯待者再三訓誡世上的人們，應保持容忍與正直，因爲這兩者是黑暗世界的光明之燈，也是全人類啓蒙的導師。能謹守這兩者的人是幸福的，而輕忽不顧的人們將要苦惱。

巴哈歐拉訓誡, 第 36 頁

... concerneth trustworthiness. Verily it is the door of security for all that dwell on earth and a token of glory on the part of the All-Merciful. He who partaketh thereof hath indeed partaken of the treasures of wealth and prosperity. Trustworthiness is the greatest portal leading unto the tranquillity and security of the people. In truth the stability of every affair hath depended and doth depend upon it. All the domains of power, of grandeur and of wealth are illumined by its light.

Baha'u'llah, Tablets of Bahá'u'lláh Revealed After the Kitáb-i-Aqdas, p. 37

...關於誠信。誠然它是世上一切居民的安全門戶，與最慈悲者榮耀之表記。凡享有此德性者，誠然也分享了財富與榮華之源。誠信是導向人們安寧與安全之最大門戶。事實上，每一件事的安穩皆仰賴之。一切權力、尊貴與財富之領域皆為其光所照亮。

巴哈歐拉訓誡, 第 37 頁

In this Day the secrets of the earth are laid bare before the eyes of men. The pages of swiftly-appearing newspapers are indeed the mirror of the world. They reflect the deeds and pursuits of divers peoples and kindreds. They both reflect them and make them known. They are a mirror endowed with hearing, sight and speech. This is an amazing and potent phenomenon. However, it behoveth the writers thereof to be purged from the promptings of evil passions and desires and to be attired with the raiment of justice and equity. They should enquire into situations as much as possible and ascertain the facts, then set them down in writing.

Baha'u'llah, Tablets of Bahá'u'lláh Revealed After the Kitáb-i-Aqdas, p. 39–40

今天，地球的奧秘已赤裸裸地呈現人眼前。快速出版的報章，誠是世界之明鏡。它們反映了各民族的佳行與追求。報紙既反映其現況亦使其聞名。它們是賦有聽覺、視覺與言辭能力之明鏡。這是一個有驚人威力的現象，然而，報章之作者應該排除煽情與邪慾之動機，而以正義與公平之外袍加身。他們應盡可能查究情況，挖掘真相，再提筆描述之。

巴哈歐拉訓誡, 第 39–40 頁

The word of God which the Supreme Pen hath recorded on the *seventh leaf*

of the Most Exalted Paradise is this: O ye men of wisdom among nations! Shut your eyes to estrangement, then fix your gaze upon unity. Cleave tenaciously unto that which will lead to the well-being and tranquillity of all mankind. This span of earth is but one homeland and one habitation. It behoveth you to abandon vainglory which causeth alienation and to set your hearts on whatever will ensure harmony. In the estimation of the people of Bahá man's glory lieth in his knowledge, his upright conduct, his praiseworthy character, his wisdom, and not in his nationality or rank.

Baha'u'llah, Tablets of Bahá'u'lláh Revealed After the Kitáb-i-Aqdas, p. 67–68

至高之筆在最崇高天堂的第七葉上記載上帝的話語如此說：諸國有智慧的人們啊！對疏離閉上眼睛，而專注於團結。緊靠著會帶來人類福祉和平靜之事。此地球的疆界只是一個家園一個居所。你應捨棄會造成疏遠的虛榮自負並將你的心思放在能確保和諧之上。在巴哈子民的標準里，人們的榮耀在於他的智識、他的正直行爲、他值得稱頌的品格、他的智慧、而不是他的國籍或階層。

巴哈歐拉訓誡, 第 67-68 頁

The Hidden Words of Baha'u'llah

隱言經

O SON OF SPIRIT! The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbor. Ponder this in thy heart; how it behooveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes.

Baha'u'llah, The Hidden Words of Baha'u'llah, Part I.2

靈性之子啊！在我眼裡，萬象中最可愛的是公義；如你有求於我，就別遠離它；不要忽視它，我才能信賴你。靠它的幫助，你才能用你自己的眼睛來觀察，用不著別人的眼。你才能靠自己的見識來求知，用不著鄰人的智識。把這個在你心裡細想，你該怎麼做。誠然，公義乃是我賜予你的天賦，是我仁愛慈惠的表徵。你要把它放在眼前。

隱言經, 上卷 2

O SON OF BEING! How couldst thou forget thine own faults and busy thyself with the faults of others? Whoso doeth this is accursed of Me.

Baha'u'llah, The Hidden Words of Baha'u'llah, I.26

生命之子啊！你怎能忘記自己的過失而忙著別人的疵病？凡這樣做的，要為我所詛咒。

隱言經, 上卷 26

O SON OF BEING! Ascribe not to any soul that which thou wouldst not have ascribed to thee, and say not that which thou doest not. This is My command unto thee, do thou observe it.

Baha'u'llah, The Hidden Words of Baha'u'llah, Part I.29

生命之子啊！凡你不願讓別人歸罪於你的，不要歸罪於別人。凡你所不能做到的，不要去說它。這是我的誠命，你當遵守不渝。

隱言經, 上卷 29

O SON OF MAN! Should prosperity befall thee, rejoice not, and should abasement come upon thee, grieve not, for both shall pass away and be no more.

Baha'u'llah, The Hidden Words of Baha'u'llah, Part I.52

人子啊！當豐足降臨於你時，別高興，當屈辱逼臨時亦別憂愁，因為這些都是轉眼即逝的。

隱言經, 上卷 52

O FRIEND! In the garden of thy heart plant naught but the rose of love, and from the nightingale of affection and desire loosen not thy hold. Treasure the companionship of the righteous and eschew all fellowship with the ungodly.

Baha'u'llah, The Hidden Words of Baha'u'llah, Part II.3

朋友啊！在你的心園裡，除了愛之玫瑰，不要栽種別的。緊握著摯愛與祈望的夜鶯，不要放鬆。珍視正義者的友情，避免與邪惡者的一切交往。

隱言經, 下卷 3

O SON OF DUST! Verily I say unto thee: Of all men the most negligent is he that disputeth idly and seeketh to advance himself over his brother. Say, O brethren! Let deeds, not words, be your adorning.

Baha'u'llah, The Hidden Words of Baha'u'llah, Part II.5

塵土之子啊！我懇摯的告訴你：人類中最輕浮不檢的，乃是那只想靠空閒的爭辯勝過自己弟兄的人。啊，弟兄們！以實踐為你的華采，不要空談。

隱言經, 下卷 5

O SON OF EARTH

H! Know, verily, the heart wherein the least remnant of envy yet lingers, shall never attain My everlasting dominion, nor inhale the sweet savors of holiness breathing from My kingdom of sanctity.

Baha'u'llah, The Hidden Words of Baha'u'llah, Part II.6

大地之子啊！該知道，誠然，只要心中尚留有一絲絲嫉妒的殘渣，就絕對無法達到我永生之境，也無法呼吸我神國聖潔空氣的芬芳。

隱言經, 下卷 6

O MY SERVANT! Purge thy heart from malice and, innocent of envy, enter the divine court of holiness.

Baha'u'llah, The Hidden Words of Baha'u'llah, Part II.42

我的僕人啊！洗淨你心靈的怨恨，不要為嫉妒玷污，以進入純潔之聖堂。

隱言經, 下卷 42

O COMPANION OF MY THRONE! Hear no evil, and see no evil, abase not thyself, neither sigh and weep. Speak no evil, that thou mayest not hear it spoken unto thee, and magnify not the faults of others that thine own faults may not appear great; and wish not the abasement of anyone, that thine own abasement be not exposed.

Baha'u'llah, The Hidden Words of Baha'u'llah, Part II.44

聖座之伴侶啊！勿聽邪惡，勿視邪惡，不要貶低自己，也不要嘆息流淚。不說邪惡的話，便不會有人對你說這些。不誇大別人的錯，你自己的錯也不會顯得更大；不祈望別人受屈辱，則你自己的屈辱亦不會批露。

隱言經, 下卷 44

O CHILDREN OF DESIRE! Put away the garment of vainglory, and divest yourselves of the attire of haughtiness.

Baha'u'llah, The Hidden Words of Baha'u'llah, Part II.47

慾望之子啊！脫去你虛榮的衣冠，拋棄你傲慢的華飾。

隱言經, 下卷 47

O BRETHERN! Be forbearing one with another and set not your affections on things below. Pride not yourselves in your glory, and be not ashamed of abasement.

Baha'u'llah, The Hidden Words of Baha'u'llah, Part II.48

兄弟們啊！你們要互相容忍，別眷戀塵俗的事物。別為你的榮華而驕矜，別為你的貧賤而羞怯。

隱言經, 下卷 48

O QUINTESSENCE OF PASSION! Put away all covetousness and seek contentment; for the covetous hath ever been deprived, and the contented hath ever been loved and praised.

Baha'u'llah, The Hidden Words of Baha'u'llah, Part II.50

情慾之子啊！捨棄一切貪婪而知止知足；因為貪婪者常被剝奪，而知足者則被讚美與摯愛著。

隱言經，下卷 50

Buddhism

佛 教

Sutra Spoken by Buddha on the Way of Ten Meritorious Deeds

佛說十善業道經

Different ways of thinking lead sentient beings to different kinds of action which in turn subjects them to rebirth in different states of existence.

Sutra Spoken by Buddha on the Way of Ten Meritorious Deeds, Tr. Wong Mou-Lam

一切眾生。心想異故。造業亦異。由是故有諸趣輪轉。

佛說十善業道經

Now, Your Majesty, do you notice the variety of forms, colours and species in this congregation and in the sea? Are they not different from one another? Now, all these variations are due to the mind which is responsible for our bodily, oral, and mental acts of either meritorious or de-meritorious nature.

Sutra Spoken by Buddha on the Way of Ten Meritorious Deeds, Tr. Wong Mou-Lam

龍王。汝見此會。及大海中。形色種類。各別不耶。如是一切。靡不由心造善不善。身業語業意業所致。

佛說十善業道經

As to the mind itself, it is immaterial, unknowable, and ungraspable. It is nothing but a collection of phenomena, transient and delusive by nature. Categorically, things have no absolute existence of their own and there is neither a 'self' nor concomitance of a 'self.' In accordance with their karma (deeds), things appear in various forms; but positively, there is no creator at the back of them. Hence all dharmas (things or phenomena) are above speech and concept, and their very own nature is phantom-like.

Sutra Spoken by Buddha on the Way of Ten Meritorious Deeds, Tr. Wong Mou-Lam

而心無色。不可見取。但是虛妄。諸法集起。畢竟無主。無我我所。雖各隨業。所現不同。而實於中。無有作者。故一切法。皆不思議。

佛說十善業道經

Realizing this, the wise perform, as they ought to, meritorious deeds; and by doing so, they attain in their birth skhandhas (aggregates), ayatanas (sphere of meeting or basis of consciousness), and dhatus (elements) of noble nature, and they are pleasing to the eye of those who look at them.

Sutra Spoken by Buddha on the Way of Ten Meritorious Deeds, Tr. Wong Mou-Lam

自性如幻。智者知己。應修善業。以是所生蘊處界等。皆悉端正。見者無厭。

佛說十善業道經

Now, Your Majesty, when you look at the body of a Buddha begotten by hundred thousand kotis of meritorious and virtuous deeds, you notice that every part of it is in magnificent form. Its splendor outshines that of the assembly . . .

Sutra Spoken by Buddha on the Way of Ten Meritorious Deeds, Tr. Wong Mou-Lam

汝觀佛身。從百千億福德所生。諸相莊嚴。光明顯曜。蔽諸大眾。

佛說十善業道經

Again, please look at the Mahasattvas present here. How elegant and pure are their magnificent forms! This is due solely to the performance of good deeds.

Sutra Spoken by Buddha on the Way of Ten Meritorious Deeds, Tr. Wong Mou-Lam

諸大菩薩。妙色嚴淨。一切皆由修集善業福德而生。

佛說十善業道經

Again, look at the eight species of devas, nagas, etc. All of them are powerful and influential beings, and their favourite birth is also due to the merit of their good deeds.

Sutra Spoken by Buddha on the Way of Ten Meritorious Deeds, Tr. Wong Mou-Lam

又諸天龍八部眾等。大威勢者。亦因善業福德所生。

佛說十善業道經

Your Majesty, you should understand thoroughly the law of cause and effect and as a rule practise good deeds. Make this your constant study and practice and make all sentient beings to do likewise. Towards the Bhikshus (lit. the fields of merit), respect them, feed them, and rejoice at their holiness. For doing so, you are now respected by men and devas who make offering to you.

Sutra Spoken by Buddha on the Way of Ten Meritorious Deeds, Tr. Wong Mou-Lam

汝今當應。如是修學。亦令眾生了達因果。修習善業。於諸福田。歡喜敬養。是故汝等。亦得人天尊敬供養。

佛說十善業道經

Your Majesty, we should know this. There is one way for the Bodhisattva to annihilate all sufferings of evil existence. What is this one way? It is this; from day to night, remember constantly the meritorious dharmas, think of them and make observations on them, so that their impression becomes stronger and stronger in the mind and not the least evil thought can have a chance to mingle therein. Such a practice will enable one to free oneself for ever from evil deeds, to complete the work of meritorious dharmas and to have frequent opportunities to be in the presence of Buddhas, Bodhisattvas and other holy persons (for their teaching).

Sutra Spoken by Buddha on the Way of Ten Meritorious Deeds, Tr. Wong Mou-Lam

龍王當知。菩薩有一法。能斷一切諸惡道苦。何等爲一。謂於晝夜常念思惟。觀察善法。令諸善法。念念增長。不容毫分。不善間雜。是即能令諸惡永斷。善法圓滿。常得親近諸佛菩薩及餘聖眾。

佛說十善業道經

Now, why they are called meritorious dharmas? Because they are fundamental religious duties, by practicing which all men, devas, Arhats, Pratyeka Buddhas, and Supremely Enlightened Buddhas attain their respective fruits. Therefore they are called meritorious dharmas.

Sutra Spoken by Buddha on the Way of Ten Meritorious Deeds, Tr. Wong Mou-Lam

言善法者。謂人天身。聲聞菩提。獨覺菩提。無上菩提。皆依此法。以爲根本。而得成就。故名善法。

佛說十善業道經

These meritorious dharmas are the ten meritorious deeds. What are they? They are:—abstinence forever from killing, stealing, unchaste conduct, lying, slandering, harsh language, frivolous talks, covetousness, anger, and heretical views.

Sutra Spoken by Buddha on the Way of Ten Meritorious Deeds, Tr. Wong Mou-Lam

此法即是。十善業道。何等爲十。謂能永離殺生。偷盜。邪行。妄語。兩舌。惡口。綺語。貪欲。瞋恚。邪見。

佛說十善業道經

These ten meritorious deeds will lead us to master completely the Dharmas . . . all men and devas maintain their footing upon these ten meritorious ways which form the principal base of all merits . . . Therefore all of you should practice them diligently.

Sutra Spoken by Buddha on the Way of Ten Meritorious Deeds, Tr. Wong Mou-Lam

此十善業。乃至能令一切佛法。皆得圓滿。一切人天。依之而立。是故汝等。應勤修學。

佛說十善業道經

The Imperial Edict of Emperor Yong Zheng 雍正皇帝上諭

All the Three Teachings (Confucianism, Buddhism and Taoism) have the capacity to help people be enlightened in China because all Three Teachings derive from the same original source. Their teachings run parallel to each other, thus they do not conflict each other. It is only when people do not have thorough understanding that their minds become unclear and they have differences of opinion. The Taoists think Taoism is better than Buddhism is less esteemed. The Buddhists say Taoism is not as great as Buddhism. The Confucians exclude them both and claim they are not correct. Thus they contradict and compete with each other, each aiming to dominate over the other two. But they only find themselves in a tight contest.

The Imperial Edict of Emperor Yong Zheng

三教之覺民於海內也。理同出於一原。道並行而不悖。人惟不能豁然貫通。於是人各異心。心各異見。慕道者謂佛不如下道之尊。向佛者謂道不如佛之大。而儒者又兼闢二氏以爲異端。懷挾私心。紛爭角勝而不相下。

雍正皇帝上諭

Through practising the discourse of the Three Teachings, I come to realize they are equally good, even though on the surface they appear to be different, the nature of their principles is the same. They all have the same purpose in mind teaching and encouraging people to be good.

The Imperial Edict of Emperor Yong Zheng

朕以持三教之論。亦惟得其平而已矣。能得其平。則外略形跡之異。內證性理之同。而知三教初無異旨。無非欲人同歸於善。

雍正皇帝上諭

The Buddha's teaching of the 'Five Precepts' and the 'Ten Virtuous' leads people to goodness. The Confucian teaching of the 'Five Moral Conducts and One Hundred Ways' also induce, give incentive, and persuade people to be good. Is there any sacred teaching that does not lead people to do the same?

The Imperial Edict of Emperor Yong Zheng

夫佛氏之五戒十善。導人於善也。吾儒之五常百行。誘掖獎勸。有一不引人為善哉。

雍正皇帝上諭

The six Books of Chinese Classics are to educate the mass population. However, if one hopes to elevate one's spiritual realm, one must use the Buddhist scriptures as the guide. If all my people can adhere to the teaching of Confucianism and Buddhism and become honest, down-to-earth, and good-natured, the country will be at peace and I will have nothing more to worry about.

The Imperial Edict of Emperor Yong Zheng

六經本是濟俗。若性靈真要。則以佛經為指南。如率土之民。皆淳此化。則吾坐致太平矣。

雍正皇帝上諭

If ten people in a village of one hundred families abide by the Five Precepts, we will have ten people who are friendly, kind, honest, cautious and respectful. In a region of one thousand families, if one hundred people abide by the Ten Good Conducts, we will have one hundred people live in harmony. If we apply this same principle to the whole nation where we may have a hundred million of households, we will have millions of virtuous people living in harmony. If we can practise one good conduct, one less evil will be committed. One less evil conduct means the elimination of one punishment. If each family reduces the crime rate by one, we can eliminate thousands and thousands of punishments. Yes, indeed, the country will be in peace and your Highness can sit on your throne without any worry.

The Imperial Edict of Emperor Yong Zheng

百家之鄉。十人持五戒。則十人淳謹。千室之邑。百人持十善。則百人和睦。持此風教。以周寰區。則編戶億千。仁人百萬。而能行一善。則去一惡。去一惡。則息一刑。一刑息於家。萬刑息於國。洵乎可以垂拱坐致太平矣。

雍正皇帝上諭

Brahma Net Sutra

梵網經

Do not commit deeds harmful to the country.

Brahma Net Sutra

不作國賊。

梵網經

Do not slander the leader of the country.

Brahma Net Sutra

不謗國主。

梵網經

Upasaka Precepts Sutra

優婆塞戒經

Do not evade paying taxes.

Upasaka Precepts Sutra

不漏國稅。

優婆塞戒經，受戒品

Do not violate the law.

Upasaka Precepts Sutra

不犯國制。

優婆塞戒經，受戒品

The Buddha Speaks of the Infinite Life Sutra of Adornment, Purity, Equality, and Enlightenment of the Mahayana School

佛說大乘無量壽莊嚴清淨平等覺經

Their minds constantly attended on the way of delivering living beings.

The Infinite Life Sutra, Chapter 2

心常諦住度世之道。

佛說大乘無量壽莊嚴清淨平等覺經，第二品

... they were the unexpected friends of all manners of living beings.

The Infinite Life Sutra, Chapter 2

為諸庶類，作不請之友。

佛說大乘無量壽莊嚴清淨平等覺經，第二品

They treated all living beings as they were their own.

The Infinite Life Sutra, Chapter 2

於諸眾生，視若自己。

佛說大乘無量壽莊嚴清淨平等覺經，第二品

Accumulate merits and virtues.

The Infinite Life Sutra, Chapter 8

積功累德。

佛說大乘無量壽莊嚴清淨平等覺經，第八品

He disregarded all kinds of suffering and had little desire but constant contentment.

The Infinite Life Sutra, Chapter 8

不計眾苦。少欲知足。

佛說大乘無量壽莊嚴清淨平等覺經，第八品

He constantly entertained compassion and forbearance for all sentient beings.

The Infinite Life Sutra, Chapter 8

於諸有情，常懷慈忍。

佛說大乘無量壽莊嚴清淨平等覺經，第八品

With genial looks and kind words, he exhorted, consoled and urged them forward.

The Infinite Life Sutra, Chapter 8

和顏愛語，勸諭策進。

佛說大乘無量壽莊嚴清淨平等覺經，第八品

He respected the Triple Jewel and attended on teachers and elders with veneration . . .

The Infinite Life Sutra, Chapter 8

恭敬三寶。奉事師長。

佛說大乘無量壽莊嚴清淨平等覺經，第八品

He guarded well his oral deeds and never ridiculed other's faults.

The Infinite Life Sutra, Chapter 8

善護口業，不譏他過。

佛說大乘無量壽莊嚴清淨平等覺經，第八品

He guarded well his bodily deeds and never transgressed any precept.

The Infinite Life Sutra, Chapter 8

善護身業，不失律儀。

佛說大乘無量壽莊嚴清淨平等覺經，第八品

He guarded well his mental deeds and constantly kept himself pure and uncontaminated.

The Infinite Life Sutra, Chapter 8

善護意業，清淨無染。

佛說大乘無量壽莊嚴清淨平等覺經，第八品

He viewed all dharmas as change; he constantly dwelt on the Samadhi of Eternal Stillness.

The Infinite Life Sutra, Chapter 8

觀法如化，三昧常寂。

佛說大乘無量壽莊嚴清淨平等覺經，第八品

They have brought forth the Bodhi heart and single-mindedly recite the name of Buddha Amitabha.

The Infinite Life Sutra, Chapter 24

發菩提心，一向專念，阿彌陀佛。

佛說大乘無量壽莊嚴清淨平等覺經，第二十四品

Uphold the precepts and purify the mind.

The Infinite Life Sutra, Chapter 24

奉持齋戒。

佛說大乘無量壽莊嚴清淨平等覺經，第二十四品

... whenever he has time, he should set his body and mind upright, cut off desire and discard worldly affliction, and have a compassionate heart and cultivate diligently.

The Infinite Life Sutra, Chapter 25

有空閒時，端正身心，絕欲去憂，慈心精進。

佛說大乘無量壽莊嚴清淨平等覺經，第二十五品

One should not get angry or jealous

The Infinite Life Sutra, Chapter 25

不當瞋怒嫉妒。

佛說大乘無量壽莊嚴清淨平等覺經，第二十五品

One should be filial, uphold utmost sincerity, and be loyal and trustworthy.

The Infinite Life Sutra, Chapter 25

要當孝順，至誠忠信。

佛說大乘無量壽莊嚴清淨平等覺經，第二十五品

One should believe that doing good deeds would bring one great benefit.

The Infinite Life Sutra, Chapter 25

當信作善得福。

佛說大乘無量壽莊嚴清淨平等覺經，第二十五品

One should not be gluttonous or miserly.

The Infinite Life Sutra, Chapter 25

不得貪饕慳惜。

佛說大乘無量壽莊嚴清淨平等覺經，第二十五品

They are self-restrained and upright, and both their body and mind are pure and clean.

The Infinite Life Sutra, Chapter 32

檢斂端直，身心潔淨。

佛說大乘無量壽莊嚴清淨平等覺經，第三十二品

People in this world, father and son, brother and brother, husband and wife, relatives, should respect and love each other.

The Infinite Life Sutra, Chapter 33

父子兄弟夫婦親屬，當相敬愛。

佛說大乘無量壽莊嚴清淨平等覺經，第三十三品

They should use gentle words and amiable facial expressions, and not defy and disobey others.

The Infinite Life Sutra, Chapter 33

言色常和，莫相違戾。

佛說大乘無量壽莊嚴清淨平等覺經，第三十三品

You should choose to diligently cultivate good deeds.

The Infinite Life Sutra, Chapter 33

擇其善者，勤而行之。

佛說大乘無量壽莊嚴清淨平等覺經，第三十三品

You should diligently devote yourself to cultivation.

The Infinite Life Sutra, Chapter 33

當勤精進。

佛說大乘無量壽莊嚴清淨平等覺經，第三十三品

Do not let your mind control you, do not fail in following the teaching of the sutras and precepts.

The Infinite Life Sutra, Chapter 33

勿得隨心所欲，虧負經戒。

佛說大乘無量壽莊嚴清淨平等覺經，第三十三品

So why not diligently cultivate good deeds when one is strong and capable. What is there to wait for?

The Infinite Life Sutra, Chapter 33

何不於強健時，努力修善，欲何待乎。

佛說大乘無量壽莊嚴清淨平等覺經，第三十三品

Respecting Buddha is a great virtue.

The Infinite Life Sutra , Chapter 34

敬於佛者，是爲大善。

佛說大乘無量壽莊嚴清淨平等覺經，第三十四品

You should be mindful of the Buddhas and cut off all suspicions.

The Infinite Life Sutra , Chapter 34

實當念佛，截斷狐疑。

佛說大乘無量壽莊嚴清淨平等覺經，第三十四品

The proper way should be shown and those who have not yet been delivered should be crossed over.

The Infinite Life Sutra , Chapter 34

開示正道，度未度者。

佛說大乘無量壽莊嚴清淨平等覺經，第三十四品

You should determine to cleanse the defilement in your mind.

The Infinite Life Sutra , Chapter 34

洗除心垢。

佛說大乘無量壽莊嚴清淨平等覺經，第三十四品

Your words and conduct should be true and unwavering, and your outside should match up with your inside.

The Infinite Life Sutra , Chapter 34

言行忠信，表裡相應。

佛說大乘無量壽莊嚴清淨平等覺經，第三十四品

We are now receiving the Buddha's clear admonitions and we will diligently follow and practice them according to your teachings and will not have any doubt.

The Infinite Life Sutra , Chapter 34

受佛明誨，專精修學，如教奉行，不敢有疑。

佛說大乘無量壽莊嚴清淨平等覺經，第三十四品

[It is really a great virtue to] guard your mind, correct your behaviour, and not to commit numerous offenses in this world.

The Infinite Life Sutra , Chapter 35

端心正意，不爲眾惡。

佛說大乘無量壽莊嚴清淨平等覺經，第三十五品

If one can set one's body upright, then one should correct their mind and match their words with their conduct. Thus, what one does is strictly out of sincerity.

The Infinite Life Sutra , Chapter 35

端身正念，言行相副，所作至誠。

佛說大乘無量壽莊嚴清淨平等覺經，第三十五品

Do good deeds and commit no evil offenses.

The Infinite Life Sutra , Chapter 35

獨作諸善，不為眾惡。

佛說大乘無量壽莊嚴清淨平等覺經，第三十五品

Respect the sages and the virtuous.

The Infinite Life Sutra , Chapter 36

尊聖敬善。

佛說大乘無量壽莊嚴清淨平等覺經，第三十六品

Be kind and compassionate to others.

The Infinite Life Sutra , Chapter 36

仁慈博愛。

佛說大乘無量壽莊嚴清淨平等覺經，第三十六品

Your body and mind should be kept pure and clean, corresponding with wholesomeness.

The Infinite Life Sutra , Chapter 36

身心淨潔，與善相應。

佛說大乘無量壽莊嚴清淨平等覺經，第三十六品

Do not let desires take control nor commit any offense.

The Infinite Life Sutra , Chapter 36

勿隨嗜欲，不犯諸惡。

佛說大乘無量壽莊嚴清淨平等覺經，第三十六品

Your words and expression should be amiable and you should devote yourselves to cultivation. Your action and look should be stable and calm.

The Infinite Life Sutra , Chapter 36

言色當和，身行當專，動作瞻視，安定徐為。

佛說大乘無量壽莊嚴清淨平等覺經，第三十六品

You should concentrate on your compassionate conduct and purify yourself by upholding the precepts.

The Infinite Life Sutra , Chapter 37

慈心專一，齋戒清淨。

佛說大乘無量壽莊嚴清淨平等覺經，第三十七品

You should be self-disciplined and behave in accordance with uprightness and decency. You should be joyous, compassionate and filial.

The Infinite Life Sutra , Chapter 37

自相約檢，和順義理，歡樂慈孝。

佛說大乘無量壽莊嚴清淨平等覺經，第三十七品

If what you have done violates the precepts, you should repent immediately.

The Infinite Life Sutra , Chapter 37

所作如犯，則自悔過。

佛說大乘無量壽莊嚴清淨平等覺經，第三十七品

Evil should be shunned and good should be followed. If a fault is discovered in the morning, it should be corrected before sunset.

The Infinite Life Sutra , Chapter 37

去惡就善，朝聞夕改。

佛說大乘無量壽莊嚴清淨平等覺經，第三十七品

You should correct your past faults and follow present virtues. The foulness in your mind should be cleansed and your conduct should be set straight.

The Infinite Life Sutra , Chapter 37

改往修來，洒心易行。

佛說大乘無量壽莊嚴清淨平等覺經，第三十七品

There is no lowliness in this person's mind and he is not arrogant.

The Infinite Life Sutra , Chapter 43

心無下劣，亦不貢高。

佛說大乘無量壽莊嚴清淨平等覺經，第四十三品

For seeking this Dharma, one should not have a mind of regression and flattery.

The Infinite Life Sutra , Chapter 43

爲求法故，不生退屈諂僞之心。

佛說大乘無量壽莊嚴清淨平等覺經，第四十三品

Be filial to the Buddha.

The Infinite Life Sutra , Chapter 46

當孝於佛。

佛說大乘無量壽莊嚴清淨平等覺經，第四十六品

Be constantly mindful of the kindness of the teacher.

The Infinite Life Sutra , Chapter 46

常念師恩。

佛說大乘無量壽莊嚴清淨平等覺經，第四十六品

You should foster the great benefit and wholesomeness for rebirth into the Pure Land.

The Infinite Life Sutra , Chapter 46

種修福善，求生淨刹。

佛說大乘無量壽莊嚴清淨平等覺經，第四十六品

Sutra on Generating the Supreme Aspiration of Bodhisattvas

發起菩薩殊勝志樂經

Lecture on the Dharma using a variety of gentle and kind words and explanations to make the audience feel happy to hear it.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

以種種柔軟言詞，為說法要令其歡喜。

發起菩薩殊勝志樂經

When we meet monastics or lay people, those who practice according to the way of Bodhisattvas, we need to respect and believe in them as they are the Teachers.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

見在家出家菩薩乘人，常生信敬起教師想。

發起菩薩殊勝志樂經

Do not see the faults of others.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

不求他過失。

發起菩薩殊勝志樂經

Do not draw attention to the faults of others.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

不舉人罪。

發起菩薩殊勝志樂經

Avoid harsh language and miserliness.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

離粗語慳吝。

發起菩薩殊勝志樂經

We should be rid of laziness.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

當捨於懈怠。

發起菩薩殊勝志樂經

Avoid all confusing and agitating environments.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

遠離諸憤鬧。

發起菩薩殊勝志樂經

Be serene and content.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

寂靜常知足。

發起菩薩殊勝志樂經

Do not pursue prestige or wealth.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

不著名聞利養果報。

發起菩薩殊勝志樂經

Propagate the proper teachings often and widely to others.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

常為眾生廣宣正法。

發起菩薩殊勝志樂經

Abide in the cultivation of purity and generate an awakened mind.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

住清淨行，生覺悟心。

發起菩薩殊勝志樂經

Even a little effort wisely applied can benefit infinite beings.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

以少功用善能利益無量眾生。

發起菩薩殊勝志樂經

Vow to be focused and diligent [in the chosen method of cultivation], and protect and support the proper teachings.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

發起精進，普護正法。

發起菩薩殊勝志樂經

Be comfortable and accord with [proper] conditions in whatever we do.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

一切行中，隨順而住。

發起菩薩殊勝志樂經

Earnestly protect and support the proper teachings, even with one's life.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

護持正法，不惜身命。

發起菩薩殊勝志樂經

Always be diligent in cultivation and do not pursue personal gain.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

常勤精進，不求利養。

發起菩薩殊勝志樂經

Propagate and lecture on the Dharma for all people.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

於四眾中，宣說正法。

發起菩薩殊勝志樂經

Be good at teaching so as to inspire others.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

善入一切眾生心行。

發起菩薩殊勝志樂經

Let your mind be serene and gentle, and always be compassionate.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

心意調柔，常懷慈愍。

發起菩薩殊勝志樂經

Be supremely patient with all dharmas, but do not be attached to them.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

於一切法，發生勝忍，無執著心。

發起菩薩殊勝志樂經

Do not crave personal gain or the respect of others. Instead, always keep a mind of purity and be filled with Dharma joy.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

不貪利養，恭敬尊重，淨意樂心。

發起菩薩殊勝志樂經

Seek the supreme, perfect enlightenment of a Buddha at all times and never forget.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

求佛種智，於一切時，無忘失心。

發起菩薩殊勝志樂經

Esteem others and behave respectfully towards them without any disdain.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

於諸眾生，尊重恭敬，無下劣心。

發起菩薩殊勝志樂經

Do not be attached to worldly learning and discussions. Generate the will to pursue the Seven Factors of Enlightenment.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

不著世論，於菩提分，生決定心。

發起菩薩殊勝志樂經

Plant good roots, avoid bad influences, and have a pure mind.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

種諸善根，無有雜染，清淨之心。

發起菩薩殊勝志樂經

Enjoy and always cultivate the wondrous practice of pure supreme karmas [deeds].

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

清淨殊勝業，愛樂常修習。

發起菩薩殊勝志樂經

We should avoid all bad karmas [deeds] and cultivate the supreme practice.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

當捨下劣業，應求勝上法。

發起菩薩殊勝志樂經

Study, cultivate, and teach others with speech and by setting examples.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

讀誦、修行、爲人演說。

發起菩薩殊勝志樂經

We should learn from, be close to, and make offerings to bodhisattvas, who diligently practice meditative concentration.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

於一勤修禪定菩薩，亦當親近供養承事。

發起菩薩殊勝志樂經

Cultivate diligently for wisdom.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

於智慧中當勤修習。

發起菩薩殊勝志樂經

Wise men will avoid any place where there are untruthful, unbeneficial words or disputes as these will cause many afflictions.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

戲論諍論處，多起諸煩惱，智者應遠離。

發起菩薩殊勝志樂經

Believe deeply in cause and effect.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

深信因果。

發起菩薩殊勝志樂經

Do not attach to excess sleeping or eating.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

不貪睡，不貪吃。

發起菩薩殊勝志樂經

No jealousy.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

心無嫉妒。

發起菩薩殊勝志樂經

Make offerings to the Three Jewels [Buddha, Dharma, and Sangha].

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

供養三寶。

發起菩薩殊勝志樂經

For seeking supreme perfect enlightenment, we should never tire of learning or feel that we have learned enough of the Dharma.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

爲求無上道，聞法無厭足。

發起菩薩殊勝志樂經

Do not see the faults of others or consider oneself to be superior.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

不應見人過，自謂最尊勝。

發起菩薩殊勝志樂經

Arrogance and indulgence are the causes of negligence. Do not despise any being.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

憍恣放逸本，莫輕下劣人。

發起菩薩殊勝志樂經

Be awakened and feel ashamed [for bad deeds]. Be focused and diligent in the cultivation of concentration.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

覺悟生慚愧，要住精進力。

發起菩薩殊勝志樂經

Be compassionate to all beings and do not even have the thought of harming any of them.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

於諸眾生，起於大慈，無損害心。

發起菩薩殊勝志樂經

Be ashamed of and report all the bad deeds that have been committed.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

所行罪業，慚愧發露。

發起菩薩殊勝志樂經

Practice diligently the paramita of patience and abide contentedly in patience.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

勤修忍辱行，安住於忍辱。

發起菩薩殊勝志樂經

Be constantly mindful of impermanence and be cautious and do not indulge oneself.

Sutra on Generating the Supreme Aspiration of Bodhisattvas, Pure Land Translation Team

但念無常，慎勿放逸。

發起菩薩殊勝志樂經

The Cultivation Guidelines for Pure Land School Practitioners

淨宗同學修行手則

The Three Conditions in the *Visualization Sutra*

The First Condition: Be filial and care and provide for parents, be respectful to and serve teachers, be compassionate and do not kill, and cultivate the Ten Virtuous Deeds.

The Second Condition: Take the Three Refuges, abide by all precepts, and behave in a dignified and appropriate manner.

The Third Condition: Generate the Bodhi mind, believe deeply in the law of cause and effect, recite and uphold the Mahayana sutras, and encourage others to advance on the path to enlightenment.

The Cultivation Guidelines for Pure Land School Practitioners

【觀經三福】

一者、孝養父母，奉事師長，慈心不殺，修十善業。

二者、受持三皈，具足眾戒，不犯威儀。

三者、發菩提心，深信因果，讀誦大乘，勸進行者。

淨宗同學修行手則

The Six Harmonies

Harmony in having the same viewpoints
Harmony in observing the same precepts
Harmony in living together
Harmony in speaking without conflict
Harmony in experiencing Dharma bliss
Harmony in sharing benefits

The Cultivation Guidelines for Pure Land School Practitioners

【六和敬】

見和同解，戒和同修，身和同住，口和無諍，意和同悅，利和同均。

淨宗同學修行手則

Do Not Cultivate the Three Defilements

Our every thought must avoid the three poisons and accord with purity (precepts), impartiality (meditative concentration) and proper understanding (wisdom).

The Cultivation Guidelines for Pure Land School Practitioners

【三無漏學】

起心動念，遠離三毒惡惱，必與清淨（戒）、平等（定）、正覺（慧）相應。

淨宗同學修行手則

The Six Paramitas that Bodhisattvas Cultivate

Always cultivate the Paramitas of giving, precept observation, patience, diligence, meditative concentration, and wisdom. Teach and help all beings to abide in the way to supreme, perfect enlightenment.

The Cultivation Guidelines for Pure Land School Practitioners

【菩薩六度】

恆以布施、持戒、忍辱、精進、禪定、智慧，六度之行，教化眾生，住於無上真正之道。

淨宗同學修行手則

The Ten Great Vows of Samantabhadra

All Pure Land practitioners should respectfully cultivate the virtue of Samantabhadra: (1) respect all Buddhas, (2) praise Tathagata, (3) make offerings extensively, (4) repent karmic obstacles, (5) rejoice at others' meritorious deeds, (6) request the turning of the Dharma wheel, (7) request the Buddha to remain in this world, (8) constantly follow the Buddha's teachings, (9) accommodate all sentient beings, and (10) dedicate all merits universally.

Emulate Samantabhadra and cultivate according to his great vows in thought after thought, endlessly and continuously without ceasing. My body, speech and mind will never tire of these deeds.

The Cultivation Guidelines for Pure Land School Practitioners

【普賢十願】

咸共遵修普賢大士之德，一禮敬諸佛，二稱讚如來，三廣修供養，四懺悔業障，五隨喜功德，六請轉法輪，七請佛住世，八常隨佛學，九恆順眾生，十普皆迴向。

學習菩薩，修此大願，無有窮盡，念念相續，無有間斷，身語意業，無有疲厭。

淨宗同學修行手則

Catholicism

天主教

Bible

聖經

Psalms

聖詠集

Blessed is the one who does not go where the wicked gather, or stand in the way of sinners, or sit where the scoffers sit! Instead, he finds delight in the law of the Lord and meditates day and night on his commandments.

Psalm 1:1-2 CCB

凡不隨從惡人的計謀，不插足於罪人的道路，不參與譏諷者的席位，而專心愛好上主法律的，和晝夜默思上主誡命的，像這樣的人才是有福的！

詠 1:1-2 思高版

His evil intent recoils upon his head; his wicked design comes back in his face.

Psalm 7:17 CCB

他的兇惡必反轉到自己頭上，他的橫暴必降落在自己頂上。

詠 7:17 思高版

Those who walk blamelessly and do what is right, who speak truth from their hearts and control their words, who do no harm to their neighbors and cast no discredit on their companions, . . . who do not lend money at interest and refuse a bribe against the innocent. Do this, and you will soon be shaken.

Psalm 15:2-3, 5 CCB

只有那行為正直，作事公平，從自己心裡說誠實話的人，（可得長生）他不信口非議，危害兄弟，更不會對鄰里，恃勢詆欺。從不放債，貪取重利，從不受賄，傷害無罪；這樣行事，永定不移。

詠 15:2-3, 5 思高版

With the faithful you are faithful; with the blameless you are blameless;

Psalm 18:26 CCB

仁慈的人，你待他仁慈；正直的人，你待他正直。

詠 18:26 思高版

Who will ascend the mountain of the Lord? Who will stand in his holy place? Those with clean hands and pure heart, who desire not what is vain, and never swear to a lie. They will receive blessings from the Lord, a reward from God, their savior.

Psalm 24:3-5 CCB

誰能登上上主的聖山？誰能居留在他的聖殿？是那手潔心清，不慕虛幻的人，是那不發假誓，不行欺騙的人。他必獲得上主的降福；和拯救者天主的報酬。

詠 24:3-5 思高版

Proverbs

箴言

Let loyalty and kindness never leave you; tie them around your neck, write them on the tablet of your heart, that you may find favor and a good name in the eyes of God and people.

Proverbs 3:3-4 CCB

不要讓慈祥和忠貞離開你，要將她們繫在你的頭上，刻在你的心版上；這樣，你在天主和世人面前，必獲得寵幸和恩愛。

箴 3:3-4 思高版

The mouth of the righteous is a source of life, but violence is concealed in the mouths of evildoers. Hatred enkindles disputes, love covers over all offenses.

Proverbs 10:11-12 CCB

義人的口，是生命的泉源；惡人的口，是殘暴的淵藪。仇恨引起爭端，愛情遮蔽一切過失。

箴 10:11-12 思高版

The generous man does himself a favor while a cruel man wounds his own flesh.

Proverbs 11:17 CCB

為人慈喜是造福己身。殘酷的人，反自傷己命。

箴 11:17 思高版

The one who speaks thoughtlessly pierces like a sword; but the words of the wise bring healing.

Proverbs 12:18 CCB

出言不慎，有如利刃傷人；智者的口，卻常療愈他人。

箴 12:18 思高版

Upright living is fear of Yahweh, but he who is devious in his ways scorns him.

Proverbs 14:2 CCB

履行正路的人，敬畏上主；愛走曲徑的人，輕視上主。

箴 14:2 思高版

Sirach 德訓篇

he who gives glory to his mother prepares a treasure for himself. Whoever honors his father will receive joy from his own children and will be heard when he prays.

Sirach 3:4-5 CCB

孝敬父親的人，必能補贖罪過；且能戒避罪惡，在祈禱之日，必蒙應允。孝敬母親的人，就如積蓄珍寶的人。

德 3:4-5 思高版

Ezekiel 厄則克耳

... I do not want the wicked to die but rather that they turn from their ways and live.

Ezekiel

33:11 CCB

我決不喜歡惡人喪亡，但卻喜歡惡人歸正，離開邪道，好能生存。

則 33:11 思高版

Mathew 瑪竇福音

Fortunate are those who are poor in spirit, for theirs is the kingdom of heaven.

Matthew 5:3 CCB

神貧的人是有福的，因為天國是他們的。

瑪 5:3 思高版

Fortunate are the gentle, they shall possess the land.

Matthew 5:5 CCB

溫良的人是有福的，因為他們要承受土地。

瑪 5:5 思高版

<p>Fortunate are those who hunger and thirst for justice, for they shall be satisfied.</p> <p style="text-align: right;">Matthew 5:6 CCB</p> <p>饑渴慕義的人是有福的，因為他們要得飽飫。</p> <p style="text-align: right;">瑪 5:6 思高版</p>
<p>Fortunate are the merciful, for they shall find mercy.</p> <p style="text-align: right;">Matthew 5:7 CCB</p> <p>憐憫人的人是有福的，因為他們要受憐憫。</p> <p style="text-align: right;">瑪 5:7 思高版</p>
<p>Fortunate are those with a pure heart, for they shall see God.</p> <p style="text-align: right;">Matthew 5:8 CCB</p> <p>心裏潔淨的人是有福的，因為他們要看見天主。</p> <p style="text-align: right;">瑪 5:8 思高版</p>
<p>Fortunate are those who work for peace, they shall be called children of God.</p> <p style="text-align: right;">Matthew 5:9 CCB</p> <p>締造和平的人是有福的，因為他們稱為天主的子女。</p> <p style="text-align: right;">瑪 5:9 思高版</p>
<p>Fortunate are those who are persecuted for the cause of justice, for theirs is the kingdom of heaven.</p> <p style="text-align: right;">Matthew 5:10 CCB</p> <p>為義而受迫害是有福的，因為天國是他們的。</p> <p style="text-align: right;">瑪 5:10 思高版</p>
<p>... your Father in Heaven ... makes his sun rise on both the wicked and the good, and he gives rain to both the just and the unjust. If you love those who love you, what is special about that? Do not even tax collectors do as much?</p> <p style="text-align: right;">Matthew 5:45-46 CCB</p> <p>天主使太陽上升，光照惡人，也光照善人；降雨給義人，也給不義的人，你們若只愛那些愛你們的人，你們還有什麼賞報呢？</p> <p style="text-align: right;">瑪 5:45-46 思高版</p>
<p>Store up treasures for yourself with God, where no moth or rust can destroy it, nor thief come and steal it.</p> <p style="text-align: right;">Matthew 6:20 CCB</p> <p>但該在天上為自己積蓄財富，因為那裏沒有蟲蛀，沒有銹蝕，那裏也沒有賊挖洞偷竊。</p> <p style="text-align: right;">瑪 6:20 思高版</p>

Do not judge and you will not be judged.

Matthew 7:1 CCB

不要論斷人，以免被論斷。

瑪 7:1 思高版

In the same way you judge others, you will be judged, and the measure you use for others will be used for you.

Matthew 7:2 CCB

你用什麼尺度量人，也要被什麼尺度量。

瑪 7:2 思高版

Why do you look at the speck in your brother's eye and not see the plank in your own eye? . . . take first the plank out of your own eye, then you will see clearly enough to take the speck out of your brother's eye.

Matthew 7:3, 5

爲什麼你只看見別人眼中的木屑，而不見自己眼中的大樑？你當先拔去自己眼中的大樑，然後才能拔出別人眼中的木屑。

瑪 7:3, 5 思高版

Not everyone who says to me, 'Lord! Lord!' will enter the kingdom of heaven, but the one who does the will of my heavenly Father.

Matthew 7:21 CCB

不是凡向我說：主啊！主啊！的人，就能進天國；而是那承行我在天之父旨意的人，才能進天國。

瑪 7:21 思高版

So then, anyone who hears these words of mine, and acts accordingly, is like a wise man, who built his house on rock. The rain poured, the rivers flooded, and the wind blew and struck the house, but it did not collapse because it was built on rock. But anyone who hears these words of mine, and does not act accordingly, is like a fool who built his house on sand. The rain poured, the rivers flooded, and the wind blew and struck that house; it collapsed, and what a terrible fall that was!

Matthew 7:24-27 CCB

凡聽了我的話而實行的，是建在磐石上的房子，風吹水沖都不動搖；凡聽了我的話而不實行的，是把房子建在沙土上，風一吹，水一沖就垮，而且垮得很慘。

瑪 7:24-27 思高版

You received this as a gift, so give it as a gift.

Matthew 10:8 CCB

你們白白得來的，也要白白分施。

瑪 10:8 思高版

You must be clever as snakes and innocent as doves.

Matthew 10:16 CCB

你當機警如蛇，純良似鴿。

瑪 10:16 思高版

Do not be afraid of those who kill the body, but have no power to kill the soul. Rather be afraid of him who can destroy both body and soul in hell.

Matthew 10:28 CCB

你們不要害怕那殺害肉身，而不能殺害靈魂的；但更要害怕那能使靈魂和肉身陷於地獄中的。

瑪 10:28 思高版

Take my yoke upon you and learn from me, for I am gentle and humble of heart and you will find rest.

Matthew 11:29 CCB

你們背起我的軛跟我學吧，因為我是良善心謙的；這樣你們必要找得靈魂的安息。

瑪 11:29 思高版

What will one gain by winning the whole world if he destroys his soul?

Matthew 16:26 CCB

人縱然賺得了全世界，卻賠上了自己的靈魂，為他有什麼益處？

瑪 16:26 思高版

. . . if on earth two of you are united in asking for anything, it will be granted to you by my heavenly Father;

Matthew 18:19 CCB

凡高舉自己的，必被貶抑；凡貶抑自己的，必被高舉。

瑪 18:19 思高版

. . . 'Come, blessed of my Father! Take possession of the kingdom prepared for you from the beginning of the world. For I was hungry and you fed me. I was thirsty and you gave me something to drink. . . . I was sick and you visited me. I was in prison and you came to see me. . . . whenever you did this to these little ones who are my brothers and sisters, you did it to me.'

Matthew 25:34-36, 40 CCB

我父所降福的，你們來罷！承受自創世以來，給你們預備了的國度罷！因為我餓了，你們給了我吃的；我患病，你們看顧了我；我在監裏，你們來探望了我。我實在告訴你們：凡你們對我這些最小兄弟中的一個所做的，就是對我做的。

瑪 25:34-36, 40 思高版

Luke 路加福音

... “Put out into deep water and lower your nets for a catch.”

Luke 5:4 CCB

你們當劃向深處，照我的話撒網，如此才能收穫豐滿。

路 5:4 思高版

“If you have faith, even the size of a mustard seed, you may say to this tree, ‘Be uprooted and plant yourself in the sea!’ and it will obey you.”

Luke 17:6 CCB

如果你們有信德像芥子那樣大，即使你們給這棵桑樹說：你連根拔出，移植到海中去。它也會服從你們的。

路 17:6 思高版

... when you have done all that you have been told to do, you should say, ‘We are no more than servants; we have only done our duty.’”

Luke 17:10 CCB

既做完我吩咐你們的一切，仍然要說：「我們是無用的僕人，我們不過做了我們應做的事」。

路 17:10 思高版

John 若望福音

God is spirit, and those who worship him must worship in spirit, and truth.”

John 4:24 CCB

天主是神，應當以心神以真理去朝拜祂。

若 4:24 思高版

... “Let anyone who is thirsty come to me; and let the one who believes in me drink, for the Scripture says: Out of the believer’s heart shall flow rivers of living water.”

John 7:37-38 CCB

誰若渴，到我這裏來喝罷！凡信從我的，就如經上說：從他的心中要流出活水的江河。

若 7:37-38 思高版

Now I give you a new commandment: Love one another! Just as I have loved you, you also must love one another.

John 13:34 CCB

我給你們一條新命令：你們該彼此相愛；如同我愛你們，你們也該照樣彼此相愛。

若 13:34 思高版

If you remain in me and my words in you, you may ask whatever you want and it will be given to you.

John 15:7 CCB

你們如果住在我內，而我的話也存在你們內，如此，你們願意什麼，求罷；必給你們成就。

若 15:7 思高版

As the Father has loved me, so I have loved you; Remain in my love! . . . just as I have kept my Father's commandments and remain in his love.

John 15:9-10 CCB

正如父愛了我，同樣，我也愛了你們。你們應存留在我的愛內，正如我遵守了父的命令，存留在他內一樣。

若 15:9-10 思高版

There is no greater love than this, to give one's life for one's friends;

John 15:13 CCB

人若為自己的朋友捨棄性命，沒有比這再大的愛情了。

若 15:13 思高版

Romans

羅馬書

Bless those who persecute you; bless and do not wish evil on anyone. Rejoice with those who are joyful, and weep with those who weep.

Romans 12:14-15 CCB

迫害你們的，要祝福；只可祝福，不可詛咒。應與喜樂的人一同喜樂，與哭泣的人一同哭泣。

羅 12:14-15 思高版

Do not return evil for evil, but let everyone see your good will. Do your best to live in peace with everybody.

Romans 12:17-18 CCB

對人不可以惡報惡，對家人要勉勵行善；如若可能，應盡力與眾人和睦相處。

羅 12:17-18 思高版

... If your enemy is hungry, feed him; if he is thirsty, give him to drink; by doing this you will heap burning coals upon his head. Do not let evil defeat you, but conquer evil with goodness.

Romans 12:20-21 CCB

「如果你的仇人餓了，你要給他飯吃；渴了，應給他水喝，因為你這樣做，是將炭火堆在他頭上」。你不可為惡所勝，反應以善勝惡。

羅 12:20-21 思高版

1 Corinthians

格琳多前書

Let the one who boasts boast of the Lord.

1 Corinthians 1:31 CCB

凡是誇耀的，應因主而誇耀。

格前 1:31 思高版

... your body is a temple of the Holy Spirit within you ... ?

1 Corinthians 6:19 CCB

你們的身體是聖神的宮殿。

格前 6:19 思高版

... knowledge puffs up, while love builds.

1 Corinthians 8:1 CCB

知識只會使人傲慢自大，愛德才能立人。

格前 8:1 思高版

If I could speak all the human and angelic tongues, but had no love, I would only be sounding brass or a clanging cymbal.

1 Corinthians 13:1 CCB

我若能說人間的語言，和能說天使的語言；但我若沒有愛，我就成了個發聲的鑼，或發響的鈸。

格前 13:1 思高版

If I had the gift of prophecy, knowing secret things with all kinds of knowledge, and had faith great enough to remove mountains, but had no love, I would be nothing.

1 Corinthians 13:2 CCB

我若有先知之恩，又明白一切奧秘和各種知識、我若有全備的信心，甚至能移山；我若沒有愛，我什麼也不算。

格前 13:2 思高版

If I gave everything I had to the poor, and even give up my body to be burned, if I am without love, it would be of no value to me.

1 Corinthians 13:3 CCB

我若把我所有的財產全施捨了，我若捨身投火被焚；但我若沒有愛，爲我毫無益處。

格前 13:3 思高版

Love is patient, kind, without envy. It is not boastful or arrogant. It is not ill-mannered nor does it seek its own interest. Love overcomes anger and forgets offenses. It does not take delight in wrong, but rejoices in truth. Love excuses everything, believes all things, hopes all things, endures all things.

1 Corinthians 13:4-7 CCB

愛是含忍的，愛是慈祥的，愛不嫉妒，不誇張，不自大，不作無禮的事，不求己益，不動怒，不圖謀惡事，不以不義爲樂，卻與真理同樂：凡事包容，凡事相信，凡事盼望，凡事忍耐。

格前 13:4-7 思高版

Love will never end. Prophecies may cease, tongues be silent and knowledge disappear. . . . Now we have faith, hope and love, these three, but the greatest of these is love.

1 Corinthians 13:8, 13 CCB

愛永存不朽，而先知之恩，終必消失；語言之恩，終必停止；知識之恩，總必消逝。現今存在的，有信、望、愛這三樣，但其中最大的是愛。

格前 13:8, 13 思高版

2 Corinthians 格琳多後書

Remember: the one who sows meagerly will reap meagerly, and there shall be generous harvests for the one who sows generously.

2 Corinthians 9:6 CCB

大量播種的，也要大量收穫。

格後 9:6 思高版

Galatians 迦拉達書

... I am ... speaking ... of that freedom which makes you slaves of one another through love. For the whole Law is summed up in this sentence: *You shall love your neighbor as yourself.*

Galatians 5:13-14 CCB

你們要以愛德彼此服事。因為每部法律總括在句話內：「愛你的近人如你自己」。

迦 5:13-14 思高版

Ephesians 厄弗所書

Be angry but do not sin: do not let your anger last until the end of the day, lest you give the devil a foothold.

Ephesians 4:26-27 CCB

你們縱然動怒，但是不可犯罪，不可讓太陽在你們含怒時西落，也不可給魔鬼留有餘地。

4:26-27 思高版

... stand your ground ... Take truth as your belt, justice as your breastplate, and zeal as your shoes to propagate the Gospel of peace.

Ephesians 6:13-15 CCB

所以要站穩，用真理作帶，束起你們的腰，穿上正義作甲，以和平的福音作準備走路的鞋，穿在腳上。

弗 6:14-15 思高版

Philippians 斐理伯書

Rejoice in the Lord always. I say it again: rejoice and may everyone experience your gentle and understanding heart.

Philippians 4:4-5 CCB

你們在主內應當常常喜樂，我再說：你們應當喜樂！

斐 4:4-5 思高版

. . . do not be anxious about anything. In everything resort to prayer and supplication together with thanksgiving and bring your requests before God. Then the peace of God, which surpasses all understanding, will keep your hearts and minds in Christ Jesus.

Philippians 4:6-7 CCB

你們什麼也不要掛慮，只在一切事上，以懇求和祈禱，懷著感謝之心，向天主呈上你們的請求；這樣，天主那超乎各種意想的平安，必要在基督耶穌內固守你們的心思念慮。

斐 4:6-7 思高版

. . . fill your minds of whatever is truthful, holy, just, pure, lovely and noble. Be mindful of whatever deserves praise and admiration.

Philippians 4:8 CCB

凡是真實的，凡是高尚的，凡是正義的，凡是純潔的，凡是可愛的，凡是榮譽的，不管是美德，不管是稱譽：這一切你們都該思念。

斐 4:8 思高版

Colossians 哥羅森書

Clothe yourselves, then, as is fitting for God's chosen people, holy and beloved of him. Put on compassion, kindness, humility, meekness and patience

Colossians 3:12 CCB

你們該如天主所揀選的，所愛的聖者，穿上憐憫的心腸、仁慈、謙卑、良善和含忍。

哥 3:12 思高版

Hebrews 希伯來書

Do not depend on money. Be content with having enough for today

Hebrews 13:5 CCB

待人接物不應愛錢；對現狀應知足。

希 13:5 思高版

1 Peter 伯多祿前書

Do not be taken up with outward appearances: hairstyles, gold necklaces and clothes. There is something more permanent that shines from within a person: a gentle and peaceful disposition. This is really precious in God's eyes.

1 Peter 3:3-4 CCB

你們的裝飾不應是外面的髮型、金飾、或衣服的裝束，而應是那藏於內心，基於不朽的溫柔，和寧靜心神的人格，這在天主前才是寶貴的。

伯前 3:3-4 思高版

Above all, let your love for one another be sincere, for love covers a multitude of sins. Welcome one another into your houses without complaining. Serve one another with the gifts each of you received, thus becoming good managers of the varied graces of God.

1 Peter 4:8-10 CCB

你們應該彼此相愛，因為愛德遮蓋許多罪過；要彼此款待，而不出怨言。各人應依照自己所領受的神恩，彼此服事，善做天主各種恩寵的管理員。

伯前 4:8-10 思高版

1 John 若望一書

If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all wickedness.

1 John 1:9 CCB

若我們明認我們的罪過，天主既是忠信正義的，必赦免我們的罪過，並洗淨我們的各種不義。

若壹 1:9 思高版

For everything in the world—the craving of the flesh, the greed of eyes and people boasting of their superiority—all this belongs to the world, not to the Father. The world passes away with all its craving but those who do the will of God remain for ever.

1 John 2:16-17 CCB

原來世界上的一切：肉身的貪欲，眼目的貪欲，以及人生的驕奢，都不是出於父，而是出於世界。這世界和他的貪欲都要過去，但那履行天主旨意的，卻永遠存在。

若壹 2:16-17 思高版

... let us love not only with words and with our lips, but in truth and in deed.

1 John 3:18 CCB

我們愛，不可只用言語，也不可只用口舌，而要用行動和事實。

若壹 3:18 思高版

If you say, "I love God," while you hate your brother or sister, you are a liar. How can you love God whom you do not see, if you do not love your brother whom you see?

1 John 5:20 CCB

假如有人說：「我愛天主，但他卻惱恨自己的弟兄，便是撒謊的；因為那不爱自己所看見的弟兄的，就不能愛自己所看不見的天主。

若壹 5:20 思高版

Christianity

基督教

Bible

聖經

Exodus

出埃及記

“Honor your father and your mother, so that you may live long in the land the LORD your God is giving you.

Exodus 20:12 NIV

當孝敬父母，使你的日子在耶和華你神所賜你的地上得以長久。

出 20:12 和合本

“Do not blaspheme God or curse the ruler of your people.

Exodus 22:28 NIV

不可毀謗神，也不可毀謗你百姓的官長。

出 22:28 和合本

“Do not spread false reports.

Exodus 23:1 NIV

不可隨夥散佈謠言。

出 23:1 和合本

“Do not follow the crowd in doing wrong. When you give testimony in a lawsuit, do not pervert justice by siding with the crowd,

Exodus 23:2 NIV

不可隨眾行惡，不可在爭訟的事上隨眾偏行，作見證屈枉正直。

出 23:2 和合本

“If you come across your enemy’s ox or donkey wandering off, be sure to take it back to him.

Exodus 23:4 NIV

若遇見你仇敵的牛或驢失迷了路，總要牽回來交給他。

出 23:4 和合本

Have nothing to do with a false charge and do not put an innocent or honest person to death, for I will not acquit the guilty.

Exodus 23:7 NIV

當遠離虛假的事，不可殺無辜和有義的人，因我必不以惡人為義。

出 23:7 和合本

“Do not oppress an alien; you yourselves know how it feels to be aliens, because you were aliens in Egypt.

Exodus 23:9 NIV

不可欺壓寄居的，因為你們在埃及作過寄居的，知道寄居的心。

出 23:9 和合本

Job 約伯記

“Teach me, and I will be quiet; show me where I have been wrong.

Job 6:24 NIV

請你們教導我，我便不作聲；使我明白在何事上有錯。

伯 6:24 和合本

How painful are honest words! But what do your arguments prove?

Job 6:25 NIV

正直的言語力量何其大！但你們責備，是責備什麼呢？

伯 6:25 和合本

“Surely God does not reject a blameless man or strengthen the hands of evildoers.

Job 8:20 NIV

神必不丟棄完全人，也不扶助邪惡人。

伯 8:20 和合本

Nevertheless, the righteous will hold to their ways, and those with clean hands will grow stronger.

Job 17:9 NIV

然而義人要持守所行的道；手潔的人要力上加力。

和合本，伯 17:9

Psalms

詩篇

But his delight is in the law of the LORD, and on his law he meditates day and night.

Psalm 1:2 NIV

惟喜愛耶和華的律法，晝夜思想，這人便為有福。

詩 1:2 和合本

For the LORD is righteous, he loves justice; upright men will see his face.

Psalm 11:7 NIV

因為耶和華是公義的，他喜愛公義，正直人必得見他的面。

詩 11:7 和合本

[He] . . . has no slander on his tongue, who does his neighbor no wrong and casts no slur on his fellowman,

Psalm 15:3 NIV

他不以舌頭讒謗人，不惡待朋友，也不隨夥毀謗鄰里。

詩 15:3 和合本

who lends his money without usury and does not accept a bribe against the innocent.

Psalm 15:5 NIV

他不放債取利，不受賄賂以害無辜。

詩 15:5 和合本

For the word of the LORD is right and true; he is faithful in all he does. The LORD loves righteousness and justice; the earth is full of his unfailing love.

Psalm 33:4-5 NIV

因為耶和華的言語正直，凡他所作的，盡都誠實。他喜愛仁義公平，遍地滿了耶和華的慈愛。

詩 33:4-5 和合本

Do not fret because of evil men or be envious of those who do wrong;

Psalm 37:1 NIV

不要為作惡的心懷不平，也不要向那行不義的生出嫉妒。

詩 37:1 和合本

Trust in the LORD and do good; dwell in the land and enjoy safe pasture.

Psalm 37:3 NIV

你當倚靠耶和華而行善，住在地上，以他的信實為糧。

詩 37:3 和合本

Refrain from anger and turn from wrath; do not fret—it leads only to evil.

Psalm 37:8 NIV

當止住怒氣，離棄忿怒；不要心懷不平，以致作惡。

詩 37:8 和合本

Better the little that the righteous have than the wealth of many wicked;

Psalm 37:16 NIV

一個義人所有的雖少，強過許多惡人的富餘。

詩 37:16 和合本

... I have never seen the righteous forsaken or their children begging bread.

Psalm 37:25 NIV

未見過義人被棄，也未見過他的後裔討飯。

詩 37:25 和合本

They are always generous and lend freely; their children will be blessed.

Psalm 37:26 NIV

他終日恩待人，借給人，他的後裔也蒙福。

詩 37:26 和合本

Turn from evil and do good; then you will dwell in the land forever.

Psalm 37:27 NIV

你當離惡行善，就可以永遠安居。

詩 37:27 和合本

... "I will watch my ways and keep my tongue from sin; I will put a muzzle on my mouth as long as the wicked are in my presence."

Psalm 39:1 NIV

.....我要謹慎我的言行，免得我舌頭犯罪；惡人在我面前的時候，我要用嚼環勒住我的口。

詩 39:1 和合本

Man is a mere phantom as he goes to and fro: He bustles about, but only in vain; he heaps up wealth, not knowing who will get it.

Psalm 39:6 NIV

世人行動實係幻影：他們忙亂，真是枉然；積蓄財寶，不知將來有誰收取。

詩 39:6 和合本

Do not trust in extortion or take pride in stolen goods; though your riches increase, do not set your heart on them.

Psalm 62:10 NIV

不要仗勢欺人，也不要因搶奪而驕傲；若財寶加增，不要放在心上。

詩 62:10 和合本

and that you, O LORD, are loving. Surely you will reward each person according to what he has done.

Psalm 62:12 NIV

主啊，慈愛也是屬乎你，因為你照著各人所行的報應他。

詩 62:12 和合本

Men of perverse heart shall be far from me; I will have nothing to do with evil.

Psalm 101:4 NIV

彎曲的心思，我必遠離；一切的惡人我不認識。

詩 101:4 和合本

Blessed are they who maintain justice, who constantly do what is right.

Psalm 106:3 NIV

凡遵守公平，常行公義的，這人便為有福！

詩 106:3 和合本

The fear of the LORD is the beginning of wisdom; all who follow his precepts have good understanding.

Psalm 111:10 NIV

敬畏耶和華是智慧的開端；凡遵守他命令的是聰明人。

詩 111:10 和合本

It was good for me to be afflicted so that I might learn your decrees. The law from your mouth is more precious to me than thousands of pieces of silver and gold.

Psalm 119:71-72 NIV

我受苦是與我有益，為要使我學習你的律例。你口中的訓言與我有益，勝於千萬的金銀。

詩 119:71-72 和合本

Great peace have they who love your law, and nothing can make them stumble.

Psalm 119:165 NIV

愛你律法的人有大平安，什麼都不能使他們絆腳。

詩 119:165 和合本

Let slanderers not be established in the land; may disaster hunt down men of violence.

Psalm 140:11 NIV

說惡言的人在天上必堅立不住。禍患必獵取強暴的人，將他打倒。

詩 140:11 和合本

Proverbs

箴言

since they would not accept my advice and spurned my rebuke, they will eat the fruit of their ways and be filled with the fruit of their schemes.

Proverbs 1:30-31 NIV

不聽我的勸戒，藐視我一切的責備，所以必吃自結的果子，充滿自設的計謀。

箴 1:30-31 和合本

For the waywardness of the simple will kill them, and the complacency of fools will destroy them;

Proverbs 1:32 NIV

愚昧人背道，必殺己身；愚頑人安逸，必害己命。

箴 1:32 和合本

Thus you will walk in the ways of good men and keep to the paths of the righteous.

Proverbs 2:20 NIV

智慧必使你行善人的道，守義人的路。

箴 2:20 和合本

Do not be wise in your own eyes; fear the LORD and shun evil.

Proverbs 3:7 NIV

不要自以為有智慧，要敬畏耶和華，遠離惡事。

箴 3:7 和合本

<p>Do not forsake wisdom, and she will protect you; love her, and she will watch over you.</p> <p style="text-align: right;">Proverbs 4:6 NIV</p> <p>不可離棄智慧，智慧就護衛你；要愛她，她就保守你。</p> <p style="text-align: right;">箴 4:6 和合本</p>
<p>... guard your heart, for it is the wellspring of life.</p> <p style="text-align: right;">Proverbs 4:23 NIV</p> <p>你要保守你心，勝過保守一切，因為一生的果效，是由心發出。</p> <p style="text-align: right;">箴 4:23 和合本</p>
<p>Put away perversity from your mouth; keep corrupt talk far from your lips.</p> <p style="text-align: right;">Proverbs 4:24 NIV</p> <p>你要除掉邪僻的口，棄絕乖謬的嘴。</p> <p style="text-align: right;">箴 4:24 和合本</p>
<p>The evil deeds of a wicked man ensnare him; the cords of his sin hold him fast.</p> <p style="text-align: right;">Proverbs 5:22 NIV</p> <p>惡人必被自己的罪孽捉住，他必被自己的罪惡如繩索纏繞。</p> <p style="text-align: right;">箴 5:22 和合本</p>
<p>Go to the ant, you sluggard; consider its ways and be wise!</p> <p style="text-align: right;">Proverbs 6:6 NIV</p> <p>懶惰的人哪，你去查看螞蟻的動作，就可得智慧！</p> <p style="text-align: right;">箴 6:6 和合本</p>
<p>How long will you lie there, you sluggard? When will you get up from your sleep?</p> <p style="text-align: right;">Proverbs 6:9 NIV</p> <p>懶惰的人哪，你要睡到幾時呢？你何時睡醒呢？</p> <p style="text-align: right;">箴 6:9 和合本</p>
<p>If you are wise, your wisdom will reward you; if you are a mocker, you alone will suffer.”</p> <p style="text-align: right;">Proverbs 9:12 NIV</p> <p>你若有智慧，是與自己有益；你若褻慢，就必獨自擔當。</p> <p style="text-align: right;">箴 9:12 和合本</p>
<p>Ill-gotten treasures are of no value, but righteousness delivers from death.</p> <p style="text-align: right;">Proverbs 10:2 NIV</p> <p>不義之財毫無益處；惟有公義能救人脫離死亡。</p> <p style="text-align: right;">箴 10:2 和合本</p>

<p>The man of integrity walks securely, but he who takes crooked paths will be found out.</p> <p style="text-align: right;">Proverbs 10:9 NIV</p> <p>行正直路的，步步安穩；走彎曲道的，必致敗露。</p> <p style="text-align: right;">箴 10:9 和合本</p>
<p>The integrity of the upright guides them, but the unfaithful are destroyed by their duplicity.</p> <p style="text-align: right;">Proverbs 11:3 NIV</p> <p>正直人的純正，必引導自己；奸詐人的乖僻，必毀滅自己。</p> <p style="text-align: right;">箴 11:3 和合本</p>
<p>When the righteous prosper, the city rejoices; when the wicked perish, there are shouts of joy.</p> <p style="text-align: right;">Proverbs 11:10 NIV</p> <p>義人享福，合城喜樂；惡人滅亡，人都歡呼。</p> <p style="text-align: right;">箴 11:10 和合本</p>
<p>A man who lacks judgment derides his neighbor, but a man understanding holds his tongue.</p> <p style="text-align: right;">Proverbs 11:12 NIV</p> <p>藐視鄰舍的，毫無智慧；明哲人卻靜默不言。</p> <p style="text-align: right;">箴 11:12 和合本</p>
<p>A kind man benefits himself, but a cruel man brings trouble on himself.</p> <p style="text-align: right;">Proverbs 11:17 NIV</p> <p>仁慈的人善待自己；殘忍的人擾害己身。</p> <p style="text-align: right;">箴 11:17 和合本</p>
<p>A wife of noble character is her husband's crown, but a disgraceful wife is like decay in his bones.</p> <p style="text-align: right;">Proverbs 12:4 NIV</p> <p>才德的婦人，是丈夫的冠冕；貽羞的婦人，如同朽爛在她丈夫的骨中。</p> <p style="text-align: right;">箴 12:4 和合本</p>
<p>A truthful witness gives honest testimony, but a false witness tells lies.</p> <p style="text-align: right;">Proverbs 12:17 NIV</p> <p>說出真話的，顯明公義；作假見證的，顯出詭詐。</p> <p style="text-align: right;">箴 12:17 和合本</p>

<p>A righteous man is cautious in friendship, but the way of the wicked leads them astray.</p> <p>Proverbs 12:26 NIV</p> <p>義人引導他的鄰舍；惡人的道叫人失迷。</p> <p>箴 12:26 和合本</p>
<p>He who guards his lips guards his life, but he who speaks rashly will come to ruin.</p> <p>Proverbs 13:3 NIV</p> <p>謹守口的，得保生命；大張嘴的，必致敗亡。</p> <p>箴 13:3 和合本</p>
<p>Misfortune pursues the sinner, but prosperity is the reward of the righteous.</p> <p>Proverbs 13:21 NIV</p> <p>禍患追趕罪人；義人必得善報。</p> <p>箴 13:21 和合本</p>
<p>He who spares the rod hates his son, but he who loves him is careful to discipline him.</p> <p>Proverbs 13:24 NIV</p> <p>不忍用杖打兒子的，是恨惡他；疼愛兒子的，隨時管教。</p> <p>箴 13:24 和合本</p>
<p>A truthful witness saves lives, but a false witness is deceitful.</p> <p>Proverbs 14:25 NIV</p> <p>作真見證的，救人性命；吐出謊言的，施行詭詐。</p> <p>箴 14:25 和合本</p>
<p>A heart at peace gives life to the body, but envy rots the bones.</p> <p>Proverbs 14:30 NIV</p> <p>心中安靜，是肉體的生命；嫉妒是骨中的朽爛。</p> <p>箴 14:30 和合本</p>
<p>Righteousness exalts a nation, but sin is a disgrace to any people.</p> <p>Proverbs 14:34 NIV</p> <p>公義使邦國高舉；罪惡是人民的羞辱。</p> <p>箴 14:34 和合本</p>
<p>A fool spurns his father's discipline, but whoever heeds correction shows prudence.</p> <p>Proverbs 15:5 NIV</p> <p>愚妄人藐視父親的管教；領受責備的，得著見識。</p> <p>箴 15:5 和合本</p>

<p>Better a little with the fear of the LORD than great wealth with turmoil.</p> <p style="text-align: right;">Proverbs 15:16 NIV</p> <p>少有財寶，敬畏耶和華，強如多有財寶，煩亂不安。</p> <p style="text-align: right;">箴 15:16 和合本</p>
<p>A wise son brings joy to his father, but a foolish man despises his mother.</p> <p style="text-align: right;">Proverbs 15:20 NIV</p> <p>智慧子使父親喜樂；愚昧人藐視母親。</p> <p style="text-align: right;">箴 15:20 和合本</p>
<p>A greedy man brings trouble to his family, but he who hates bribes will live.</p> <p style="text-align: right;">Proverbs 15:27 NIV</p> <p>貪戀財利的，擾害己家；恨惡賄賂的，必得存活。</p> <p style="text-align: right;">箴 15:27 和合本</p>
<p>Better a little with righteousness than much gain with injustice.</p> <p style="text-align: right;">Proverbs 16:8 NIV</p> <p>多有財利，行事不義；不如少有財利，行事公義。</p> <p style="text-align: right;">箴 16:8 和合本</p>
<p>How much better to get wisdom than gold, to choose understanding rather than silver!</p> <p style="text-align: right;">Proverbs 16:16 NIV</p> <p>得智慧勝似得金子；選聰明強如選銀子。</p> <p style="text-align: right;">箴 16:16 和合本</p>
<p>Better to be lowly in spirit and among the oppressed than to share plunder with the proud.</p> <p style="text-align: right;">Proverbs 16:19 NIV</p> <p>心裏謙卑與窮乏人來往，強如將擄物與驕傲人同分。</p> <p style="text-align: right;">箴 16:19 和合本</p>
<p>Understanding is a fountain of life to those who have it, but folly brings punishment to fools.</p> <p style="text-align: right;">Proverbs 16:22 NIV</p> <p>人有智慧就有生命的泉源；愚昧人必被愚昧懲治。</p> <p style="text-align: right;">箴 16:22 和合本</p>
<p>Better a patient man than a warrior, a man who controls his temper than one who takes a city.</p> <p style="text-align: right;">Proverbs 16:32 NIV</p> <p>不輕易發怒的，勝過勇士；治服己心的，強如取城。</p> <p style="text-align: right;">箴 16:32 和合本</p>

<p>If a man pays back evil for good, evil will never leave his house.</p> <p style="text-align: right;">Proverbs 17:13 NIV</p> <p>以惡報善的，禍患必不離他的家。</p> <p style="text-align: right;">箴 17:13 和合本</p>
<p>Starting a quarrel is like breaching a dam; so drop the matter before a dispute breaks out.</p> <p style="text-align: right;">Proverbs 17:14 NIV</p> <p>紛爭的起頭如水放開；所以在爭鬧之先，必先止息爭競。</p> <p style="text-align: right;">箴 17:14 和合本</p>
<p>Discipline your son, for in that there is hope; do not be a willing party to his death.</p> <p style="text-align: right;">Proverbs 19:18 NIV</p> <p>趁有指望，管教你的兒子，你的心不可任他死亡。</p> <p style="text-align: right;">箴 19:18 和合本</p>
<p>What a man desires is unfailing love; better to be poor than a liar.</p> <p style="text-align: right;">Proverbs 19:22 NIV</p> <p>施行仁慈的，令人愛慕；窮人強如說謊言的。</p> <p style="text-align: right;">箴 19:22 和合本</p>
<p>He who robs his father and drives out his mother is a son who brings shame and disgrace.</p> <p style="text-align: right;">Proverbs 19:26 NIV</p> <p>虐待父親，攆出母親的，是貽羞致辱之子。</p> <p style="text-align: right;">箴 19:26 和合本</p>
<p>Wine is a mocker and beer a brawler; whoever is led astray by them is not wise.</p> <p style="text-align: right;">Proverbs 20:1 NIV</p> <p>酒能使人褻慢，濃酒使人喧嚷，凡因酒錯誤的，就無智慧。</p> <p style="text-align: right;">箴 20:1 和合本</p>
<p>It is to a man's honor to avoid strife, but every fool is quick to quarrel.</p> <p style="text-align: right;">Proverbs 20:3 NIV</p> <p>遠離紛爭，是人的尊榮；愚妄人都愛爭鬧。</p> <p style="text-align: right;">箴 20:3 和合本</p>
<p>The righteous man leads a blameless life; blessed are his children after him.</p> <p style="text-align: right;">Proverbs 20:7 NIV</p> <p>行爲純正的義人，他的子孫是有福的！</p> <p style="text-align: right;">箴 20:7 和合本</p>

Train a child in the way he should go, and when he is old he will not turn from it.

Proverbs 22:6 NIV

教養孩童，使他走當行的道，就是到老他也不偏離。

箴 22:6 和合本

Do not wear yourself out to get rich; have the wisdom to show restraint.

Proverbs 23:4 NIV

不要勞碌求富，休仗自己的聰明。

箴 23:4 和合本

Listen to your father, who gave you life, and do not despise your mother when she is old.

Proverbs 23:22 NIV

你要聽從生你的父親，你母親老了，也不可藐視她。

箴 23:22 和合本

Like one who takes away a garment on a cold day . . . is one who sings songs to a heavy heart.

Proverbs 25:20 NIV

對傷心的人唱歌，就如冷天脫衣服。

箴 25:20 和合本

Those who forsake the law praise the wicked, but those who keep the law resist them.

Proverbs 28:4 NIV

違棄律法的，誇獎惡人；遵守律法的，卻與惡人相爭。

箴 28:4 和合本

Matthew 馬太福音

But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, 'Raca,' is answerable to the Sanhedrin. But anyone who says, 'You fool!' will be in danger of the fire of hell.

Matthew 5:22 NIV

凡向弟兄動怒的，難免受審判。凡罵弟兄是拉加的，難免公會的審斷；凡罵弟兄是魔利的，難免地獄的火。

太 5:22 和合本

“Settle matters quickly with your adversary . . . while you are still with him on the way

Matthew 5:25 NIV

你同告你的對頭還在路上，就趕緊與他和息。

太 5:25 和合本

. . . Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also.

Matthew 5:39 NIV

不要與惡人作對，有人打你的右臉，連左臉也轉過來由他打。

太 5:39 和合本

But I tell you: Love your enemies and pray for those who persecute you,

Matthew 5:44 NIV

要愛你們的仇敵。為那逼迫你們的祈禱。

太 5:44 和合本

He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.

Matthew 5:45 NIV

他叫日頭照好人，也照歹人；降雨給義人，也給不義之人。

太 5:45 和合本

For if you forgive men when they sin against you, your heavenly Father will also forgive you.

Matthew 6:14 NIV

你們饒恕人的過犯，你們的天父也必饒恕你們的過犯。

太 6:14 和合本

. . . “Every kingdom divided against itself will be ruined, and every city or household divided against itself will not stand.

Matthew 12:25 NIV

凡一國自相紛爭，就成爲荒場；一城一家自相紛爭，必站立不住。

太 12:25 和合本

For God said, ‘Honor your father and mother’ and ‘Anyone who curses his father or mother must be put to death.’

Matthew 15:4 NIV

神說：當孝敬父母，又說：咒罵父母的，必治死他。

太 15:4 和合本

What good will it be for a man if he gains the whole world, yet forfeits his soul? Or what can a man give in exchange for his soul?

Matthew 16:26 NIV

人若賺得全世界，賠上自己的生命，有什麼益處呢？人還能拿什麼換生命呢？

太 16:26 和合本

Then Peter came to Jesus and asked, “Lord, how many times shall I forgive my brother when he sins against me? Up to seven times?” Jesus answered, “I tell you, not seven times, but seventy-seven times.

Matthew 18:21-22 NIV

那時彼得進前來，對耶穌說：「主啊，我弟兄得罪我，我當饒恕他幾次呢？到七次可以嗎？耶穌說：我對你說，不是到七次，乃是到七十個七次。」

太 18:21-22 和合本

If you want to enter life, obey the commandments.” “Which ones?” the man inquired. Jesus replied, “Do not murder, do not commit adultery, do not steal, do not give false testimony, honor your father and mother,’ and ‘love your neighbor as yourself.”

Matthew 19:17-19 NIV

你若要進入永生，就當遵守誡命。就是不可殺人、不可姦淫、不可偷盜、不可作假見證。當孝敬父母，又當愛人如己。

太 19:17-19 和合本

“Be careful not to do your ‘acts of righteousness’ before men, to be seen by them.

Matthew 6:1 NIV

你們要小心，不可將善事行在人的面前，故意叫他們看見。

太 6:1 和合本

But when you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret.

Matthew 6:3-4 NIV

你施捨的時候，不要叫左手知道右手所做的；要叫你施捨的事行在暗中。

太 6:3-4 和合本

Therefore do not worry about tomorrow, for tomorrow will worry about itself.

Matthew 6:34 NIV

不要為明天憂慮，因為明天自有明天的憂慮。

太 6:34 和合本

“Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye?”

Matthew 7:3 NIV

爲什麼看見你弟兄眼中有刺，卻不想自己眼中有梁木呢？

太 7:3 和合本

... he who stands firm to the end will be saved.

Matthew 10:22 NIV

惟有忍耐到底的必然得救。

太 10:22 和合本

For whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

Matthew 23:12 NIV

凡自高的，必降爲卑；自卑的，必升爲高。

太 23:12 和合本

Luke 路加福音

Do to others as you would have them do to you.

Luke 6:31 NIV

你們願意人怎樣待你們，你們也要怎樣待人。

路 6:31 和合本

... ‘Love your neighbor as yourself.’”

Luke 10:27 NIV

.....愛鄰舍如同自己。

路 10:27 和合本

... your faith has made you well.”

Luke 17:19 NIV

.....你的信救了你。

路 17:19 和合本

John 約翰福音

... God so loved the world

John 3:16 NIV

.....神愛世人。

約 3:16 和合本

Stop judging by mere appearances, and make a right judgment.”

John 7:24 NIV

不可按外貌斷定是非，總要按公平斷定是非。

約 7:24 和合本

Romans 羅馬書

God “will give to each person according to what he has done.”

Romans 2:6 NIV

神必照各人的行為報應各人。

羅 2:6 和合本

Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance;

Romans 5:3 NIV

就是在患難中也是歡歡喜喜的。因為知道患難生忍耐。

羅 5:3 和合本

Be devoted to one another in brotherly love. Honor one another above yourselves.

Romans 12:10 NIV

愛弟兄，要彼此親熱；恭敬人，要彼此推讓。

羅 12:10 和合本

Do not repay anyone evil for evil.

Romans 12:17 NIV

不要以惡報惡。

羅 12:17 和合本

James 雅各書

he is a double-minded man, unstable in all he does.

James 1:8 NIV

心懷二意的人，在他一切所行的路上都沒有定見。

雅 1:8 和合本

Likewise the tongue is a small part of the body, but it makes great boasts. Consider what a great forest is set on fire by a small spark.

James 3:5 NIV

舌頭在百體裡也是最小的，卻能說大話。看哪，最小的火能點著最大的樹林。

雅 3:5 和合本

Anyone, then, who knows the good he ought to do and doesn't do it, sins.

James 4:17 NIV

人若知道行善，卻不去行，這就是他的罪了。

雅 4:17 和合本

Galatians 加拉太書

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

Galatians 5:22-23 NIV

聖靈所結的果子，就是仁愛、喜樂、和平、忍耐、恩慈、良善、信實、溫柔、節制。

加 5:22-23 和合本

A man reaps what he sows.

Galatians 6:7 NIV

人種的是什麼，收的也是什麼。

加 6:7 和合本

Ephesians 以弗所書

Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen.

Ephesians 4:29 NIV

污穢的言語，一句不可出口，只要隨事說造就人的好話，叫聽見的人得益處。

弗 4:29 和合本

Be kind and compassionate to one another, forgiving each other

Ephesians 4:32 NIV

要以恩慈相待，存憐憫的心，彼此饒恕。

弗 4:32 和合本

1 John 約翰一書

. . . let us not love with words or tongue but with actions and in truth.

1 John 3:18 NIV

我們相愛，不要只在言語和舌頭上，總要在行為和誠實上。

約壹 3:18 和合本

Colossians 歌羅西書

Husbands, love your wives and do not be harsh with them.

Colossians 3:19 NIV

你們作丈夫的，要愛你們的妻子，不可苦待他們

西 3:19 和合本

2 Peter 彼得後書

... make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness;

2 Peter 1:5-6 NIV

...有了信心，又要加上德行；有了德行，又要加上知識；有了知識，又要加上節制；有了節制，又要加上忍耐；有了忍耐，又要加上虔敬...

彼後 1:5 - 6 和合本

1 Timothy 提摩太前書

For we brought nothing into the world, and we can take nothing out of it.

1 Timothy 6:7 NIV

因為我們沒有帶什麼到世上來，也不能帶甚麼去。

提前 6:7 和合本

For the love of money is a root of all kinds of evil.

1 Timothy 6:10 NIV

貪財是萬惡之根。

提前 6:10 和合本

2 Corinthians 哥林多後書

We live by faith, not by sight.

2 Corinthians 5:7 NIV

我們行事爲人是憑著信心，不是憑著眼見。

林後 5:7 和合本

1 Thessalonians
帖撒羅尼迦前書

Make sure that nobody pays back wrong for wrong, but always try to be kind to each other and to everyone else.

1 Thessalonians 5:15 NIV

你們要謹慎，無論是誰都不可以惡報惡；或是彼此相待，或是待眾人，常要追求良善。

帖前 5:15 和合本

Acts
使徒行傳

... 'It is more blessed to give than to receive.'"

Acts 20:35 NIV

施比受更為有福。

徒 20:35 和合本

Confucianism

儒家

Guidelines for Being a Good Person

弟子規

Respecting and Loving our Parents at Home

入則孝

When our parents call us, we should answer them right away. When they tell us to do something, we should do it promptly.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 1

父母呼。應勿緩。父母命。行勿懶。

弟子規, 入則孝

When our parents instruct us, we should listen respectfully. When they scold us, we should sincerely accept what they say.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 1

父母教。須敬聽。父母責。須順承。

弟子規, 入則孝

We should make sure that our parents are warm in the winter and cool in the summer. In the morning, we should greet them and show them that we care. At night, we should make sure that they are resting comfortably.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 1

冬則溫。夏則清。晨則省。昏則定。

弟子規, 入則孝

Before going out, we should let our parents know. When we return, we should tell them that we are back. We should lead a routine life, and we should not be constantly changing our mind in whatever we do.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 1

出必告。反必面。居有常。業無變。

弟子規, 入則孝

Even when a matter is trivial, we should not act without permission or just do as we please. If we do so, then we are no longer a dutiful child.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 1

事雖小。勿擅爲。苟擅爲。子道虧。

弟子規, 入則孝

We should not hide any possession, no matter how small, from our parents. If we do, they will feel hurt.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 1

物雖小。勿私藏。苟私藏。親心傷。

弟子規, 入則孝

When something pleases our parents [and is proper], we should try our best to provide it for them. When something displeases them, we should remove it.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 1

親所好。力爲具。親所惡。謹爲去。

弟子規, 入則孝

If we injure ourselves, we will make our parents worry. If we do something unvirtuous, they will feel ashamed.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 1

身有傷。貽親憂。德有傷。貽親羞。

弟子規, 入則孝

When our parents love us, it is easy to be respectful and loving. When they do not love us, respecting and loving them means we have a noble heart.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 1

親愛我。孝何難。親憎我。孝方賢。

弟子規, 入則孝

If our parents do something wrong, we should urge them to change. Do so with a kind expression and caring voice.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 1

親有過。諫使更。怡吾色。柔吾聲。

弟子規, 入則孝

Should our parents not accept our advice, try again when they are in a better mood. If they still do not listen, our sincere tears will show them how deeply we care. Should they get angry with us, do not hold it against them.

Guidelines for Being a Good Person, Pure Land Translation Team, Chap. 1

諫不入。悅復諫。號泣隨。撻無怨。

弟子規, 入則孝

When our parents are ill, we should make sure that they take the right medicine. Care for them night and day, and do not leave them alone.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 1

親有疾。藥先嘗。晝夜侍。不離床。

弟子規, 入則孝

For three years after our parent's passing, we should remember them in sadness. We should live simply and not adorn our home. Avoid merry-making, meat, and alcohol.

Guidelines for Being a Good Person, Pure Land Translation Team, Chap. 1

喪三年。常悲咽。居處變。酒肉絕。

弟子規, 入則孝

We should arrange our parent's funeral in a proper manner. We should always honor them as if they were still alive and, especially on the anniversary of their death, remember them with a sincere heart.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 1

喪盡禮。祭盡誠。事死者。如事生。

弟子規, 入則孝

Interacting with Others Away from Home

出則悌

Older siblings should love and care for the younger ones; younger siblings should love and respect the older ones. Getting along well with one's siblings is a sign of respecting one's parents and caring that they are happy.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 2

兄道友。弟道恭。兄弟睦。孝在中。

弟子規, 出則悌

When siblings value family ties more than possessions, resentment will not arise. When siblings are careful with their words, feelings of anger naturally dissolve.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 2

財物輕。怨何生。言語忍。忿自泯。

弟子規, 出則悌

When drinking, eating, walking, or sitting, let the elders do so first; younger ones follow.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 2

或飲食。或坐走。長者先。幼者後。

弟子規, 出則悌

When an elder is asking for someone, find that person right away. If we cannot find that person, we should immediately report back and ask if we can help instead.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 2

長呼人。即代叫。人不在。已即到。

弟子規, 出則悌

When addressing elders, do not call them by their first name. When in the presence of an elder, do not show off.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 2

稱尊長。勿呼名。對尊長。勿見能。

弟子規, 出則悌

When meeting elders whom we know, greet them promptly and respectfully. If they do not greet us in return, respectfully stand aside.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 2

路遇長。疾趨揖。長無言。退恭立。

弟子規, 出則悌

If we are in a vehicle and see an elder whom we know passing by, we should get out and greet the person [if the situation safely allows]. We continue on our way only after the elder has left us.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 2

騎下馬。乘下車。過猶待。百步餘。

弟子規, 出則悌

When an elder is standing, do not sit. After an elder sits down, sit only when invited to do so.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 2

長者立。幼勿坐。長者坐。命乃坐。

弟子規, 出則悌

Before an elder, speak softly. But if our voice is too low and hard to hear, we are being improper.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 2

尊長前。聲要低。低不聞。卻非宜。

弟子規, 出則悌

When meeting elders, walk briskly towards them; when leaving, do not do so in haste. When answering a question, look attentively at the person.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 2

進必趨。退必遲。問起對。視勿移。

弟子規, 出則悌

We should regard our aunts and uncles as if they were our parents, and our cousins as if they were our siblings.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 2

事諸父。如事父。事諸兄。如事兄。

弟子規, 出則悌

Being Mindful in Daily Life

謹

Get up early and go to bed at a reasonable time. Knowing how time flies, we should treasure every day.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 3

朝起早。夜眠遲。老易至。惜此時。

弟子規, 僅

When we get up, we should wash our face and brush our teeth. After using the toilet, we should always wash our hands.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 3

晨必盥。兼漱口。便溺回。輒淨手。

弟子規, 僅

Our hat should be properly put on, clothing correctly buttoned, and socks and shoes neatly worn.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 3

冠必正。紐必結。襪與履。俱緊切。

弟子規, 僅

We should put our clothes away in their proper places. We should not leave them lying around for they will get dirty that way.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 3

置冠服。有定位。勿亂頓。致污穢。

弟子規, 僅

It is more important that our clothes be neat and clean than fashionable and expensive. We should wear what is suitable and appropriate for our age, and within our family's means.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 3

衣貴潔。不貴華。上循分。下稱家。

弟子規, 僅

When eating and drinking, do not be fussy. Eat only the right amount; do not overeat.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 3

對飲食。勿揀擇。食適可。勿過則。

弟子規, 僅

When we are young, we should not drink alcohol. The behavior of those who are drunk is unsightly.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 3

年方少。勿飲酒。飲酒醉。最爲醜。

弟子規, 僅

Walk in an unhurried manner and always stand up straight. Whether greeting friends or elders, do so properly and with respect.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 3

步從容。立端正。揖深圓。拜恭敬。

弟子規, 僅

Do not step on doorsills or stand leaning on one leg. When sitting, do not sprawl or fidget.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 3

勿踐闕。勿跛倚。勿箕踞。勿搖髀。

弟子規, 僅

When entering a room, we should open the door quietly. When walking, we should be aware of our surroundings so as not to bump into anything.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 3

緩揭簾。勿有聲。寬轉彎。勿觸稜。

弟子規, 僅

Hold empty containers just as carefully as if they were full. Enter empty rooms as if they were occupied.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 3

執虛器。如執盈。入虛室。如有人。

弟子規, 僅

Avoid doing things in a hurry, since acting in haste will lead to many mistakes. Do not be afraid of a task that is difficult or become careless when a job is easy.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 3

事勿忙。忙多錯。勿畏難。勿輕略。

弟子規, 僅

Keep away from rowdy places. Do not be curious about things that are bad or unusual.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 3

鬥鬧場。絕勿近。邪僻事。絕勿問。

弟子規, 僅

When we are about to enter a house, we should ask if anyone is inside. As we enter, we should make ourselves heard.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 3

將入門。問孰存。將上堂。聲必揚。

弟子規, 僅

If someone asks who it is, we should say our name, not “me” because such a reply is not clear.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 3

人問誰。對以名。吾與我。不分明。

弟子規, 僅

Before using something that belongs to another, we should ask for permission. If we do not ask, it is stealing.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 3

用人物。須明求。倘不問。即爲偷。

弟子規, 僅

After we borrow from others, we should return the items on time. Later, if we have an urgent need, we will be able to easily borrow from them again.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 3

借人物。及時還。後有急。借不難。

弟子規, 僅

Being Trustworthy 信

When we speak, honesty counts the most. Deceit and lies are unacceptable.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 4

凡出言。信爲先。詐與妄。奚可焉。

弟子規, 信

It is better to talk a little than chat too much. Tell the truth; do not speak insincerely.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 4

話說多。不如少。惟其是。勿佞巧。

弟子規, 信

Cunning, deceptive speech and foul language should never be used. We should never conduct ourselves in an unruly manner.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 4

奸巧語。穢污詞。市井氣。切戒之。

弟子規, 信

We should not readily talk about something we have not seen for it may not be the whole truth. We should not readily pass on to others what we do not know for sure.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 4

見未真。勿輕言。知未的。勿輕傳。

弟子規, 信

If someone asks us to do something and we are not sure whether it is appropriate, we should not carelessly promise. If we do promise to do something [and it is inappropriate], we will be wrong whether we keep or break our promise.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 4

事非宜。勿輕諾。苟輕諾。進退錯。

弟子規, 信

When speaking, say each word unhurriedly, clearly, and correctly. Do not mumble or talk too fast.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 4

凡道字。重且舒。勿急疾。勿模糊。

弟子規, 信

Some people like to gossip and comment about the faults or good points of others. But if something does not concern us, we should not get involved.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 4

彼說長。此說短。不關己。莫閒管。

弟子規, 信

When we see the goodness of others, we should encourage ourselves to learn from them. Even if we are far behind them, gradually we will achieve as they have.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 4

見人善。即思齊。縱去遠。以漸躋。

弟子規, 信

When we see the faults of others, we should reflect on our own behavior. If we have the same fault, correct it. If we do not have this fault, we should always be alert and not make the same mistake.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 4

見人惡。即內省。有則改。無加警。

弟子規, 信

When our morals, knowledge, and skills are not as good as those of others, we should encourage ourselves to try harder.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 4

唯德學。唯才藝。不如人。當自礪。

弟子規, 信

If the clothes we wear and the food we eat are not as good as what others have, do not feel sad.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 4

若衣服。若飲食。不如人。勿生感。

弟子規, 信

If criticism makes us angry and compliments make us happy, we will attract bad company, while good friends will leave us.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 4

聞過怒。聞譽樂。損友來。益友卻。

弟子規, 信

If we are appreciative of criticism and uneasy with compliments, people who are virtuous, sincere, and trustworthy will gradually become our friends.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 4

聞譽恐。聞過欣。直諒士。漸相親。

弟子規, 信

If we accidentally make a mistake, it is only an error. But if we do it on purpose, it is definitely wrong.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 4

無心非。名爲錯。有心非。名爲惡。

弟子規, 信

If we correct our faults and mistakes and do not repeat them, then they will cease. But if we try to cover them up, we will be doubly wrong.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 4

過能改。歸於無。倘掩飾。增一辜。

弟子規, 信

Loving All Beings

汎愛眾

Love all beings, for we all live under the same sky and are supported by the same earth.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 5

凡是人。皆需愛。天同覆。地同載。

弟子規, 汎愛眾

A person of good character is highly respected. Respect is not based on external appearances.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 5

行高者。名自高。人所重。非貌高。

弟子規, 汎愛眾

A capable person will naturally have a good reputation. People are not won over by boasting or self-praise.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 5

才大者。望自大。人所服。非言大。

弟子規, 汎愛眾

If we are good at something, we should be willing to use that ability to benefit others. When we feel others are more competent than us, we should not criticize or slander them for being so.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 5

己有能。勿自私。人所能。勿輕訾。

弟子規, 汎愛眾

Neither flatter the rich nor despise the poor. Neither ignore old friends nor take delight in only new ones.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 5

勿諂富。勿驕貧。勿厭故。勿喜新。

弟子規, 汎愛眾

When others are busy, do not bother them. When someone is troubled, do not make things worse by talking unnecessarily.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 5

人不閒。勿事攪。人不安。勿話擾。

弟子規, 汎愛眾

We should neither expose the shortcomings of others nor disclose their private matters.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 5

人有短。切莫揭。人有私。切莫說。

弟子規, 汎愛眾

It is good to praise the virtuous actions of others. Knowing that they are being praised, people will be encouraged to do better.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 5

道人善。即是善。人知之。愈思勉。

弟子規, 汎愛眾

Gossiping about the wrongdoings of others is in itself wrong. When we slander another excessively, we too will suffer harm and great misfortune.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 5

揚人惡。即是惡。疾之甚。禍且作。

弟子規, 汎愛眾

By mutually encouraging one another to do good, both of us will improve our character. By not advising one another to correct our respective faults, our characters will diminish.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 5

善相勸。德皆建。過不規。道兩虧。

弟子規, 汎愛眾

When giving and receiving, we should be clear in what we are doing. It is better to give more and receive less.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 5

凡取與。貴分曉。與宜多。取宜少。

弟子規, 汎愛眾

Before we ask others to do something, we should first ask ourselves if we would do it. If not, then we should not ask others to do it.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 5

將加人。先問己。己不欲。即速已。

弟子規, 汎愛眾

We should repay the kindness of others; we should let go of our anger. Spend less time holding grudges and more time repaying kindness.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 5

恩欲報。怨欲忘。報怨短。報恩長。

弟子規, 汎愛眾

When we interact with people who serve us, we should act in ways that inspire respect. And while being dignified and proper is important, it is also important to be kind and generous.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 5

待婢僕。身貴端。雖貴端。慈而寬。

弟子規, 汎愛眾

If we force others to do as we wish, they will silently rebel. But if we convince them with sound reasoning, they will happily agree without complaining.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 5

勢服人。心不然。理服人。方無言。

弟子規, 汎愛眾

Being Close to Kind and Virtuous People

親仁

We are all human beings, but we are not the same. Most of us are ordinary; only a few of us are kind and virtuous.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 6

同是人。類不齊。流俗眾。仁者希。

弟子規, 親仁

Truly virtuous people are held in awe by others. They are not afraid to speak the truth, and they do not fawn on others.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 6

果仁者。人多畏。言不諱。色不媚。

弟子規, 親仁

If we associate with and learn from people of great virtue, we will benefit greatly.
Day by day our own virtues will grow and our faults will lessen.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 6

能親仁。無限好。德日進。過日少。

弟子規, 親仁

If we do not associate with and learn from these people, we will suffer a great loss.
We will attract people without virtue, and nothing we do will succeed.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 6

不親仁。無限害。小人進。百事壞。

弟子規, 親仁

After Doing the Above, the Arts Come Next 餘力學文

If we acquire knowledge but do not sincerely apply what we have learned, we will
have only increased our conceit. What then will we become?

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 7

不力行。但學文。長浮華。成何人。

弟子規, 餘力學文

If we are sincere in what we are doing but not acquiring knowledge, we will only be
stubbornly following our viewpoints. We will never see the truth.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 7

但力行。不學文。任己見。昧理真。

弟子規, 餘力學文

When studying, our mind, eyes, and mouth must be focused on our learning. All
three must be wholeheartedly dedicated to learning.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 7

讀書法。有三到。心眼口。信皆要。

弟子規, 餘力學文

When reading a book, do not contemplate another. If we have not completed one,
do not start another.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 7

方讀此。勿慕彼。此未終。彼勿起。

弟子規, 餘力學文

In our studies, we should set a reasonable timetable and then study hard. With enough time and effort, we will thoroughly understand the text.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 7

寬爲限。緊用功。工夫到。滯塞通。

弟子規, 餘力學文

If we have a question, we should make a note of it. Then ask someone who knows the answer.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 7

心有疑。隨札記。就人問。求確義。

弟子規, 餘力學文

We should keep our room clean, our desk tidy, and our pens and pencils in their proper places.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 7

房室清。牆壁淨。几案潔。筆硯正。

弟子規, 餘力學文

If we do not properly care for our writing tools, it shows carelessness. If our words are written sloppily, it shows disrespect.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 7

墨磨偏。心不端。字不敬。心先病。

弟子規, 餘力學文

Books should be organized and placed on the bookshelves in their proper places. After reading a book, we should put it back where it belongs.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 7

列典籍。有定處。讀看畢。還原處。

弟子規, 餘力學文

Even when in a hurry, we should carefully put our book away. If it is damaged, we should repair it.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 7

雖有急。卷束齊。有缺壞。就補之。

弟子規, 餘力學文

Do not read books that are untruthful or immoral, for these will block our wisdom and undermine our aspirations.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 7

非聖書。屏勿視。蔽聰明。壞心志。

弟子規, 餘力學文

We should not, because of our arrogance, harm ourselves by doing something improper. We should not, because of our lack of confidence, give up on ourselves. With effort, we will gradually become a noble person.

Guidelines for Being a Good Person, Pure Land Translation Team, Chapter 7

勿自暴。勿自棄。聖與賢。可馴致。

弟子規，餘力學文

The Doctrine of Filial Piety

孝經

The ancient kings had a perfect virtue and all-embracing rule of conduct, through which they were in accord with all under heaven. By the practice of it the people were brought to live in peace and harmony, and there was no ill-will between superiors and inferiors.

The Doctrine of Filial Piety, Chapter I: The Scope and Meaning of the Treatise

先王有至德要道，以順天下，民用和睦，上下無怨。

孝經，第一 開宗明義章

... filial piety is the root of (all) virtue, and (the stem) out of which grows (all moral) teaching.

The Doctrine of Filial Piety, Chapter I: The Scope and Meaning of the Treatise

孝，德之本也，教之所由生也。

孝經，第一 開宗明義章

Our bodies—to every hair and bit of skin—are received by us from our parents, and we must not presume to injure or wound them. This is the beginning of filial piety.

The Doctrine of Filial Piety, Chapter I: The Scope and Meaning of the Treatise

身體髮膚，受之父母，不敢毀傷，孝之始也。

孝經，第一 開宗明義章

When we have established our character by the practice of the (filial) course, so as to make our name famous in future ages and thereby glorify our parents, this is the end of filial piety.

The Doctrine of Filial Piety, Chapter I: The Scope and Meaning of the Treatise

立身行道，揚名於後世，以顯父母，孝之終也。

孝經，第一 開宗明義章

It [filial piety] commences with the service of parents; it proceeds to the service of the ruler; it is completed by the establishment of character.

The Doctrine of Filial Piety, Chapter I: The Scope and Meaning of the Treatise

孝，始於事親，中於事君，終於立身。

孝經，第一 開宗明義章

He who loves his parents does not dare to hate other people, and he who honours his parents does not dare to despise others.

The Doctrine of Filial Piety, Chapter II: The King

愛親者，不敢惡於人。敬親者，不敢慢於人。

孝經，第二 天子章

Completely fulfil his duty of loving and honouring his parents; extend the virtue education to all people, act as a role model for the rest of the world; this is the filial piety of the king.

The Doctrine of Filial Piety, Chapter II: The King

愛敬盡於事親，而德教加於百姓，刑于四海，蓋天子之孝也。

孝經，第二 天子章

Above others, and yet free from pride, they dwell on high, without peril. Adhering to economy and carefully observant of the rules and laws, they are full, without overflowing.

The Doctrine of Filial Piety, Chapter III: The Overlords of the States

在上不驕，高而不危。制節謹度，滿而不溢。

孝經，第三 諸侯章

To dwell on high without peril is the way long to preserve nobility; to be full without overflowing is the way long to preserve riches.

The Doctrine of Filial Piety, Chapter III: The Overlords of the States

高而不危，所以長守貴也。滿而不溢，所以長守富也。

孝經，第三 諸侯章

When they are able to preserve their nobility and wealth, they perpetuate the security of their state, and bring harmony to the people. This is filial piety of the overlords of the states.

The Doctrine of Filial Piety, Chapter III: The Overlords of the States

富貴不離其身，然後能保其社稷，而和其民人。

孝經，第三 諸侯章

Thus none of their words being contrary to those sanctions, and none of their actions contrary to the (right) way, from their mouths there comes no exceptionable speech, and in their conduct there are found no exceptionable actions.

The Doctrine of Filial Piety, Chapter IV: Filial Piety in High Ministers and Great Officers

非法不言，非道不行。口無擇言，身無擇行。

孝經，第四 卿大夫章

So even if their words were to pervade the entire earth, no errors would be found in them; even if their actions were to fill the entire earth, nothing contemptible would be found in them.

The Doctrine of Filial Piety, Chapter IV: Filial Piety in High Ministers and Great Officers

言滿天下，無口過。行滿天下，無怨惡。

孝經，第四 卿大夫章

Therefore when they serve their ruler with filial piety, they are loyal; when they serve their superiors with reverence, they are obedient. Not failing in this loyalty and obedience in serving those above them, they are then able to preserve their emoluments and positions, and to maintain their sacrifices. This is the filial piety of inferior officers.

The Doctrine of Filial Piety, Chapter IV: Filial Piety in Inferior Officers

以孝事君，則忠；以敬事長，則順。忠順不失，以事其上，然後能保其祿位，而守其祭祀，蓋士之孝也。

孝經，第五 士章

They follow the course of heaven (in the revolving seasons); they distinguish the advantages afforded by (different) soils; they are careful of their conduct and economical in their expenditure—in order to nourish their parents. This is the filial piety of the common people.

The Doctrine of Filial Piety, Chapter VI: Filial Piety in the Common People

用天之道，分地之利，謹身節用，以養父母，此庶人之孝也。

孝經，第六 庶人章

Filial piety, the duty of every person from the king to the commoner, is the supreme and eternal principle of life and morality. There has never been anyone who is willing to fulfil this duty yet fails to do so.

The Doctrine of Filial Piety, Chapter VI: Filial Piety in the Common People

自天子至於庶人，孝無終始，而患不及者，未之有也。

孝經，第六 庶人章

Filial piety is the constant (method) of Heaven, the righteousness of Earth, and the practical duty of Man.

The Doctrine of Filial Piety, Chapter VII: Filial Piety in Relation to the Three Powers

夫孝，天之經也，地之義也，民之行也。

孝經，第七 三才章

The ancient kings set the moral standard and acted as role models by loving everyone without discrimination, so the people did not dare to forsake or neglect their parents.

The Doctrine of Filial Piety, Chapter VII: Filial Piety in Relation to the Three Powers

先之以博愛，而民莫遺其親。

孝經，第七 三才章

They explained to the people the truths about virtue and righteousness, and so people put them into practice.

The Doctrine of Filial Piety, Chapter VII: Filial Piety in Relation to the Three Powers

陳之於德義，而民興行。

孝經，第七 三才章

They were most respectful and courteous to the people, so there were no rivalry or competition among them.

The Doctrine of Filial Piety, Chapter VII: Filial Piety in Relation to the Three Powers

先之以敬讓，而民不爭。

孝經，第七 三才章

They guided the people with moral precepts and with the help of the proprieties and arts, so people lived in peace and harmony.

The Doctrine of Filial Piety Chapter VII: Filial Piety in Relation to the Three Powers

導之以禮樂，而民和睦。

孝經，第七 三才章

They demonstrated to people behaviours that are pleasant or detestable, so people understood what should be prohibited.

The Doctrine of Filial Piety, Chapter VII: Filial Piety in Relation to the Three Powers

示之以好惡，而民知禁。

孝經，第七 三才章

When the ancient kings, in their great wisdom, governed the country by filial piety, they did not dare to look down upon even the officials of the small states, let alone the aristocrats (the dukes, marquises, earls, viscounts, and barons) of the larger states! That was why the state overlords were willing and glad to assist the king in serving his ancestors and perpetuating his dynasty.

The Doctrine of Filial Piety, Chapter VIII: Governance by Filial Piety

明王之以孝治天下也，不敢遺小國之臣，而況於公侯伯子男乎？故得萬國之懽心，以事其先王。

孝經，第八 孝治章

The rulers of states did not dare to slight wifeless men and widows. How much less would they slight their officers and the people! Thus it was that they got all their people with joyful hearts (to assist them) in serving the rulers, their predecessors.

The Doctrine of Filial Piety, Chapter VIII: Governance by Filial Piety

治國者，不敢侮於鰥寡，而況於士民乎？故得百姓之懽心，以事其先君。

孝經，第八 孝治章

The heads of clans did not dare to slight their servants and concubines. How much less would they slight their wives and sons! Thus it was that they got their men with joyful hearts (to assist them) in the service of their parents.

The Doctrine of Filial Piety, Chapter VIII: Governance by Filial Piety

治家者，不敢失於臣妾，而況於妻子乎？故得人之懽心，以事其親。

孝經，第八 孝治章

Of all (creatures with their different) natures produced by Heaven and Earth, man is the noblest. Of all the actions of man there is none greater than filial piety.

The Doctrine of Filial Piety, Chapter IX: Governance of the Sages

天地之性，人爲貴。人之行，莫大於孝。

孝經，第九 聖治章

Out of the feeling of reverence for their parents, the sages taught the duty of respect for others; out of the feeling of affection for parents, they impart the teaching of love for others. Thus, the teachings of the sages were accomplished without being too regimental, and their government was efficient without being overly stringent.

The Doctrine of Filial Piety, Chapter IX: Governance of the Sages

聖人因嚴以教敬，因親以教愛。聖人之教，不肅而成；其政，不嚴而治。

孝經，第九 聖治章

He who loves other people but loves not his parents is defying virtue.

The Doctrine of Filial Piety, Chapter IX: Governance of the Sages

不愛其親而愛他人者，謂之悖德。

孝經，第九 聖治章

He who honours other people but honours not his parents is defying proprieties.

The Doctrine of Filial Piety, Chapter IX: Governance of the Sages

不敬其親而敬他人者，謂之悖禮。

孝經，第九 聖治章

He speaks, having thought whether the words should be spoken; he acts, having thought whether his actions are sure to give pleasure. His virtue and righteousness are such as will be honored; what he initiates and does is fit to be imitated; his deportment is worthy of contemplation; his movements in advancing or retiring are all according to the proper rule. In this way does he present himself to the people.

The Doctrine of Filial Piety, Chapter IX: Governance of the Sages

言思可道，行思可樂，德義可尊，作事可法，容止可觀，進退可度，以臨其民。

孝經，第九 聖治章

[The people] who both revere and love him, imitate and become like him. Thus he is able to make his teaching of virtue successful, and his government and orders to be carried into effect.

The Doctrine of Filial Piety, Chapter IX: Governance of the Sages

其民畏而愛之，則而象之，故能成其德教，而行其政令。

孝經，第九 聖治章

In his general conduct to them, he manifests the utmost reverence. In his nourishing of them, his endeavor is to give them the utmost pleasure. When they are ill, he feels the greatest anxiety. In mourning for them (dead), he exhibits every demonstration of grief. In sacrificing to them, he displays the utmost solemnity. When a son is complete in these five things, (he may be pronounced) able to serve his parents.

The Doctrine of Filial Piety, Chapter X: An Orderly Description of the Acts of Filial Piety

居則致其敬，養則致其樂，病則致其憂，喪則致其哀，祭則致其嚴。五者備矣，然後能事親。

孝經，第十 紀孝行章

He who (thus) serves his parents, in a high situation will be free from pride, in a low situation will be free from insubordination, and among his equals will not be quarrelsome.

The Doctrine of Filial Piety, Chapter X: An Orderly Description of the Acts of Filial Piety

事親者，居上不驕，爲下不亂，在醜不爭。

孝經，第十 紀孝行章

In a high situation pride leads to ruin; in a low situation insubordination leads to punishment; among equals quarrelsomeness leads to the wielding of weapons. If those three things be not put away, though a son every day contributes beef, mutton, and pork to nourish his parents, he is not filial.

The Doctrine of Filial Piety, Chapter X: An Orderly Description of the Acts of Filial Piety

居上而驕則亡，爲下而亂則刑，在醜而爭則兵。三者不除，雖日用三牲之養，猶爲不孝也。

孝經，第十 紀孝行章

Those who threaten the lords have no regard for their superiors, those who vilify the sages have no regard for the law, and those who oppose filial piety have no regard for their parents—these are the root causes of anarchy.

The Doctrine of Filial Piety, Chapter XI: Filial Piety in Relation to the Five Punishments

要君者無上，非聖人者無法，非孝者無親，此大亂之道也。

孝經，第十一 五刑章

For teaching the people to be affectionate and loving, there is nothing better than filial piety. For teaching them (the observance of) propriety and submissiveness, there is nothing better than fraternal duty. For changing their manners and altering their customs, there is nothing better than music. For securing the repose of superiors and the good order of the people, there is nothing better than the rules of propriety.

The Doctrine of Filial Piety, Chapter XII: Amplification of “The All-embracing Rule of Conduct”

教民親愛，莫善於孝。教民禮順，莫善於悌。移風易俗，莫善於樂。安上治民，莫善於禮。

孝經，第十二 廣要道章

The rules of propriety are simply (the development of) the principle of reverence.

Chapter XII: Amplification of “The All-embracing Rule of Conduct”

禮者，敬而已矣。

孝經，第十二 廣要道章

The teaching of filial piety by the superior man does not require that he should go to family after family and daily see the members of each. His teaching of filial piety is a tribute of reverence to all the fathers under heaven. His teaching of fraternal submission is a tribute of reverence to all the elder brothers under heaven. His teaching of the duty of a subject is a tribute of reverence to all the rulers under heaven.

The Doctrine of Filial Piety, Chapter XIII: Amplification of “the Perfect Virtue” in Chapter I

教以孝，所以敬天下之爲人父者也。教以悌，所以敬天下之爲人兄者也。教以臣，所以敬天下之爲人君者也。

孝經，第十三 廣至德章

The filial piety with which the superior man serves his parents may be transferred as loyalty to the ruler.

The Doctrine of Filial Piety, Chapter XIV: Amplification of “Making our Name Famous” in Chapter I

君子之事親孝，故忠可移於君。

孝經，第十四 廣揚名章

The fraternal duty with which he serves his elder brother may be transferred as submissive deference to elders.

The Doctrine of Filial Piety, Chapter XIV: Amplification of “Making our Name Famous” in Chapter I

事兄悌，故順可移於長。

孝經，第十四 廣揚名章

His regulation of his family may be transferred as good government in any official position.

The Doctrine of Filial Piety, Chapter XIV: Amplification of “Making our Name Famous” in Chapter I

居家理，故治可移於官。

孝經，第十四 廣揚名章

Therefore, when his conduct is thus successful in his inner (private) circle, his name will be established (and transmitted) to future generations.

The Doctrine of Filial Piety, Chapter XIV: Amplification of “Making our Name Famous” in Chapter I

行成於內，而名立於後世。

孝經，第十四 廣揚名章

And the father who had a son that would remonstrate with him would not sink into the gulf of unrighteous deeds.

The Doctrine of Filial Piety, Chapter XV: Filial Piety in Relation to Reproof and Remonstrance

父有爭子，則身不陷於不義。

孝經，第十五 諫諍章

Therefore when a case of unrighteous conduct is concerned, a son must by no means keep from remonstrating with his father, nor a minister from remonstrating with his ruler.

The Doctrine of Filial Piety, Chapter XV: Filial Piety in Relation to Reproof and Remonstrance

當不義，則子不可以不爭於父，臣不可以不爭於君。

孝經，第十五 諫諍章

Even the king has others to whom he must give honour, namely his parents, and those to whom he must give precedence, namely his elder brothers. When he offers sacrifices to his ancestors, he gives them the highest reverence to show that he has not neglected his parents. He cultivates his moral character and guards his conduct, lest he might disgrace his royal ancestors.

The Doctrine of Filial Piety, Chapter XVI: The Influence of Filial Piety and the Response to It

雖天子，必有尊也，言有父也。必有先也，言有兄也。宗廟致敬，不忘親也。脩身慎行，恐辱先也。

孝經，第十六 感應章

Perfect filial piety and fraternal duty reach to (and move) the spiritual intelligences and diffuse their light on all within the four seas. They penetrate everywhere.

The Doctrine of Filial Piety, Chapter XVI: The Influence of Filial Piety and the Response to It

孝悌之至，通於神明，光于四海，無所不通。

孝經，第十六 感應章

The superior man serves his ruler in such a way that, when at court in his presence, his thought is how to discharge his loyal duty to the utmost, and when he retires from it, his thought is how to amend his errors. He carries out with deference the measures springing from his excellent qualities and rectifies him (only) to save him from what are evil. Hence, as the superior and inferior, they are able to have affection for each other.

The Doctrine of Filial Piety, Chapter XVII: The Service of the Ruler

君子之事上也，進思盡忠，退思補過，將順其美，匡救其惡，故上下能相親也。

孝經，第十七 事君章

The services of love and reverence to parents when alive, and those of grief and sorrow to them when dead: these completely discharge the fundamental duty of living men. The righteous claims of life and death are all satisfied, and the filial son's service of his parents is completed.

The Doctrine of Filial Piety, Chapter XVIII: Filial Piety in Mourning for Parents

生事愛敬，死事哀感，生民之本盡矣，死生之義備矣，孝子之事親終矣。

孝經，第十八 喪親章

Hinduism

印度教

Bhagavata Purana

薄伽梵往世書

Your days are like shadow, you will not prolong it, . . . Half of your life you spend in sleep; part is wasted in youthful carelessness and another in the helplessness of old age; and the remaining balance is spent in wallowing in the trivial pleasures of domestic or sensuous life.

Bhagavata Purana, 5.7

人生苦短..... 一半用來睡眠；一些耗在不知憂愁的少年時代，另一半則耗在孤苦無助的老年時代；其餘便在家庭生活或感官生活的些微愉悅中打滾了。

薄伽梵往世書 5.7

Keep your mind calm and serene; your own real enemy is your own rebellious mind.

Bhagavata Purana, 7

要心靈保持和平清淨；你真正的敵人是你的浮躁的心。

薄伽梵往世書 7

One may do penance but not have conquered anger; one may have knowledge without detachment; indeed a man may be great, but all the same be a prey to desire.

Bhagavata Purana, 8

一個人或許承受得了苦行，但不能征服憤怒；一個人或許有智慧，但卻褊狹；其實，一個人可能是高尚的，然而同時也是欲望的俘虜。

薄伽梵往世書 8

With material gains and desires, there is no satisfaction; such is avarice.

Bhagavata Purana, 8

物質的利益和欲望，永無饜足；此之謂貪婪。

薄伽梵往世書 8

One contented with what happens to him of itself is happy.

Bhagavata Purana, 8

人以既得為滿足，是為幸福。

薄伽梵往世書 8

Everybody reaps the fruit of his own deeds.

Bhagavata Purana, 10.413

人人都自食其行為之果。

薄伽梵往世書 10.413

To one who has denuded himself of all slumber, subdued his mind, is tranquil, serene and contented, there is happiness everywhere.

Bhagavata Purana, 11

祛除了一切雜念，制服了心性的人，寧靜、沈著、知足，幸福無所不在。

薄伽梵往世書 11

Vishnu Purana

毗濕奴往世書

Wealth, pleasure, virtue, are things of little moment.

Vishnu Purana, Tr. Horace Hayman Wilson, 1.17.133

財富、快樂、美德，盡在彈指之間。

毗濕奴往世書 1.1.133

Knowledge is of two kinds, that which is derived from scripture, and that which is derived from reflection.

Vishnu Purana, Tr. Horace Hayman Wilson, 6.5.642

知識有兩種，一種來自經典，一種來自反思。

毗濕奴往世書 6.5.642

A considerate man will always cultivate, in act, thought, and speech, that which is good for living beings

Vishnu Purana, Tr. Horace Hayman Wilson, 3.12.45

審慎者常於行、思、言三處精進，而利澤眾生。

毗濕奴往世書 3.12.45

Mundaka Upanishad

蒙查羯奧義書

... every thought of men is interwoven with the senses, and when thought is purified, then the Self arises

Mundaka Upanishad, Tr. Max Müller, III.1.9

凡一切眾生，心與氣交織，其內倘淨化，性靈自輝赫。

蒙查羯奧義書 111.1:9

Mahabharata

摩訶婆羅多

She is a true wife who is skilful in household affairs. She is a true wife who hath borne a son. She is a true wife whose heart is devoted to her lord. She is a true wife who knoweth none but her lord. The wife is a man's half. The wife is the first of friends.

Mahabharata, Tr. Kisari Mohan Ganguli, 1.74.158-159

真正的妻子乃是一個好主婦。真正的妻子熱愛她丈夫。
真正的妻子踏實於她的丈夫。男人的一半是他的妻子。
妻子是丈夫最好的朋友。

摩訶婆羅多 1.74.158-159

... a wise man, whether strong or weak, should ever forgive his persecutor even when the latter is in the straits.

Mahabharata, Tr. Kisari Mohan Ganguli, 3.29.60

智者不論強壯軟弱與否，即便身處逆境，也會寬恕那迫害他的人。

摩訶婆羅多 3.29.60

If amongst men there were not persons equal unto the earth in forgiveness, there would be no peace among men

Mahabharata, Tr. Kisari Mohan Ganguli, 3.29.61

如果全人類中無人行寬恕之道，那末人類就無和平可言。

摩訶婆羅多 3.29.61

Do not humiliate and insult others. Quarrel not with friends. Abstain from companionship with those that are vile and low.

Mahabharata, Tr. Kisari Mohan Ganguli, 5.36.72

勿羞辱和攻擊別人。勿與朋友爭吵。勿與卑鄙小人結交。

摩訶婆羅多 5.36.72

The very gods desire his company, who, stung with reproach, returneth if not himself nor causeth others to return it, or who being struck doth not himself return the blow nor causeth other to do it, and who wisheth not the slightest injury to him that injureth him.

Mahabharata, Tr. Kisari Mohan Ganguli, 5.36.73

忍受責罵的言辭。不要以怒制怒，也不要以謾罵回報謾罵。不要折磨那折磨你的人。

摩訶婆羅多 5.36.73

Therefore, should good manners and good conduct be maintained with care, for, as regards wealth, it cometh or goeth. He that is wanting in wealth is not really wanting, but he that is wanting in manners and conduct is really in want.

Mahabharata, Tr. Kisari Mohan Ganguli, 5.36.74

那僅喪失財富的，不因喪失而痛苦。但是，那失去善行的，就是真的喪失了。

摩訶婆羅多 5.36.74

Anger must be conquered by forgiveness; and the wicked must be conquered by honesty; the miser must be conquered by liberality, and falsehood must be conquered by truth.

Mahabharata, Tr. Kisari Mohan Ganguli, 5.39.88

以寬恕征服怒氣。以誠實征服邪惡。以慷慨征服吝嗇。以真理征服虛假。

摩訶婆羅多 5.39.88

All kinds of crookedness mean death, and all kinds of sincerity are called Brahma.

Mahabharata, Tr. Kisari Mohan Ganguli, 12.79.173

所有的邪道意味著死亡。所有的誠實意味著永生。

摩訶婆羅多 12.79.173

If an opportunity, with respect to the man who waits for it, once passes away, it can never be had again by the person desirous of acting.

Mahabharata, Tr. Kisari Mohan Ganguli, 12.103.224

誰放走他的機遇，也不掌握時機，誰就再也找不到恰當的時間去行動，雖然他兢兢業業勞碌不已。

摩訶婆羅多 12.103.224

... "Truth is Brahma; Truth is Penance; it is Truth that creates all creatures. It is by Truth that the whole universe is upheld

Mahabharata, Tr. Kisari Mohan Ganguli, 12.190.35

真理就是永恆。 真理就是苦行。 真理創造萬物。 真理維繫了整個宇宙。

摩訶婆羅多 12.190.35

Happiness is desirable. It is an attribute of the Soul. Both Virtue and Profit are sought for its sake. Virtue is its root. This, indeed, is its origin. All acts have for their end the attainment of happiness.

Mahabharata, Tr. Kisari Mohan Ganguli, 12.190.36

幸福是可欲可求的。 它是靈魂的秉性。 追求美德和福利無不爲了幸福。 美德是幸福的起源；其終結處就是幸福的獲得。

摩訶婆羅多 12.190.36

Do today what is for thy good

Mahabharata, Tr. Kisari Mohan Ganguli, 12.277.287

行善惟在今日。

摩訶婆羅多 12.277.287

Manu Smrti 摩奴法典

Way must be made for a man in a carriage, for one who is above ninety years old, for one diseased, for the carrier of a burden, for a woman, for a Snataka, for the king, and for a bridegroom.

The Law of Manu, Tr. George Buhler, 2.138

應該對乘車的人，九十歲以上的老人，病人，荷重擔的人，婦女，學習期滿的婆羅門、刹帝利，要結婚的人讓路。

摩奴法典 2.138

Let him eagerly follow the (customs which are) auspicious and the rule of good conduct, be careful of purity, and control all his organs, let him mutter (prayers) and, untired, daily offer oblations in the fire.

The Law of Manu, Tr. George Buhler, 4.145

要嚴格遵從吉祥的習慣，和規定的處世之道；要身心純潔，抑制感官，低聲誦經，經常維持火祭不絕。

摩奴法典 4.145

He who, recollecting his former existences, again recites the Veda, gains endless bliss by the continual study of the Veda.

The Law of Manu, Tr. George Buhler, 4.149

憶起前生，重又專心誦讀聖典，並由於經常專心誦讀聖典而達享受在於最後解脫的永久幸福。

摩奴法典 4.149

Let him be always industrious in privately reciting the Veda; let him be patient of hardships, friendly (towards all), of collected mind, ever liberal and never a receiver of gifts, and compassionate towards all living creatures.

The Law of Manu, Tr. George Buhler, 6.8

應該不斷專志於誦讀吠陀，忍受一切，親切，凝神，常予而不取，對一切物類表示同情。

摩奴法典 6.8

Let him not desire to die, let him not desire to live; let him wait for (his appointed) time, as a servant (waits) for the payment of his wages.

The Law of Manu, Tr. George Buhler, 6.45

不要求死，不要貪生；要等待給他規定的時刻，有如僕人等待報酬。

摩奴法典 6.45

Let him put down his foot purified by his sight, let him drink water purified by (straining with) a cloth, let him utter speech purified by truth, let him keep his heart pure.

The Law of Manu, Tr. George Buhler, 6.46

要注視放腳的地方，使步履清淨，怕踏在毛髮、骨頭和其他一切不淨之物上；要將應喝的水，用布濾過，使它淨化，怕傷亡裏面可能存在的小生物；要用真理淨化語言；要經常保持心神清淨。

摩奴法典 6.46

Let him patiently bear hard words, let him not insult anybody, and let him not become anybody's enemy for the sake of this (perishable) body.

The Law of Manu, Tr. George Buhler, 6.47

應該忍受侮辱性語言，不輕視任何人，不要為這衰弱有病的身軀對某人銜恨。

摩奴法典 6.47

Delighting in what refers to the Soul, sitting (in the postures prescribed by the Yoga), independent (of external help), entirely abstaining from sensual enjoyments, with himself for his only companion, he shall live in this world, desiring the bliss (of final liberation).

The Law of Manu, Tr. George Buhler, 6.49

要樂於思考最高我，坐禪，不需要任何物品，摒棄一切肉欲，惟與靈我為伍，在期待永遠解脫中活於下界。

摩奴法典 6.49

Neither by (explaining) prodigies and omens, nor by skill in astrology and palmistry, nor by giving advice and by the exposition (of the Sastras), let him ever seek to obtain alms.

The Law of Manu, Tr. George Buhler, 6.50

決不可利用解釋變異和預兆，或借占星術，手相術，或利用解決道德律疑難，解經，來求取生計。

摩奴法典 6.50

Let him disdain all (food) obtained in consequence of humble salutations, (for) even an ascetic who has attained final liberation, is bound (with the fetters of the Samsara) by accepting (food given) in consequence of humble salutations.

The Law of Manu, Tr. George Buhler, 6.58

要不屑于卑躬屈節地接受施物，因為如此接受施物，使即將得到解脫的苦行者，陷入托生的羈絆。

摩奴法典 6.58

By eating little, and by standing and sitting in solitude, let him restrain his senses, if they are attracted by sensual objects.

The Law of Manu, Tr. George Buhler, 6.59

要少食，退居靜處，控制其不免受到肉欲誘惑的感官。

摩奴法典 6.59

By the restraint of his senses, by the destruction of love and hatred, and by the abstention from injuring the creatures, he becomes fit for immortality.

The Law of Manu, Tr. George Buhler, 6.60

要控制自己的欲念，斷絕愛憎，避免傷生，為自己準備永生。

摩奴法典 6.60

On the separation from their dear ones, on their union with hated men, on their being overpowered by age and being tormented with diseases,

The Law of Manu, Tr. George Buhler, 6.62

與所愛離別，與所憎會合；使人感到體衰多病的老年，和惱人的疾病

摩奴法典 6.62

On the infliction of pain on embodied (spirits), which is caused by demerit, and the gain of eternal bliss, which is caused by the attainment of their highest aim, (gained through) spiritual merit.

The Law of Manu, Tr. George Buhler, 6.64

生物由於罪孽所遭受的災禍，以及由於美德所感到的、由於對梵默觀所產生的無窮幸福。

摩奴法典 6.64

By deep meditation let him recognise the subtle nature of the supreme Soul, and its presence in all organisms, both the highest and the lowest.

The Law of Manu, Tr. George Buhler, 6.65

要摒除一切、專心致志地反復思考最高我微妙而不可見的本質，思考它在最高的和最低的軀體內的存在。

摩奴法典 6:65

Let him recognise by the practice of meditation the progress of the individual soul through beings of various kinds, (a progress) hard to understand for unregenerate men.

The Law of Manu, Tr. George Buhler, 6.73

從事最抽象的內觀時，要觀察靈魂經過各種身體，從最高級到最低級的進程，其精神未因誦讀聖典而達圓滿的人難以識別的進程。

摩奴法典 6.73

He who possesses the true insight (into the nature of the world), is not fettered by his deeds; but he who is destitute of that insight, is drawn into the circle of births and deaths.

The Law of Manu, Tr. George Buhler, 6.74

具有這種真知灼見的人，不再做業的俘虜，而沒有這種完備見解的人註定要重返世界。

摩奴法典 6.74

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The Law of Manu, Tr. George Buhler, 6.74

具有這種真知灼見的人，不再做業的俘虜，而沒有這種完備見解的人註定要重返世界。

摩奴法典 6.74

When by the disposition (of his heart) he becomes indifferent to all objects, he obtains eternal happiness both in this world and after death.

The Law of Manu, Tr. George Buhler, 6.80

當他由於對罪孽有深刻認識，不為欲樂所動時，就在今生取得幸福，在他生取得永久解脫。

摩奴法典 6.80

Contentment, forgiveness, self-control, abstention from unrighteously appropriating anything, (obedience to the rules of) purification, coercion of the organs, wisdom, knowledge (of the supreme Soul), truthfulness, and abstention from anger, (form) the tenfold law.

The Law of Manu, Tr. George Buhler, 1886, 6.92

忍讓，以德報怨，節制，正直，清淨，抑制諸根，認識法論，認識最高我，求實，戒怒：這些是義務由之構成的十德。

摩奴法典 6.92

In whatever order (a man) who knows the true meaning of the Veda-science may dwell, he becomes even while abiding in this world, fit for the union with Brahman.

The Law of Manu, Tr. George Buhler, 1886, 12.102

洞徹吠陀法精義的人，無論身處何住期，居留下界時，都會自我修養，以期同化於梵。

摩奴法典 12.102

That trouble (and pain) which the parents undergo on (their) birth of their children, cannot be compensated even in a hundred years.

The Law of Manu, Tr. George Buhler, 2.227

在生育和教養方面，母親和父親所受痛苦，雖幾百年也不足補償。

摩奴法典 2.227

... where the husband is pleased with his wife and the wife with her husband, happiness will assuredly be lasting.

The Law of Manu, Tr. George Buhler, 3.60

夫婦相得的每一個家庭中，永久幸福不渝。

摩奴法典 3.60

He who desires happiness must strive after a perfectly contented disposition and control himself; for happiness has contentment for its root, the root of unhappiness is the contrary (disposition).

The Law of Manu, Tr. George Buhler, 4.12

如追求幸福，爲人要完全知足，清心寡欲，因爲知足爲幸福之源，反之則爲不幸之源。

摩奴法典 4.12

Let him not insult those who have redundant limbs or are deficient in limbs, nor those destitute of knowledge, nor very aged men, nor those who have no beauty or wealth, nor those who are of low birth.

The Law of Manu, Tr. George Buhler, 4.141

不得侮辱身體殘疾的人、無知的人、上年歲的人、貌丑的人、窮人以及出身微賤的人。

摩奴法典 4.141

... everything that depends on oneself (gives) pleasure

The Law of Manu, Tr. George Buhler, 4.160

依靠自我，是真福樂。

摩奴法典 4.160

(A man) who, ever covetous, displays the flag of virtue, (who is) a hypocrite, a deceiver of the people, intent on doing injury, (and) a detractor (from the merits) of all men, . . . who with downcast look, of a cruel disposition, is solely intent on attaining his own ends, dishonest and falsely gentle, . . . fall[s] in consequence of that wicked mode of acting into (the hell called) Andhatamisra.

The Law of Manu, Tr. George Buhler, 4.195-197

刻意在公眾面前做出虔誠的行爲，始終貪得無厭，行詭譎，欺誑眾人，偽善，損人，見人騙人，目光總是低垂，生性邪僻，唯利是圖，無信實，道貌岸然，說謊，這些人因爲諸多的罪惡將墮入最爲黑暗的地獄。

摩奴法典 4.195-197

Single is each being born; single it dies; single it enjoys (the reward of its) virtue; single (it suffers the punishment of its) sin.

The Law of Manu, Tr. George Buhler, 4.240

人獨生，獨死，獨膺善行的果報，獨受惡業的懲罰。

摩奴法典 4.240

He who is persevering, gentle (and) patient, shuns the company of men of cruel conduct, and does no injury (to living creatures), gains, if he constantly lives in that manner, by controlling his organs and by liberality, heavenly bliss.

The Law of Manu, Tr. George Buhler, 4.246

那有恆心、溫和並且忍耐的人，那避開惡行的人，那並不害人的人，那自制的、自由的人，能夠得到天上的福樂。

摩奴法典 4.246

... he who is dishonest with respect to speech is dishonest in everything.

The Law of Manu, Tr. George Buhler, 4.256

在言語上不誠實的人，在一切事上都不誠實。

摩奴法典 4.256

She must always be cheerful, clever in (the management of her) household affairs, careful in cleaning her utensils, and economical in expenditure.

The Law of Manu, Tr. George Buhler, 5.150

主婦應該總是高高興興，善於料理家務，保持日常用具清潔，節省開支。

摩奴法典 5.150

(Even forgetful) students of the (sacred) books are more distinguished than the ignorant, those who remember them surpass the (forgetful) students, those who possess a knowledge (of the meaning) are more distinguished than those who (only) remember (the words), men who follow (the teaching of the texts) surpass those who (merely) know (their meaning).

The Law of Manu, Tr. George Buhler, 12.103

誦經的人比不念書的人好，記住的人比誦經的人好，懂得的人比記住的人好，遵行的人比懂得的人好。

摩奴法典 12.103

Yajnavalkya Smriti

耶若婆法典

A man must adopt a vocation appropriate to his age, intellect, means, ability in speaking, dress, learning, family and activity, a vocation free from crookedness and dishonesty.

Yajnavalkya Smriti, V. Raghavan, I.5.123

一個人所從事的職業，必須和他的年齡、智力、財產、談吐、服飾、學識、家庭和活動能力相適合，要擺脫欺騙和不誠實的羈絆。

耶若婆法典 1.5.123

Gautama Smriti

喬答摩法經

Inauspicious matters must be referred to in auspicious words [i.e., a bad or shocking piece of news or strong sentiments must be couched in polite language].

Gautama Smriti, 9:21

不吉利的事要用吉利的話講，壞消息或驚人的消息或者動感情的話，要用溫和的語言表達。

喬答摩法經 9.21

Bhagavad Gita

薄伽梵歌

The wise grieve not for those who live; and they grieve not for those who die—for life and death shall pass away.

Bhagavad Gita, 2.11

智者不悲生者，不悲死者——因為生與死俱將逝去。

薄伽梵歌 2:11

A gift is pure when it is given from the heart to the right person at the right time and at the right place, and when we expect nothing in return.

Bhagavad Gita, 17.20

行佈施出乎真心，不期回報，且要適人、適時、適地，此之謂純淨佈施。

薄伽梵歌 17:20

... none who performs good deeds, comes to an evil end.

Bhagavadgītā, Tr. Kāshināth Trimbak Telang, 6.72

沒有誰行善反得惡果的。

摩訶婆羅多 6.72

Yajurveda

夜柔吠陀

... by faith comes the knowledge of the truth.

Yajurveda, Tr. Ralph T.H. Griffith, 19.30

真知得自虔信。

夜柔吠陀 19.30

May all beings regard me with the eye of a friend.

May I regard all beings with the eye of a friend.

With the eye of a friend do we regard one another.

Yajurveda, Tr. Ralph T.H. Griffith, 36.18

願在所有人眼裡我都是朋友！

願在我眼裡所有人都是朋友！

願我們在各人眼裡都是朋友。

夜柔吠陀 36.18

Chandogya Upanishad

唱贊奧義書

And his austerity, gifts, uprightness, non-violence, and truthfulness – all these are the largesses of this sacrifice.

Chandogya Upanishad, Tr. Swami Swahananda, III-xvii-4

而苦行，佈施，不害，真實語——皆其供養也。

唱贊奧義書 III-xvii-4

... being left by the living self this body surely dies, but the living self does not die.

Chandogya Upanishad, Tr. Swami Swahananda, VI-xi-3

.....唯生命已舍離也，則（此身）死矣！而生命不死也。

唱贊奧義書 VI-xi-3

Taittiriya Upanishad

泰迪黎奧義書

“Speak the truth. Practise righteousness. Make no mistake about study. Having offered the desirable wealth to the teacher, do not cut off the line of progeny. There should be no inadvertence about truth. There should be no deviation from righteous activity. There should be no error about protection of yourself. Do not neglect propitious activities. Do not be careless about learning and teaching.

Taittiriya Upanishad, Tr. Swami Gambhirananda, I-xi-1

說真實語！奉行正法！毋荒自學！奉尊師以禮物，爾毋斷後嗣之緒。毋輕忽善法！毋輕忽健康！毋輕忽自學而教人！

泰迪黎奧義書 I-xi-1

There should be no error in the duties towards the gods and [men] Let your mother be a goddess unto you. Let your father be a god unto you. Let your teacher be a god unto you. Let your guest be a god unto you. The works that are not blameworthy are to be resorted to, but not the others.

Taittiriya Upanishad, Tr. Swami Gambhirananda, I-xi-2-4

毋輕忽敬神明敬父母之責！奉母如神！奉父如神！奉師如神！奉客如神！爾唯敬奉我輩之善行而非他行。爾唯動作無可疵議之事而非他事。

泰迪黎奧義書 I-xi-2-4

... just as the Brahmanas do, who may happen to be there and who are able deliberators, who are adepts in those duties and customs, who are not directed by others, who are not cruel, who are desirous of merit. This is the injunction. This is the instruction.

Taittiriya Upanishad, Tr. Swami Gambhirananda, I-xi-2-4

.....其處有公正婆羅門，自克制者，自善巧者，非苛刻者，樂正法者，如彼等於斯所行也，爾如是而行之。

泰迪黎奧義書 I-xi-2-4

The offering should be with modesty. The offering should be with awe. The offering should be with sympathy.

Taittiriya Upanishad, Tr. Swami Gambhirananda, I-xi-2-4

以敬而佈施！以樂而佈施！以慚而佈施！

泰迪黎奧義書 I-xi-2-4

Maha Narayana Upanishad

摩訶那羅衍拿奧義書

萬物皆安立於真理。

摩訶那羅衍拿奧義書 簡本 63

自制者以自制而灑落罪惡，梵士以自制而登天界，眾生之自制，難可克服者也。

摩訶那羅衍拿奧義書 簡本 63

以安定而自靖矣，人乃臻于幸福，牟尼以安定而得天界，眾生之安定，難可克服者也。

摩訶那羅衍拿奧義書 簡本 63

世間一切眾生，依賜予者而生活，以佈施而怨敵乃除，以佈施而仇讎為友。

摩訶那羅衍拿奧義書 簡本 63

法者，全宇宙所安立也，世間眾生，歸附最有法者，人以法而消除罪惡，萬事萬物，皆安立於法中，故人謂法乃至上者也。

摩訶那羅衍拿奧義書 簡本 63

捨得奧義書

不害，真實語，不盜，不荒淫。身外無長物，無嗔，敬師尊，純潔，知止足，正直端心行。

捨得奧義書

謙卑不自炫，忠實無虛偽，信仰上帝真，不損世間物.....當知此諸德，殊皆薩埵性。

捨得奧義書

Katha Upanishad

羯陀奧義書

The Self cannot be attained by the study of the Vedas, not by intelligence nor by much hearing. Only by him who seeks to know the Self can It be attained. To him the Self reveals Its own nature.

Katha Upanishad, Tr. Vidyavachaspati V. Panoli, 1-II-23

不以善辯才，不以富思力，不以多學聞，「自我」而可得。

羯陀奧義書 1-II-23

Know the Self to be the master of the chariot, and the body to be the chariot. Know the intellect to be the charioteer, and the mind to be the reins.

Katha Upanishad, Tr. Vidyavachaspati V. Panoli, 1-III-3

知身如車乘，自我是乘者，知智猶禦夫，意思唯韁索。

羯陀奧義書 1-III-3

Yoga Sutra

瑜伽經

當確立了不殺生（的思想）時，在（一切生物）出現時就放棄了敵意。

瑜伽經 2

當培養了不貪的品德時，就認識了生命的形態。

瑜伽經 2

當培養了誠實的品質時，行爲和結果就有了依賴關係。

瑜伽經 2

當培養了不偷盜的習慣時，一切珍寶就接近了。	瑜伽經 2
當培養了淨行的習慣時，就有了精力。	瑜伽經 2
當被罪惡的思想所困擾時，培養與其相反的思想。	瑜伽經 2
克制意識強的人最接近三昧。	瑜伽經 2
還未來到的苦是可以避免的。	瑜伽經 2
Samkhya Sutra 數論經	
永遠擺脫三苦是人的（最高）目的。	數論經 1:1
Padarthadharmasamgraha 攝句義法論	
信法、不傷害、仁慈、誠實、擺脫不正當的佔有欲，不淫，淨化動機，不瞋。	攝句義法論 6:133
Sandilya Upanishad 商枳略奧義書	
不害，不盜，貞行，仁慈，平正，容忍，堅定，節食，與清潔，此持戒十。	商枳略奧義書 1

Islam

伊斯蘭教

Qur'ân

古蘭經

Islam (Arabic) = Peace

伊斯蘭（阿拉伯文）= 和平

And mix not truth with falsehood, nor conceal the truth

Qur'ân, 2:42

你們不要明知故犯地以偽亂真，隱諱真理。

古蘭經 2:42

. . . Shed not the blood of your people, nor turn out your own people from their dwellings.

Qur'ân, 2:84

你們不要自相殘殺，不要把同族的人逐出境外...

古蘭經 2:84

Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.

Qur'ân, 2:160

唯悔罪自新，闡明真理的人，我將赦宥他們，我是至宥的，是至慈的。

古蘭經 2:160

And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.

Qur'ân, 2:188

你們不要藉詐術而侵蝕別人的財產，不要以別人的財產賄賂官吏，以便你們明知故犯地藉罪行而侵蝕別人的一部分財產。

古蘭經 2:188

Enter perfectly in Islâm . . . and follow not the footsteps of *Shaitân* (Satan). Verily! He is to you a plain enemy.

Qur'ân, 2:208

你們當全體入在和平教中，不要跟隨惡魔的步伐，他確是你們的明敵。

古蘭經 2:208

Jihâd (holy fighting in Allâh's Cause) is ordained for you (Muslims) though you dislike it

Qur'ân, 2:216

戰爭已成為你們的定制，而戰爭是你們所厭惡的。

古蘭經 2:216

Those who spend their wealth in the Cause of Allâh, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.

Qur'ân, 2:262

為主道而施捨財產，施後不責備受施的人，也不損害他，這等人，在他們的主那裡要享受他們的報酬，他們將來沒有恐懼，也不憂愁。

古蘭經 2:262

If you disclose your *Sadaqât* (alms-giving), it is well, but if you conceal it, and give it to the poor, that is better for you.

Qur'ân, 2:271

如果你們公開地施捨，這是很好的；如果你們秘密地施濟貧民，這對於你們是更好的。

古蘭經 2:271

Then whoever turns away after this, they are the *Fâsiqûn* (rebellious: those who turn away from Allâh's Obedience).

Qur'ân, 3:82

凡背棄約言的，都是罪人。

古蘭經 3:82

. . . whosoever shall invent a lie against Allâh, . . . such shall indeed be the *Zâlimûn* (disbelievers).

Qur'ân, 3:94

.凡是假藉真主的名義而造謠的人，都是不義的。

古蘭經 3:94

... for you were enemies one to another but He joined your hearts together

Qur'ân, 3:103

.....你們原是仇敵，而真主聯合了你們的心.....

古蘭經 3:103

Eat not *Ribâ* (usury) doubled and multiplied

Qur'ân, 3:130

你們不要吃重複加倍的利息.....

古蘭經 3:130

Those who spend [in Allâh's Cause - deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allâh loves *Al-Mubsinân* (the gooddoers).

Qur'ân, 3:134

敬畏的人，在康樂時施捨，在艱難時也施捨，且能抑怒，又能恕人，真主是喜愛行善者的。

古蘭經 3:134

It is not for any Prophet to take illegally a part of booty (Ghulul)

Qur'ân, 3:161

任何先知，都不致於侵蝕公物.....

古蘭經 3:161

Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!

Qur'ân, 4:10

侵吞孤兒的財產的人，只是把火吞在自己的肚腹裏，他們將入在烈火之中。

古蘭經 4:10

And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.

Qur'ân, 4:29

你們不要自殺，真主確是憐恤你們的。

古蘭經 4:29

And wish not for the things in which Allâh has made some of you to excel others.

Qur'ân, 4:32

你們當安分守己。

古蘭經 4:32

Worship Allâh and join none with Him in worship, and do good to parents, kinsfolk, orphans, *Al-Masâkin* (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allâh does not like such as are proud and boastful;

Qur'ân, 4:36

你們當崇拜真主，不要以任何物配他，當孝敬父母，當優待親戚，當憐恤孤兒，當救濟貧民，當親愛近鄰、遠鄰和伴侶，當款待旅客，當寬待奴僕。真主的確不喜愛傲慢的、矜誇的人。

古蘭經 4:36

Those who are miserly and enjoin miserliness on other men and hide what Allâh has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment.

Qur'ân, 4:37

他們中有自己吝嗇，並教人吝嗇，且隱諱真主所賜他們的恩惠的人，我已爲（他們這等）不信道的人預備了凌辱的刑罰。

古蘭經 4:37

And (also) those who spend of their substance to be seen of men, and believe not in Allâh and the Last Day . . . , and whoever takes *Shaitân* (Satan) as an intimate; then what a dreadful intimate he has!

Qur'ân, 4:38

他們中有爲沽名而施捨財產的，他們不信真主，也不信末日。誰以惡魔爲伴侶，誰的伴侶真惡劣！

古蘭經 4:38

So follow not the lusts (of your hearts), lest you may avoid justice

Qur'ân, 4:135

你們不要順從私欲，以致偏私.....

古蘭經 4:135

Allâh does not like that the evil should be uttered in public except by him who has been wronged. And Allâh is Ever All-Hearer, All-Knower.

Qur'ân, 4:148

真主不喜愛（任何人）宣揚惡事，除非他是被人虧枉的。真主是全聰的，全知的。

古蘭經 4:148

Whether you (mankind) disclose (by good words of thanks) a good deed (done to you in the form of a favour by someone), or conceal it, or pardon an evil, . . . verily, Allâh is Ever Oft-Pardoning, All-Powerful.

Qur'ân, 4:149

如果你們公開行善，或秘密行善，或恕饒罪行，（這對於你們是更相宜的），因為真主確是至恕的，確是全能的。

古蘭經 4:149

Help you one another in *Al-Birr* and *At-Taqwa* (virtue, righteousness and piety); but do not help one another in sin and transgression.

Qur'ân, 5:2

你們當為正義和敬畏而互助，而不要為罪惡和橫暴而互助。

古蘭經 5:2

Stand out firmly for Allâh and be just witnesses Be just: that is nearer to piety

Qur'ân, 5:8

你們當盡忠報主，當秉公作證.....公道是最近於敬畏的.....

古蘭經 5:8

Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace

Qur'ân, 5:16

真主要藉這部經典指引追求其喜悅的人走上平安的道路。.....

古蘭經 5:16

. . . if anyone saved a life, it would be as if he saved the life of all mankind.

Qur'ân, 5:32

凡救活一人的，如救活眾人。

古蘭經 5:32

But whosoever repents after his crime and does righteous good deeds (by obeying Allâh), then verily, Allâh will pardon him (accept his repentance). Verily, Allâh is Oft-Forgiving, Most Merciful.

Qur'ân, 5:39

誰在不義之後悔罪自新，真主必赦宥誰，真主確是至赦的，確是至慈的。

古蘭經 5:39

They used not to forbid one another from the *Munkar* (wrong, evil-doing, sins, polytheism, disbelief, etc.) which they committed. Vile indeed was what they used to do.

Qur'ân, 5:79

他們對於自己所作的惡事，不互相勸戒；他們的行爲，真惡劣。

古蘭經 5:79

O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, *Al-Ansâb*, and *Al-Azîâm* (arrows for seeking luck or decision) are an abomination of *Shaitân's* (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.

Qur'ân, 5:90

信道的人們啊！飲酒、賭博、拜像、求籤，只是一種穢行，只是惡魔的行爲，故當遠離，以便你們成功。

古蘭經 5:90

Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from *As-Salât* (the prayer).

Qur'ân, 5:91

惡魔唯願你們因飲酒和賭博而互相仇恨，並且阻止你們記念真主，和謹守拜功。

古蘭經 5:91

Kill not game while you are in a state of *Ihrâm* for Hajj or 'Umrah (pilgrimage)

Qur'ân, 5:95

你們在受戒期間，或在禁地境內，不要宰殺所獲的飛禽走獸.....

古蘭經 5:95

Take care of your ownelves, [. . . (abstain from all kinds of sins and evil deeds which He has forbidden) . . . (perform all kinds of good deeds which He has ordained)]. If you follow the right guidance and enjoin what is right (Islâmic Monotheism and all that Islâm orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islâm has forbidden) no hurt can come to you from those who are in error.

Qur'ân, 5:105

你們當保持自身的純正。當你們遵守正道的時候，別人的迷誤，不能損害你們。

古蘭經 5:105

Whoever brings a good deed . . . shall have ten times the like thereof to his credit, and whoever brings an evil deed . . . shall have only the recompense of the like thereof

Qur'ân, 6:160

行一件善事的人，將得十倍的報酬；作一件惡事的人，只受同樣的懲罰。

古蘭經 6:160

Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).

Qur'ân, 7:199

你要原諒，要勸導，要避開愚人。

古蘭經 7:199

. . . then whosoever becomes pious and righteous, on them shall be no fear, nor shall they grieve.

Qur'ân, 7:35

凡敬畏安拉而且修身者，將來都沒有恐懼，也不憂愁。

古蘭經 7:35

He said: (As to) My Punishment I afflict therewith whom I will and My Mercy embraces all things.

Qur'ân, 7:156

我（安拉）的慈恩是包羅萬物的。

古蘭經 7:156

Betray not Allâh and His Messenger, nor betray knowingly your *Amânât* (things entrusted to you, and all the duties which Allâh has ordained for you).

Qur'ân, 8:27

你們不要背叛真主和使者，不要明知故犯地不忠於你們所受的信託。

古蘭經 8:27

. . . and do not dispute (with one another) . . . , and be patient. Surely, Allâh is with those who are *As-Sâbirin* (the patient ones, etc.).

Qur'ân, 8:46

你們不要紛爭.....你們應當堅忍，真主確是同堅忍者同在的。

古蘭經 8:46

And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allâh's Punishment).

Qur'ân, 8:59

不信道的人絕不要以為自己已逃避了天譴，他們確是不能逃避天譴的。

古蘭經 8:59

But if they repent, perform *As-Salât (Iqâmat-as-Salât)* and give *Zakât*, then they are your brethren in religion.

Qur'ân, 9:11

如果他們悔過自新，謹守拜功，完納天課，他們就是你們的教胞。

古蘭經 9:11

Be afraid of Allâh, and be with those who are true (in words and deeds).

Qur'ân, 9:119

你們要敬畏真主，要和誠實的人在一起。

古蘭經 9:119

Verily, the good deeds remove the evil deeds (i.e. small sins).

Qur'ân, 11:114

善行必能消除惡行。

古蘭經 11:114

And be patient; verily, Allâh loses not the reward of the good-doers.

Qur'ân, 11:115

你當堅忍，因為真主必不使行善者徒勞無酬。

古蘭經 11:115

Verily, in the remembrance of Allâh do hearts find rest.

Qur'ân, 13:28

一切心境因記憶真主而安靜。

古蘭經 13:28

... when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings), but if you are thankless (i.e. disbelievers), verily! My Punishment is indeed severe."

Qur'ân, 14:7

.....你們的主曾宣佈說：「如果你們感謝，我誓必對你們恩上加恩；如果你們忘恩負義，那末，我的刑罰確是嚴厲的。」

古蘭經 14:7

A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky. . . . And the parable of an evil word is that of an evil tree uprooted from the surface of earth having no stability.

Qur'ân, 14:24, 26

一句良言，好比一棵優良的樹，其根柢是深固的，其枝條高聳入雲；...
一句惡言，恰似一棵惡劣的樹，從大地上被連根拔去，絕沒有一點安定。

古蘭經 14:24,26

... so overlook (O Muhammad SAW), their faults with gracious forgiveness.

Qur'ân, 15:85

.....你應當溫和地原諒眾人。

古蘭經 15:85

For those who do good in this world, there is good

Qur'ân, 6:30

行善者在今世將享受美好的生活.....

古蘭經 16:30

Verily, Allâh enjoins *Al-Adl* (i.e. justice and worshipping none but Allâh Alone - Islâmic Monotheism) and *Al-Ihsân* [i.e. to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the *Sunnah* (legal ways) of the Prophet SAW in a perfect manner], and giving (help) to kith and kin (i.e. all that Allâh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help, etc.), and forbids *Al-Fahshâ'* (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and *Al-Munkar* (i.e. all that is prohibited by Islâmic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and *Al-Baghy* (i.e. all kinds of oppression); He admonishes you, that you may take heed.

Qur'ân, 16:90

真主的確命人公平、行善、施濟親戚，並禁人淫亂、作惡事、霸道；他勸戒你們，以便你們記取教誨。

古蘭經 16:90

And fulfill the Covenant of Allâh (*Bai'a*: pledge for Islâm) when you have covenanted

Qur'ân, 16:91

當你們締結盟約的時候，你們應當履行.....

古蘭經 16:91

... "If you do good, you do good for your ownselves, and if you do evil (you do it) against yourselves."

Qur'ân, 17:7

如果你們行善，那末，你們是爲自己而行善；如果你們作惡，那末，你們是爲自己而作惡。

古蘭經 17:7

And give to the kindred his due and to the *Miskîn* (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift.

Qur'ân, 17:26

你應當把親戚、貧民、旅客所應得的周濟分給他們，你不要揮霍。

古蘭經 17:26

And kill not your children for fear of poverty. We provide for them and for you. Surely, the killing of them is a great sin.

Qur'ân, 17:31

你們不要因為怕貧窮而殺害自己的兒女，我供給他們和你們。殺害他們確是大罪。

古蘭經 17:31

And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.

Qur'ân, 17:35

當你們賣糧的時候，應當量足分量，你們應當使用公平的秤稱貨物，這是善事。

古蘭經 17:35

And follow not . . . that of which you have no knowledge Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allâh).

Qur'ân, 17:36

你不要隨從你所不知道的言行，耳目和心靈都是要被審問的。

古蘭經 17:36

And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.

Qur'ân, 7:37

你不要驕傲自滿地在地球上行走，你絕不能把大地踏穿，絕不能與山比高。

古蘭經 17:37

And put forward to them the example of the life of this world, it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter.

Qur'ân, 18:45

今世的生活，猶如我從雲中降下雨水，植物得雨，就蓬勃生長，既而零落，隨風飄散。

古蘭經 18:45

When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allâh it was very great.

Qur'ân, 24:15

你們道聽而途說，無知而妄言，你們以為這是一件小事；在真主看來，確是一件大事。

古蘭經 24:15

Let them pardon and forgive. Do you not love that Allâh should forgive you? And Allâh is Oft-Forgiving, Most Merciful.

Qur'ân, 24:22

他們應當恕饒，應當原諒，難道你們不願真主赦宥你們嗎？真主是至赦的，是至慈的。

古蘭經 24:22

And the slaves of the Most Gracious (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.

Qur'ân, 25:63

至仁主的僕人是在大地上謙遜而行的，當愚人以惡言傷害他們的時候，他們說：「祝你們平安。」

古蘭經 25:63

And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).

Qur'ân, 25:67

他們用錢的時候，既不揮霍，又不吝嗇，謹守中道。

古蘭經 25:67

And whosoever repents and does righteous good deeds, then verily, he repents towards Allâh with true repentance.

Qur'ân, 25:71

悔過而且行善者，確已轉向真主。

古蘭經 25:71

And those who do not witness falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.

Qur'ân, 25:72

他們不做假見證，他們聽到惡言的時候謙遜地走開。

古蘭經 25:72

Except him who brings to Allâh a clean heart

Qur'ân, 26:89

唯帶著一顆純潔的心來見真主者，（得其裨益）……

古蘭經 26:89

“And weigh with the true and straight balance.

Qur'ân, 26:182

你們應當以公平的秤稱貨物。

古蘭經 26:182

And whosoever strives, he strives only for himself. Verily, Allâh is free of all wants from the '*Alamîn* (mankind, jinns, and all that exists).

Qur'ân, 29:6

凡奮鬥者，都只爲自己而奮鬥，真主確是無求於全世界的。

古蘭經 29:6

Verily, Allâh knows those who believe, and verily, He knows the hypocrites

Qur'ân, 29:11

真主的確知道信道者，的確知道僞信者……

古蘭經 29:11

Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious (against Allâh's Command).”

Qur'ân, 29:34

我必使天災從天空降於這個城市的居民，那是由於他們的放蕩。

古蘭經 29:34

. . . commit no mischief on the earth as *Mufsidûn* (those who commit great crimes, oppressors, tyrants, mischief-makers, corrupts).

Qur'ân, 29:36

……不要在地方上爲非做歹，擺弄是非。

古蘭經 29:36

Those who perform *As-Salât* (Iqamatas- Salât) and give *Zakât* and they have faith in the Hereafter with certainty.

Qur'ân, 31:4

行善者，謹守拜功，完納天課，且確信後世。

古蘭經 31:4

O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.

Qur'ân, 33:70

信士們啊！你們應當敬畏真主，應當說正話。

古蘭經 33:70

Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful

Qur'ân, 34:17

我因他們的忘恩而以這報酬他們，我只懲罰忘恩的人。

古蘭經 34:17

All the praises and thanks be to Allâh

Qur'ân, 35:1

一切讚頌，全歸真主。

古蘭經 35:11

The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allâh ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily! he, between whom and you there was enmity, (will become) as though he was a close friend.

Qur'ân, 41:34

善惡不是一樣的。你應當以最優美的品行去對付惡劣的品行，那末，與你相仇者，忽然間會變得親如密友。

古蘭經 41:34

But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the great portion (of the happiness in the Hereafter i.e. Paradise and in this world of a high moral character).

Qur'ân, 41:35

唯堅忍者，獲此美德，唯有大福分者，獲此美德。

古蘭經 41:35

. . . when they are angry, they forgive.

Qur'ân, 42:37

.發怒時，要能赦宥。

古蘭經 42:37

And verily, whosoever shows patience and forgives that would truly be from the things recommended by Allâh.

Qur'ân, 42:43

凡忍耐而且恕人者，他們的行為確是有決心的表現。

古蘭經 42:43

Whosoever does a good deed, it is for his ownself, and whosoever does evil, it is against (his ownself).

Qur'ân, 45:15

行善者自受其益，作惡者自受其害。

古蘭經 45:15

And if two parties or groups among the believers fall to fighting, then make peace between them both, . . . then make reconciliation between them justly, and be equitable. Verily! Allâh loves those who are equitable.

Qur'ân, 49:9

如果兩伙信士相鬥，你們應當居間調停.....你們應當秉公調停，主持公道；真主確是喜愛公道者的。

古蘭經 49:9

And remind . . . for verily, the reminding profits the believers.

Qur'ân, 51:55

你應當教誨眾人，因為教誨對於信士們確是有益的。

古蘭經 51:55

And they give food, inspite of their love for it (or for the love of Him), to the *Miskin* (poor), the orphan, and the captive,

Qur'ân, 76:8

他們為喜愛真主而賑濟貧民、孤兒、俘虜。

古蘭經 76:8

Verily, the *Abrar* (pious and righteous) will be in delight (Paradise);

Qur'ân, 82:13

善人們，必在恩澤中。

古蘭經 82:13

And verily, the *Fujjâr* (the wicked, disbelievers, sinners and evil-doers) will be in the blazing Fire (Hell),

Qur'ân, 82:14

惡人們，必在烈火中。

古蘭經 82:14

So give a respite to the disbelievers. Deal you gently with them for a while.

Qur'ân, 86:17

所以你當寬限不信道的人們，你當寬限他們一下。

古蘭經 86:17

Therefore remind (men) in case the reminder profits (them).

Qur'ân, 87:9

故你當教誨眾人，如果教誨有裨於他們的話。

古蘭經 87:9

The reminder will be received by him who fears (Allâh),

Qur'ân, 87:10

畏主的人，將覺悟。

古蘭經 87:10

Indeed whosoever purifies himself (by avoiding polytheism and accepting Islâmic Monotheism) shall achieve success,

Qur'ân, 87:14

有教養的人確已成功。

古蘭經 87:14

Then he became one of those who believed, and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion. They are those on the Right Hand (the dwellers of Paradise),

Qur'ân, 90:17-18

同時，他是一個信道而且行善，並以堅忍相勉，以慈憫相助者，這等人是幸福的。

古蘭經 90:17-18

Indeed he succeeds who purifies his ownself. . . .

Qur'ân, 91:9

凡培養自己的性靈者，必定成功。

古蘭經 91:9

Therefore, treat not the orphan with oppression,
And repulse not the beggar;

Qur'ân, 93:9-10

至於孤兒，你不要壓迫他；至於乞丐，你不要喝斥他。

古蘭經 93:9-10

So whosoever does good equal to the weight of an atom (or a small ant), shall see it.
And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.

Qur'ân, 99:7-8

行一個小螞蟻重的善事者，將見其善根；作一個小螞蟻重的惡事者，將見其惡報。

古蘭經 99:7-8

Hadith
Sahih Bukhari
布哈里聖訓

... "Removal from the way of that which is harmful is charity."

B. 46:24

.....扔掉路上的障礙物也算施捨。

布哈里聖訓 46:24

... "Do not hate one another and do not be jealous of one another and do not boycott one another, and be servants of Allah (as) brethren"

B. 78:57

.....不要互相憎恨，不要互相嫉妒，也不要互相抵制；要像兄弟一樣，作安拉的僕人.....

布哈里聖訓 78:57

Hadith
Tirmidhi
提爾米基聖訓

... "Give gifts to one another, for gifts take away rancour."

Tr-Msh. 12:17

.....你們要相互贈送禮品，因為禮品能夠消解積怨。

提爾米基聖訓 12:17

... “The most perfect of the believers in faith is the best of them in moral excellence”

Tr. 10:11

.....信仰上最完美的信道者就是品德上最優秀的人.....

提爾米基聖訓 10:11

Hadith
Mishkat
米什喀特聖訓

... “Every good deed is charity, and it is a good deed that thou meet thy brother with a cheerful countenance and that thou pour water from thy bucket into the vessel of thy brother.”

Ah-Msh. 6:6

.....件件善行，都是施捨。每與兄弟相遇，和顏悅色待之，是善行；把水從你桶裡注入兄弟的桶內也是善舉。

米什喀特聖訓 6:6

Judaism

猶太教

Jewish Bible

聖經

Proverbs

箴言

Let not kindness and truth forsake thee;
bind them about thy neck, write them upon the table of thy heart;

Proverbs 3:3 JPS

不可使慈愛、誠實離開你，要繫在你的頸項上，刻在你的心版上。

聖經·箴言 3:3

Happy is the man that findeth wisdom, and the man that obtaineth understanding.

Proverbs 3:13 JPS

得智慧、得聰明的，這人便為有福。

聖經·箴言 3:13

Length of days is in her right hand; in her left hand are riches and honour.

Her ways are ways of pleasantness, and all her paths are peace.

Proverbs 3:16-17 JPS

他右手有長壽，左手有富貴。他的道是安樂，他的路全是平安。

聖經·箴言 3:16-17

Withhold not good from him to whom it is due, when it is in the power of thy hand to do it.

Proverbs 3:27 JPS

你手若有行善的力量，不可推辭，就當向那應得的人施行。

聖經·箴言 3:27

But the path of the righteous is as the light of dawn, that shineth more and more unto the perfect day.

Proverbs 4:18 JPS

義人的路好像黎明的光，越照越明，直到日午。

聖經·箴言 4:18

Receive my instruction, and not silver, and knowledge rather than choice gold.
For wisdom is better than rubies, and all things desirable are not to be compared unto her.

Proverbs 8:10-11 JPS

你們當受我的教訓，不受白銀；寧得知識，勝過黃金。因為智慧比珍珠更美，一切可喜愛的，都不足與之比較。

聖經·箴言 8:10-11

Reprove not a scorner, lest he hate thee; reprove a wise man, and he will love thee

Proverbs 9:8 JPS

不要責備褻慢人，恐怕他恨你；要責備智慧人，他必愛你。

聖經·箴言 9:8

The LORD will not suffer the soul of the righteous to famish; but He thrusteth away the desire of the wicked.

Proverbs 10:3 JPS

耶和華不使義人受饑餓；惡人所欲的，他必推開。

聖經·箴言 10:3

Hatred stirreth up strifes; but love covereth all transgressions.

Proverbs 10:12 JPS

恨，能挑起爭端；愛，能遮掩一切過錯。

聖經·箴言 10:12

He that hideth hatred is of lying lips; and he that uttereth a slander is a fool.

Proverbs 10:18 JPS

隱藏怨恨的，有說謊的嘴；口出讒謗的，是愚妄的人。

聖經·箴言 10:18

In the multitude of words there wanteth not transgression; but he that refraineth his lips is wise.

Proverbs 10:19 JPS

多言多語難免有過；禁止嘴唇是有智慧。

聖經·箴言 10:19

The fear of the LORD prolongeth days; but the years of the wicked shall be shortened.

Proverbs 10:27 JPS

敬畏耶和華，使人日子加多，但惡人的年歲必被減少。

聖經·箴言 10:27

The hope of the righteous is gladness; but the expectation of the wicked shall perish.

Proverbs 10:28 JPS

義人的盼望必得喜樂；惡人的指望必致滅沒。

聖經·箴言 10:28

With his mouth the impious man destroyeth his neighbour; but through knowledge shall the righteous be delivered.

Proverbs 11:9 JPS

不虔敬的人用口敗壞鄰舍；義人卻因知識得救。

聖經·箴言 11:9

The desire of the righteous is only good; but the expectation of the wicked is wrath.

Proverbs 11:23 JPS

義人的心願，盡得好處；惡人的指望，致干忿怒。

聖經·箴言 11:23

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth only to want.

Proverbs 11:24 JPS

有施散的，卻更增添；有吝惜過度的，反致窮乏。

聖經·箴言 11:24

He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it.

Proverbs 11:26 JPS

屯糧不賣的，民必咒詛他；情願出賣的，人必爲他祝福。

聖經·箴言 11:26

He that trusteth in his riches shall fall; but the righteous shall flourish as foliage.

Proverbs 11:28 JPS

倚仗自己財物的，必跌倒；義人必發旺如青葉。

聖經·箴言 11:28

The thoughts of the righteous are right; but the counsels of the wicked are deceit.

Proverbs 12:5 JPS

義人的思念是公平；惡人的計謀是詭詐。

聖經·箴言 12:5

The wicked are overthrown, and are not; but the house of the righteous shall stand.

Proverbs 12:7 JPS

惡人傾覆，歸於無有；義人的家，必站得住。

聖經·箴言 12:7

A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel.

Proverbs 12:10 JPS

義人顧惜他牲畜的命；惡人的憐憫也是殘忍。

聖經·箴言 12:10

There is that speaketh like the piercings of a sword; but the tongue of the wise is health.

Proverbs 12:18 JPS

說話浮躁的，如刀刺人；智慧人的舌頭，卻為醫人的良藥。

聖經·箴言 12:18

The lip of truth shall be established for ever; but a lying tongue is but for a moment.

Proverbs 12:19 JPS

口吐真言，永遠堅立；舌說謊話，只存片時。

聖經·箴言 12:19

Deceit is in the heart of them that devise evil; but to the counsellors of peace is joy.

Proverbs 12:20 JPS

圖謀惡事的，心存詭詐；勸人和睦的，便得喜樂。

聖經·箴言 12:20

There shall no mischief befall the righteous; but the wicked are filled with evil.

Proverbs 12:21 JPS

義人不遭災害；惡人滿受禍患。

聖經·箴言 12:21

A wise son is instructed of his father; but a scorner heareth not rebuke.

Proverbs 13:1 JPS

智慧子聽父親的教訓；褻慢人不聽責備。

聖經·箴言 13:1

By pride cometh only contention; but with the well-advised is wisdom.

Proverbs 13:10 JPS

驕傲只啓爭競；聽勸言的，卻有智慧。

聖經·箴言 13:10

A wicked messenger falleth into evil; but a faithful ambassador is health.

Proverbs 13:17 JPS

奸惡的使者，必陷在禍患裏；忠信的使臣，乃醫人的良藥。

聖經·箴言 13:17

Poverty and shame shall be to him that refuseth instruction; but he that regardeth reproof shall be honoured.

Proverbs 13:18 JPS

棄絕管教的，必致貧受辱；領受責備的，必得尊榮。

聖經·箴言 13:18

He that walketh with wise men shall be wise; but the companion of fools shall smart for it.

Proverbs 13:20 JPS

與智慧人同行的，必得智慧；和愚昧人作伴的，必受虧損。

聖經·箴言 13:20

Even in laughter the heart acheth; and the end of mirth is heaviness.

Proverbs 14:13 JPS

人在喜笑中，心也憂愁；快樂至極，就生愁苦。

聖經·箴言 14:13

He that is soon angry dealeth foolishly; and a man of wicked devices is hated.

Proverbs 14:17 JPS

輕易發怒的，行事愚妄；設立詭計的，被人恨惡。

聖經·箴言 14:17

He that despiseth his neighbour sinneth; but he that is gracious unto the humble, happy is he.

Proverbs 14:21 JPS

藐視鄰舍的，這人有罪；憐憫貧窮的，這人有福

聖經·箴言 14:21

He that is slow to anger is of great understanding; but he that is hasty of spirit exalteth folly.

Proverbs 14:29 JPS

不輕易發怒的，大有聰明；性情暴躁的，大顯愚妄

聖經·箴言 14:29

A tranquil heart is the life of the flesh; but envy is the rottenness of the bones.

Proverbs 14:30 JPS

心中安靜，是肉體的生命；嫉妒是骨中的朽爛。

聖經·箴言 14:30

He that oppresseth the poor blasphemeth his Maker; but he that is gracious unto the needy honoureth Him.

Proverbs 14:31 JPS

欺壓貧寒的，是辱沒造他的主；憐憫窮乏的，乃是尊敬主。

聖經·箴言 14:31

Righteousness exalteth a nation; but sin is a reproach to any people.

Proverbs 14:34 JPS

公義使邦國高舉；罪惡是人民的羞辱。

聖經·箴言 14:34

A merry heart maketh a cheerful countenance; but by sorrow of heart the spirit is broken.

Proverbs 15:13 JPS

心中喜樂，面帶笑容；心裏憂愁，靈被損傷。

聖經·箴言 15:13

A soothing tongue is a tree of life; but perverseness therein is a wound to the spirit.

Proverbs 15:4 JPS

溫良的舌是生命樹；乖謬的嘴使人心碎。

聖經·箴言 15:4

A fool despiseth his father's correction; but he that regardeth reproof is prudent.

Proverbs 15:5 JPS

愚妄人藐視父親的管教；領受責備的，得著見識。

聖經·箴言 15:5

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

Proverbs 15:17 JPS

吃素菜，彼此相愛，強如吃肥牛，彼此相恨。

聖經·箴言 15:17

A wrathful man stirreth up discord; but he that is slow to anger appeaseth strife.

Proverbs 15:18 JPS

暴怒的人挑啓爭端；忍怒的人止息紛爭。

聖經·箴言 15:18

The path of life goeth upward for the wise, that he may depart from the nether-world beneath.

Proverbs 15:24 JPS

智慧人從生命的道上升，使他遠離在下的陰間。

聖經·箴言 15:24

The LORD is far from the wicked; but He heareth the prayer of the righteous.

Proverbs 15:29 JPS

耶和華遠離惡人，卻聽義人的禱告。

聖經·箴言 15:29

The light of the eyes rejoiceth the heart; and a good report maketh the bones fat.

Proverbs 15:30 JPS

眼有光，使心喜樂；好信息，使骨滋潤。

聖經·箴言 15:30

He that refuseth correction despiseth his own soul; but he that hearkeneth to reproof getteth understanding.

Proverbs 15:32 JPS

棄絕管教的，輕看自己的生命；聽從責備的，卻得智慧。

聖經·箴言 15:32

By mercy and truth iniquity is expiated; and by the fear of the LORD men depart from evil.

Proverbs 16:6 JPS

因憐憫誠實，罪孽得贖；敬畏耶和華的，遠離惡事。

聖經·箴言 16:6

Better is a little with righteousness than great revenues with injustice.

Proverbs 16:8 JPS

多有財利，行事不義，不如少有財利，行事公義。

聖經·箴言 16:8

Pride goeth before destruction, and a haughty spirit before a fall.

Proverbs 16:18 JPS

驕傲在敗壞以先；狂心在跌倒之前。

聖經·箴言 16:18

Pleasant words are as a honeycomb, sweet to the soul, and health to the bones.

Proverbs 16:24 JPS

良言如同蜂房，使心覺甘甜，使骨得醫治。

聖經·箴言 16:24

A froward man soweth strife; and a whisperer separateth familiar friends.

Proverbs 16:28 JPS

乖僻人播散紛爭；傳舌的離間密友。

聖經·箴言 16:28

A evil-doer giveth heed to wicked lips; and a liar giveth ear to a mischievous tongue.

Proverbs 17:4 JPS

行惡的，留心聽奸詐之言；說謊的，側耳聽邪惡之語。

聖經·箴言 17:4

Children's children are the crown of old men; and the glory of children are their fathers.

Proverbs 17:6 JPS

子孫為老人的冠冕；父親是兒女的榮耀。

聖經·箴言 17:6

He that covereth a transgression seeketh love; but he that harpeth on a matter estrangeth a familiar friend.

Proverbs 17:9 JPS

遮掩人過的，尋求人愛；屢次挑錯的，離間密友。

聖經·箴言 17:9

A rebuke entereth deeper into a man of understanding than a hundred stripes into a fool.

Proverbs 17:10 JPS

一句責備的話深入聰明人的心，強如責打愚昧的人一百下。

聖經·箴言 17:10

He that justifieth the wicked, and he that condemneth the righteous, even they both are an abomination to the LORD.

Proverbs 17:15 JPS

定惡人為義的，定義人為惡的，這都為耶和華所憎惡。

聖經·箴言 17:15

A friend loveth at all times, and a brother is born for adversity.

Proverbs 17:17 JPS

朋友乃時常親愛，弟兄爲患難而生。

聖經·箴言 17:17

He loveth transgression that loveth strife; he that exalteth his gate seeketh destruction.

Proverbs 17:19 JPS

喜愛爭競的，是喜愛過犯；高立家門的，乃自取敗壞。

聖經·箴言 17:19

He that hath a froward heart findeth no good; and he that hath a perverse tongue falleth into evil.

Proverbs 17:20 JPS

心存邪僻的，尋不著好處；舌弄是非的，陷在禍患中。

聖經·箴言 17:20

A merry heart is a good medicine; but a broken spirit drieth the bones.

Proverbs 17:22 JPS

喜樂的心乃是良藥；憂傷的靈，使骨乾枯。

聖經·箴言 17:22

He that spareth his words hath knowledge; and he that husbandeth his spirit is a man of discernment.

Proverbs 17:27 JPS

寡少言語的有知識；性情溫良的有聰明。

聖經·箴言 17:27

Before destruction the heart of a man is haughty, and before honour goeth humility.

Proverbs 18:12 JPS

敗壞之先，人心驕傲；尊榮以前，必有謙卑。

聖經·箴言 18:12

The spirit of a man will sustain his infirmity; but a broken spirit who can bear?

Proverbs 18:14 JPS

人有疾病，心能忍耐；心靈憂傷，誰能承當呢？

聖經·箴言 18:14

The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

Proverbs 18:15 JPS

聰明人的心得知識，智慧人的耳求知識。

聖經·箴言 18:15

A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle.

Proverbs 18:19 JPS

弟兄結怨，勸他和好，比取堅固城還難；這樣的爭競如同堅寨的門門。

聖經·箴言 18:19

A false witness shall not be unpunished; and he that breatheth forth lies shall not escape.

Proverbs 19:5 JPS

作假見證的，必不免受罰；吐出謊言的，終不能逃脫。

聖經·箴言 19:5

Many will entreat the favour of the liberal man; and every man is a friend to him that giveth gifts.

Proverbs 19:6 JPS

好施散的，有多人求他的恩情；愛送禮的，人都為他的朋友。

聖經·箴言 19:6

A son that dealeth shamefully and reproachfully will despoil his father, and chase away his mother.

Proverbs 19:26 JPS

虐待父親、攆出母親的，是貽羞致辱之子。

聖經·箴言 19:26

Wine is a mocker, strong drink is riotous; and whosoever reeleth thereby is not wise.

Proverbs 20:1 JPS

酒能使人褻慢，濃酒使人喧嚷。凡因酒錯誤的，就無智慧。

聖經·箴言 20:1

It is an honour for a man to keep aloof from strife; but every fool will be snarling.

Proverbs 20:3 JPS

遠離紛爭是人的尊榮；愚妄人都愛爭鬧。

聖經·箴言 20:3

Whoso curseth his father or his mother, his lamp shall be put out in the blackest darkness.

Proverbs 20:20 JPS

咒罵父母的，他的燈必滅，變為漆黑的黑暗。

聖經·箴言 20:20

Mercy and truth preserve the king; and his throne is upheld by mercy.

Proverbs 20:28 JPS

王因仁慈和誠實，得以保全他的國位，也因仁慈立穩。

聖經·箴言 20:28

To do righteousness and justice is more acceptable to the Lord than sacrifice.

Proverbs 21:3 JPS

行仁義公平，比獻祭更蒙耶和華悅納。

聖經·箴言 21:3

The thoughts of the diligent tend only to plenteousness; but every one that is hasty hasteth only to want.

Proverbs 21:5 JPS

殷勤籌畫的，足致富裕；行事急躁的，都必缺乏。

聖經·箴言 21:5

He that loveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich.

Proverbs 21:17 JPS

愛宴樂的，必致窮乏；好酒、愛膏油的，必不富足。

聖經·箴言 21:17

He that followeth after righteousness and mercy findeth life, prosperity, and honour.

Proverbs 21:21 JPS

追求公義仁慈的，就尋得生命、公義和尊榮。

聖經·箴言 21:21

Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

Proverbs 21:23 JPS

謹守口與舌的，就保守自己免受災難。

聖經·箴言 21:23

He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

Proverbs 22:9 JPS

眼目慈善的，就必蒙福，因他將食物分給窮人。

聖經·箴言 22:9

Rob not the weak, because he is weak, neither crush the poor in the gate;

Proverbs 22:22 JPS

你不可因他貧窮就搶奪他的物，也不可在城門口欺壓困苦人。

聖經·箴言 22:22

Make no friendship with a man that is given to anger; and with a wrathful man thou shalt not go;

Proverbs 22:24 JPS

好生氣的人，不可與他結交；暴怒的人，不可與他來往。

聖經·箴言 22:24

Let not thy heart envy sinners, but be in the fear of the LORD all the day;
For surely there is a future; and thy hope shall not be cut off.

Proverbs 23:17-18 JPS

你心中不要嫉妒罪人，只要終日敬畏耶和華。因為至終必有善報，你的指望也不致斷絕。

聖經·箴言 23:17-18

The father of the righteous will greatly rejoice; and he that begetteth a wise child will have joy of him.

Let thy father and thy mother be glad, and let her that bore thee rejoice.

Proverbs 23:24-25 JPS

義人的父親，必大得快樂；人生智慧的兒子，必因他歡喜。你要使父母歡喜，使生你的快樂。

聖經·箴言 23:24-25

Who crieth: 'Woe'? who: 'Alas'? who hath contentions? who hath raving? who hath wounds without cause?

who hath redness of eyes?

They that tarry long at the wine; they that go to try mixed wine.

Proverbs 23:29-30 JPS

誰有禍患？誰有憂愁？誰有爭鬥？誰有哀歎？誰無故受傷？誰眼目紅赤？就是那流連飲酒，常去尋找調合酒的人。

聖經·箴言 23:29-30

Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it glideth down smoothly;

At the last it biteth like a serpent, and stingeth like a basilisk.

Proverbs 23:31-32 JPS

酒發紅，在杯中閃爍，你不可觀看。雖然下咽舒暢，終久是咬你如蛇，刺你如毒蛇。

聖經·箴言 23:31-32

Deliver them that are drawn unto death; and those that are ready to be slain wilt thou forbear to rescue?

Proverbs 24:11 JPS

人被拉到死地，你要解救；人將被殺，你須攔阻。

聖經·箴言 24:11

Fret not thyself because of evildoers, neither be thou envious at the wicked;

Proverbs 24:19 JPS

不要為作惡的心懷不平，也不要嫉妒惡人。

聖經·箴言 24:19

Be not a witness against thy neighbour without cause; and deceive not with thy lips.

Proverbs 24:28 JPS

不可無故作見證陷害鄰舍，也不可無用嘴欺騙人。

聖經·箴言 24:28

Say not: 'I will do so to him as he hath done to me; I will render to the man according to his work.'

Proverbs 24:29 JPS

不可說：“人怎樣待我，我也怎樣待他，我必照他所行的報復他。”

聖經·箴言 24:29

Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.

Proverbs 25:8 JPS

不要冒失出去與人爭競，免得至終被他羞辱，你就不知道怎樣行了。

聖經·箴言 25:8

By long forbearing is a ruler persuaded, and a soft tongue breaketh the bone.

Proverbs 25:15 JPS

恒常忍耐的，可以勸動君王；柔和的舌頭能折斷骨頭。

聖經·箴言 25:15

As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.

Proverbs 26:21 JPS

好爭競的人煽惑爭端，就如餘火加炭，火上加柴一樣。

聖經·箴言 26:21

Whoso diggeth a pit shall fall therein; and he that rolleth a stone, it shall return upon him.

Proverbs 26:27 JPS

挖陷坑的，自己必掉入其中；滾石頭的，石頭必反滾在他身上。

聖經·箴言 26:27

The full soul loatheth a honeycomb; but to the hungry soul every bitter thing is sweet.

Proverbs 27:7 JPS

人吃飽了，厭惡蜂房的蜜；人饑餓了，一切苦物都覺甘甜。

聖經·箴言 27:7

Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel.

Proverbs 27:9 JPS

膏油與香料，使人心喜悅；朋友誠實的勸教也是如此甘美。

聖經·箴言 27:9

Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity;
better is a neighbour that is near than a brother far off.

Proverbs 27:10 JPS

你的朋友和父親的朋友，你都不可離棄。你遭難的日子，不要上弟兄的家。相近的鄰舍，強如遠方的弟兄。

聖經·箴言 27:10

Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

Proverbs 27:17 JPS

鐵磨鐵，磨出刃來；朋友相感，也是如此。

聖經·箴言 27:17

As in water face answereth to face, so the heart of man to man.

Proverbs 27:19 JPS

水中照臉，彼此相符；人與人，心也相對。

聖經·箴言 27:19

Better is the poor that walketh in his integrity, than he that is perverse in his ways, though he be rich.

Proverbs 28:6 JPS

行為純正的窮乏人，勝過行事乖僻的富足人。

聖經·箴言 28:6

He that turneth away his ear from hearing the law, even his prayer is an abomination.

Proverbs 28:9 JPS

轉耳不聽律法的，他的祈禱也為可憎。

聖經·箴言 28:9

He that covereth his transgressions shall not prosper; but whoso confesseth and forsaketh them shall obtain mercy.

Proverbs 28:13 JPS

遮掩自己罪過的，必不亨通；承認離棄罪過的，必蒙憐恤。

聖經·箴言 28:13

The prince that lacketh understanding is also a great oppressor; but he that hateth covetousness shall prolong his days.

Proverbs 28:16 JPS

無知的君多行暴虐；以貪財為可恨的，必年長日久。

聖經·箴言 28:16

A faithful man shall abound with blessings; but he that maketh haste to be rich shall not be unpunished.

Proverbs 28:20 JPS

誠實人必多得福；想要急速發財的，不免受罰。

聖經·箴言 28:20

Whoso robbeth his father or his mother, and saith: 'It is no transgression', the same is the companion of a destroyer.

Proverbs 28:24 JPS

偷竊父母的，說：「這不是罪」，此人就是與強盜同類。

聖經·箴言 28:24

He that giveth unto the poor shall not lack; but he that hideth his eyes shall have many a curse.

Proverbs 28:27 JPS

賙濟貧窮的，不致缺乏；佯為不見的，必多受咒詛。

聖經·箴言 28:27

The king by justice establisheth the land; but he that exacteth gifts overthroweth it.

Proverbs 29:4 JPS

王藉公平，使國堅定；索要賄賂，使國傾敗。

聖經·箴言 29:4

A man that flattereth his neighbour spreadeth a net for his steps.

Proverbs 29:5 JPS

諂媚鄰舍的，就是設網羅絆他的腳。

聖經·箴言 29:5

Scornful men set a city in a blaze; but wise men turn away wrath.

Proverbs 29:8 JPS

褻慢人煽惑通城；智慧人止息眾怒。

聖經·箴言 29:8

A fool spendeth all his spirit; but a wise man stilleth it within him.

Proverbs 29:11 JPS

愚妄人怒氣全發；智慧人忍氣含怒。

聖經·箴言 29:11

If a ruler hearkeneth to falsehood, all his servants are wicked.

Proverbs 29:12 JPS

君王若聽謊言，他的一切臣僕都是奸惡。

聖經·箴言 29:12

The king that faithfully judgeth the poor, his throne shall be established for ever.

Proverbs 29:14 JPS

君王憑誠實判斷窮人，他的國位必永遠堅立。

聖經·箴言 29:14

Correct thy son, and he will give thee rest; yea, he will give delight unto thy soul.

Proverbs 29:17 JPS

管教你的兒子，他就使你得安息，也必使你心裏喜樂。

聖經·箴言 29:17

Open thy mouth for the dumb, in the cause of all such as are appointed to destruction.

Open thy mouth, judge righteously, and plead the cause of the poor and needy.

Proverbs 31:8-9 JPS

你當為啞巴開口，為一切孤獨的申冤。你當開口按公義判斷，為困苦和窮乏的辨屈。

聖經·箴言 31:8-9

A woman of valour who can find? for her price is far above rubies.

The heart of her husband doth safely trust in her, and he hath no lack of gain.

Proverbs 31:10-11 JPS

才德的婦人誰能得著呢？她的價值遠勝過珍珠。她丈夫心裏倚靠她。

聖經·箴言 31:10-11

Rejoice not when thine enemy falleth, and let not thy heart be glad when he stumbleth;

Proverbs 24:17 JPS

你的仇敵跌倒，你不要歡喜；他傾倒，你心不要快樂。

聖經·箴言 24:17

Ecclesiastes

傳道書

To every thing there is a season, and a time to every purpose under the heaven:

Ecclesiastes 3:1 JPS

凡事都有定期，天下萬務都有定時。

聖經·傳道書 3:1

When goods increase, they are increased that eat them; and what advantage is there to the owner thereof, saving the beholding of them with his eyes?

Ecclesiastes 5:10 JPS

貪愛銀子的，不因得銀子知足；貪愛豐富的，也不因得利益知足。這也是空虛

聖經·傳道書 5:10

Sweet is the sleep of a labouring man, whether he eat little or much; but the satiety of the rich will not suffer him to sleep.

Ecclesiastes 5:11 JPS

勞碌的人不拘吃多吃少，睡得香甜；富足人的豐滿，卻不容他睡覺。

聖經·傳道書 5:12

There is no man that hath power over the wind to retain the wind; neither hath he power over the day of death

Ecclesiastes 8:8 JPS

無人有權力掌管生命，將生命留住，也無人有權力掌管死期。.....

聖經·傳道書 8:8 前

Two are better than one; because they have a good reward for their labour.
For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, and hath not another to lift him up.

Ecclesiastes 4:9-10 JPS

兩個人總比一個人好，因為二人勞碌，同得美好的果效。若是跌倒，這人可以扶起他的同伴。若是孤身跌倒，沒有別人扶起他來，這人就冇禍了。

聖經·傳道書 4:9-10

The Talmud

塔木德

... Let thy house be opened wide; and let the needy be thy household

The Talmud, Tr. Charles Taylor, Sayings of the Jewish Fathers, 1:5

叫你家的房門大開，叫那些窮人成為你的家人。

塔木德·艾博特 1:5

Make thy Torah an ordinance; say little and do much; and receive every man with a pleasant expression of countenance.

The Talmud, Tr. Charles Taylor, Sayings of the Jewish Fathers, 1:15

要使學習成為經常之事；要少說話多辦事；要對所遇的每個人都友好。

塔木德·艾博特 1:15

... say not: When I have leisure I will study, perchance thou mayest not have leisure.

The Talmud, Tr. Charles Taylor, Sayings of the Jewish Fathers, 2:5

不要說：等我有空閑時我就讀書，恐怕你是不會有空閑的！

塔木德·艾博特 2:5

... trust not in thyself until the day of thy death

The Talmud, Tr. Charles Taylor, Sayings of the Jewish Fathers, 2:5

不要自以為是，直到死的那一天！

塔木德·艾博特 2:5

... Who is wise? He that learns from all men

The Talmud, Tr. Charles Taylor, Sayings of the Jewish Fathers, 4:1

誰是富有的？為自己的命運而欣喜的人。

塔木德·艾博特 4:1

Seek not greatness for thyself, and desire not honour. Practise more than thou learnest.
And lust not for the table of kings

The Talmud, Sayings of the Jewish Fathers, 6:5

不要爲自己追求尊榮。不要覬覦你的學識所不及的榮耀。不要妄念帝王的餐桌。

塔木德·艾博特 6:5

Who consorts with the unclean becomes himself unclean; who consorts with clean is cleansed.

The Talmud, 12:12

與污穢者爲伍，自己也得污穢；與潔淨者相伴，自己也得潔淨。

塔木德·凱裡姆 12:12

If a man works, he is blessed.

The Talmud, 23:3

人若作工，便爲有福。

塔木德·德希林 23:3

What wisdom places as a crown for her head, humility places as a sole for her feet.

The Talmud, Shabbath, 1:13

智慧是她頭戴的王冠，謙遜是她足上的鞋子。

塔木德·沙巴 1:13

The Evil Impulse is sweet in the beginning and bitter in the end.

The Talmud, Shabbath 14:3

邪念開始是甜美的，結果卻是苦澀的。

塔木德·沙巴特 14:3

While there is life there is hope.

The Talmud, 9:1

哪裡有生命，哪裡就有希望。

塔木德·貝拉赫特 9:1

Thy good conduct will make thee friends, but thy evil conduct will make thee enemies.

The Talmud, 5:6

善行帶來朋友；惡行招致敵手。

塔木德·伊迪約特 5:6

A man does not tell lies in the hour of death.

The Talmud, 9:7

人之將死，其言也真。

塔木德·巴巴卡瑪 9:7

Do not permit thy ear to hear anything to which it is not able to listen.

The Talmud, 1:4

不要讓你的耳朵去聽任何不可聽的事。

塔木德·德希裡姆 1:4

If you give to charity while you are poor, you will eventually give in days of wealth; if you do not give while you are rich, you will eventually abstain from giving because of poverty.

The Talmud, 123

如果你在貧窮的時候就樂善好施，你在富有的時候亦會慷慨濟人；如果你在富有的時候不願施捨，那末，因為貧窮就更不會施捨了。

塔木德·坦戶瑪導言 123

He who ponders upon his conduct brings much good to himself.

The Talmud, 9:3

躬身自省者自我得益。

塔木德·威克拉拉巴赫 9:3

The angry man's speech is like the water which overflows from a boiling kettle.

The Talmud, 7:9

怒氣沖天的人說話好像開水壺裡溢出來的水。

塔木德·科赫來拉巴赫 7:9

All men of anger are men of pride.

The Talmud, 12:14

所有發怒的人都是驕傲的人。

塔木德·科赫來拉巴赫 12:14

If I do not labor, I shall not eat.

The Talmud, 2:2

一日不作，一日不食。

塔木德·貝爾希特拉巴赫 2:2

The first step in transgression is evil thought, the second scoffing, the third pride, the fourth outrage, the fifth idleness, the sixth hatred, and the seventh an evil eye.

The Talmud, 6:2

違法的第一步是邪念，二是輕視別人，三是傲慢，四是蠻橫，五是慵懶，六是銜恨，七是眼露凶光。

塔木德·德萊克艾列茲蘇塔 6:2

Sikhism

錫克教

Guru Nanak

There is One God.
He is the supreme truth.
He, The Creator,
Is without fear and without hate.
He, The Omnipresent,
Pervades the Universe.
He is not born.
Nor does He die to be born again,
By His grace shalt thou worship Him.
Before time itself,
There was truth.
When time began to run its course
He was the truth.
Even now, He is the truth
And
Evermore shall truth prevail.

Guru Nanak, Japji

Siri Guru Granth Sahib

All are subject to his will and none is exempt from it, Nanak! If man were to understand Lord's will, then no one would take.

Siri Guru Granth Sahib, Page 2

“There are millions of worlds below and above ours,
Man's mind is tired of this great search.
It cannot reach the end of His vastness.
How can the Infinite be reduced to the finite?
All attempts to describe Him are futile
He alone knows how great He is
None knoweth the Lord's beginnings nor His end.”

Siri Guru Granth Sahib, Page 5

Avoid such food which cause pain to the body and arouse passion in the mind.

Avoid such dresses which cause pain in body and arouse passion in the mind.

Siri Guru Granth Sahib, Page 16

Wealth, youth and flowers are so short-lived as the leaves of water lily; they wither, fade and finally die away.

Siri Guru Granth Sahib, Page 23

He alone is learned and educated who gains self knowledge through self enlightenment.

Siri Guru Granth Sahib, Page 25

If we serve humanity in this world, then we would be welcomed in the court of God.

Siri Guru Granth Sahib, Page 26

No man shall coerce another;
No man shall exploit another.
Everyone, each individual, has
An inalienable birth-right to seek
And pursue happiness and self-fulfillment
Love and persuasion is the only law
Of social coherence and harmony.

Siri Guru Granth Sahib, Page 74

Having created the universe the Lord abides, therein, He, who avails of the life time, is really the servant of God.

Siri Guru Granth Sahib, Page 83

There is only one air, earth and only one light of the God in each being.

Siri Guru Granth Sahib, Page 96

Cruelty, worldly love, avarice and wrath are the four streams of fire. By falling into them, the mortal is burnt O’Nanak! Emancipation is obtained by clinging to a living of truthfulness.

Siri Guru Granth Sahib, Page 137

Nanak, without the Guru, there is no spiritual honour and without this honour one cannot ferry across the worldly ocean.

Siri Guru Granth Sahib, Page 138

If one goes on living the life of indignity,
Such life is not worth living
For such a life, all eating, is eating in shame.

Siri Guru Granth Sahib, Page 142

The evil-doer is a demon, who knows not the Master. He is a mad-cap, who understands not his ownself.

Siri Guru Granth Sahib, Page 142

Make wisdom thy mother, contentment thy father, and truthfulness thy brother.
These are thine good relations.

Siri Guru Granth Sahib, Page 151

He, who restrains his mercurial mind, slays (restraints) his five evil passions.

Siri Guru Granth Sahib, Page 226

When man abandons desire, then alone does he become a true renouncer.

Siri Guru Granth Sahib, Page 356

The mind is greedy king and is enamored of avarice. Under Guru's instruction greed is removed and man arrives at an understanding with God.

Siri Guru Granth Sahib, Page 419

You are the embodiment of light. O Man recognize thy essence.

Siri Guru Granth Sahib, Page 441

Divine knowledge is not acquired by mere words. To describe it, is hard like iron. If one becomes the recipient of Lord's grace, then alone he obtains it. Other contrivances and orders are but ruinous.

Siri Guru Granth Sahib, Page 465

If thou desirest thy good, O Man, perform virtuous deeds and be humble.

Siri Guru Granth Sahib, Page 465

The sinner, like the deer-hunter, bows twice as much

What can be achieved by bowing the head, when a man goes with a filthy mind?

Siri Guru Granth Sahib, Page 472

Says Nanak, mediate thou on True Lord. If thou art pure, then alone shalt thou obtain the True One.

Siri Guru Granth Sahib, Page 472

Of women are we born, of women conceived
To woman betrothed and wedded;
Women we befriend, by her continues the human race;
When woman dies, woman is sought, for it is she who maintains world order;
Why revile her of whom are born the great?
Of woman is born another woman; none exists without her;
The Eternal God, says Nanak, is the only One not born of her.

Siri Guru Granth Sahib, Page 473

Render thou such service, as may bring thee some profit.

Siri Guru Granth Sahib, Page 474

You live your life making earnest efforts and make your life happy through rightful earnings.

Meet the Lord through contemplation and your anxieties will be dispelled

Siri Guru Granth Sahib, Page 522

Nanak, as many are the vices,
So many are the chains round the neck,
Ye, one removes the vices with the cultivation of virtues in life
As virtues are our only friends.

Siri Guru Granth Sahib, Page 595

We are men of but one breath and know not the appointed time and moment of our departure (from this world).

Siri Guru Granth Sahib, Page 660

We treat everybody as our friend
And all are our associates.

Siri Guru Granth Sahib, Page 671

Efface thy ownself (ego), then shalt thou obtain the groom (God).
What another cleverness can avail?

Siri Guru Granth Sahib, Page 722

Chastity, contentment and truthfulness I ever gather in my lap and my God loves me
for my truthfulness.

Siri Guru Granth Sahib, Page 764

The blind fools are without wisdom and blind is their understanding.
Nanak, they who are bereft of the lord's grace, obtain not honour ever.

Siri Guru Granth Sahib, Page 789

A saint is better off without bathing. A thief is always a thief whether he bathes in
sacred waters, or not.

Siri Guru Granth Sahib, Page 789

If he who plays the tyrant, is honoured, then deem it to be the surest sign of the
Dark Age.

Siri Guru Granth Sahib, Page 902

When the mind is not pure, what is the good of practicing outward cleanliness?

Siri Guru Granth Sahib, Page 905

Every one say that the Lord is one, but each one is engrossed in ego and pride.

Siri Guru Granth Sahib, Page 930

He alone is a wise man,
Who gains spiritual knowledge,
Through meditation upon the divine virtues.

Siri Guru Granth Sahib, Page 931

The glories are in the Lord's own hand. He blesses those with whom He is pleased.

Siri Guru Granth Sahib, Page 934

For the sake of wealth, the mortals become servants and thieves. But it goes not with them and remains behind for another.

Siri Guru Granth Sahib, Page 937

“The word (Shabad) is the Guru,
And the mind attuned to the Shabad is the disciple
The Shabad is the Guru, teacher, fathomless and calm,
Without the Shabad the people wander astray,
Attune your mind to the world, GURU.”

Siri Guru Granth Sahib, Page 942

Falsehood shall come to an end O Nanak and truth shall ultimately prevail.

Siri Guru Granth Sahib, Page 989

Foolish and unwise are they, who seek to rule over others. For the only one who is True, is God, O, praise be to the Lord.

Siri Guru Granth Sahib, Page 1169

He alone, O Nanak, knows the right path of life
Who earns his livelihood with the sweat of his brow,
And shares it with his fellow human beings

Siri Guru Granth Sahib, Page 1245

He who indulgeth in pleasures here, is in pain hereafter, Sayeth Nanak “No one is emancipated without the True Name.”

Siri Guru Granth Sahib, Page 1276

I have forgotten to speak ill or think ill of any one,
Ever since I learnt to live in the company of good and holy saints,
No one is my enemy nor any one stranger to me,
I get on well with one and all.

Siri Guru Granth Sahib, Page 1299

Man is carved in the image of God.
The drop is contained in the ocean, the ocean in the drop.

Siri Guru Granth Sahib, Page 1318

The merit of routine deeds and ritualistic religion, acts of piety and self control and pilgrimages, austerities and meditations are contained in the (Guru's) word.

Siri Guru Granth Sahib, Page 1332

The body is the temple of God in which are revealed precious pearls of knowledge.

Siri Guru Granth Sahib, Page 1346

The Lord first created the light;
From the Lord's play all living creatures came,
And from the Divine Light the whole creation sprang.
Why then should we divide humans into high and low creatures.
Brother, be not in error;
Out of the Creator the creation comes;
Everywhere in the creation the Creator is;
The Lord's spirit is all-pervading!
The Lord, the Maker, has molded one mass of clay into
Vessels of diverse shapes.
Free from taint are all the vessels of clay
Since free from taint is the Divine Potter.

Siri Guru Granth Sahib, Page 1349

Guru Gobind Singh Ji

“Recognise all mankind whether Hindu or Muslims, as one.
The same Lord is the Creator and Nourisher of all;
Recognise no distinction among them.
The monastery and the mosque are the same;
So are the Hindu worship and the Muslim prayer.
Men are all one.”

賈卜吉

In this life our actions are the ink and mind the paper, We inscribe on it the two writings of good and evil.

我們今生的行爲是墨，我們今生的心靈是紙，我們把善與惡兩種筆跡寫在上面。

賈卜吉 1

Neither do I call myself good nor I see any one bad.

我不自稱為善，也不看人為惡。

賈卜吉 2

The fool indulges in sensual pleasures which in the end lead to pain. Easy and sinful life is the Cause of diseases.

愚者沈浸在感官快樂裡最終導致痛苦。安逸而有罪的生活是疾病的原因。

賈卜吉 2

Truth is the highest of all virtues, but higher than truth is true conduct.

真理是一切美德中最高的，但是比真理更高的是合乎真理的行為。

賈卜吉 21

卡比爾的歌

Man concealeth all the sins he committeth, but at last they are all disclosed.

人掩飾他一切的過犯，但最終都會暴露。

卡比爾的歌 10

More than all else do I cherish at heart that love which makes me to live a limitless life in this world.

我心中珍惜超過一切的乃是愛，它使我在塵世享有永恆的生命。

卡比爾的歌 24

Man's sins are the work of his heart.

罪由心作。

卡比爾的歌 101

古魯·那納克的頌歌

What happiness is there without virtue? Human life is lost without virtue.

沒有德性，哪有美德？沒有德性，人的生命也就喪失了。

古魯·那納克的頌歌 1:5—6

Taoism

道教

Treatise of the Most Exalted One on Cause and Effect

太上感應篇

The Most Exalted One says:

Misfortune and blessings do not come to us without reason, we bring them upon ourselves.

太上曰：禍福無門，惟人自召。

The consequences of good and evil deeds are like the shadow, following the body wherever it goes.

善惡之報，如影隨形。

The right path leads to progression, but the wrong path leads to regression.

是道則進，非道則退。

Accumulate virtue and merits.

積德累功。

Be compassionate towards all beings.

慈心於物。

Be loyal to the country, filial to our parents, friendly to our friends, dutiful to our siblings.

忠孝友悌。

Change others by correcting ourselves first.

正己化人。

Take pity on the desolate, help the lonely, respect the elderly, and care for the weak...

矜孤恤寡，敬老懷幼。

Be sad for other people's sufferings, and rejoice in their blessings.

宜憫人之凶，樂人之善。

Give succour to those in need, and rescue those in danger.

濟人之急，救人之危。

Regard other people's gain as my own gain, and their loss as my own loss.

見人之得，如己之得。見人之失，如己之失。

Speak not about other people's weaknesses, or boast about our own strengths.

不彰人短，不炫己長。

Resist the evil, promote the good.

遏惡揚善。

Give more, take less.

推多取少。

Bear no hatred to those who insult you.

受辱不怨。

Receive kindness, when given, as if unexpected.

受寵若驚。

Offer kindness to others without seeking reward and without regrets.

施恩不求報，與人不追悔。

Good people are those who are respected by others, blessed by the Heavens, accompanied by good fortune, avoided by the demons, protected by the gods, and succeed in everything they do.

所謂善人，人皆敬之，天道佑之，福祿隨之，眾邪遠之，神靈衛之；所作必成。

Yet there are some who commit wrongdoings and are unreasonable.

非義而動，背理而行。

In evil they delight. With brutality they do harm and damage.

以惡爲能，忍作殘害。

Secretly, they undermine the good people, and detest their superiors and parents.

陰賊良善，暗侮君親。

They despise their teachers, and act against what their own duty demands of them.

慢其先生，叛其所事。

They deceive the uneducated, and slander their friends.

誑諸無識，謗諸同學。

They are deceitful and hypocritical; they bear false witness against their family.

虛誣詐僞，攻訐宗親。

They are merciless, brutal and obstinate.

剛強不仁，狠戾自用。

They confuse right and wrong, good and evil.

是非不當，向背乖宜。

They oppress and appropriate the merits of their subordinates; they ingratiate themselves with their superiors.

虐下取功，諂上希旨。

They are never grateful and always vengeful.

受恩不感，念怨不休。

They abuse the desolate and coerce the vulnerable.

凌孤逼寡。

They are corrupt and disregard the law.

棄法受賂。

They say wrong is right, and right is wrong.

以直爲曲，以曲爲直。

Although they know their wrongs, they refuse to change; and although they know what is good, they refuse to do good.

知過不改，知善不爲。

They disparage the holy and wise.

訕謗聖賢。

They show contempt towards morality and virtue.

侵凌道德。

They wish that others suffer loss; they spoil other's gain or success.

願人有失，毀人成功。

They exchange what is valuable for what is worthless, and expend public properties for selfish gains.

以惡易好，以私廢公。

They take advantage of others, and conceal other's good qualities.

竊人之能，蔽人之善

They tear families apart.

離人骨肉。

They destroy what others hold dear.

侵人所愛。

They assist others in committing crimes.

助人爲非。

They succeed by the degradation of others, and conceal their own faults.

挫人所長，護己所短。

They are indignant and abusive towards their teachers; they provoke their parents and siblings.

恚怒師傅，抵觸父兄。

They are unjust in giving reward or punishment.

賞罰不平。

They overindulge in pleasure.

逸樂過節。

They oppress and threaten their subordinates.

苛虐其下，恐嚇於他。

They blame the gods and other people, and rail against the winds and rains.

怨天尤人，呵風罵雨。

They incite disputes and lawsuits within a party.

鬥合爭訟，妄逐朋黨。

They abandon the old things when they get new things.

得新忘故。

They are hypocritical.

口是心非。

They slander others but feign honesty; they rail at the gods and claim to be righteous.

毀人稱直，罵神稱正。

They are quarrelsome amongst their family.

骨肉忿爭。

As husbands, they are neither faithful nor good. As wives, they are neither gentle nor reasonable.

男不忠良，女不柔順。

As husbands, they do not get along with their wives; as wives, they do not respect their husbands.

不和其室，不敬其夫。

If the husband is always boastful of himself, the wife will become jealous.

每好矜誇，常行妒忌

They curse themselves and others, and are partial in their love and hatred.

自咒咒他，偏憎偏愛

They harm children, abort the unborn, and commit clandestine misdeeds.

損子墮胎，行多隱僻

For all those sins, the life expectancy of the evil-doer is reduced in proportion to the gravity of his offence, and dies when his life is thus exhausted. If there is remainder to the wages of his sins after his death, his descendants will suffer.

如是等罪，司命隨其輕重，奪其紀算。算盡則死；死有餘責，乃殃及子孫。

If a person's intention is good, although he has yet to do any good deeds, benevolent spirits are already accompanying him.

心起於善，善雖未為，而吉神已隨之。

If a person's intention is evil, although he has yet to commit any evil deeds, malevolent spirits are already following him.

心起於惡，惡雖未為，而凶神已隨之。

He who has committed evil deeds must repent and change. If he ceases wrongdoing and practises goodness, he will gradually obtain blessings, thus turning misfortune into blessing.

其有曾行惡事，後自改悔。諸惡莫作，眾善奉行。久久必獲吉慶。所謂轉禍為福也。

Blessed is he who speaks, thinks and practises goodness. If a person practises these three ways of goodness daily, the Heavens will bestow blessings on him within three years.

吉人語善、視善、行善，一日有三善，三年天必降之福。

Unfortunate is the man who speaks, thinks and commits evil. If a person practises these three ways of evils daily, the Heavens will punish him with misfortunes within three years.

凶人語惡、視惡、行惡，一日有三惡，三年天必降之禍。

Lord Superior Wen Chang Tract of the Quiet Way

文昌帝君陰騭文

Rescue those in difficulty. Relieve those in distress. Be compassionate towards the desolate. Forgive the wrongs of others.

救人之難。濟人之急。憫人之孤。容人之過。

He who wishes to increase his fortune must lay its foundation on the bottom of his heart.

欲廣福田，須憑心地。

Practise benevolence wherever you find the opportunity, and let your good deeds go unnoticed.

行時時之方便，作種種之陰功。

Help all beings, sentient or not; practice goodness and accumulate merit.

利物利人，修善修福。

Be honest as the Heavens in conducting your affairs.

正直代天行化。

Serve your country and the people with compassion.

慈祥爲國救民。

Be loyal to your superiors, filial to your parents, respectful to your elders and siblings, and sincere to your friends.

忠主孝親，敬兄信友。

Fulfill your four obligations (to parents, teachers, country and fellow mankind).

報答四恩。

Abide by the three teachings (Confucianism, Buddhism and Taoism).

廣行三教。

Be compassionate towards the desolate, and help the abandoned.

矜孤卹寡。

Respect the elderly, and help the destitute.

敬老憐貧。

If your family is relatively wealthy, extend a helping hand to your relatives.

家富，提攜親戚。

If the harvest fails, provide for your neighbours and friends.

歲饑，賑濟鄰朋。

Be honest and fair in doing business, do not take more or give less than what you should.

斗秤須要公平，不可輕出重入。

Be magnanimous to your servants, it is not appropriate to be overly demanding.

奴僕待之寬恕，豈宜備責苛求。

Reproduce and distribute scriptures, build and repair temples.

印造經文，創修寺院。

Donate medicines to alleviate the sufferings of the sick.

捨藥材以拯疾苦。

Give tea and water to those who thirst.

施茶水以解渴煩。

Be cautious with fire and do not burn mountains or forests.

禁火莫燒山林。

Seek the friendship of those who are good, they will help you practise virtue in body and soul.

善人則親近之，助德行於身心。

Avoid those who are wicked, to prevent disasters and calamities in life.

惡人則遠避之，杜災殃於眉睫。

Pass in silence over evil and praise all that is good.

常須隱惡揚善。

Do not say one thing but believe another.

不可口是心非。

Expound the moral maxims to correct the faults of others.

垂訓以格人非。

Contribute money to help others succeed.

捐資以成人美。

Do things according to morality.

作事須循天理。

Let your words be pleasant to other people's mind.

出言要順人心。

Refrain from all wrongdoings, and do all that is good.

諸惡莫作，眾善奉行。

Immediate rewards may be experienced personally.

近報則在自己。

Remote rewards will be blessed upon your descendants.

遠報則在兒孫。

Great fortune and blessings will certainly come your way if you do good deeds that are unknown to others!

百福駢臻，千祥雲集，豈不從陰鷲中得來者哉！

Lord Superior Fu You Heart Sutra

孚佑帝君心經

Of all the creatures of nature, humans are the most intelligent. A human person is intelligent not by virtue of his body, but of his mind.

天生萬物。惟人最靈。非人能靈。實心是靈。

Mind acts as a leader and governs every bone of one's body and manage one's affection. Mind has no substance or form. Mind is awarded by the Heavens and has good conscience and ability.

心爲主宰。一身之君。役使百骸。區處群情。物無其物。形無其形。稟受於天。良知良能。

One's intrinsic quality of mind is gradually lost if one's spirit is restricted or one's desire is constructed. When one's mind is lost, one's body will collapse.

氣拘欲蔽。日失其真。此心既失。此身亦傾。

If you wish to practise goodness, first control your mind.

欲善其身。先治其心。

If you are able to control your mind, your surroundings will be serene and peaceful.

人心得治。天地清寧。

Tao Te Ching--The Canon of Reason and Virtue

道德經

The Sage manages affairs without action;
He preaches the doctrine without speaking.
All things take their rise, but he does not turn away from them;
He gives them life, but does not take possession of them;
He acts, but does not appropriate;
Accomplishes, but claims no credit.

Tao Te Ching, Chapter 2

聖人處無爲之事，行不言之教；萬物作而弗始，生而弗有，爲而弗恃，功成而不居。

道德經 第2章

The good man is like water;
Water benefits all things but does not compete with them.
It dwells in (the lowly) places that all disdain -
Wherein it comes near to the Tao.

Tao Te Ching, Chapter 8

上善若水，水善利萬物而不爭。處眾人之所惡，故幾於道矣。

道德經 第8章

Temper a (sword-edge) to its very sharpest,
But the edge will not last long.
Fill your house with gold and jade,
But you will not be able to keep them forever.
To be proud with wealth and honour
Is to sow the seeds of your own downfall.
Retire when your work is done,
Such is Heaven's way.

Tao Te Ching, Chapter 8

揣而銳之，不可長保。金玉滿堂，莫之能守。富貴而驕，自遺其咎，功成名遂身退，天之道。

道德經 第8章

A wise person will not be broadly knowledgeable. A broadly knowledgeable person will not be wise.

Tao Te Ching, Chapter 81

智者不博，博者不智。

道德經 第81章

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Editors Note

For several years, Venerable Master Chin Kung has had the idea of creating a compilation of excerpts from the world's main religions and ethical teachings. Such a compilation is by no means an easy task. Nevertheless, inspired by Master Chin Kung's earnestness in learning from other religions, his students have ventured to undertake this considerable project.

In this undertaking, we encountered two primary difficulties. First, translations of religious and ethical texts vary, and we did not know which version is considered the most authoritative or the most widely read. Second, it has not been possible for us to read through all the texts of all the faiths due to our limited human resources. But based on the belief that the teaching objective of all faiths is the same—to expound moral values—we selected excerpts from the texts that will help us to accomplish this goal as well as remind us of cause and effect, that everything we do will come back to us. Master Chin Kung has read the excerpts that were selected and found them to be profoundly inspirational.

The sources we used came from both printed and electronic publications. As often as possible, we used established translations from scholars and teachers who have spent a considerable amount of time in their area of expertise. If we have been unable to find the sources of the translations at the time of publications, we will strive to obtain them for future printings. As Master Chin Kung has said in his letter, this is by no means a finished book. It is subject to comments from our religious friends as well as revisions and verifications of the contents. It is hoped that this compilation of wisdom passed down from different faiths will inspire others to do the same, to help all see more clearly the shared values in the different traditions, and to find peace within ourselves.

Thank you, and may you be well and happy.

三教九流渾然一體原是一家的圖像說明

The illustration on the front cover shows three persons merging as one.

The following three pages of text are explanations of this stone rubbing which shows that the Three Teachings and the Nine Schools of Thoughts are originally as one single entity.

『三教』：釋、道、儒。

『九流』：農、墨、名、法、縱橫、小說、陰陽、醫、雜。

The Three Teachings are Buddhism, Daoism, and Confucianism. The Nine Schools of Thought are the School of Agriculture, Mohism, the School of Nomenclature, Legalism, the School of Diplomacy, the School of Stories, the School of Yin-yang, the School of Medicine, and the Miscellaneous School.

『佛教見性』

佛陀教育宗旨在於恢復自性圓滿智慧德能，回歸本覺本善。

Buddhism

The purpose of Buddhism is to help people uncover their innate perfect wisdom and virtues so that they can restore their original enlightenment and virtuousness.

『道教保命』

道家教育宗旨在於保健、養生，使人長壽之法。

Daoism

The purpose of Daoism is to help people maintain good health, promote a healthy lifestyle, and live a long life.

『儒教明倫，綱常是正』

儒家教育闡明倫常大道的內涵。說明三綱(君臣、父子、夫婦)五常(仁義禮智信)是應行的正道。

Confucianism

Confucianism expounds on proper and ethical human relationships and explains that people should observe the Three Essentials (the relationships between rulers and subjects, parents and children, and husbands and wives) and the Five Constant Virtues (kindness, justice, courtesy, wisdom, and trustworthiness).

『農流務本』

農流強調恪盡己分，以農為本。

The School of Agriculture

This school emphasizes that one should meticulously fulfill one's duties and embrace the fundamental importance of agriculture.

『墨流備世』

墨家提倡兼愛世人。

Mohism

Mohism advocates universal love.

『名流責實』

名流主張辨別名實同異，強調名副其實。

The School of Nomenclature

This school argues that one must discern whether names fit the facts. It advocates that names must fit the facts.

『法流輔制』

法家提倡以嚴刑峻法、法律規章來輔助國家制度。

The School of Legalism

This school advocates the use of harsh punishments [for crimes and great rewards for good deeds], strict laws, rules, and regulations to help govern the country.

『縱橫應對』

縱橫家以雄才辯論、華美辭令遊說領導人，縱橫國際。猶如現在的外交家。

The School of Diplomacy

The followers of this school travel to various states and lobby political leaders with brilliant debate and florid language. They are like today's diplomats.

『小說咨詢』

小說家收集各類奇聞佚事、街說坊談，自成一派，推行社會教化。

The School of Stories

This school collects strange news, extraordinary stories, and street talk, all of which form this school's thoughts, and promotes social education.

『陰陽順天』

陰陽家重視觀察星象，教人隨順氣候節令變化以成事。

The School of Yin-yang

This school attaches great importance to the observation of the astronomic and atmospheric changes and teaches people to achieve success by according with the change in climate and the seasons.

『醫流原人』

醫流以醫術幫助恢復人體原有的功能，保持健康。

The School of Medicine

The medical experts use medical skills to help a body restore its functions and remain healthy.

『雜流兼通，述而不作』

雜家者，對上述各種學派都了解，僅述說他人學說而不自創。

The Miscellaneous School

The followers of this school understand all the above-mentioned teachings. They only cite the teachings of others and do not create their own.

『博者難精，精者未博』

凡是廣泛涉獵者，就很難做到門門專精。專精一門者，就難免不能做到廣博衆覽，知識淵博。

It is hard for those who read extensively to be a specialist in every and all branches of knowledge. Those who specialize in one branch of knowledge are not able to read extensively and be erudite.

『日月三光，金玉五穀，心身皮膚，鼻口耳目，為善殊塗，咸歸于治』。

天地萬物，天體如日、月、星；礦物如黃金、美玉；植物如稻黍稷麥菽等五穀，乃至我們的心理、身體，身體的皮膚、鼻、口、耳、目等部位，都各有所長，分工合作使整個宇宙保持著規律的運作，共存共榮。這是自然和諧的啓示。

All creations in the universe—heavenly bodies such as the sun, the moon, and stars; minerals such as gold and jade; grains such as rice, maize, ji, wheat, and beans; even the mind and the body organs such as skin, nose, mouth, ears and eyes—have their own distinct functions. They fulfill their roles and work together so that the whole universe functions smoothly. They exist and flourish side by side. This is a lesson from the harmonious working of nature.

『曲士偏執，黨同排異』

某些人士不明事實真相，想法偏差，執著一面。凡是與自己想法相同的就自成一黨，凡是與自己想法不同的即加以排斥。

Some people do not understand the truth, so their thinking is distorted, and they are attached to their own viewpoints. They group with those who think like they do and shut out those who think differently.

『毋患多岐，各有所施。要在圓融，一以貫之。』

(實際上，宇宙是一個共同體)不要憂患萬物在事相上的種種差別。應知他們各有獨特的長處，缺一不可。最重要的是有廣大的心量，面面俱到，才能圓融無礙。森羅萬象都有其一貫不變的真理。(都是心性所變現，同歸於心性。)

The truth is that the universe is one entity. We should not be concerned about the different appearances of all creations. We should know that everything has its own unique merits and is necessary [to the universe]. It is most important for us to have a broad mind and consider all sides. In this way, everything will be perfectly harmonious, without any obstruction. There is only one immutable principle underlying all phenomena: phenomena are all manifested by the mind, and [when analyzed], return to the mind, [because all have inseparable true nature as the mind].

『三教一體，九流一源。百家一理，萬法一門』

追本溯源，儒釋道三家本是一體，九流學派同出一源。百家學說無不是同一個理體，所有的方法都同歸於和諧幸福美滿的一門。

If we trace them back to the beginning, we will find that the Three Teachings of Buddhism, Daoism and Confucianism are originally one entity; the Nine Schools of Thought originate from the same source; all schools of thought share the same noumenon; and all methods lead to only one goal: harmony, happiness, and perfection.

不求五欲及王位



富饒自樂大名稱但為

永滅眾生苦利益世間

嚴國土菩薩以是初

發心 淨土



Not seeking the Five Desires, the throne,
affluence, self enjoyment, or great fame,
but upholding and practicing the proper dharma to always be pure, and adorn the land
with teachings first, forever eradicate suffering, benefiting the world, this is the
arising mind of a bodhisattva.



和平 和平 和平

和睦也平等也

初一人與人之間無分族類國界信仰皆

和睦相處平等相待 次一人與自然環

境一切萬物皆和睦相處平等相待

後一人與天地鬼神和睦相處平

等尊敬



Praise of Peace

Peace Peace Peace

Peace is getting along harmoniously with others and treating all equally.

First, peace is being friendly and on equal terms with all humans, without any bias against those of different race, nationality, or religion.

Second, peace is seeking harmony between humans and the natural environment.

Last, peace is being cordial and respectful to all beings in the universe, among humans, to heaven and earth, and to spirits.

世間所有宗教



的根本就是仁慈博
愛其目的在教化眾
生平等對待和睦相
處共存共榮

淨空
時年
七四


05/2010

" Prepared by special team members from Pure Land Learning College"
<http://www.interfaith-harmony.org>