

# God Loves All Beings

## Essence of the Sacred Texts

神愛世人  
經典的精華

## A Proper Understanding of Religion

It is essential to have a proper understanding of what religion is all about. The Chinese word for religion is 宗教(Zong-jiao). The character 宗(Zong) means ‘main,’ ‘important,’ or ‘noble and esteemed.’ The character 教(Jiao) means ‘education,’ ‘teachings,’ or ‘actions that serve to moralise, civilise or enlighten humanity.’ Put together, 宗教(Zong-jiao) means ‘the main education,’ ‘the important teachings,’ and ‘the noble, esteemed actions that moralise, civilise, or enlighten people.’ Observing closely every major religion’s sacred scriptures and history of education, we can see that the principal contents of religious teachings can be classified into four categories: morality, ethics, causality and sacred wisdom.

## 認識「宗教」的真義

「宗教」需要被正名，名不正則言不順。「宗」有三義：主要的、重要的、尊崇的；「教」也有三義：教育、教學、教化。因此，「宗教」就是指人類「主要的教育」、人類「重要的教學」，以及人類「尊崇的教化」。從人類各大宗教的宗教經典與其宗教教育的歷史來觀察，我們可以歸納出宗教的主要教學內容包含了以下四大科：「倫理」、「道德」、「因果」，以及「智慧」。

## CONTENTS 目錄

Preface 序文	6
Bahá'í Faith 巴哈伊教	26
Buddhism 佛教	43
Christianity 基督宗教	78
Confucianism 儒家	112
Hinduism 印度教	136
Islam 伊斯蘭教	156
Jainism 耆那教	189
Judaism 猶太教	205

Sikhism 錫克教 226

Taoism 道家 242

Zoroastrianism  
瑣羅亞斯德教（又名：祆教、拜火教） 264

Bibliography & Acknowledgements  
參考書目與銘謝 284

## Preface

We are living in an era that is heavily influenced by a pervasive scientific mind-set and a devaluation of religion. For example, I myself did not have a religious upbringing. Indeed, in my youth, I had no urge to associate myself with any faith, and thought of religion as just ancient superstition. Fortunately, when I was in my mid-twenties, Professor Fang Dongmei, a great philosopher of profound insight who was to completely change how I saw religion began to teach me. It was Professor Fang who opened the door for me to the world of faith, and for this I am eternally grateful. He generously tutored me personally in his home. My course constituted a comprehensive introduction to philosophy beginning with the western tradition ranging from Plato to Kant, and concluding with all the great philosophical traditions of the East.

I was 26 when I first met Professor Fang and became his student. Now, in the blink of an eye, I am 92! Inspired and encouraged by Professor Fang, I have been studying Buddhist scriptures for more than six decades and also have been studying the classical scriptures of the world's religions for around twenty years, and all these have brought me to an ever-deeper realisation of the truth first taught to me so many years ago. The founders of all the world's faiths were enlightened social educators. Not only were they the greatest teachers of their time, but we can still benefit from their profound and compassionate teachings today.

True religious education is fundamental, and may even be essential to the very survival of humanity. The British historian, Arnold Toynbee, reflecting upon his lifelong study of the rise and fall of human civilisations, warns us that when we review human his-

tory, we will realise that the higher religions have had a longer hold on a greater number of minds and hearts than any other institutions known to us to date, and that when people lose the traditional faith embodied in religion, human civilisation will be on the path to destruction.

For many years, we have enjoyed continual dialogue with representatives of the great faiths of the world and studied their scriptures. As a result of this, we have come to an ever-deepening realisation that all the traditions share one divine origin. The core of all religious teachings is love. The essence of all true religious education is to guide us to love sincerely, selflessly, and unconditionally and to extend this love to all people, all living beings, and ultimately to the whole of creation. Love is the principal virtue of our true nature.

Today, in a world of constant turmoil,



people feel insecure. We are surrounded by seemingly insurmountable differences and conflicts between countries, peoples, and even family members. These conflicts, which can all be attributed to the decline of religious education, are all symptoms of a general collapse of human civilisation. Living in such turbulent times, we must all do our best to restore religion as an education. Only in this way can we recover our inborn love, and also recover the universal love of God brought to us in the sacred traditions of all faiths. Only by studying the scriptures in depth, and actively practising their teachings, we will be able to rediscover the unconditional love that dwells within us. The love of God and the love that dwells within us are the same. They are one love. With love, we can help others foster that love within themselves. We believe that when the followers of all faiths can love humanity as agents of

the One God, Heaven will appear on earth. I believe that all of us have a responsibility to help bring heavenly order to the suffering world.

In recent years, we have devoted our efforts to the revival of religious education and the active promotion of religious harmony through word and action. From our first efforts it has become clear that the establishment of harmony between various faith communities has a significant impact on the harmony and prosperity of the broader society. If we can show how religious harmony can be established between the faith communities of even a small town, we may then see how this can be extended to a city, a nation, or, ultimately to the whole world, progressively realizing the ideal of harmonious co-existence and unity amongst all peoples of the world.

Our years of practice and experience

have shown us how a deepening of religious harmony can be fostered through a respectful study of each other's scriptures. Through such a study, teachers and adherents of all faiths may come to recognise all that they have in common: that they share the same divine origin in unconditional and universal love, and that they are all children of the same God.

This same God manifested in different forms to different nations which were once so geographically distant, but now form part of one global village. However, behind all of these apparent differences is the same message: that we should love one another; abandon wrongdoing; live a wholesome and moral life, and work for the benefit of all humankind. Only this deeper understanding of the common divine origin of all religions can provide a true basis for lasting religious harmony.

In view of the vital importance of studying and learning from the sacred texts of all faiths, we have humbly selected some core excerpts from the scriptures of eleven of the world's religions for this book. We hope that by reading this small selection it will become clear that all religions have their origin in the universal love of the One God. Furthermore, we hope that through studying these texts readers will come to understand that the whole of creation is in fact One; that the divine love of the One God dwells within the true mind and true self of all beings, and that all existence in the universe are interconnected, mutually inclusive and inseparable within God's divine love — which is, in fact, our true heart and true soul.

To demonstrate the common divine wisdom expounded in the sacred texts of all faiths, the excerpts in *God Loves All Beings* mainly focus on four aspects: 1) how all

faiths demonstrate universal love; 2) how all faiths, by the means of religious education, hoped to guide humankind to abandon wrongdoing and perform wholesome deeds, to respect and love each other, and to live in harmony; 3) that the existence of the true divinity pervades the whole universe and transcends time and space; and 4) that the true self, or true mind, of all humankind and the True God are One, sharing one Being out of which flows all virtues and good actions.

We hope that this book will help people to foster within themselves that same unconditional love manifested by all faiths: to love one another and to live in harmony. We pray that the world will attain everlasting peace and stability and that all people in the world will lead happy lives. We also pray that we may put into practice the sacred teachings of the scriptures, elevate ourselves spiritually,

and use this spiritual inspiration to work for the benefit of all humankind. This undertaking is to restore religion as an education, to help people lead truly happy and peaceful lives through the sacred wisdom of religion, and nourish the whole world with the true love of God.

In September 2017, the Association of Master Chin Kung's Friends at UNESCO was established at the UNESCO headquarters in Paris and I was invited to be the association's permanent honorary chairman. I am very pleased that many UNESCO ambassadors wish to use the Association as a platform for positively contributing to the revival of religious education, for fostering religious cohesion in the world and for realising everlasting peace of human society. *God Loves All Beings* is the first publication by the Association. We hope that this little book will serve as a catalyst, drawing people's

attention to the wisdom of sacred scriptures of all faiths. We look forward to exchanging ideas with the ambassadors and guests over a cup of tea, and studying the excerpts in the book together. We pray that from the sacred texts we may obtain profound inspiration and true wisdom, and learn to practise their teachings in our daily lives. Also, in the office of the Association, we look forward to more practical discussions as to how we might implement religious education to lead today's world to everlasting peace and stability.

During the process of working with and learning from the world faiths in the past decades, we have come to appreciate how much every faith has its own rich religious heritage accumulated over countless generations and embedded in the long history of its native culture. With regard to this vast cultural history, we can only have a very lim-

ited understanding. What we know is only a drop in the ocean. Therefore, we pray that in the following years we may earnestly learn from the teachers and followers of all faiths, recognise more precious wisdom, obtain more spiritual inspiration, and learn to see, ever more clearly, the same loving and compassionate God working through them all.

**CHIN KUNG, AM**

*October 2017*



## 序文

我們生長在一個已經遭受到近代科學理性主義深深影響的時代。我不是一個自小就信仰宗教的人，在我的青年時期，我從未積極地想去接觸任何宗教，那時，我總以為宗教都只是古老的迷信而已。直到我遇見了一位令我景仰的大哲學家，也就是引導我走入宗教的恩師 方東美老教授，我才首次對於宗教有了完全改觀的認識。當時，方教授為我單獨開了一門課程——「哲學概論」。老師從西方哲學一直講到東方哲學；那時，我非常仰慕老師淵博的學識，他從西方古代的柏拉圖、近代德國的康德，一直講述到了關於東方的一切哲學傳統。老師在學程的最後一堂課中，以他最慈悲的教誨與引導，讓我第一次真正地認識到，世界上的宗教絕對不是迷信，相反的，宗教是最偉大的教育，它裡面有關於宇宙人生之真相的究竟學問，有對於一

切生命最圓滿的指引，並且能夠帶領我們得到生命中最高的享受，獲得到最幸福美滿的人生。

我是在二十六歲遇到方老師，接受他的教誨；轉眼間，我現在已經是九十二歲了。方老師引導我走入宗教，而通過六十多年來對於宗教經典的不斷學習，我也更加深刻地體會到，老師對我們的教誨確實是真實不虛的；世界上所有宗教的創始人，都是明心見性的社會教育家，而他們的教學、他們所領導的社會教育，則都是至善圓滿的教育。我們能夠肯定，所有宗教的創始人都是他們那個時代最偉大的社會教育家；直至今日，我們都還受惠於他們教化的恩澤。我們能夠承認，宗教教育確實是人類生存不可或缺的根本教育。我記得，英國歷史哲學家湯恩比博士曾經表示，當我們回顧人類歷史時，我們會發現到，世界上從來沒有任何一種社會治理機構或體系，能夠像過去各大宗教的創始人所領導

的宗教教育那麼地深得人心；所有的社會治理體系都未能像這些偉大的宗教教育那樣廣泛與久遠地影響著世界人類的精神與心靈。此外，這位專研世界總體文明歷史的偉大歷史學家還告訴我們，當人們失去對於既有宗教的信仰時，那就是文明走向崩潰的時刻。我相信，湯氏的這番見解，是他一生研究人類文明歷史的心得總結。

多年來，我們不斷地接觸世界各大宗教，也不斷地去認識各宗教的經典；最後，我們都從這些經典的經文中體會到，一切宗教的真神與聖者都是一體的，他們所有教誨的核心就是一個「愛」字；宗教教育就是愛的教育，其核心就是要去引導人們去把「愛」發揚光大，讓人們真正懂得如何用一顆真誠無私的心，去愛他人，去愛一切生命，去愛這整個宇宙。「愛」是自性（真心）第一大德。

當今世界，人心不安、動亂頻傳，國家與國家、族群與族群，甚至於無數家庭

內部的夫妻、父子、以及兄弟之間，都存在著彼此難以化解的矛盾與衝突；我們感到，這確實是文明衰亡的一種徵兆；而這一切，都可以歸因於宗教教育的衰落。我們體會到，我們生在這個時代，一定要盡己所能，讓宗教回歸到教育；因為，唯有藉由復興宗教教育，我們才能夠把愛找回來，才能夠把上帝、真主、以及一切宗教聖哲們的大愛找回來。只要我們能夠深入研讀宗教的經典，並且積極落實這些經典中的教誨，那麼，我們就能夠發掘出自己本有的那顆無私的愛心。真實的愛心也就是上帝的大愛，它們彼此是一不是二，它們其實是同一個愛；我們有愛，就能夠幫助其他人們也能夠生起愛心；我們能夠相信，當所有宗教的信徒們都能夠代表上帝去愛世人時，上帝的天堂就會降臨到這個地球上。我想，我們確實都有責任，要把上帝的天堂，帶到這個苦難的人間。

多年來，我們一直致力於推動宗教教

育的復興，並且積極推動世界各宗教的團結。我們從宗教團結的許多實際成果中了解到，宗教團結對於社會內部的和諧，以及對於整體社會的繁榮興旺，都有著效果卓著的正面影響。我們也能夠預見，當各宗教從地方性的團結一直擴展至區域性的團結，乃至最終擴展成為全球性的團結時，那麼，原本僅屬於一個城市的內部和諧，也將可望擴展成為區域性的和諧，乃至最終造就出一個真正涵括全球範圍的和諧秩序，進而實現人類各族群相互團結、和諧共存的偉大目標。在多年團結宗教的過程與經驗中，我們也感受到，宗教團結的深化，必須要建立在各宗教彼此深入學習對方經典的基礎之上，方可達成。透過對於彼此宗教經典的理解，各宗教的傳教師與信徒們都可以認識到彼此經典的共通之處，大家都會因此而認識到彼此的宗教神聖都擁有著同樣無私的大愛，進而能夠體認到彼此都是同一位真神的子民；這位真神為

過去彼此分隔的不同人類族群們化現出不同的面貌，但是，所有的這些分身，都展現出了同樣的一種真愛，都教導我們要去愛人、要去惡就善、要遵行倫理道德，要為全人類的幸福承擔使命。唯有透過這些認識，我們才能夠真正深刻地去理解到，眾神確實都是一體的，而所有的宗教其實就是一家；而這樣的一種深刻認識，才是一種能夠促成各宗教永久團結的真正根基。

有鑑於對各宗教經典的認識與學習是如此地重要，我們此次從世界十一大宗教的聖典之中，擷取出各宗教經典中的一些精華經句；我們希望這些經句的整體內容可以讓讀者們認識到，眾神確實是一體的，他們都擁有著一體不二的大愛、一體不二的真心；並且，我們也希望藉由這些神聖經文來讓世人理解到，整個宇宙都是一體的，包括眾神的愛心——實際就是一切眾生的真心——以及宇宙中的一切存有，它們都是彼此交織、彼此含容、乃至於是究

竟一體的。為了展現出各宗教經典關於這種「神聖一體」之智慧的深刻闡述，這部《神愛世人》所節選的經句主要包括了：一、各宗教之真神與聖者們展現其大愛的經句；二、各宗教之神聖們希望透過宗教教化來引導人類棄惡向善、彼此和諧相處、互敬互愛的經句；三、關於真神存有的國度乃是遍入一切時空、遍入宇宙萬物的經句；四、關於一切人類之真我與真心皆與真神互融同體並且含容無盡德用的經句。我們彙編這部宗教小冊子，是希望藉此能夠讓人們生起與宗教神聖們相同的愛心，讓大家都能彼此互愛、和諧共處；希望全世界都能夠實現永久的安定和平，希望全球人民都能夠過著幸福快樂的生活。希望我們能夠藉由對於各宗教經典的學習，來把宗教經典中的神聖教誨落實在我們自己的生活，並且把宗教經典對於我們心靈的啟發運用在提升自己以及運用在幫助一切人類的事業上，這就是讓宗教真正地回

歸教育，讓宗教的神聖智慧幫助全人類得到真正幸福和平的生活，讓一體的真愛滋潤這整個地球。

二〇一七年九月，聯合國教科文組織總部成立了「淨空之友社」，並邀請淨空擔任該社的永久榮譽主席。淨空深知教科文組織的多位大使與代表們，皆希望此社能夠為宗教教育的復興、為世界宗教的團結，以及為人類社會的永續和平，做出積極之貢獻。這本《神愛世人》的小冊子是淨空之友社的第一部出版品，我們希望藉此來起到拋磚引玉的效果，引導大家注重多元宗教經典的學習。我們期盼能夠在教科文組織的淨空之友社中，與各位大使嘉賓們一起喝茶、一起聊天交流，共同來學習這本小冊子裡面的經句；希望我們將可從這些神聖的經文中得到深刻的啟發以及真實之智慧，並且共同來將宗教聖哲們的教誨落實在我們自己的實際生活上。期盼我們將能夠在這個辦公室中，一起共同探討應



該如何運用宗教的神聖教育，來引導當今世界走向永續的安定與和平。

多年來，在與世界各大宗教彼此交流以及相互學習的過程中，我們也都漸漸地認識到，世界各宗教都擁有著自己豐富的宗教經典以及宗教文獻，並且也都擁有著自己悠久獨特的文化歷史；而對於這些廣博的文化歷史，對於那些內容豐富、數量龐大的宗教經典，以及對於那些歷代積累、世代相傳的無數珍貴之宗教文獻，剋實而論，我們對它們的所學所知仍是非常地有限，甚至可謂是僅見汪洋大海之一滴。因此，我們期盼自己能夠在往後的歲月裡，積極地向各宗教的傳教師們學習，並且要向各宗教的所有信徒們學習；希望我們能夠從對於這些老師們的學習之中，認識到更多珍貴的宗教智慧，獲得到更加深刻的心靈啟發，並且能夠更為全面地，更為透徹地，看見那一體真神慈悲的全貌。

歲次丁酉季秋釋淨空謹序於香港

# **Bahá'í Faith**

## **巴哈伊教**

*God's* purpose in sending His Prophets unto men is twofold. The first is to liberate the children of men from the darkness of ignorance, and guide them to the light of true understanding. The second is to ensure the peace and tranquility of mankind, and provide all the means by which they can be established.

*(Gleanings from the Writings of Bahá'u'lláh, sec. XXXIV)*

上帝對人類派遣了祂的先知使者們，其目的有二：首先，祂要使祂的人類孩兒們從無知的黑暗中走出，並引導他們走向真知的光明。第二是：祂要藉此來維繫人類的和平與其心靈上的安寧，並且要為和平與安寧的實現，提供一切可行的方法。

—《巴哈歐拉文稿選集》◎第三十四章

*You* are all the leaves of one tree and the  
drops of one ocean.

(*Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas*,  
chap. 8: Ishráqát (Splendors) )

你們都是同一棵樹木的葉子，都是同一個  
大海中的水滴。

—《巴哈歐拉於亞格達斯經之後的教語》◎第八章：壯  
麗輝煌

*He* Who is your Lord, the All-Merciful,  
cherisheth in His heart the desire of behold-  
ing the entire human race as one soul and  
one body.

*(Gleanings from the Writings of Bahá'u'lláh, sec. CVII)*

你們的上主——那位至慈的真神，祂的那  
顆真心，總要將全體人類都視為是一個靈  
魂，都視為是一個身體。

—《巴哈歐拉文稿選集》◎第一〇七章

*True* peace and tranquility will only be realized when every soul will have become the well-wisher of all mankind.

(*The Tabernacle of Unity* 1:9)

只有當每個人的內心都願意為全體人類獻上祝福時，真正的和平與安寧才能夠實現。

—《合一的禮拜堂》（此書為巴哈歐拉的金語集）◎第一章第九節

*The* children of men are all brothers . . .  
one should wish for one's brother that which  
one wisheth for oneself.

(*The Tabernacle of Unity* 2:39)

上帝的人類子孫們，個個都是親兄弟。……一個人所欣求的事物，就應當為所有的兄弟們都盼求。

—《合一的禮拜堂》◎第二章第三十九節

... *be* ye ever mindful to serve any soul of mankind. Attach no importance to self-seeking . . . Love is light in whatsoever house it may shine and enmity is darkness in whatsoever abode it dwell.

- 'Abdu'l-Bahá (excerpted from *Selected Writings of Bahá'u'lláh and 'Abdu'l-Bahá*, US Bahá'í Publishing Trust, 1976 edition, pp.217)

要願意為全體人類服務，要徹底放下凡事只為自己的念頭……無論在何處，敵意與對立都只會給人類帶來黑暗；無論在哪裡，愛都必將會為我們帶來光明。

— 阿博都巴哈之教語（節錄自《巴哈歐拉與阿博都巴哈文稿珍選》◎第二百一十六至二百一十七頁）



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

*(Gleanings from the Writings of Bahá'u'lláh, sec. LXVI)*

不要對任何人強加我們自己所不願意承擔的負荷；要做到己所不欲，勿施於人；這是我對你們最完善的勸誡，願你們都遵守。

—《巴哈歐拉文稿選集》◎第六十六章

*Thou* didst cause Me, through Thy kindness, to reach Thy holy precincts and didst suffer Me, through Thy tender mercy, to dwell within the court of fellowship, until I discerned therein that which I witnessed of the clear tokens of Thy mercifulness, the compelling evidences of Thy oneness, the effulgent splendors of Thy majesty, the source of Thy supreme singleness, the heights of Thy transcendent sovereignty . . .

(*Selections from the Writings of the Báb*, chap. 7 : Prayers and Meditations)

藉由祢的仁慈，祢讓我抵達了您那神聖的地境，並允許我安住在那信仰的情誼之殿，直到我在那裡看見了關於您的慈悲的明晰徵相，觀察到了關於您無礙一體的種種明證，體會到了您莊嚴之體的光輝壯麗、您那圓融不二的根源，以及您那統治萬有的超然境界。……

—《巴伯金言選》◎第七章：祈禱與冥思

*T*hou be of the inmates of this city within the ocean of divine unity, thou wilt view all the Prophets and Messengers of God as one soul and one body, as one light and one spirit, in such wise that the first among them would be last and the last would be first.

*(Gems of Divine Mysteries (Javáhiru'l-Asrár), sec. 44)*

那宛若大海的神聖連體，如果您是這一體汪洋城市中的居民的話，那麼您就會認識到，真神所派遣的所有先知與使者們，他們全體就是一個靈魂，就是一個身體，是同一道光明，是同一個精神；您會認識到，那位最初出現的使者，並不異於最後到來的那位；最後的那位，也就是最初的那位。

—《神聖難思之寶》◎第四十四節

*It* is evident that the divine prophets have appeared in the world to establish love and agreement among mankind. . . . Divine religion is not a cause for discord and disagreement. . . . Therefore in this day the divine teachings must be sought, for they are the remedies for the present conditions of the world of humanity.

-‘Abdu’l-Bahá (excerpted from *Foundations of World Unity*,  
US Bahá’í Publishing Trust, 1979 sixth printing, pp.22-23)

帝所派遣的一切神聖使者們，他們出現在這個世間，顯然是為了要在人類之間建立起仁愛、建立起和諧的共識。……上帝的神聖宗教不是（也不應是）造成人類紛爭與分歧的原因。……因此，當今人類必須努力去認識上帝遺留給我們的教誨，因為這些教誨乃是我們全體人類現狀的解救之道。

—《巴哈歐拉文稿選集》◎第一百一十一章

*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.

*(Gleanings from the Writings of Bahá'u'lláh, sec. CXI)*

可以確定的是，世界上的任何民族，不論其是屬於哪一個種族與宗教，都是從同一個神聖的源頭得到了啟示，並且都是同一個上帝的子民。

—《巴哈歐拉文稿選集》◎第一百一十一章

*Be* united in counsel, be one in thought. . . . and cling unto that which profiteth mankind, whether young or old, whether high or low.

(*Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas*, chap. 9: Lawh-i-Hikmat (Tablet of Wisdom) )

讓我們共同團結在上帝、先知的忠告與勸言之中；我們應當要有共同的意念……我們當要不懈地去實踐那些對於人類有利益的事，無論受益者是老是少，也無論他們的地位是高是低。

—《巴哈歐拉於亞格達斯經之後的教語》◎第九章：智慧教語

*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. These principles and laws, these firmly established and mighty systems, have proceeded from one Source, and are the rays of one Light. That they differ one from another is to be attributed to the varying requirements of the ages in which they were promulgated.

*(Gleanings from the Writings of Bahá'u'lláh, sec. CXXXII)*

那位一體不二、具有崇高榮耀的真神，祂把自己展現給了人類，為的是要讓人類去反觀到自己最內在的真實自我——其心地中的寶藏。所有不同的宗教教派以及各種不同的信仰體系，它們彼此之間絕不可以去引發人與人之間的對立，這就是在此一時代之中對於上帝及其宗教之信仰的根本理念。那些各宗教的教理原則以及戒律，那些被堅固樹立、具有強大力量的各種信仰體系，它們都擁有著同樣的源頭，都是來自於同一道的真光；而它們彼此會有差異，那是為了順應不同時代之人們的不同需求之緣故。

—《巴哈歐拉文稿選集》◎第一百三十二章



*O* true companions! All humankind are as children in a school, and the Dawning-Points of Light, the Sources of divine revelation, are the teachers, wondrous and without peer. In the school of realities they educate these sons and daughters, according to teachings from God, and foster them in the bosom of grace . . . until they make of this mortal world a widespread mirror, to reflect that other world which dieth not.

*(Selections from the Writings of 'Abdu'l-Bahá, sec. 102)*

我真正的同伴法侶們啊！所有的人類都是同一所學校裡的孩子，而那道真光的各種化現，那些帶來神聖啟示的一切使者，則都是這所學校裡的老師。這些老師們令眾人驚歎，無人可與之比擬。在這所屬於真理的學校中，老師們依照上帝的誨諭來教導上帝的這些學生子女們，並以慈恩撫育他們……一直到他們把這個世界變成了一

神愛世人  
God Loves  
All Beings

面廣大的鏡子，並讓那永恆不滅的另外一個世界，明現在此一大鏡之中。

—《阿博都巴哈文稿珍選》◎第一〇二節

# **Buddhism**

## 佛教

*The* bodies of all Buddhas  
Are just one reality-body:  
One in mind, one in wisdom,  
The same in power and fearlessness.

(*The Avatamsaka Sutra*, Chap. 13, Book 10)

【原文】一切諸佛身，唯是一法身，一心一智慧，力無畏亦然。

—《大方廣佛華嚴經》卷第十三 ◎菩薩問明品第十

【白話淺譯】所有證得究竟大覺的聖者們，乃至於必定會於未來徹底覺悟宇宙人生之真相的所有眾生們，他們的本體與真身，都是周遍宇宙、相互含容、乃至於是究竟一體的。那些大覺者們的真心，以及所有眾生們的真心，都是同一個真心。那些大覺者們的智慧，以及一切眾生自性本具的真實智慧，都是同一種究竟圓滿的智慧。那些大覺者們對於宇宙萬法徹底無礙的認識與理解，他們那種究竟解脫的境界，

以及他們化導眾生、演說正法時所具備的那種決定無礙、決定無畏的境界與能力，也都是彼此相同不二的；乃至於，在一切眾生的真心自性之中，也都擁有著同樣不二的境界與能力。

*There* is not a single sentient being who is not fully endowed with the knowledge and wisdom of Buddhas; it is just that because of deluded notions, erroneous thinking, and attachments, they are unable to realize it. If they would eradicate deluded notions, then universal knowledge, spontaneous knowledge, and unobstructed knowledge would become manifest.

(*The Avatamsaka Sutra*, Chap. 51, Book 37-2)

【原文】無一眾生而不具有如來智慧，但以妄想顛倒執著而不證得；若離妄想，一切智、自然智、無礙智，則得現前。

—《大方廣佛華嚴經》卷第五十一 ◎如來出現品第三十七之二

【白話淺譯】究竟圓滿的智慧是每一個眾生本來就具有的；但是，由於被自己虛妄顛倒的妄想、分別、以及執著等煩惱所障礙

與纏縛，所以，一切眾生雖然本自具足究竟圓滿的如來智慧，但卻對其不覺不知，不能得其受用。然而，當眾生把自己的妄念煩惱都徹底放下時，他們便會完整地獲得那圓滿智慧的真實受用；而這種眾生本有的圓滿智慧，乃是一種對於宇宙萬法徹底通達無礙的智慧（即「無礙智」），這也是一切眾生真心本具、不從外得的稱性真實之智慧（即「自然智」）。這種智慧，就是如來大覺者的智慧；在此一智慧之中，覺者們能夠究竟地認識到自己的真心乃是本自清淨無染的。（按：文中「這種智慧」以下之文句，乃是對於經典原文「一切智」之淺譯。）

To hold all beings in high esteem, and render them respectful services, that is equal to revering and serving the Tathagatas.<sup>†</sup> To make all beings happy, is to please all Tathagata. And why? Because the Great Compassionate Heart is the essence of Buddhahood. For the sake of (delivering) all beings, (the Bodhisattva) develops Great Compassion, and from the Great Compassion springs the Bodhicitta, and from Bodhicitta comes the Enlightenment.

*(On Entering the Inconceivable State of Liberation Through the Practices and Vows of the Bodhisattva Samantabhadra (The Avatamsaka Sutra, chap. 40) )*

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† *Tathāgata* (a Sanskrit and Pali word) is, in Buddhism scriptures, one of the titles of a buddha. The ancient classical Chinese translation of this word is 如來 (Ru-lai).



【原文】若於眾生尊重承事，則為尊重承事如來；若令眾生，生歡喜者，則令一切如來歡喜。何以故？諸佛如來以大悲心而為體故；因於眾生，而起大悲；因於大悲，生菩提心；因菩提心，成等正覺。

—《大方廣佛華嚴經》（唐譯四十華嚴）卷第四十 ◎入不思議解脫境界普賢行願品

【白話淺譯】對於眾生能夠尊重，為其一切真實利益恭敬服務，這樣的心行就是在尊重與恭敬服務一切諸佛；能夠令眾生感受到真正的歡喜與幸福，就會讓一切諸佛都感到歡喜、欣慰。這是因為，一切諸佛成聖的根源、其心地的本質，就是一顆無邊際的悲愍之心。一切諸佛是因為眾生才生起了那片悲愍之心，並於此悲愍心中，生起了願使自己與眾生都徹底明瞭宇宙人生之真相的求覺悟之心；且又因這個求覺悟的心，一切諸佛才得以從凡夫之地走向圓滿的覺悟，成為通達宇宙萬法之真相的大覺者。

*At* that time, the Buddha, the World Honored One, in this setting, attained to supreme, correct awareness of all things . . . His knowledge entered into all times with complete equanimity; his body filled all worlds; his voice universally accorded with all lands in the ten directions. . . . Each of his hair tips was able to contain all worlds without interference, in each manifesting immeasurable spiritual powers, teaching and civilizing all sentient beings.

*(The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra, Trans. Thomas Cleary, Book 1, p. 56, Shambhala)*

【原文】爾時，世尊處于此座，於一切法成最正覺……其身充滿一切世間，其音普順十方國土……一一毛端，悉能容受一切世界而無障礙，各現無量神通之力，教化調伏一切眾生。

—《大方廣佛華嚴經》卷第一 ◎世主妙嚴品第一之一—

【白話淺譯】在那超越言思的剎那之際，釋迦牟尼於此（菩提樹下的）金剛座上，徹底覺悟了整個宇宙的真相……他的身體遍及無邊宇宙、一切時空；他的言語和音聲完全隨順宇宙中之一切世界與地區所特有的言語音聲。……他身上的每一個毛端，皆能毫無困難地容納無邊宇宙、一切世界；他在一切世界與地區中，以無量的智慧與神力，去教育、化導所有的眾生。

*Countless* eons of practice complete,  
You've become truly awake under the en-  
lightenment tree:  
You appear universally to liberate beings,  
Like clouds filling all to the end of time.  
When beings have doubts, you put an end  
to them,  
Causing all to develop great faith and resolu-  
tion;  
Everywhere removing unlimited suffering,  
You make all experience the peace of the  
Buddhas.

(*The Flower Ornament Scripture: A Translation of the Avatam-  
saka Sutra*, Trans. Thomas Cleary, Book 2, p. 150, Shambala)

### 【原文】

無量劫中修行滿，菩提樹下成正覺，  
為度眾生普現身，如雲充遍盡未來。  
眾生有疑皆使斷，廣大信解悉令發，  
無邊際苦普使除，諸佛安樂咸令證。

—《大方廣佛華嚴經》卷第六 ©如來現相品第二

【白話淺譯】在超越言思的無數萬億年中，菩薩們完成了他們自覺覺他所需的一切修練，並在菩提樹下成為福慧圓滿的至聖覺者（也就是成為佛陀）。他們為了救度一切眾生而為眾生化現無量契合其根機的身相，這些身相盡未來際遍滿了整個宇宙，就如同那遍滿虛空的雲朵那般。這些大覺者們能夠幫助眾生斷除其對於正法與宇宙人生之真相的一切疑惑，並助其對於正法升起深刻的信心與理解，以此而能令眾生們擺脫無邊際的身心痛苦，並令眾生親得一切至聖之大覺者們的圓滿安寧與喜樂。

*In* the ocean of sentient beings  
The buddha-body appears like a reflection;  
According to the differences in their understandings  
Thus do they see the Guide. . . .  
Buddha, with each of his bodies,  
Teaches in every place,  
Pervading the whole cosmos,  
Beyond the reach of thought.

*(The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra, Trans. Thomas Cleary, Book 2, p.171, Shambhala)*

【原文】一切眾生海，佛身如影現，隨其解差別，如是見導師。……佛以一一身，處處轉法輪，法界悉周遍，思議莫能及。

—《大方廣佛華嚴經》卷第六 ©如來現相品第二

【白話淺譯】對於一切的眾生之海，佛陀之身皆如影子般地化現於其上；並且，眾生們隨著自己不同的理解能力，會見到佛陀

導師不同之身相。……佛陀以他的每一種身相，於宇宙中的一切處所表演與宣講能令眾生們覺悟的正法；佛陀的身相遍佈整個宇宙，這超越了我們思想、言語所能夠理解與表達的境界。

*All* Buddhas know that all Buddhas of all times and all the beings they teach are essentially equal, definitely, without duality.

(*The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra*, Trans. Thomas Cleary, Book 33, p.925, Shambhala)

【原文】一切諸佛悉知三世一切諸佛，與其所化一切眾生，體性平等，決定無二。

—《大方廣佛華嚴經》卷第四十七 ◎佛不思議法品第三十三之二

【白話淺譯】一切的大覺者們（佛陀們）都知道，所有過去、現在、以及未來從凡夫眾生境界修行到徹底覺悟的聖者們（也就是佛陀們），以及這些佛陀們所教育與化導的那些眾生們，他們雙方的本體與自性都是相等的，且絕對都是同一個本體、同一個自性。



*They* observe all opportunities and affinities,  
First protecting others' minds, making them  
noncontentious,  
Showing all sentient beings the place of  
peace;  
This is the path traveled by the skillful. . . .  
One light illumines boundlessly,  
Filling all lands in the ten directions,  
Causing all worlds to gain great brightness:  
This is the path of the darkness destroyers.

(*The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra*, Trans. Thomas Cleary, Book 21, p. 481, Shambhala)

【原文】一切機緣悉觀察，先護彼意令無諍，普示眾生安隱處，此方便者所行道……一光照觸無涯限，十方國土悉充滿，普使世間得大明，此破闇者所行道。

—《大方廣佛華嚴經》卷第二十 ◎十行品第二十一之二

【白話淺譯】大覺者們（一切佛陀）在教化眾生時，會觀察一切眾生接受教化的根性；首先，他們會呵護著眾生，不使眾生生起要和正法敵對與爭論的念頭，然後，他們會漸漸地引導一切眾生到達最究竟安寧的處所，這就是「最懂得教育方法之聖者們」所做的事。……以一道光明，無有界限地照耀宇宙中的一切世界，使整個宇宙都得到智慧的大光明，這就是「破除黑暗之聖者們」所做的事。

*All* sentient beings possess within their true mind the sublime knowledge and wisdom of Buddhas. The knowledge and wisdom of Buddhas are pure, totally free from any mental discriminations, attachments and deluded notions. With this pure knowledge and wisdom, fully enlightened beings can realize the truth of all creation, understanding all phenomena of the universe. . . . Forever eradicating deluded notions, discriminations and attachments, sentient beings can see in their own bodies the knowledge and wisdom of Buddhas, no different from the Buddhas.

(*The Avatamsaka Sutra*, Chap. 35, Book 32-3)

【原文】如來智慧，無相智慧，無礙智慧，具足在於眾生身中。……永離妄想顛倒垢縛，具見如來智慧在其身內，與佛無異。

—《大方廣佛華嚴經》（晉譯六十華嚴）卷第三十五 ◎  
寶王如來性起品第三十二之三

【白話淺譯】如來大覺者們所擁有的那種圓滿智慧，那超越一切分別執著與妄想的真實智慧，那種對於宇宙萬法通達無礙的究竟智慧，這樣的智慧，乃是一切眾生之真心本具的。……當眾生把妄想、分別、執著的煩惱都徹底放下時，他們就會親自證得自己本有的那種圓滿智慧；他們會覺到了，自己本具的這種智慧，與一切諸佛的智慧是完全相等的。

*All* sentient beings have the knowledge and wisdom of Buddhas but in their folly and confusion do not know them or perceive them. . . . After shedding deluded notions and attachments, sentient beings will see in their own bodies the vast knowledge and wisdom of Buddhas, no different from the Buddhas. . . . After eradicating their deluded notions, sentient beings will recover the infinite knowledge and wisdom of Buddhas, and thus become able to aid and comfort all living beings.

(*The Avatamsaka Sutra*, Chap. 51, Book 37-2)

【原文】眾生云何具有如來智慧，愚癡迷惑，不知不見……永離妄想執著，自於身中得見如來廣大智慧與佛無異。……離妄想已，證得如來無量智慧，利益安樂一切眾生。

—《大方廣佛華嚴經》卷第五十一 ◎如來出現品第三十七之二

【白話淺譯】眾生原本就具有跟佛陀相同的究竟圓滿之智慧，但可惜的是，因為受縛於那違背真心的妄想、分別、以及執著的癡暗煩惱，眾生便對自己本有的這種圓滿智慧完全不能覺察、不能夠得其受用。……當眾生把妄想、分別、執著的煩惱都徹底放下時，他們就會親自證得自己本有的那種究竟圓滿的廣大智慧；他們那時便會覺了到，自己本具的這種智慧，與一切諸佛（即與一切大覺者們）的智慧是完全相等的。……當眾生放下了其分別、執著的妄念，並且最終放下了他們那細微的妄想之時（也就是當其放下了無明煩惱之時），他們就會徹底恢復自己本有的無量智慧；屆時，這些覺悟的眾生就有能力跟一切諸佛一樣，去帶給所有眾生真實的利益以及究竟的安樂。

*Mind* is like an artist,  
Able to paint the worlds:  
The five clusters all are born thence;  
There's nothing it doesn't make.  
As is the mind, so is the Buddha;  
As the Buddha, so living beings:  
Know that Buddha and mind  
Are in essence inexhaustible.  
If people know the actions of mind  
Create all the worlds,  
They will see the Buddha  
And understand Buddha's true nature.

(*The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra*, Trans. Thomas Cleary, Book 20, p.452, Shambhala)

【原文】

心如工畫師，能畫諸世間，  
五蘊悉從生，無法而不造。  
如心佛亦爾，如佛眾生然，  
應知佛與心，體性皆無盡。

若人知心行，普造諸世間，  
是人則見佛，了佛真實性。

—《大方廣佛華嚴經》卷第十九 ◎夜摩宮中偈讚品第  
二十

【白話淺譯】眾生的心念就如同一位畫師那般，它能彩畫出一切無盡之時空，變現出無邊之宇宙；而此宇宙中的一切物質現象與精神現象，皆是由它而生。眾生遍造萬法的那顆心，究竟言之，亦不異於大覺佛陀的那一顆真心；而佛陀的那顆真心，亦實是一切眾生們的本來面目。要知道啊！佛陀的大覺之心，與眾生那念念生滅的妄識之心，就其本體而言，都是究竟稱性、無可稱量的。如果眾生能夠真正地認識到他們自己的心念也擁有著能夠創造一切時空、能夠變現宇宙萬法的不思議威神之力的話，那麼，他們也就一定會頓然地認識到其真正的自我；他們會因此而徹底地覺了一切諸佛與眾生所共同擁有的那真如自性。



*I* at once became thoroughly enlightened, and realised that all things in the universe are the Essence of Mind itself. 'Who would have thought,' I said to the Patriarch, 'that the Essence of Mind is intrinsically pure! Who would have thought that the Essence of Mind is intrinsically free from becoming or annihilation! Who would have thought that the Essence of Mind is intrinsically self-sufficient! Who would have thought that the Essence of Mind is intrinsically free from change! Who would have thought that all things are the manifestation of the Essence of Mind!'

*(The Sutra of Hui Neng: Sutra Spoken by the 6th Patriarch on the High Seat of 'The Treasure of the Law', chap. 1: Autobiography, H.K. Buddhist Book Distributor Press)*

【原文】惠能言下大悟，一切萬法不離自性，遂啟祖言：何期自性，本自清淨；何期自性，本不生滅；何期自性，本自具足；何期自性，本無動搖；何期自性，能生萬法！

—《六祖大師法寶壇經》◎行由第一

【白話淺譯】惠能聽聞到這句經文時，頓時徹底明瞭了整個宇宙的真相，原來宇宙中的一切現象都離不開我們自己的自性。於是惠能就向五祖大師報告他的體悟，他說：「啊！我現在才明瞭到，我的自性，原本就是清淨無染的，原本就是沒有生滅的；它含藏著宇宙中的一切事物；它從來都是安定不動的；是它顯現了這整個宇宙。」

*All* beings have been Buddhas from the Provenance; both *Nascence-Demise* and *Nirvana* are akin to a dream in yestereve.

(*The Sutra of Consummate Enlightenment*)

【原文】眾生本來成佛；生死涅槃，猶如昨夢。<sup>†</sup>

—《圓覺經》（《大方廣圓覺修多羅了義經》）

【白話淺譯】「眾生本來成佛」：那究竟圓滿的智慧德相，那超越一切生滅的真常之體，它們從來都沒有離開過任何一個眾生，它們就在每一個眾生的真心之中。

「生死涅槃，猶如昨夢」：當眾生們徹底放

<sup>†</sup> 關於本段經文所闡釋之甚深實相，佛門古德徹悟禪師曾經開示道：「一切眾生，本來是佛；真心本有，妄性元空；一切善法，性本自具。」禪師繼之又曰：「今欲斷元空之妄，證本有之真，修本具之善，成本是之佛，而隨悟淨之緣者，求其直其痛快、至頓至圓者，無如持名念佛之一行矣。」（以上所引法語出自《徹悟禪師語錄》（恭錄自《卮新纂續藏經》））

下了他們那念念生滅不住、究竟虛妄的煩惱與妄想時，他們便會證得自己究竟清淨常恆的本來面目；而當眾生證入此超越生滅的不思議解脫境界之時，他們便會頓然地覺了到，六道十界之昇沉，無始所歷之生死，皆乃畢竟虛妄、無一真實；生死既幻，何言涅槃；一切分別，但有假名，猶如幻夢；何期自己，乃至一切眾生，本來是佛，本來成佛。

*The* knowledge and wisdom of Buddhas are in all beings' minds. . . . All beings, by discarding all their false discriminations and deluded notions, will finally attain the Ultimate Enlightenment and become Buddhas.

(*The Avatamsaka Sutra*, Chap. 35, Book 32-3)

【原文】如來智如是，眾生悉具有。……  
除滅一切障，究竟成菩提。

—《大方廣佛華嚴經》（晉譯六十華嚴）卷第三十五 ◎  
寶王如來性起品第三十二之三

【白話淺譯】究竟圓滿的智慧，乃是一切眾生之真心本具的。……當眾生放下了所有的執著妄想之時，當他們除卻了一切的煩惱業惑之時，他們就會證得自己本有的那種圓滿智慧；那時候，眾生便會達到自性純善純美的境界，成為佛陀。

*When* I become a Buddha, all the beings born in my land will no longer discriminate. Their senses will be still and tranquil. If they do not definitely attain Supreme, Perfect Enlightenment and Great Nirvana, I will not attain perfect enlightenment.

*(The Buddha teaches the Great Vehicle, Infinite Life, Adornment, Purity, Impartiality, and Enlightenment Sutra, chap. 6)*

【原文】我作佛時，所有眾生，生我國者，遠離分別，諸根寂靜，若不決定成等正覺，證大涅槃者，不取正覺。

—《佛說大乘無量壽莊嚴清淨平等覺經》◎發大誓願第六

【白話淺譯】當我成佛時，盡未來際的一切含靈，也就是那些會生我剎土的一切眾生們，他們在往生到我的佛土後，都必將會在此一淨剎之中徹底解脫其分別、執著的煩惱；他們的眼、耳、鼻、舌、身的感受，以及他們的意念，都將會達到安定寂靜的

境界。這些眾生們必定能在我的佛剎中徹底覺悟宇宙人生的真相，證得究竟圓滿的佛果，達到大乘不生不滅的常樂境界。倘若這些願望無法成就的話，那麼我就不願成佛。

*Those* who desire to be born in Amida's Pure Land must perform three kinds of meritorious acts. The first act is: one must love his parents and attend dutifully to them, and he must also revere and serve his teachers and the elderly, refrain, with the loving-kindness he cultivates in his mind, from killing or irritating any living beings, and abide by the Ten Wholesome Ways.<sup>†</sup> The second act is: one must understand and abide by the true principles of non-ignorance, righteousness, and purity. In addition, one must keep the various precepts, and refrain from breaking the Rules of Conduct. The third act is: one must awaken the mind that aspires for Enlightenment, believe deeply in the principle of cause and effect,

<sup>†</sup> *The Ten Wholesome Ways* ( or the Ten Wholesome Ways of Actions; the Ten Virtuous Acts ) means: no killing, no stealing, no sexual misconduct, no lying, no harsh language, no slander, no frivolous speech, no greed, no anger, and no ignorance (no delusion and wrong views).



read and recite the Mahayana teachings, and encourage those who practice the way. These three acts (the *Three Meritorious Acts*) are called the undefiled acts. The Buddha further said to Queen Vaidehi: ‘You should know that these three kinds of virtuous deeds are none other than the true cause for the Enlightenment of all the Buddhas of the past, present and future.’

*(The Visualization Of Amitabha Pure Land Sutra)*

【原文】欲生彼國者，當修三福。一者孝養父母，奉事師長，慈心不殺，修十善業。二者受持三歸，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。如此三事名為淨業。佛告韋提希：汝今知不？此三種業，乃是過去、未來、現在三世諸佛淨業正因。

—《佛說觀無量壽佛經》

【白話淺譯】所有想要往生到阿彌陀佛極樂世界的眾生們，都必須要修三種福。第一：要孝順父母；要努力做到養父母之身，養父母之心，養父母之志。並且，要尊敬老師與長輩，要遵奉師長們的慈悲教誨。同時，要長養自己的慈悲心，要能夠做到不會有要去惱害、傷害，或甚至是殺害任何眾生的想法與行為。並且，要遵行佛陀所說的十善業道。第二：要理解、接受、並奉行三歸依（奉行三歸依係指要保持自己覺而不迷、正而不邪、以及淨而不染的

心行)；並且要持守諸戒，不犯威儀。第三：要發菩提心，要深信因果，要讀誦大乘經典，奉行大乘經典的教誨；並且，要勸進、勉勵那些同樣也在修學大乘、追求覺悟的眾生。這三樁事，名之為「淨業」。釋迦牟尼佛接著告訴韋提希夫人：「妳有體會到了嗎？這三種淨業，乃是過去、現在，以及未來一切諸佛之所以能夠成就圓滿大覺（證得究竟佛果）的根本真因。」

*All* Buddhas, in all the countless worlds, in the midst of the oceans of mental inclinations of all kinds of sentient beings, urge them to remember the Buddhas . . . they multiply their bodies to go to all worlds in the ten directions to let the sentient beings behold them, meditate on them and contemplate them, attend and serve them, plant roots of goodness, gain the good graces of the Buddhas, and increase the family of Buddhas, all being certain to attain buddhahood.

*(The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra, Trans. Thomas Cleary, Book 33, p.922, Shambhala)*

【原文】一切諸佛普於一切無數世界種種眾生心樂海中，勸令念佛……分身普往十方世界，令諸眾生，悉得瞻奉，思惟觀察，承事供養，種諸善根，得佛歡喜，增長佛種，悉當成佛。

—《大方廣佛華嚴經》卷第四十七 ◎佛不思議法品第三十三之二

【白話淺譯】一切諸佛都在明了一切眾生的根性與偏好的情況下，勸導一切眾生去憶念徹底圓滿的覺悟者（佛陀）。……一切諸佛都分身前往宇宙中的一切無量世界，令一切眾生皆能恭敬觀看佛陀的身相，皆能侍奉、供養佛陀，深刻領會佛陀的身教與言教，在心行上落實佛陀的教誨，並由此得以在其心中植下日後會助其圓滿覺悟的精神種子。諸佛（一切的大覺者們）為這些眾生們感到歡喜；一切眾生們都一定會成為圓滿覺悟的聖者，成為佛陀。

# **Christianity**

## **基督宗教**

*One* God and Father of all, who is above all, and through all, and in us all.

*Ephesians 4:6* ( Douay-Rheims Version (1752 Revision) )

... *one* God and Father of all, who is above all and through all and in all.

*Ephesians 4:6* ( King James Version (KJV) )

一神，就是眾人的父，超乎眾人之上，貫乎眾人之中，也住在眾人之內。

—《以弗所書》◎第四章第六節（和合本）

*The* spirit of the Lord, indeed, fills the whole world, and that which holds all things together knows every word that is said.<sup>†</sup>

*The Book of Wisdom* 1:7 ( The Jerusalem Bible (TJB) )

上主的神充滿了世界，包羅萬象，通曉一切語言。

—《智慧篇》◎第一章七節（思高本）

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<sup>†</sup> cf. 'For the spirit of the Lord hath filled the whole world: and that, which containeth all things, hath knowledge of the voice.'

— *Wisdom* 1:7 ( Douay-Rheims Version )



*God* so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

*John* 3:16 (KJV)

神愛世人，甚至將他的獨生子賜給他們，  
叫一切信他的，不至滅亡，反得永生。

—《約翰福音》◎第三章第十六節（和合本）

*For* the mountains shall be moved, and  
the hills shall tremble; but my mercy shall  
not depart from thee, and the covenant of  
my peace shall not be moved: said the Lord  
that hath mercy on thee.

*Isaiah 54:10* (Douay-Rheims Version)

高山可移動，丘陵能挪去，但我對你的仁  
慈決不移去，我的和平盟約總不動搖：憐  
憫你的上主說。

—《依撒意亞》◎第五十四章第十節（思高本）

*Your* steadfast love, O Lord, extends to  
the heavens,  
your faithfulness to the clouds.

Your righteousness is like the mighty moun-  
tains,  
your judgments are like the great deep;

...

How precious is your steadfast love, O God!

All people may take refuge in the shadow  
of your wings.

They feast on the abundance of your house,  
and you give them drink from the river of  
your delights.

For with you is the fountain of life;  
in your light we see light.

*Psalms* 36:6-9 ( NRSV / NRSV-CE )

耶和華啊，你的慈愛上及諸天；你的信實  
達到穹蒼。你的公義好像高山；你的判斷  
如同深淵……神啊，你的慈愛何其寶貴！  
世人投靠在你翅膀的蔭下。他們必因你殿

神愛世人  
God Loves  
All Beings

裡的肥甘得以飽足；你也必叫他們喝你樂  
河的水。因為，在你那裡有生命的源頭；  
在你的光中，我們必得見光。

—《詩篇》◎第三十六章第六至九節（和合本）

*This* is my commandment, That ye love  
one another, as I have loved you.<sup>†</sup>

*John 15:12 (KJV)*

你們要彼此相愛，像我愛你們一樣；這就是我的命令。

—《約翰福音》◎第十五章第十二節（和合本）

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<sup>†</sup> 'Love is patient and kind; it is not jealous or conceited or proud; love is not ill-mannered or selfish or irritable; love does not keep a record of wrongs; love is not happy with evil, but is happy with the truth. Love never gives up; and its faith, hope, and patience never fail. Love is eternal.'

— *1 Corinthians 13:4-8* ( GNT / GNT-CE )

'Love is always patient; love is always kind . . . she's always glad to side with truth, and pleased that truth will win. She bears up under everything; believes the best in all; there is no limit to her hope, and never will she fall. Love never fails.'

— *1 Corinthians 13:4-8* (ISV)

... *Honor* your father and mother,  
and, You shall love your neighbor as your-  
self.

*Matthew* 19:19 (RSV / RSV-CE)

耶穌說：「……當孝敬父母；又當愛人如  
己。」<sup>†</sup>

—《馬太福音》◎第十九章第十八至十九節（和合本）

<sup>†</sup> 《馬太福音》經文曰：『他們中間有一個律法家，試探耶穌說：「老師，律法中哪一條誡命是最重要的呢？」他回答：「你要全心、全性、全意愛主你的神。這是最重要的第一條誡命。第二條也和它相似，就是要愛人如己。全部律法和先知書，都以這兩條誡命作為根據。」』（聖經新譯本《馬太福音》第二十二章）（按：《和合本》對於本段經文最末一句經語的譯文為：「這兩條誡命是律法和先知一切道理的總綱。」）

*Do* not take revenge on others or continue to hate them, but love your neighbors as you love yourself. I am the Lord.<sup>†</sup>

*Leviticus* 19:18 ( GNT / GNT-CE )

不可報仇，也不可埋怨你本國的子民，卻要愛人如己。我是耶和華。

—《利未記》◎第十九章第十八節（和合本）

<sup>†</sup> ‘“Teacher, which is the most important commandment in the law of Moses?” Jesus replied, “You must love the Lord your God with all your heart, all your soul, and all your mind.’ This is the first and greatest commandment. A second is equally important: ‘Love your neighbor as yourself.’ The entire law and all the demands of the prophets are based on these two commandments.”’

— *Matthew* 22:35-40 ( NLT / NLT-CE )

*You* have heard that it was said, ‘Love your friends, hate your enemies.’ But now I tell you: love your enemies and pray for those who persecute you, so that you may become the children of your Father in heaven.

*Matthew 5:43-45 ( GNT / GNT-CE )*

你們聽過這樣的話：「要愛你的鄰人，恨你的仇敵。」但是我告訴你們，要愛你們的仇敵，為迫害你們的人禱告，好叫你們成為天父的兒子。

—《馬太福音》◎第五章第四十三至四十五節（環球聖經譯本）



*Serve* one another, rather, in works of love, since the whole of the Law is summarized in a single command: *Love your neighbor as yourself.*<sup>†</sup>

*Galatians* 5:13-14 (TJB)

總要用愛心互相服事。因為全律法都包在「愛人如己」這一句話之內了。

—《加拉太書》◎第五章第十三至十四節（和合本）

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<sup>†</sup> 'Love does no wrong to a neighbor; therefore, love is the fulfilling of the law.'

— *Romans* 13:10 ( NRSV / NRSV-CE )

*Bear* with one another charitably, in complete selflessness, gentleness and patience. Do all you can to preserve the unity of the Spirit by the peace that binds you together. There is one Body, one Spirit, just as you were all called into one and the same hope when you were called.

*Ephesians 4:2-3 (TJB)*

凡事要謙遜、溫和、忍耐，在愛德中彼此擔待，盡力以和平的聯繫，保持心神的合一，因為只有一個身體和一個聖神，正如你們蒙召，同有一個希望一樣。<sup>†</sup>

—《厄弗所書》◎第四章第二至三節（思高本）

<sup>†</sup> 《聖經和合本》對於本段經文的譯文為：「凡事謙虛、溫柔、忍耐，用愛心互相寬容，用和平彼此聯絡，竭力保守聖靈所賜合而為一的心。身體只有一個，聖靈只有一個，正如你們蒙召同有一個指望。」

*I* urge you, first of all, to pray for all people. Ask God to help them; intercede on their behalf, and give thanks for them.<sup>†</sup>

*1 Timothy 2:1 (NLT / NLT-CE)*

我勸你，第一要為萬人懇求、禱告、代求、祝謝……。

—《提摩太前書》◎第二章第一節（和合本）

<sup>†</sup> 'First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings and all who are in high positions, that we may lead a quiet and peaceable life, godly and respectful in every way. This is good, and it is acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth.'

— *1 Timothy 2:1-4 (RSV / RSV-CE)*

*For* by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

*1 Corinthians 12:13 (KJV)*

我們不拘是猶太人，是希臘人，是為奴的，是自主的，都從一位聖靈受洗，成了一個身體，飲於一位聖靈。

—《哥林多前書》◎第十二章第十三節（和合本）

*Holy* Father, keep them in thy name,  
which thou hast given me, that they may be  
one, even as we are one.<sup>†</sup>

*John* 17:11 (RSV / RSV-CE)

聖父啊，求你因你所賜給我的名保守他們，  
叫他們合而為一，像我們一樣。

—《約翰福音》◎第十七章第十一節（和合本）

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<sup>†</sup> cf. 'Holy Father, keep through thine own name those  
whom thou hast given me, that they may be one, as we  
are.'

— *John* 17:11 (KJV)

cf. 'Holy Father, keep them in thy name whom thou has  
given me; that they may be one, as we also are.'

— *John* 17:11 (Douay-Rheims Version)

*And* the glory which thou hast given me, I have given to them; that they may be one, as we also are one: I in them, and thou in me; that they may be made perfect in one: and the world may know that thou hast sent me, and hast loved them, as thou hast also loved me.

*John 17:22-23 (Douay-Rheims Version)*

你所賜給我的榮耀，我已賜給他們，使他們合而為一，像我們合而為一。我在他們裡面，你在我裡面，使他們完完全全地合而為一，叫世人知道你差了我來，也知道你愛他們如同愛我一樣。

—《約翰福音》◎第十七章第二十二至二十三節（和合本）

*In* that renewal there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free; but Christ is all and in all!

*Colossians 3:11 (NRSV / NRSV-CE)*

在此並不分希臘人、猶太人，受割禮的、未受割禮的，化外人、西古提人，為奴的、自主的，惟有基督是包括一切，又住在各人之內。

—《歌羅西書》◎第三章第十一節（和合本）

神愛世人  
God Loves  
All Beings

*We* who are many are one body . . .

*1 Corinthians* 10:17 ( RSV / RSV-CE )

我們雖多，只是一個身體。

—《格林多前書》◎第十章第十七節（思高本）



*Bear* ye one another's burdens; and so  
you shall fulfill the law of Christ.

*Galatians 6:2* (Douay-Rheims Version)

你們各人的重擔要互相擔當，如此就完全  
了基督的律法。

—《加拉太書》◎第六章第二節（和合本）

*As* God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience. Bear with one another . . . forgive each other; just as the Lord has forgiven you, so you also must forgive. Above all, clothe yourselves with love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in the one body.

*Colossians 3:12-15* ( NRSV / NRSV-CE )

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……就如主怎樣寬恕了你們，你們也要怎樣寬恕人。在這一切以上，尤該有愛德，因為愛德是全德的聯繫。還要叫基督的平安，在你們心中作主；你們所以蒙召存於一個身體內，也是為此。

—《哥羅森書》◎第三章第十二至十五節（思高本）

*Keep* your heart with all diligence, for  
out of it *spring* the issues of life.

*Proverbs 4:23* (NKJV)

你要保守你心，勝過保守一切；因為一生的  
果效，是由心發出。

—《箴言》◎第四章第二十三節（和合本）

*Therefore* if there is any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any affection and mercy, fulfill my joy by being like-minded, having the same love, being of one accord, of one mind.

*Philippians 2:1-2 (NKJV)*

所以，在基督裡若有甚麼勸勉，愛心有甚麼安慰，聖靈有甚麼交通，心中有甚麼慈悲憐憫，你們就要意念相同，愛心相同，有一樣的心思，有一樣的意念，使我的喜樂可以滿足。

—《腓立比書》◎第二章第一至二節（和合本）

... *each* of us was given grace according to the measure of Christ's gift. . . . The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.

*Ephesians 4:7-13 (NRSV / NRSV-CE)*

我們各人蒙恩，都是照基督所量給各人的恩賜。……他所賜的，有使徒，有先知，有傳福音的，有牧師和教師，為要成全聖徒，各盡其職，建立基督的身體，直等到我們眾人在真道上同歸於一，認識 神的兒子，得以長大成人，滿有基督長成的身量。

—《以弗所書》◎第四章第七至十三節（和合本）

*For* both he that sanctifieth, and they who are sanctified, are all of one. For which cause he is not ashamed to call them brethren, saying: I will declare thy name to my brethren; in the midst of the church will I praise thee.<sup>†</sup>

Hebrews 2:11-12 (Douay-Rheims Version)

因為，祝聖者與被祝聖者都是出於一源；為這個原故，耶穌稱他們為弟兄，並不以為恥，說：「我要向我的弟兄，宣揚你的聖名；在集會中，我要讚揚你。」

—《希伯來書》◎第二章第十一至十二節（思高本）

† cf. 'This is because the one who makes people holy and the people who are being made holy all come from one source. That is why Jesus isn't ashamed to call them brothers and sisters when he says,

*I will publicly announce your name to my brothers and sisters.*

*I will praise you in the middle of the assembly.'*

— Hebrews 2:11-12 (CEB)

*Now* there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.

*1 Corinthians 12:4-6 (KJV)*

恩賜原有分別，聖靈卻是一位。職事也有分別，主卻是一位。功用也有分別，神卻是一位，在眾人裡面運行一切的事。

—《哥林多前書》◎第十二章第四至六節（和合本）

*Nobody* should be looking for his own advantage, but everybody for the other man's. . . . Never do anything offensive to anyone — to Jews or Greeks or to the Church of God; just as I try to be helpful to everyone at all times, not anxious for my own advantage but for the advantage of everybody else, so that they may be saved.

*1 Corinthians 10:24-33 (TJB)*

人不要只求自己的利益，但也該求別人的利益。…… 你們不可成為猶太人，或希臘人，或天主的教會跌倒的原因，但要如我一樣，在一切事上使眾人喜歡，不求我自己的利益，只求大眾的利益，為使他們得救。

—《格林多前書》◎第十章第二十四至三十三節（思高本）



*Just* as a human body, though it is made up of many parts, is a single unit because all these parts, though many, make one body, so it is with Christ. . . . If your whole body was just one eye, how would you hear anything? If it was just one ear, how would you smell anything? . . . If one part is hurt, all parts are hurt with it. If one part is given special honour, all parts enjoy it. Now you together are Christ's body; but each of you is a different part of it.

*1 Corinthians 12:12-27 (TJB)*

就如身體只是一個，卻有許多肢體；身體所有的肢體雖多，仍是一個身體：基督也是這樣。……若全身是眼，那裡有聽覺？若全身是聽覺，那裡有嗅覺？……若是一個肢體受苦，所有的肢體都一同受苦；若是一個肢體蒙受尊榮，所有的肢體都一同歡樂。你們便是基督

神愛世人  
God Loves  
All Beings

的身體，各自都是肢體。

—《格林多前書》◎第十二章第十二至二十七節（思高本）

*Be* kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.

*Ephesians 4:32 (NIV)*

要以恩慈相待，存憐憫的心，彼此饒恕，  
正如神在基督裡饒恕了你們一樣。

—《以弗所書》◎第四章第三十二節（和合本）

*We* have come to know and have believed the love which God has for us. God is love, and the one who abides in love abides in God, and God abides in him.

1 John 4:16 (NASB)

我們已經知道並且相信神對我們的愛。神就是愛；住在愛裡面的人就住在神裡面，神也住在他裡面。<sup>†</sup>

—《約翰一書》◎第四章第十六節（環球聖經譯本）

<sup>†</sup> 使徒保羅在聖經中為我們詮釋了愛的真諦，他說：「愛是恆久忍耐，又有恩慈；愛是不嫉妒；愛是不自誇，不張狂，不做害羞的事，不求自己的益處，不輕易發怒，不計算人的惡，不喜歡不義，只喜歡真理；凡事包容，凡事相信，凡事盼望，凡事忍耐。愛是永不止息。」（經文恭錄自《哥林多前書》◎第十三章第四至八節（和合本））

*And* because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.

*Matthew 24:12-13 (KJV)*

只因不法的事增多，許多人的愛心才漸漸冷淡了。惟有忍耐到底的，必然得救。

—《馬太福音》◎第二十四章第十二至十三節（和合本）

神愛世人  
God Loves  
All Beings

*God* is light; there is no darkness in him at all. . . . if we live our lives in the light, as he is in the light, we are in union with one another . . .

1 John 1:5-7 (TJB)

天主是光，在他內沒有一點黑暗……如果我們在光中行走，如同他在光中一樣，我們就彼此相通 ……。

—《若望一書》◎第一章第五至七節（思高本）

*These* things I have spoken unto you,  
that in me ye might have peace. In the world  
ye shall have tribulation: but be of good  
cheer; I have overcome the world.

*John 16:33 (KJV)*

我將這些事告訴你們，是要叫你們在我裏  
面有平安。在世上，你們有苦難；但你們  
可以放心，我已經勝了世界。

—《約翰福音》◎第十六章第三十三節（和合本）

# Confucianism

## 儒家



*The* original state of the universe is called *self-nature*. To practise according to self-nature is known as the *Dao*. To practise the *Dao*, namely, to correct our bad thoughts, speech and behaviour, is called education. The *Dao* is ubiquitous and it has never left us. Anything that arises and can be destroyed and that comes and goes is not the *Dao*. . . . The Mean is the essence of the universe, and harmony is the universal *Dao* in the universe.

(*The Doctrine of the Mean*)

【原文】天命之謂性，率性之謂道，修道之謂教。道也者，不可須臾離也，可離非道也。……中也者，天下之大本也；和也者，天下之達道也。

—《中庸》

【白話淺譯】宇宙的本體稱之為「性」；能夠依循著這個性體的真善美慧之道去生活，這就稱之為「道」。修治不善之習氣而使人們尊道而行，進而幫助人們恢復其本性，這就稱之為「教」（即「教化」）。「道」（即宇宙之大道、天地之正道）乃是我們不可片刻離開的，如果離開了它還能夠不犯罪惡、不受災殃（甚至於還能夠得到幸福的話），那麼它就不能夠被稱之為是「道」了。……不含妄想執著、不含七情五欲的那一念真心（此真心即所謂之「中」也），它乃是天地萬物、宇宙萬法的終極本體。雖有凡情、欲念，但卻能夠完全依循天地大道與聖人之禮教來節制並導正這些情感欲念，這樣的做法，乃是立足在這個世間所必須要具備的修身處事之道。

*Only* when we treat all with utmost sincerity can we fully restore our self-nature. Once we have restored our self-nature, we will be able to help other human beings to do the same. Able to help other human beings to restore their self-nature, we will be able to assist all beings to do the same. Able to help all beings to restore their self-nature, we will be able to assist heaven and earth in educating and nurturing all and to attain the state of no birth or death.

*(The Doctrine of the Mean)*

【原文】唯天下至誠，為能盡其性。能盡其性，則能盡人之性。能盡人之性，則能盡物之性。能盡物之性，則可以贊天地之化育。可以贊天地之化育，則可以與天地參矣。

—《中庸》

【白話淺譯】唯有真誠到極處，方能完全恢復自性；自身能恢復自性，就能幫助他人恢復自性。能夠幫助他人恢復自性，就能幫助萬事萬物恢復自性。能夠讓萬事萬物都恢復自性，就可以贊助天地化育萬物，可以與天地並立，不生不滅。

*The* virtue of sages corresponds to that of heaven and earth, it illuminates everything like the sun and the moon, adapts to the changes of the four seasons, and understands the transformation between good and bad, good fortune and misfortune.

(*The Book of Changes*)

【原文】夫大人者，與天地合其德，與日月合其明，與四時合其序，與鬼神合其吉凶。

—《周易·乾》

【白話淺譯】聖人之德，與天地之道相合，其智慧如同日月那般照臨一切，而其作為則能夠順應變化，如四季之更替。聖人懂得趨吉避凶，就如同有先見之明的鬼神一樣。

*All* beings arise from the interaction between heaven and earth. The instruction of sages touches people and helps them recover to their innate goodness, and thereby world peace is realised. Observing how heaven and earth interacts enables one to understand the interrelationships between heaven, earth and all beings.

*(The Book of Changes)*

【原文】天地感而萬物化生，聖人感人心而天下和平，觀其所感，而天地萬物之情可見矣。

—《周易·咸》

【白話淺譯】天地相感，萬物應化而生。聖人設教，感動人心，使其歸於本善，從而實現天下和平。認真觀察感應的規律，天地萬物彼此之間的聯繫就從中可見了。

*The* benevolent regard heaven, earth and all beings as one. Everything is a part of oneself.

*(The Collection of Works of Chenghao and Chengyi)*

【原文】仁者，以天地萬物為一體，莫非己也。

—《二程集·河南程氏遺書卷第二上》

【白話淺譯】仁愛的人，將天地萬物和自己視為一體，沒有一個不是自己的一部分。

A sage considers the whole world as one family and a whole country as one person. This is not their own idea, but arises from their profound understanding of the source of the feelings of all beings, and the associated principles, benefits and detriments. Such understanding enables them to do so.

*(The Book of Rites)*

【原文】故聖人耐以天下為一家，以中國為一人者，非意之也。必知其情，辟於其義，明於其利，達於其患，然後能為之。

—《禮記·禮運》

【白話淺譯】聖人能夠以天下為一家，以整個國家為一人，並非妄自猜測。必然是深知萬物的實情、通曉其中的道理、瞭解其中的利益、通達其中的禍患，然後才能做到如此。



*Confucius* said, 'Filial piety (*Xiao*) is the foundation of (all) virtue, and out of which grows all teachings and (moral and religious) education.'

(*The Classic of Xiao (Xiao Jing)*, chap. 1: Opening Explanation)

【原文】子曰：「夫孝，德之本也，教之所由生也。」

—《孝經》◎開宗明義章第一

【白話淺譯】孔老夫子教誨道：『「孝」是一切德行的根本，也是一切聖賢教育之所以興起的原因。』

*Confucius* said, ‘ . . . Filial piety (*the Way of Xiao*) is taught so that all who are fathers will be respected. Fraternal duties (*the Way of Ti*) is taught so that all who are elder brothers will be respected.’

(*The Classic of Xiao (Xiao Jing)*, chap. 13 : Broad and highest virtue)

【原文】子曰：「……教以孝，所以敬天下之為人父者也；教以悌，所以敬天下之為人兄者也。」

—《孝經》◎廣至德章第十三

【白話淺譯】孔老夫子教誨道：「……實行孝道的教育，是要讓天下的父母都得到子女的尊重（讓人人都懂得去尊敬自己與他人的父母）。實行悌道的教育，是為了讓天下為人長輩者都能夠得到所有晚輩的敬重。」

*Confucius* said, ‘... He who loves his parents does not dare to do evil unto others; he who respects his parents does not dare to be arrogant to others.’

(*The Classic of Xiao (Xiao Jing)*, chap. 2 : The Son of Heaven)

【原文】子曰：「……愛親者，不敢惡於人。敬親者，不敢慢於人。」

—《孝經》◎天子章第二

【白話淺譯】孔老夫子教誨道：「……一個真愛自己父母的人，他就不敢去厭惡別人，或甚至去傷害別人。而一個真正尊敬自己父母親的人，他也就不會敢去輕慢、去瞧不起任何一個人。」

*Confucius* said, 'For teaching the people to love one another there is nothing better than the education of *Xiao*; for teaching the people to be courteous and harmonious there is nothing better than the education of *Ti*; for changing bad customs there is nothing better than good, undefined music; for making the rulers at ease and the people orderly there is nothing better than the education of great etiquette.'

(*The Classic of Xiao (Xiao Jing)*, chap. 12 : Broad and Crucial Doctrine)

【原文】子曰：「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》◎廣要道章第十二

【白話淺譯】孔老夫子教誨道：「弘揚孝道，以孝道去教化人民，這是引導人民彼此親愛的最好方法。弘揚悌道，以悌道去教化

人民，這是引導人民遵循禮儀、彼此和睦、以及能夠令其順從長上的最好的方法。改善社會不良風俗習氣的最好方法，是透過良善典雅的音樂去陶冶、轉化人民的性情。若想要讓領導人安穩無憂，想要治理好全國人民，讓社會上下都各守本分，那麼，推行禮的教化乃是最好不過的；在這方面，禮的教育是最具良效的。」

*Confucius* said, ‘... If one were able to perfect his filial piety and attention to fraternal duties, his spirit would be consonant with the highest virtue of the universe, and his mind and prayers would reach and move the Divine. The light of his great virtue would illuminate the whole world and all would be touched by the virtues of filial piety.’

(*The Classic of Xiao (Xiao Jing)*, chap. 16 : The Moral Effort and the Response from the Divine)

【原文】子曰：「……孝悌之至，通於神明，光於四海，無所不通。」

—《孝經》◎感應章第十六

【白話淺譯】孔老夫子教誨道：「……能夠把孝敬父母、友愛兄弟之道做到盡善盡美，就會與天地間的至德大道完全相應，就能夠感動天地鬼神。孝悌的德光，能夠被化四方，普令四海之內皆悉充滿道德的

光明。孝悌之德，能夠感通性德中的一切寶藏，可以感化十方寰宇的一切人民；它無所不通，無所不達。」

*The* principles of being a person of noble character start from the rapport between husband and wife, the truth of which, at its utmost, enables us to thoroughly understand the way of the universe.

*(The Doctrine of the Mean)*

【原文】君子之道，造端乎夫婦；及其至也，察乎天地。

—《中庸》

【白話淺譯】做君子的道理，開始於夫婦相處，其中的道理，推到極致，可以徹悟宇宙大道。



*Parents* and children are one entity. A husband and wife are one entity. Siblings are one entity. The relationship of parents to children is as the head to the feet. A husband and wife are like two halves of a whole. Siblings are like the four limbs of a human body.

*(The Book of Etiquette and Ceremonial Annotated by Zheng Kangcheng)*

【原文】父子一體也，夫妻一體也，昆弟一體也。故父子首足也，夫妻牝合也，昆弟四體也。

— 鄭註之《儀禮·喪服》（以上節錄乃鄭註之文）

【白話淺譯】父母與子女是一體，夫妻是一體，兄弟姐妹也是一體。父母與子女的聯繫如同一個人的頭與足；夫妻仿佛是彼此的另一半；兄弟姐妹之間的關係宛若一個人的四肢。

*Just* as flames will expire without fuel, a child will counsel the father but will not abandon him because they form one inter-reliant whole. *The Analects of Confucius* says, ‘When serving parents, we should offer counsel often with a caring voice.’ It continues, ‘We should always be respectful to them and not act contrary to their wishes if proper.’

(Presenting Counsels, Bai Hu Tong Yi)

【原文】子諫父，不去者，父子一體而分，無相離之法，猶火去木而滅也。《論語》：「事父母，幾諫。」下言：「又敬不違。」

—《白虎通義·諫諍》

【白話淺譯】兒子會勸諫父親，但是不會背棄他，這是因為父子乃是一體的，是沒有辦法彼此分離的，就如同那火焰並不能夠離開柴木而獨存那般。《論語》說：「侍奉父母，當柔聲地多次勸諫。」

接下來又說：「（雖然勸諫父母改過），依然要對父母恭敬而不違逆。」

*The* propriety between a leader and their subordinate is like the heart and body. The heart must be firm and the leader must be virtuous and wise. As the body must be accommodating and in harmony with the heart, the subordinate must remain faithful to the leader. As the heart is protected by the body, the leader can be at ease due to the efforts of their subordinates.

(*The Luxuriant Dew of the Spring and Autumn Annals*)

【原文】君臣之禮，若心之與體，心不可以不堅，君不可以不賢；體不可以不順，臣不可以不忠。心所以全者，體之力也；君所以安者，臣之力也。

—《春秋繁露·天地之行》

【白話淺譯】上下級之間的禮，如同心臟與身體。心不能不堅定，故上級不可以不賢明；身體不可以不和順，故下級不可失去

忠心。心因為身體而得以保全；上級也因為下級的付出而能夠安心。

*Confucius* said, 'People regard their leaders as their hearts, and leaders treat their people as their own bodies . . . The heart is protected by the body, but can also suffer injury due to the discomfort of the body. The national leader exists because of the people, but can also meet their end due to the discontent of the people.'

(*The Book of Rites*)

【原文】子曰：「民以君為心，君以民為體。……心以體全，亦以體傷；君以民存，亦以民亡。」

—《禮記·緇衣》

【白話淺譯】孔子說：「人民將領導視為心臟，國君把人民當做身體。……心因為有身體的保護而不受侵損，但亦會因身體不適而受傷；君主因為有人民才能存在，但亦會因人民的不滿而滅亡。」

*Regardless* of distance, virtue can touch heaven and earth. Complacency attracts loss whereas humility brings benefits. This is how the universal truth works.

(*The Book of History*)

【原文】惟德動天，無遠弗届。滿招損，謙受益，時乃天道。

—《尚書·大禹謨》

【白話淺譯】德可以感通天地，遠近皆然。自滿會招受損失，謙虛會受益。這是天道。

# Hinduism

## 印度教



*I* have no beginning . . . Whenever spirituality decays and materialism is rampant, then, O Arjuna, I reincarnate Myself! To protect the righteous, to destroy the wicked and to establish the kingdom of God, I am reborn from age to age. . . . Howsoever men try to worship Me, so do I welcome them. By whatever path they travel, it leads to Me at last.

*(The Bhagavad Gita 4:6-11)*

我無啟始……每當靈性衰退、物欲橫行，阿朱納啊，我就會轉世降生！為了捍衛正義，摧毀邪惡，並建立上帝的王國，我世世代代不斷降生。……不論人們以什麼方式崇拜我，我都歡迎。不論他們選擇怎樣的道路，那道路最終也會引導他們到我這裡。

—《薄伽梵歌》◎第四章第六至十一節

*I* am He Who is to be realised in the scriptures; I inspire their wisdom and I know their truth.

(*The Bhagavad Gita* 15:15)

我就是眾經典中所要了悟的祂。是我啟發了經典中的智慧，而我瞭解其中所揭示的真理。

—《薄伽梵歌》◎第十五章第十五節

*Here* in Me living as one, O Arjuna,  
behold the whole universe, movable and  
immovable, and anything else that thou  
wouldst see!

(*The Bhagavad Gita* 11:7)

阿朱納啊！且看那整個寰宇，不論是會動  
或不會動的事物，以及任何你想看到的東  
西，所有一切全部活在我之內，成為一  
體！

—《薄伽梵歌》◎第十一章第七節

*All* faces are his faces; all head, His heads;  
all necks, His necks. He dwells in the causal  
hearts of all beings. He is the all-pervading  
Bhagavān. Therefore He is the omnipresent  
and merciful Lord.

*(Shvetāshvatara Upanishad 3:11)*

所有的面孔都是他的面孔，所有的頭顱都是他的頭顱，所有的脖子都是他的脖子。他寓居在眾生創生萬法的那一念心中；他是那位遍及一切的薄伽梵 (Bhagavan)；因此，他就是那無處不在的仁慈之主。

—《白淨識者奧義書》◎第三章第十一節

*Again* and again, salutation be to Thee,  
O my Lord! Salutations to Thee in front  
and on every side, Thou who encompasseth  
me round about. Thy power is infinite; Thy  
majesty immeasurable; thou upholdest all  
things; yea, Thou Thyself art All.<sup>†</sup>

(*The Bhagavad Gita* 11:40)

我對著前方及四面八方的您禮敬，因您從  
十方將我全然地含容在您之內。您的力量  
無有邊際，您的莊嚴不可思量，您支撐著  
一切萬物；是的！您就是一切。

—《薄伽梵歌》◎第十一章第四十節

<sup>†</sup> 'Without beginning, without middle and without end,  
infinite in power, Thine arms all-embracing, the sun  
and moon Thine eyes, Thy face beaming with the fire of  
sacrifice, flooding the whole universe with light.'

— (*The Bhagavad Gita* 11:19)

Thou Supreme Self, greater than the Powers of creation, the First Cause, Infinite, the Lord of Lords, the Home of the universe, Imperishable, Being and Not-Being, yet transcending both. Thou art the Primal God, the Ancient, the Supreme Abode of this universe, the Knower, the Knowledge and the Final Home. Thou fillest everything. Thy form is infinite.

(*The Bhagavad Gita* 11:37-38)

您就是那無上的自性（大我），比創世之諸神更加偉大，是第一因，是無限者，是眾王之王，是宇宙的歸宿，是永不毀滅的；您既是存有又是非存有，並又超越了二者。您是最初的上帝，是那亙古之主，是宇宙的無上居所，是知曉者，是真知，是那最終的歸處。您充滿一切萬物；您的形象是無有限量的。

—《薄伽梵歌》◎第十一章第三十七至三十八節

*I* am the same to all beings. I favour none, and I hate none. But those who worship Me devotedly, they live in Me, and I in them. Even the most sinful, if he worship Me with his whole heart, shalt be considered righteous, for he is treading the right path.

*(The Bhagavad Gita 9:29-30)*

我對所有眾生都是平等的，沒有任何偏袒，沒有任何憎惡。然而，人若是能夠誠心敬拜奉事我，就是住在我內，我也住在他內。即使是罪業至極深重者，如果他能夠全心全意地恭敬奉事於我，則他也已是一位善人，因為，此人已是踏上了正道。

—《薄伽梵歌》◎第九章第二十九至三十節

*Fix* thy mind on Me, devote thyself to Me, sacrifice for Me, surrender to Me, make Me the object of thy aspirations, and thou shalt assuredly become one with Me, Who am thine own Self.<sup>†</sup>

(*The Bhagavad Gita* 9:34)

將心繫念於我，把你自己奉獻給我，為我犧牲，臣服於我，以我為你渴望的對象，那麼你就必然會與我——也就是你的自性（真我）——合而為一。

—《薄伽梵歌》◎第九章第三十四節

† ‘Only by tireless devotion can I be seen and known . . . He whose every action is done for My sake, to whom I am the final goal, who loves Me only and hates no one – O My dearest son, only he can realize Me!’

(*The Bhagavad Gita* 11:54-55)



*He* (the Self) is all-pervading, radiant, bodiless, spotless, all-powerful, pure, untouched by sin and all-seeing, all-knowing, transcendent, and self-existent. He assigns duty and properly gives the fruits of one's karma.

*(Ishāvāshya Upanishad 1:8)*

真我遍及一切，光輝燦爛，無身體、無瑕疵、全能、純淨、純善，不受罪的影響，全視，全知，超然，自存。祂分派職責，並對眾生的行業給予適當的果報。

—《伊莎奧義書》◎第一章第八節經文

*It* is the non-dual Self that exists at all times — before and during the creation and after dissolution of the universe. It assumes manifold powers and appears as the Divine Lord . . . He is the protector of all the worlds . . . Those who realize this Being, become immortal.

(*Shvetāshvatara Upanishad*, 3:1)

非二元的真我存在於所有的時間之中，即宇宙創生之前、宇宙運轉之間，以及宇宙消解之後。……祂（真我）擁有多樣的權能，並顯現為那神聖的主；同時，祂也是一切世界的保護者……。覺悟到此一神聖存在的人，就會進入永生不滅的境界。

— 《白淨識者奧義書》◎第三章第一節

*The* Supreme Lord is higher than Brahmā and even beyond Brahman. He is vast and hidden in the bodies of all living beings. By knowing Him, who alone pervades the entire universe, one become immortal.

*(Shvetāshvatara Upanishad 3:7)*

無上之主比梵天更高，祂是超越的梵。祂廣闊無際，隱藏在一切眾生的身體之中。誰認識了祂，即那位遍滿整個宇宙的唯一者，誰就變得不朽。

—《白淨識者奧義書》◎第三章第七節

*The* wise one perceives one's own higher Self in all, and all in one's own higher Self. Therefore, he does not hate or injure anyone. Such a person loves everybody as one loves God.

(*Ishāvāshya Upanishad* 1:6)

智者在萬物中見到他更高的自我，並在其更高的自我之中見到一切萬物；因此，他不會去憎恨或傷害任何人；他會愛所有眾生，就如同他熱愛上帝那般。

—《伊莎奧義書》◎第一章第六節經文

*He* who experiences the unity of life sees his own Self in all beings, and all beings in his own Self, and looks on everything with an impartial eye.

(*The Bhagavad Gita* 6:29)

證得生命之一統性者，於眾生中見到其自性，也在其自性中見到眾生，而且能以全面而不偏頗的眼光看待萬物。

—《薄伽梵歌》◎第六章第二十九節

*That* knowledge which sees the One Indestructible in all beings, the One Indivisible in all separate lives, may be truly called Pure Knowledge.

(*The Bhagavad Gita* 18:20)

在所有眾生中見到不可毀滅的「一」，在個別的生命中見到無分別的「一」；這樣的知識真可謂是純真的知識。

—《薄伽梵歌》◎第十八章第二十節

*The* wise one who has realized that his own higher Self has become all, and sees the oneness of entire existence (non-dual), what sorrow and what delusion can overwhelm him?

(*Ishāvāshya Upanishad* 1:7)

智者已經覺悟到萬事萬物都是他自己的真我所化現出來的，他見到了宇宙萬法一體不二的事實；那麼，這世上還會有什麼憂傷與迷惘能夠將他擊倒嗎？

—《伊莎奧義書》◎第一章第七節經文

*Trisanku* proclaimed after the attainment of the Knowledge of the Self: I am the mover of the tree of the universe. My fame rises high, like a mountain peak. My root is the Supremely Pure Brahman. I am the unstained essence of the Self, like the nectar of immortality that resides in the sun. I am the brightest treasure. I am the shining wisdom. I am immortal and imperishable.

(*Taittiriya Upanishad*, Book 1, chap. 10, sec.1)

獲得自我真知後的特栗商古 (Trisanku) 如是說：「是我振動了那宇宙之樹。我榮耀的真名高如崇岳。我的根源乃是那至上純粹的大梵。真正的我，是自性那純淨無染的本質，就如同那居於太陽之中的不朽甘露般。我是那最燦爛的寶藏。我是那靈光閃耀的智慧。我不朽不滅。」

—《泰帝利耶奧義書》◎第一卷第十章第一節



*Speak* the truth.

Practice dharma.

Do not neglect the study of the Vedas.

...

Treat your mother as god.

Treat your father as god.

Treat your teacher as god.

...

Whatever deeds are faultless, these are to be performed, not others.

...

... you should conduct yourself in such a way as brāhmanas would conduct themselves — brāhmanas who are competent to judge, who of their own accord are devoted to good deeds and are not urged to their performance by others, and who are not cruel, but are lovers of dharma.

This is the teaching.

This is the secret wisdom of the Vedas.

This is the command of God.

(*Taittiriya Upanishad*, Book 1, chap. 11, sec.1-4)

說真實語！

奉行正法！

毋荒怠經典之學習！……

奉母如神！

奉父如神！

奉師如神！……

唯純善無瑕之事，汝方可行之！……

當行如真婆羅門者——能善觀察、明辨；  
力行眾善，不待人勸；心無殘忍，言行溫和，  
愛樂正法。

此即教戒！

此即《吠陀》經藏之密智！

此即上帝之誠、之命！

—《泰帝利耶奧義書》◎第一卷第十一章第一至四節

*Sages* whose sins have been washed away, whose sense of separateness has vanished, who have subdued themselves, and seek only the welfare of all, come to the Eternal Spirit.

(*The Bhagavad Gita* 5:25)

罪業洗淨，分離感消失，征服自我，而且只尋求眾生之福祉，這樣的聖哲回歸於永恆之聖靈。

—《薄伽梵歌》◎第五章第二十五節

# Islam

## 伊斯蘭教

*A* Book which We have revealed unto thee, in order that thou mightest lead mankind out of the depths of darkness into light — by the leave of their Lord — to the Way of (Him) the Exalted in power, worthy of all praise!<sup>†</sup>

*The Holy Qur'an* 14:1 (English translation by Abdullah Yusuf Ali)

（這）是一部經典，我把它降示給你，以便你奉人類之主的命令把他們（人類）從黑暗引向光明，引向全能的、受讚頌的主的正道。

—《古蘭經》◎第十四章第一節（馬仲剛 漢譯）

<sup>†</sup> cf. '(This is) a Scripture which We have revealed unto thee (Muhammad) that thereby thou mayst bring forth mankind from darkness unto light, by the permission of their Lord, unto the path of the Mighty, the Owner of Praise . . .'

—*The Glorious Qur'an* 14:1 (English translation by Mohammed Marmaduke Pickthall)

*Mankind* was but one nation . . .<sup>†</sup>

*The Holy Qur'an* 10:19 (English translation by Abdullah Yusuf Ali)

人類原是一個民族。

—《古蘭經》◎第十章第十九節（馬仲剛 漢譯）

<sup>†</sup> cf. 'Mankind were but one community . . .'

—*The Glorious Qur'an* 10:19 (English translation by Mohammed Marmaduke Pickthall)

*On* those who believe  
And work deeds of righteousness,  
Will (God) Most Gracious  
Bestow Love.

*The Holy Qur'an* 19:96 (English translation by Abdullah Yusuf Ali)

凡信仰並行善者，普慈之主必使他們互敬  
互愛。

—《古蘭經》◎第十九章第九十六節（馬仲剛 漢譯）

神愛世人  
God Loves  
All Beings

*We* made you into nations and tribes,  
that you may know each other.

*The Holy Qur'an* 49:13

我使你們成為許多民族和部族，以便你們  
互相認識。

—《古蘭經》◎第四十九章第十三節（馬仲剛 漢譯）



... *there* never was  
A people, without a warner  
Having lived among them  
(In the past).

*The Holy Qur'an* 35:24 (English translation by Abdullah Yusuf Ali)

任何一個民族，都有一位警告者在其中生活過。

—《古蘭經》◎第三十五章第二十四節（馬仲剛 漢譯）

*All* the Messengers that We sent spoke  
the language of their people so that they  
could explain (their message to them).<sup>†</sup>

*The Holy Qur'an* 14:4 (English translation by Shaykh Muhammad Sarwar)

凡是我所派遣的使者，（派遣時）均用他的  
族人的語言，以便他向他們闡明（我的啟  
示）。

—《古蘭經》◎第十四章第四節（馬仲剛 漢譯）

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† cf. 'We sent not an apostle  
Except (to teach) in the language  
Of his (own) people, in order  
To make (things) clear to them.'  
—*The Holy Qur'an* 14:4 (English translation by Abdullah  
Yusuf Ali)

*As* We have sent a Messenger from your own people to show you evidence about Me, to purify you from sins, to teach you the Book, give you wisdom and instruct you in that which you did not know . . .

*The Holy Qur'an* 2:151 (English translation by Shaykh Muhammad Sarwar)

正如我從你們本族中為你們派遣一位使者，向你們宣讀我的啟示，淨化你們，教授你們經典和智慧，並把你們所不知道的教授你們。

—《古蘭經》◎第二章第一五一節（馬仲剛 漢譯）

*Ah*, what will convey unto thee what the  
Ascent is! —  
(It is) to free a slave,  
And to feed in the day of hunger  
An orphan near of kin,  
Or some poor wretch in misery,  
And to be of those who believe and exhort  
one another to perseverance and exhort  
one another to pity.

*The Glorious Qur'an* 90:12-17 (English translation by Mohammed Marmaduke Pickthall)

你怎能知道上坡路是什麼？那就是釋放奴隸，——或在饑荒日接濟親戚的孤兒，或窮困的貧民；然後，他應該成為那些信仰並以堅忍勤勉、以慈憫互勵的人之一。

—《古蘭經》◎第九十章第十二至十七節（馬仲剛 漢譯）

*Treat* with kindness  
Your parents and kindred,  
And orphans and those in need;  
Speak fair to the people;  
Be steadfast in prayer;  
And practise regular charity.<sup>†</sup>

*The Holy Qur'an* 2:83 (English translation by Abdullah Yusuf Ali)

你們當孝敬父母，當善待親戚、孤兒和貧民；你們當對人們說善言，當謹守拜功和完納天課。

—《古蘭經》◎第二章第八十三節（馬仲剛 漢譯）

† ‘... We have enjoined on man  
(To be good) to his parents:  
In travail upon travail  
Did his mother bear him,  
And in years twain  
Was his weaning: (hear  
The command), "Show gratitude  
To Me and to thy parents:  
To Me is (thy final) Goal.’

—*The Holy Qur'an* 31:14 (English translation by Abdullah Yusuf Ali)

*Serve* God, and join not  
Any partners with Him;  
And do good  
To parents, kinsfolk,  
Orphans, those in need,  
Neighbours who are near,  
Neighbours who are strangers,  
The Companion by your side,  
The way-farer (ye meet),  
And what your right hands possess . . .<sup>†</sup>

*The Holy Qur'an* 4:36 (English translation by Abdullah Yusuf Ali)

<sup>†</sup> cf. 'Worship God and consider no one equal to Him. Be kind to your parents, relatives, orphans, the destitute, your near and distant neighbors, your companions, way-farers, and your slaves. God does not love the proud and boastful ones . . .'

—The Holy Qur'an 4:36 (English translation by Shaykh Muhammad Sarwar)

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。<sup>††</sup>

—《古蘭經》◎第四章第三十六節（馬堅 漢譯）

<sup>††</sup> 關於孝敬父母，真主曾於《古蘭經》中開示道：

『我曾命人孝敬父母——他母親弱上加弱地懷著他；他的斷乳，是在兩年之中——（我說）：「你應當感謝我和你的父母；惟我是最後的歸宿。」』

— 經文出自《古蘭經》第三十一章第十四節（馬堅 漢譯）

*God* has revealed  
(From time to time)  
The most beautiful Message  
In the form of a Book,  
Consistent with itself,  
(Yet) repeating (its teaching  
In various aspects) . . .

...

And those who reject  
The Signs of God, —  
It is they who will  
Be in loss.

...

And to every soul will be  
Paid in full (the fruit)  
Of its deeds . . .

...

And evil is (this)  
Abode of the arrogant!

...

... how excellent



## A reward for those Who work (righteousness)!

*The Holy Qur'an* 39:23-74 (English translation by Abdullah Yusuf Ali)

安拉降示最美的言辭，內容相似、反複申述的經典。……那些不信仰安拉的啟示的人，這些人確是損失者。……每人都將獲得自己所做的全部報酬。……驕傲自大者的居所真惡劣！……行善者的報酬多美啊！

—《古蘭經》◎第三十九章第二十三至七十四節（馬仲剛 漢譯）

... *Never* be then  
Of those who doubt.  
The Word of thy Lord  
Doth find its fulfilment  
In truth and in justice:  
None can change His Words:  
For He is the one Who  
Heareth and knoweth all.

...  
Eschew all sin,  
Open or secret

...  
To all are degrees (or ranks)  
According to their deeds:

...  
He that doeth good  
Shall have ten times  
As much to his credit:  
He that doeth evil  
Shall only be recompensed  
According to his evil:

No wrong shall be done  
Unto (any of) them.'

*the Holy Qur'an* 6:114-160 (English translation by Abdullah Yusuf Ali)

你絕不要成為懷疑者。你的主的言語真實公正地實現了，無人能改變他的言語。他是全聞的，全知的。……你們當拋棄公開的和隱藏的罪惡。作惡者必將因自己所犯的罪惡而受還報。……每人都依自己所做的（善惡的多少）各有等級。……誰做一件善功，誰將獲得十倍的報酬。誰做一件惡事，誰只受同樣的還報。他們不受虧待。

—《古蘭經》◎第六章第一百一十四至一百六十節（馬仲剛 漢譯）

... *those* who purify their souls will certainly have everlasting happiness and those who corrupt their souls will certainly be deprived (of happiness).

*The Holy Qur'an* 91:9-10 (English translation by Shaykh Muhammad Sarwar)

凡培養自己的性靈者，必定成功。凡戕害自己的性靈者，必定失敗。

—《古蘭經》◎第九十一章第九至十節（馬堅 漢譯）

*And* not alike are the good and the evil.  
Repel (evil) with what is best, when lo! he  
between whom and you was enmity would  
be as if he were a warm friend. And none are  
made to receive it but those who are patient,  
and none are made to receive it but those  
who have a mighty good fortune.<sup>†</sup>

*The Holy Qur'an* 41:34-35 (English translation by Muham-  
mad Habib Shakir)

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<sup>†</sup> cf. 'Virtue and evil are not equal. If you replace evil habits  
by virtuous ones, you will certainly find that your ene-  
mies will become your intimate friends. Only those who  
exercise patience and who have been granted a great share  
of God's favor can find such an opportunity.'

—*The Holy Qur'an* 41:34-35 (English translation by  
Shaykh Muhammad Sarwar)

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。唯堅忍者，獲此美德，唯有大福分者，獲此美德。<sup>†</sup>

—《古蘭經》◎第四十一章第三十四至三十五節（馬堅漢譯）

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<sup>†</sup> 可對參馬仲剛先生對本段經文之翻譯：「善惡是不相等的，你當以德報怨。如果這樣，與你有仇者將馬上變成密友。唯堅忍者才能受賜這種美德，唯有大福分者才能受賜這種美德。」

*He* who pardons (the evil done to him)  
and reforms himself, will receive his reward  
from God.<sup>†</sup>

*The Holy Qur'an* 42:40 (English translation by Shaykh Muhammad Sarwar)

誰原諒並和解，安拉必報酬誰。<sup>††</sup>

—《古蘭經》◎第四十二章第四十節（馬仲剛 漢譯）

<sup>†</sup> 'Even if you try to kill me, I certainly shall not try to kill you. I have fear of God, the Lord of the creation.'

—*The Holy Qur'an* 5:28 (English translation by Shaykh Muhammad Sarwar)

<sup>††</sup> 古蘭經有一段經文曰：「假如你伸手來殺我，我絕不會伸手去殺你；我的確畏懼安拉——眾世界的主。」（此段經文出自《古蘭經》第五章第二十八節（馬仲剛 漢譯））

... *To* each among you  
Have We prescribed a Law  
And an Open Way.

...  
... strive  
As in a race in all virtues.  
The goal of you all is to God.

*The Holy Qur'an* 5:48 (English translation by Abdullah Yusuf Ali)

我已為你們每個人規定了一種教律和明道……你們當爭先行善，你們都將歸到安拉那裏去。†

—《古蘭經》◎第五章第四十八節（馬仲剛 漢譯）

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† 關於本段經文的前段，馬堅先生的譯文為：「我已為你們中每一個民族制定一種教律和法程。」



... *ye* should remain  
Steadfast in Religion, and make  
No divisions therein . . .

*The Holy Qur'an* 42:13 (English translation by Abdullah  
Yusuf Ali)

你們應當謹守正教，不要為正教而分門別  
戶。

—《古蘭經》◎第四十二章第十三節（馬堅 漢譯）

*And* hold fast,  
All together, by the Rope  
Which God (stretches out  
For you), and be not divided  
Among yourselves;  
And remember with gratitude  
God's favour on you . . .  
. . . He joined your hearts  
In love, so that by His Grace,  
Ye became brethren;  
And ye were on the brink  
Of the Pit of Fire,  
And He saved you from it.  
Thus doth God make  
His Signs clear to you:  
That ye may be guided.<sup>†</sup>

*The Holy Qur'an* 3:103 (English translation by Abdullah  
Yusuf Ali)

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† 'The Believers are but  
A single Brotherhood:  
So make peace and

你們當全體緊握安拉的繩索，不要自己分裂。……你們當牢記安拉賜予你們的恩惠……是他聯合了你們的心，以便你們依他的恩惠成為兄弟；你們原在火獄之坑的邊緣，是他從那裏拯救了你們。安拉如此為你們闡明他的跡象，以便你們遵行正道。<sup>††</sup>

—《古蘭經》◎第三章第一〇三節（馬仲剛 漢譯）

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Reconciliation between your

Two (contending) brothers.’

—*The Holy Qur'an* 49:10 (English translation by Abdullah Yusuf Ali)

‘If you have faith, have fear of God. Settle the disputes among yourselves and obey God and His Messengers.’

—*The Holy Qur'an* 8:1 (English translation by Shaykh Muhammad Sarwar)

‘Peace is better. But greed hath been made present in the minds (of men). If ye do good and keep from evil, lo! Allah is ever Informed of what ye do.’

—*The Glorious Qur'an* 4:128 (English translation by Mohammed Marmaduke Pickthall)

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‘... if a person forgives and makes reconciliation, his reward is due from God ...’

– *The Holy Qur'an* 42:40 (English translation by Abdullah Yusuf Ali)

†† ◎以下再恭錄三段《古蘭經》中之開示：

“信士皆兄弟，所以，你們當調解你們兄弟之間的糾紛。”（《古蘭經》◎第四十九章第十節（馬仲剛漢譯））

“你們要敬畏安拉，並且要調和你們之間的歧見，如果你們確實信仰安拉的話，你們就要服從安拉和他的使者。”（《古蘭經》◎第八章第一節（全道章漢譯））

“和睦是至好的。人類是受著慳吝支配的。若是你們為善，敬慎了，安拉盡悉你們的作為。”（《古蘭經》◎第四章第一百二十八節（王靜齋漢譯）（備註：馬仲剛先生對於本段經文之首句的譯文為：「和解是最好的。」））

*Say* (O Muhammad): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was vouchsafed unto Moses and Jesus and the prophets from their Lord. We make no distinction between any of them, and unto Him we have surrendered.

*The Glorious Qur'an* 3:84 (English translation by Mohammed Marmaduke Pickthall)

你要說：我們信仰真主和祂所啟示給我們的，也信仰亞伯拉罕（إبراهيم）、以實馬利、以薩、雅各（يعقوب）及其後裔各部族所獲得的啟示；並且，我們也信仰摩西（Moses；موسى）、耶穌（Jesus；يسوع）以及其他眾先知們所受賜於其天主的那些啟示與經典；我們絕不在這些啟示裡面分別彼此，我們都已歸順於真主。

—《古蘭經》◎第三章第八十四節（恭譯自 M. Pickthall、Muhammad Sarwar 與 Yusulf Ali 之《古蘭經》英譯本）

*Whatever* We have revealed to you  
from the Book is all truth. It confirms what  
was revealed before.

*The Holy Qur'an* 35:31 (English translation by Shaykh Muhammad Sarwar)

我在經典裏所啟示你的都是真理，它能證實  
實在此之前降示的（經典）。

—《古蘭經》◎第三十五章第三十一節（馬仲剛 漢譯）

*As* for those who believe in God and make no distinction between His Messengers, they will receive His reward.

*The Holy Qur'an* 4:152 (English translation by Shaykh Muhammad Sarwar)

那些確信安拉及其使者們的人，他們絕不歧視使者中的任何一位。這些人，他（安拉）將把他們應得的報酬賜予他們。

—《古蘭經》◎第四章第一五二節（馬仲剛 漢譯）

... *Call* upon God, or  
Call upon Rahmán:  
By whatever name ye call  
Upon Him, (it is well):  
For to Him belong  
The Most Beautiful Names.<sup>†</sup>

*The Holy Qur'an* 17:110 (English translation by Abdullah  
Yusuf Ali)

你們可以稱他為真主，也可以稱他為至仁主。因為他有許多極優美的名號，你們無論用甚麼名號稱呼他，（都是很好的）。

—《古蘭經》◎第十七章第一百一十節（馬堅 漢譯）

<sup>†</sup> cf. '(Muhammad), tell them, "It is all the same whether you call Him God or the Beneficent. All the good names belong to Him."

—*The Holy Qur'an* 17:110 (English translation by Shaykh Muhammad Sarwar)



*I* believe in the Book which God has sent down . . . God is our Lord and your Lord. Each of us will be responsible for his own deeds. Let there be no disputes among us. God will bring us all together and to Him we shall all return.

*The Holy Qur'an* 42:15 (English translation by Shaykh Muhammad Sarwar)

我確信安拉所降示的經典……安拉是我們的主，也是你們的主。我們對我們的行為負責，你們對你們的行為負責，我們和你們之間不必爭論。安拉將集合我們。唯他是最後的歸宿。

—《古蘭經》◎第四十二章第十五節（馬仲剛 漢譯）

*Let* there be no compulsion  
In religion: Truth stands out  
Clear from Error: whoever  
Rejects Evil and believes  
In God hath grasped  
The most trustworthy  
Hand-hold, that never breaks.

...

God is the Protector  
Of those who have faith:  
From the depths of darkness  
He will lead them forth  
Into light. . . .<sup>†</sup>

—*The Holy Qur'an* 2:256-257 (English translation by Abdul-  
lah Yusuf Ali)

<sup>†</sup> cf. 'There is no compulsion in religion. The right direction is henceforth distinct from error. . . . Allah is the Protecting Guardian of those who believe. He bringeth them out of darkness into light.'

—*The Glorious Qur'an* 2:256-257 (English translation by  
Mohammed Marmaduke Pickthall)

對於宗教，絕無強迫；因為正邪確已分明了。誰不信惡魔而信真主，誰確已把握住堅實的、絕不斷折的把柄。……真主是信道的人的保佑者，使他們從重重黑暗走入光明。

—《古蘭經》◎第二章第二五六至二五七節（馬堅 漢譯）

*These* are revelations of Allah. We recite them unto thee in truth. Allah willeth no injustice to (His) creatures. Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth; and unto Allah all things are returned.

*The Glorious Qur'an* 3:108-109 (English translation by Mohammed Marmaduke Pickthall)

這些是安拉的啟示，我依真理向你宣讀。  
安拉不想虧待眾世界。天地間的一切都是  
安拉的。萬事萬物都將歸到安拉那裏去。

—《古蘭經》◎第三章第一〇八至一〇九節  
(馬仲剛 漢譯)

# **Jainism**

## 耆那教

I bow to the enlightened beings.  
I bow to the liberated souls.  
I bow to religious leaders.  
I bow to religious teachers.  
I bow to all ascetics of the world. . . .

*(Namokar Mantra)*

我向所有的覺者們鞠躬致敬。我向所有脫離束縛的靈魂鞠躬致敬。我向宗教教育的領袖們鞠躬致敬。我向所有宗教教育的老師們鞠躬致敬。我向世界上所有的宗教修行者們鞠躬致敬。……

—《南牟卡洱真言》

*May* the whole universe be blessed,  
May all beings engage in each other's  
well-being,  
May all weakness, sickness and faults diminish and vanish,  
May everyone be healthy, prosperous, blissful, and peaceful.

*(Shivmastu Sarva Jagatah Sutra)*

希望全宇宙都得到祝佑。希望一切眾生都在幸福上互為依靠。希望所有的軟弱、病態，以及缺陷，都能夠減少並消失。希望人人都健康、富足、歡樂，並且都愛好和平。

—《祝福全宇宙經頌》

*F*orgive all living beings,  
May all living beings forgive me.  
My friendship is with all living beings,  
My enmity is nonexistent.

*(Khāmemei Savve Jiva Sutra)*

我寬恕所有的生命，願所有的眾生也都寬恕我。我的友情是遍及一切生命的。我對眾生不懷任何敵意。

—《寬恕一切眾生經頌》



*The* Arhats and Bhagavats of the past, present, and future, all say thus, speak thus, declare thus, explain thus: all breathing, existing, living, sentient creatures should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away.

(*Ākārāṅga Sūtra*, Book One, Fourth Lecture, First Lesson)

所有過去、現在，以及未來的修行成就者們都是這樣地宣說，也都是如此地開解，他們都說：所有會呼吸的、存在的、活著的、以及有感知能力的生命，他們都不應該被殺害，都不應被施以暴力，都不應被虐待，都不應被折磨，也都不應被驅逐。

—《阿含朗迦經》◎第一部第四講的第一課

神愛世人  
God Loves  
All Beings

*Souls* render service to one another.  
(*Tattvartha Sutra*, 5:21)

眾生的靈魂乃是彼此相依的。

—《塔特瓦沙經》◎第五章第二十一節

*(One* should reflect thus:) Let me treat all living beings with eqanimity and none with enmity.

*(Mulachara, 2:42)*

（人們應當如此省思：）讓我以平和的心來對待一切生命，我對他們絕不存在任何敵意。

—《姆拉洽若書》◎第二章第四十二節

*Just* as you do not like misery, in the same way others also do not like it. Knowing this, you should do unto them what you want them to do unto you.

(*Bhagavati Aradhana*, 780)

就如同你自己並不喜愛苦難，同樣地，別人也不喜愛痛苦。既已認識了這個事實，那麼你對別人所做的事，也應當是那些你樂意別人對你所做出的事。

—《臻於神性》◎第七百八十節

*To* kill any living being amounts to killing oneself. Compassion to others is compassion to one's own self.

*(Bhagavati Aradhana, 797)*

殺害任何一個生命，就等於是在殺害自己；憐憫他人，也就等於是在憐憫自己。

—《臻於神性》◎第七百九十七節

*One* who knows soul as pure oneself attains a pure self. But who contemplates the soul as having impure nature becomes himself impure.

(*Saman Suttam*, 19:256)

當一個人認識到其靈魂乃是純淨純善的，他就會達到純淨純善的自我。倘若一個人把靈魂視為是不純淨的，那麼他自己也就無法達到純淨純善的境界。

—《修行者的教語》◎第二百五十六節（位於第十九章）

*He* who knows the internal, knows the external and he who knows the external, knows the internal.

(*Saman Suttam*, 19:257)

認識內在心靈的，也就認識了外在的世界；了解那外在世界的，同樣也就會理解那內在的自我。

—《修行者的教語》◎第二百五十七節（位於第十九章）

*Look* at the exterior (world from analogy with thy own) self; [then]thou wilt neither kill nor destroy (living beings); viz. out of reciprocal regard [well examining] he does no sinful act. What is the characteristic of a sage? ‘Recognising the equality (of all living beings), he appease himself.’

(*Ākārāṅga Sūtra*, Book 1, Lecture 3, Lesson 3, sec. 1)

當我們凝視這大千世界，觀察到了外在世界其實乃是自我的延伸，這個時候，我們就不會想要去殺害或摧毀任何眾生。也就是說，出自對於外境與自我彼此一體的尊重（透過對於彼此關係的細察），我們就不會再去犯下罪惡。聖人的特徵是什麼？就是他承認一切生命都是平等的；他在這種境界之中，得到了心靈的安慰。

—《阿洽朗迦經》◎第一部第三講之第三課的第一節



*Right* belief depends on the acquaintance with truth, on the devotion to those who know the truth . . . there is no (right) conduct without right belief, and it must be cultivated (for obtaining) right faith . . . Without (right) faith there is no (right) knowledge, without (right) knowledge there is no virtuous conduct, without virtues there is no deliverance, and without deliverance there is no perfection.

(*Uttarādhyayana*, 28th Lecture, sec. 28-30)

正確的信念，是源自對於真理的認識，同時也源自對於擁有真知之人的虔敬與依教奉行。……沒有正確的信念，人就不會有正確的行為。一個人若想擁有純正無邪的信仰，那麼，他就必須培養自己正確的信念。……缺乏了純正的信仰，人就不會擁有真知；沒有真知，人就不會有真正的德行；沒有德行，人就不能夠得到最終的解

脫（無法超越業力與輪迴的纏縛）；而唯有從業力與輪迴的纏縛之中得到究竟之解脫，人才算是達到了完美。

—《育塔拉經》◎第二十八講第二十八至三十節

*Knowing* pain and pleasure in all their variety (*patteyam*),<sup>†</sup> and seeing his life not yet decline, a wise man should know that to be the proper moment (for entering a religious life); while the perceptions of his ear, eye, organs of smell, tasting, touching are not yet deteriorated, while all these perceptions are not yet deteriorated, man should prosecute the real end of his soul. Thus I say.

(*Ākārāṅga Sūtra*, Book 1, Lecture 2, Lesson 1, sec. 5)

理解到了塵世中種種虛幻的痛苦與歡愉，同時又覺察到自己的生命還尚未走到夜幕低垂之際，這時候，一個有智慧的人就應當明瞭到，他必須把握當下時刻，去追求宗教的生活。當他還能見、能聽、能觸、能嗅、能嘗，也就是當他的這些感官都還健全時，他就應當要不斷努力，去追求自

<sup>†</sup> *patteyam*, singly, with regard to the living beings.

神愛世人  
God Loves  
All Beings

身靈魂的真正目標。這就是我的教語。

—《阿洽朗迦經》◎第一部第二講之第一課的第五節

# Judaism

## 猶太教

*Thus* saith the LORD:  
The heaven is My throne,  
And the earth is My footstool;  
Where is the house that ye may build unto  
Me?  
And where is the place that may be My  
resting-place?

*Isaiah 66:1 ( The Holy Scriptures (JPS Tanakh 1917) )*

耶和華如此說：天是我的座位；地是我的  
腳凳。你們要為我造何等的殿宇？哪裡是  
我安息的地方呢？

—《以賽亞書》◎第六十六章第一節（中文聖經和合本）

... *the* LORD saw it, and it displeased  
Him  
That there was no justice;  
And He saw that there was no man,  
And was astonished that there was no inter-  
cessor;  
Therefore His own arm brought salvation  
unto Him;  
And His righteousness, it sustained Him;  
And He put on righteousness as a coat of  
mail,  
And a helmet of salvation upon His head,  
...

*Isaiah 59:15-17 ( The Holy Scriptures (JPS Tanakh 1917) )*

那時，耶和華看見沒有公平，甚不喜悅。  
他見無人拯救，無人代求，甚為詫異，就  
用自己的膀臂施行拯救，以公義扶持自己。  
他以公義為鎧甲，以拯救為頭盔……。

—《以賽亞書》◎第五十九章第十五至十七節

*And* we cried unto the LORD, the God of our fathers, and the LORD heard our voice, and saw our affliction, and our toil, and our oppression. And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terrible-ness, and with signs, and with wonders. And He hath brought us into this place, and hath given us this land, a land flowing with milk and honey.

*Deuteronomy 26:7-9 ( The Holy Scriptures (JPS Tanakh 1917) )*

我們哀求耶和華——我們列祖的神；耶和華聽見我們的聲音，看見我們所受的困苦、勞碌、欺壓，他就用大能的手和伸出來的膀臂，並大可畏的事與神蹟奇事，領我們出了埃及，將我們領進這地方，把這流奶與蜜之地賜給我們。

—《申命記》◎第二十六章第七至九節



*I* am the LORD thy God, who brought thee  
out of the land of Egypt, out of the house  
of bondage.

...

Honour thy father and thy mother, that thy  
days may be long upon the land which  
the LORD thy God giveth thee.

Thou shalt not murder.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy  
neighbour.

Thou shalt not covet thy neighbour's house;  
thou shalt not covet thy neighbour's wife,  
nor his man-servant, nor his maid-ser-  
vant, nor his ox, nor his ass, nor any thing  
that is thy neighbour's.

*Exodus 20:2-14 ( The Holy Scriptures (JPS Tanakh 1917) )*

我是耶和華——你的 神，曾將你從埃及地為奴之家領出來。……

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。

不可殺人。

不可姦淫。

不可偷盜。

不可作假見證陷害人。

不可貪戀人的房屋；也不可貪戀人的妻子、僕婢、牛驢，並他一切所有的。

—《出埃及記》◎第二十章第二至十四節（《位於《中文聖經和合本》的第二十章第二至十七節）

... *thou* shalt love thy neighbour as thyself: I am the LORD.

*Leviticus* 19:18 ( JPS Tanakh (1917) )

要愛人如己；我是耶和華。

—《利未記》◎第十九章第十八節

神愛世人  
God Loves  
All Beings

*Thou* shalt not hate thy brother in thy heart . . . Thou shalt not take vengeance . . .  
I am the LORD.

*Leviticus* 19:17-18 ( JPS Tanakh (1917) )

不可心裡恨你的弟兄……不可報仇……我是耶和華。

—《利未記》◎第十九章第十七至十八節

*Wash* you, make you clean,

...

Cease to do evil;

Learn to do well;

Seek justice, relieve the oppressed,

Judge the fatherless, plead for the widow.<sup>†</sup>

*Isaiah* 1:16-20 ( JPS Tanakh (1917) )

你們要洗濯、自潔……要止住作惡，學習  
行善，尋求公平，解救受欺壓的；給孤兒  
伸冤，為寡婦辨屈。

—《以賽亞書》◎第一章第十六至二十節

<sup>†</sup> 'And a stranger shalt thou not wrong, neither shalt thou oppress him; for ye were strangers in the land of Egypt. Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise — for if they cry at all unto Me, I will surely hear their cry . . . '

*Exodus* 22:20-22 ( JPS Tanakh (1917) )

*When* thou reapest thy harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go back to fetch it; it shall be for the stranger, for the fatherless, and for the widow . . . When thou beatest thine olive-tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it after thee ; it shall be for the stranger, for the fatherless, and for the widow. . . .

*Deuteronomy 24:19-21 ( JPS Tanakh (1917) )*

你在田間收割莊稼，若忘下一捆，不可回去再取，要留給寄居的與孤兒寡婦。……你打橄欖樹，枝上剩下的，不可再打；要留給寄居的與孤兒寡婦。你摘葡萄園的葡萄，所剩下的，不可再摘；要留給寄居的與孤兒寡婦。……

—《申命記》◎第二十四章第十九至二十一節

*I* the LORD speak righteousness,  
I declare things that are right.

...

Who hath announced this from ancient  
time,  
And declared it of old?  
Have not I the LORD?

*Isaiah* 45:19-21 ( JPS Tanakh (1917) )

我——耶和華所講的是公義，所說的是正  
直。……誰從古時指明？誰從上古述說？  
不是我——耶和華嗎？

—《以賽亞書》◎第四十五章第十九至二十一節

神愛世人  
God Loves  
All Beings

... *keep* ye My statutes, and do them: I  
am the LORD who sanctify you.

*Leviticus* 20:8 ( JPS Tanakh (1917) )

你們要謹守遵行我的律例；我是叫你們成  
聖的耶和華。

—《利未記》◎第二十章第八節



*The* LORD is my light and my salvation

...

*Psalms* 27:1 ( JPS Tanakh (1917) )

耶和華是我的亮光，是我的拯救。

—《詩篇》◎第二十七章第一節

... *the* commandment is a lamp, and the  
teaching is light,  
And reproofs of instruction are the way of  
life...

*Proverbs* 6:23 ( JPS Tanakh (1917) )

誠命是燈，法則是光，訓誨的責備是生命  
的道。

—《箴言》◎第六章第二十三節

*For* the waves of Death compassed me.  
The floods of Belial<sup>[a]</sup> assailed me.<sup>†</sup>

...

In my distress I called upon the LORD,  
Yea, I called unto my God;  
And out of His temple He heard my voice,

...

He delivered me . . .

...

. . . all His ordinances were before me;  
And as for His statutes, I did not depart  
from them.

And I was single-hearted toward Him,  
And I kept myself from mine iniquity.

...

The God who is my strong fortress,  
And who letteth my way go forth straight . . .

*2 Samuel 22:5-33 ( JPS Tanakh (1917) )*

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† JPS's original footnote:  
{fn: a} That is, the nether-world.

曾有死亡的波浪環繞我，匪類的急流使我驚懼……我在急難中求告耶和華，向我的神呼求。他從殿中聽了我的聲音……他救拔我……他的一切典章常在我面前；他的律例，我也未曾離棄。我在他面前作了完全人；我也保守自己遠離我的罪孽。……神是我堅固的保障；他引導完全人行他的路。

—《撒母耳記下》◎第二十二章第五至三十三節

*I* will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them; so shall they be My people, and I will be their God. . . . I will make a covenant of peace with them — it shall be an everlasting covenant with them . . . and will set My sanctuary in the midst of them for ever.

*Ezekiel 37:22-26 (JPS Tanakh (1917))*

我卻要救他們出離一切的住處，就是他們犯罪的地方；我要潔淨他們……我要作他們的神……我要與他們立平安的約，作為永約……又在他們中間設立我的聖所，直到永遠。

—《以西結書》◎第三十七章第二十二至二十六節

*Even* to old age I am the same,  
And even to hoar hairs will I carry you; I  
have made, and I will bear;  
Yea, I will carry, and will deliver.<sup>†</sup>

*Isaiah* 46:4 ( JPS Tanakh (1917) )

直到你們年老，我仍這樣；直到你們髮  
白，我仍懷抱。我已造作，也必保抱；我  
必懷抱，也必拯救。

—《以賽亞書》◎第四十六章四節

† cf. 'Even to your old age I am the same, and to your grey  
hairs I will carry you: I have made you, and I will bear: I  
will carry and will save.' (Douay-Rheims Bible)

cf. 'Even to your old age I will be the same, And even to  
your graying years I will bear you! I have done it, and I  
will carry you; And I will bear you and I will deliver you.'  
( New American Standard Bible (NASB) )

*I* have loved you, saith the LORD.

...

... I the LORD change not;

...

Return unto Me, and I will return unto you

...

*Malachi* 1:2 ~ 3:7 ( JPS Tanakh (1917) )

耶和華說：我一直是愛你們的……我的真心不曾改變……當你轉身向我回歸，我也就必回到你的生命之中。

—《瑪拉基書》◎第一章第二節至第三章第七節（根據《猶太聖經英譯本》（The Jewish Publication Society of America (JPS) 1917 年版）漢譯）

*Because* of the chasdei Hashem we  
are not consumed, for His rachamim fail  
not.<sup>†</sup>

*Ekhah (Lamentations) 3:22* ( The Orthodox Jewish Bible  
(OJB) )

我們不致消滅，是出於耶和華諸般的慈  
愛；是因他的憐憫不致斷絕。

—《耶利米哀歌》◎第三章第二十二節

† cf. 'It is of the LORD's mercies that we are not consumed,  
because his compassions fail not.'

—*Lamentations 3:22* ( King James Bible (KJV) )

cf. 'Because of the Lord's great love we are not consumed,  
for his compassions never fail.'

—*Lamentations 3:22* (NIV)



*For* the LORD is good; His mercy  
endureth for ever;  
And His faithfulness unto all generations.

*Psalms* 100:5 ( JPS Tanakh (1917) )

因為耶和華本為善。他的慈愛存到永遠；  
他的信實直到萬代。

—《詩篇》◎第一百章第五節

# **Sikhism**

## **錫克教**

*You* are the One Lord, the One and Only Lord, pervading all places and inter-spaces . . . countless, uncountable beings meditate on the Lord. Blessed, blessed are those Saints and Holy People of the Lord, who are pleasing to the Creator Lord God.

(*Siri Guru Granth Sahib (SGGS)*, p. 1115)

祢是真一的主，是真一且唯一的主。祢遍滿一切虛空。……無量無邊的群生都冥思著上主。最蒙上主加佑的，是那些大聖與聖者們；他們讓那創生萬物的上主感到欣悅。

— 錫克教經典《古魯·格蘭特·薩希卜》(Siri Guru Granth Sahib；以下意譯為《詩篇聖典導師》)◎第一一五頁

神愛世人  
God Loves  
All Beings

*He* is known to be Immortal, Unborn  
and Permanent; the True Mansion of His  
Presence is everlasting.

(SGGS, p. 1112)

祂（真神）是無量壽的，是無生的，是永恆的。祂的存在乃是一所真實不朽的宅邸。

—《詩篇聖典導師》©第一一二頁

*God* does not come or go; He is All-per-  
vading and permeating.

(SGGS, p. 1138)

上帝無有去來；祂遍布寰宇，普入一切。

—《詩篇聖典導師》◎第一一三八頁

*The* True One is pervading each and every heart. He Himself unites us in Union with Himself; the True Mansion of His Presence is close at hand.

(SGGS, p. 20)

真神遍入宇宙中的每一個心靈，祂將我們與祂合融為一。祂存在的真實國度，乃是近在眼前的。

—《詩篇聖典導師》©第二十頁

*He* is the Destroyer of pain, the Eradicator of fear, the Sovereign Lord King. He is the Greatest Lover, the Merciful Master, the Enticer of the mind, the Support of His devotees — this is His very nature.

(SGGS, p. 33)

祂是滅苦之主，是令眾生遠離怖畏的主，也是統治萬有的主。上主擁有最高的真愛，是一位仁慈的導師；祂能攝受一切眾生之心，且是其所有虔誠子民的真正擁護者。而此諸眾德，亦即是上主的真實之心。

— 錫克教經典《詩篇聖典導師》◎第三十三頁

*The* lord of the World is the Mender of the broken. He Himself cherishes all beings. The cares of all are on His Mind; no one is turned away from Him. O my mind, meditate forever on the Lord. The Imperishable Lord God is Himself All-in-all.

(SGGS, p. 282)

宇宙之主乃是一切分裂的修補者；祂珍愛所有眾生；祂的真心總是憐念著眾生，不會拋棄任何一位眾生。我的心啊，讓我們永遠冥思著上主，這位永恆不滅的主，祂含容一切，祂普入萬有！

— 錫克教經典《詩篇聖典導師》◎第二百八十二頁



*The* virtuous person merges in the Virtuous Lord; his forehead bears the insignia of the Naam, the Name of the Lord. The true person merges in the True Lord; his comings and goings are over. The true person realizes the True Lord, and is imbued with Truth. He meets the True Lord, and is pleasing to the Lord's Mind. No one else is seen to be above the True Lord; the true person merges in the True Lord.

(SGGS, p. 1112)

有德者融入了至德的上主之中，他們的額頭有著納宏的標誌，有著上主的名字。真心的人融入了那真實的主；從此，他便不再流轉於世間。真心的人領悟真實的主，並沉浸在實相真理之中；此人得遇真神，他令真神對其感到欣悅。沒有任何其他人能在真主之上；唯真實之人能融入於那真實之主。

—《詩篇聖典導師》◎第一——二頁

*My* kingdom is eternally stable. My wealth is inexhaustible and permanent . . . My Father has revealed Himself within me. The Father and son have joined together in partnership. . . . Says Nanak, when my Father is pleased, then the Father and son are joined together in love, and become one.

(SGGS, p. 1141)

吾之國土，永恆穩固；吾之財富，無盡常存。……吾父彰顯於吾心之內，父子為伴。……納那克導師曰：吾父歡喜時，父子即於愛中互融，成就一體。

— 錫克教經典《詩篇聖典導師》◎第一一四一頁

*One* who understands himself finds the Mansion of the Lord's Presence within his own home. Imbued with the True Lord, Truth is gathered in.

(SGGS, p. 56)

當一個人認識了他自己後，他就在他自身之中見到了上帝的真身。內心充滿著真神時，真理也就被認識了。

— 錫克教經典《詩篇聖典導師》©第五十六頁

*Compassion* for all the creatures  
is the essence of acts of pilgrimage of sixty  
eight holy places and charity.

(SGGS, p. 136)

對一切眾生都能夠慈愛，這才是至六十八  
處聖所朝聖背後的精神本質，這也才是施  
捨救濟的本質。

— 錫克教經典《詩篇聖典導師》◎第一百三十六頁

*All* impurity comes from doubt and attachment to duality.

(SGGS, p. 475)

一切的心靈污染，都是來自於懷疑，以及  
來自對於萬法二元對立的執戀。

— 錫克教經典《詩篇聖典導師》◎第四百七十五頁

*O* mind, give up the love of duality. The Lord dwells within you; serving the Guru, you shall find peace. . . . Meditating on the Naam with a pure mind, the Door of Liberation is found.

(SGGS, p. 33)

我的心啊！要放下一切分別、一切對立！上主就在你的身內。奉事導師，必獲心靈之祥和……以純淨無染之心默想上主，解脫之門必將為你而開。

— 錫克教經典《詩篇聖典導師》◎第三十三頁

*Meditate* on the Lord, Har, Har, O my beloved; follow the Guru's Teachings, and speak of the Lord. Apply the Touchstone of Truth to your mind, and see if it comes up to its full weight. No one has found the worth of the ruby of the heart; its value cannot be estimated.

(SGGS, p. 22)

親愛的兄弟姊妹們，要至心冥思上主，當遵循導師的教誨，總要念及上主。當以真理的準繩檢視自己的內心，觀察此心是否已回歸其真實面貌。真心所藏的寶藏，無人知曉；它的價值，誰能度量？

— 錫克教經典《詩篇聖典導師》◎第二十二頁

*That* True Lord is always with you . . .  
He Himself shall forgive you, and merge you  
into Himself; forever cherish and contem-  
plate God.

(SGGS, p. 755)

真神永遠與我們同在……祂必原諒我們所有的愚昧與罪惡，祂必會引導我們與祂合而為一。讓我們熱愛上帝，默想著祂，直到永遠。

— 錫克教經典《詩篇聖典導師》◎第七百五十五頁



*One* whose heart is filled with His Infinite Light meets with Him, and shall never again be separated from Him.

(SGGS, p. 56)

當一個人的心中充滿著上帝的無量光明時，  
他便得遇上帝，並且與上帝永不分離。

— 錫克教經典《詩篇聖典導師》◎第五十六頁

# **Taoism**

## **道家**

*The* Way produced One. One produced Two (*yin* and *yang*). Two produced Three. Three produced all beings. All beings comprise *yin* and *yang*, and the balance of which is harmony.

(*Dao De Jing*, sec. 42)

【原文】道生一。一生二。二生三。三生萬物。萬物負陰而抱陽，沖氣以為和。

—《道德經·四十二章》

【白話淺譯】道是渾然一體的，由統一體分出天地、陰陽，陰陽相交而化育萬物。萬物背陰而向陽，陰陽互補調和而得以和諧。

*Heaven* attained oneness and therefore became clear.

Earth attained oneness and therefore became tranquil.

Spirits attained oneness and therefore became divine.

Valleys attained oneness and therefore became fertile.

All beings attained oneness and therefore flourished.

Leaders attained oneness and therefore rectified the world.

(*Dao De Jing*, chap. 39)

【原文】天得一<sup>†</sup>以清。地得一以寧。神得一以靈。谷得一以盈。萬物得一以生。侯王得一以為天下貞。

—《道德經·三十九章》

† 得一：得道之義。譬如《呂覽》曰：「無以害其天則知精，知精則知神，知神之謂得一。凡彼萬形，得一後成。」

【白話淺譯】天因證得一而清明；地因證得一而安寧；神因證得一而靈明，低谷因證得一而平整，萬物因證得一而生長。領導人因證得一而天下歸正。

*That* without form is oneness. Oneness is the origin of the universe. . . . Existence arises from nonexistence, and the Full emerges from the Empty. . . . The Way is the oneness from which all beings arise. Therefore, the principle of oneness is universally applicable. Understanding the oneness enables one to know all the universe.

(Wenzi)

【原文】無形者，一之謂也，一者，無心合於天下也。……有生於無，實生於虛。……道者一立而萬物生矣。故一之理，施於四海，一之赜，察於天地。

—《文子·道原》

【白話淺譯】所謂無形者，指的就是萬法一體。所謂「一」，就是天下無可比擬的本源。「有」是從「無」中化現的，「實」是從「虛」中化生的。所謂道，就是一，

由此生出萬物。是故萬法歸一的道理，在  
世界各地都適用；能夠通達萬法一體者，  
就能通達宇宙萬法。

*The* universe is ever changing, and everything is interrelated as One. Once we realise the oneness, there will be nothing we do not know. But if we do not realise the oneness, there will be nothing that we truly know.

(Wenzi)

【原文】天地運而相通，萬物總而為一，能知一即無一之不知也，不能知一即無一之能知也。

—《文子·九守》

【白話淺譯】天地運作不已，萬物彼此互相影響。萬事萬物是一體的；真正明了一體，便能無所不知。不能明了一體，則什麼都不能真正明白。



*Heaven* and earth coexist with me,  
and I am One with all beings.

(*Zhuangzi*)

【原文】天地與我並生，而萬物與我為一。

—《莊子·齊物論》

【白話淺譯】天地與我共存，而萬物與我合為一體。

*All* is sheltered by heaven and accommodated by earth, unconditionally.

(*Zhuangzi*)

【原文】天無私覆，地無私載。

—《莊子·大宗師》

【白話淺譯】天平等地覆蓋著世界，地平等地承載著萬物。

*The* Way of heaven nourishes without any harm. The Way of sages accomplishes without competing with anyone.

(*Dao De Jing*, chap. 81)

【原文】天之道，利而不害。聖人之道，為而不爭。

—《道德經·八十一章》

【白話淺譯】自然的規律，利物而不害萬物；聖人之道，有所作為而毫無爭奪。

*The* highest virtue is like water. Water nourishes all beings without competing with them, settles where none would like to be and thus approximates the Way. Wherever such a virtuous person exists, the place will be improved. Their mind is calm like a deep pool. They treat people with impartial love and their words can be trusted. They govern effectively with righteousness. They deal with matters appropriately, and are good at utilising their strengths and seizing opportunities. Only in the absence of competition will we all live in peace.

(*Dao De Jing*, chap. 8)

【原文】上善若水。水善利萬物而不爭，處眾人之所惡，故幾於道。居善地，心善淵，與善仁，言善信，正善治，事善能，動善時。夫唯不爭，故無尤。

—《道德經·八章》

【白話淺譯】上善的品德如同水。水善能滋潤萬物而不爭，身處大家嫌棄的低處，所以這個修養近乎道。他住在哪裡，哪裡就會變成好地方；他的心安定、寧靜，如同深淵一樣；他待人平等仁愛，他的言語取信於世；他為政以正，善於治理；處事得當，善能發揮所長；行動善於把握時機。只因為有不爭的美德，所以無過、無怨。

*Those* of utmost faithfulness can transform their surroundings and touch heaven, earth and spirits. With utmost sincerity, they can overcome any obstacle throughout the universe . . .

(*Liezi*)

【原文】夫至信之人，可以感物也。動天地，感鬼神，橫六合而无逆……

—《列子》

【白話淺譯】一個至誠忠信的人，可以改變外在環境，能夠感動天地鬼神，能夠感通宇宙；至誠感通，完全沒有障礙。

*He* who seeks power and position in order to serve all mankind well can be entrusted with the task of ruling the world. He who wishes to maintain his optimal physical condition for the welfare of all people in the world can be given the custody of the world.

(*Dao De Jing*, chap. 13)

【原文】貴以身為天下，若可寄天下。愛以身為天下，若可託天下。

—《道德經·十三章》

【白話淺譯】獲取地位權勢只是想為天下蒼生們謀求幸福，這樣的人，就可以把治理天下的使命交付給他。愛惜自己的身體只是希望以此身軀來為天下百姓們服務，這樣的人，就可以把天下的大政委任於他。

*Follow* the path of virtue, and avoid the path of vice and evil. Do not follow evil paths, nor sin in secret.

*(The Treatise of the Most High One on Actions and Consequences)*

【原文】是道則進，非道則退；不履邪徑，不欺暗室。

—《太上感應篇》

【白話淺譯】合乎倫常道德、合乎良心，且絕不會損害他人的行為與念頭，這些我們才可以去做，才可以去想。不合乎道德倫常、違背良心的行為與念頭（包括所有會損害到他人的行為與念頭），我們就不能去做，不能去想。非義邪曲之事，以及種種偏邪的思想與念頭，我們都應當要避開；即使是在沒人看見的地方，我們的行為舉止也都必須要光明磊落、唯善無邪、真誠恭敬，絕不自欺。



*Accumulate* virtue and merits. Be compassionate towards all beings. Be loyal to your duties and always seek welfare and benefits not for yourself but for others. Be filial to your parents and kind to your brothers and sisters. Correct yourself and (then you can) reform others.

*(The Treatise of the Most High One on Actions and Consequences)*

【原文】積德累功，慈心於物；忠孝友悌，正己化人。

—《太上感應篇》

【白話淺譯】我們要不斷地去長養自己的善心、善念（此即「積德」），並且要將自己的善心與善願都積極地落實在自己的日常生活之中，去利益他人，去普利大眾（此即「累功」）。我們要以慈悲心去對待一切眾生；心中總想幫助眾生離苦得樂，絕無

絲毫想要去傷害眾生的念頭。對於君長，我們要盡忠；對於自己應盡的責任，我們要認真而不怠惰，不可背離職守；並且，我們用心要純正，要保持中道，不可偏邪；念念總想利益他人，而不是為一己之私；這些，都是盡忠。此外，我們對父母要盡孝；要愛父母，要盡心盡力地做到養父母之身、養父母之心、養父母之志。做哥哥的要愛護弟弟，做弟弟的要敬愛哥哥，兄友弟恭，相親相愛，孝道便在其中。接下來，要端正自己，要努力修正自己錯誤的心念與言行，以成就自己的德行。我們要有希望幫助社會大眾長養善德善行的心願；我們要先成就自身的德行，這樣才能夠成為社會大眾的表率，才会有能力去影響他人，才能夠去引導他人向上提升。

*Pity* orphans and be compassionate to widows, respect the elderly and be kind to the young.

(*The Treatise of the Most High One on Actions and Consequences*, excerpted from the translation of David K. Jordan)

【原文】矜孤恤寡；敬老懷幼。

—《太上感應篇》

【白話淺譯】要憐憫孤兒與寡婦，要盡己之力去周濟這些非常弱勢的人。對老人們都要尊敬，要對他們給予關懷和照護。對於幼童們，我們也要以愛心來關護他們的成長。

*Regard* the gains of others as though they were your own. And regard the failings of others as your own failings.

(*The Treatise of the Most High One on Actions and Consequences*, excerpted from the translation of David K. Jordan)

【原文】見人之得，如己之得；見人之失，如己之失。

—《太上感應篇》

【白話淺譯】看見別人得到利益，就如同是我們自己得到了益處一樣，絕無一絲毫嫉妒之心，更不可從中破壞。見到別人遭遇到不如意的事，我們就要把這些事情當作是自己的遭遇一般；對於別人的損失與憂傷都要有同情心，絕不可幸災樂禍。

*Correcting* our thoughts, speech and behavior is the premise of accomplishment . . . With a success in self-cultivation, we can serve the world. To serve the world, we should focus on self-cultivation rather than focus on the world.

(*The Annals of Lü Buwei*)

【原文】凡事之本，必先治身……成其身而天下成，治其身而天下治。為天下者，不於天下，於身。

—《呂氏春秋·先己》

【白話淺譯】所有事的根本，都必須先從修身下手……能夠成就修身的功夫，就能成就天下。為天下服務的人，著眼點不在於天下，而在於自己修身。

*The* Way, virtue, benevolence, righteousness and propriety are one. The Way is what we practise, and it perfects all beings without their knowledge. Virtue is attained from practising the Way; it enables all beings to be as they should. Benevolence arises from unconditional love, compassion and wisdom; it brings people closer. Righteousness is what we ought to do, for example, rewarding the kind and punishing the unkind. This accomplishes merit and honour. Propriety is what we should practise, for example, rising early and resting at a reasonable time. This accomplishes the orderliness of the human relations.

(*Su Shu*)

【原文】夫道、德、仁、義、禮，五者一體也。道者人之所蹈，使萬物不知其所由。德者人之所得，使萬物各得其所欲。仁者人

之所親，有慈惠惻隱之心，以遂其生成。義者人之所宜，賞善罰惡，以立功立事。禮者人之所履，夙興夜寐，以成人倫之序。

—《素書·原始章》

**【白話淺譯】**道、德、仁、義、禮，五者是一體。道是人實踐出來的，它成就萬物，萬物卻對此全然無知。德是人們行道之所得，它讓萬物各得其所。仁愛讓人們覺得親切，由慈悲、智慧、惻隱之心中生出仁愛。道義是人們應當做的，回報善的、懲罰惡的，從而成就事業、功名。禮是人們應當行的，朝起早、夜眠遲，以成就倫常秩序。

# **Zoroastrianism**

## **瑣羅亞斯德教**

( 祆教、拜火教 )



*In* the name of God. I praise and invoke the creator Ormazd (Ahura Mazda), the radiant, glorious, omniscient, maker, Lord of lords, King over all kings, watchful, Creator of the universe, giver of daily bread, powerful, strong, eternal, forgiver, merciful, loving, mighty, wise, holy, and nourisher.

(\*Editor's note: Another section (Title: Stayishn) of this prayer book says, 'Praise be to the name of Him Who always was, always is and always will be.')

*Avesta: Khorda Avesta (Book of Common Prayer)*, Chapter title: Niyayeshes (Litanies), Section title: Khwarshed Niyayesh (Litany to the Sun)

以上帝之名，我讚歎並祈求於萬物的創造者歐馬茲德（即，阿胡拉·馬茲德），那位光輝的、榮耀的、全知的、造物的；那主中之主，那王中之王；那位不眠不休的，那宇宙的創生者，那糧食的供給者；那位擁有大力的、堅固難沮的、永恆的、寬恕

的、慈愍的、仁愛的、大能的；那位智慧者，那位神聖者，以及那位萬物的滋育者。（※ 編按：另一節的祈禱文（篇名：Nam Stayishn）又曰：「我讚歎祂的名，祂過去如是，現在如是，未來亦永遠如是。」）

—《小本波斯古經》◎連禱文之章：對太陽的連禱

*God* bears in mind all prayers made to Him, past, present, and future; those made by ordinary people as well as the believers in many Gods.

(*Yasna* 29:4)

上帝記得那一切對祂的祈禱，包括所有於過去、現在，以及在未來之中對祂所做的祈禱；這當中有一般人的祈禱，也有眾神的信徒們向祂所做的祈禱。

— 波斯古經之《亞斯納經》◎第二十九章第四節

*God* and the Pure Mind do I seek to worship . . . God's power has made us serve our human flock, so that they advance to the highest truth and wisdom.

(*Yasna* 45:9)

上帝以及那顆純淨之心，他們乃是我所要去追尋與敬奉的。……上帝的大能使我們能夠去幫助自己的人類法侶們，讓人人都能夠得到提升，以至體悟到最究竟的真理，證得最圓滿的智慧。

— 波斯古經之《亞斯納經》◎第四十五章第九節

*We* worship the souls of the holy men and women, born at any time, whose consciences struggle, or will struggle, or have struggled, for the good.

(*Avesta: Khorda Avesta*, Chap. XIII ( Frawardin Yasht (Hymns to the Angels) ), sec. 154)

我們崇敬所有成就聖潔的男子與女人，不論他們是屬於過去、現在，或是未來的任何時代，因為他們所有人的內心都在其所身處的時空之中為了至善與正義而全力以赴。

—《小本波斯古經》◎第十三章：對上主與眾天使的歌讚

*Dedication* to purity from birth onwards is best for mankind. For Mother Earth should we toil, leading all men to the realms of light.

(*Yasna* 48:5)

若能於出生那刻起就一心追求純淨純善，這對人類而言是最好的。我們要為這地球母親而努力不懈，要將全體人類都引導至光明的境地。

一 波斯古經之《亞斯納經》◎第四十八章第五節

*Whoso*, out of his respect for Spitama Zarathushtra, rejoices in whole humankind, (that man) is worthy of high esteem. May Ahura Mazda grant him long life. May Conscience develop his realms. Rectitude regards him as a good friend.

*(The Hymns of Atharvan Zarathushtra (Avesta: Yasna), 46:13)*

任何人，當他出自對於瑣羅亞斯德聖者的尊敬，進而能夠對全體人類都感到欣愛時，那麼，他就值得眾人的高度尊敬。願真神阿胡拉賜與他長壽；願真心將會擴展他的境界。正直光明之人視此人為好友。

— 波斯古經之《亞斯納經》◎第四十六章第十三節

*The* sage asked the spirit of wisdom thus: ‘Which is that good work which is greater and better than all good works, and no trouble (anjinako) whatever is necessary for its performance?’ The spirit of wisdom answered thus: ‘To be grateful in the world, and to wish happiness for every one. This is greater and better than every good work, and no commotion (angejinako) whatever is necessary for its performance.’

(*Menog-i Khrad*, chap. 63)

那位聖者問那智慧之靈曰：「所有的善事當中，哪一件善事最偉大、最超勝，且在行此善事的過程中，絕不會引起任何騷亂。」智慧之靈答曰：「在世上心懷感恩，並且祝願人人都得到幸福，這就是最偉大、最超勝的善舉。行此事時，絕不會引起騷亂。」

— 中波斯語聖典文獻之《智慧之靈》◎第六十三章



*The* sage asked the spirit of wisdom thus: 'How is it possible to seek the maintenance and prosperity of the body without injury of the soul, and the preservation of the soul without injury of the body?' The spirit of wisdom answered thus: 'Him who is less than thee consider as an equal, and an equal as a superior . . . Form no covetous desire; so that the demon of greediness may not deceive thee and the treasure of the world may not be tasteless to thee, and that of the spirit unperceived. Indulge in no wrathfulness; for a man, when he indulges in wrath, becomes then forgetful of his duty and good works, of prayer and the service of the sacred beings, and sin and crime of every kind occur unto his mind . . . Commit no lustfulness, so that harm and regret may not reach thee from thine own actions. . . . Thou shouldst be diligent and moderate . . . Do not extort from the wealth of others . . . With a malicious

man carry on no conflict, and do not molest him in any way whatever. . . .’

(*Menog-i Khrad*, chap. 2)

聖者又問智慧之靈曰：「如何才能做到既能適當地維繫肉身而又不損害到自己的心靈呢？當如何真正照護好我們的內心同時又能夠維護好身體？」智慧之靈答曰：「你要將那些德行、能力不如你的人，都視為是與你自己齊等不二；並且要把那些德行、能力與你相等的人，都視為是比你更加優秀。……此外，要戒除貪婪的慾念，這樣，貪欲的惡魔就不能來蒙騙你，你也才會去追求這宇宙中的真實寶藏，才能覺察到你心靈中的那些珍寶。再者，應當遠離瞋怒，因為瞋怒之人會忘失自己應盡的責任；他會忘失善法，同時也會忘失對於一切神聖存在的奉事與禱告；瞋怒之心會引導人們生起一切罪惡的念頭。……然後，你要遠離淫欲的念頭，這樣，你才能避免

此一欲念所衍生的行為所會給你帶來的種種傷害與懊悔。……你應當要處事勤奮，同時也要避免行事極端……。絕不可利用手段或權勢去奪取他人財物。……即使面對心懷惡毒之人，你也不要與他對立、衝突；並且，你也絕不要去對他發起任何形式的惱害或攻擊。……」

— 中波斯語聖典文獻之《智慧之靈》◎第二章

*Then* Zarathushtra said: ‘Reveal unto me that name of thine, O Ahura Mazda! that is the greatest, the best, the fairest, the most effective, the most fiend-smiting, the best-healing, that destroyeth best the malice of Daevas and Men . . .’ Ahura Mazda replied unto him: ‘My name is the One of whom questions are asked, O holy Zarathushtra! . . . My fourth name is Perfect Holiness. . . . My seventh name is the One with understanding. . . . My eleventh name is He who produces weal. My twelfth name is AHURA (the Lord). My thirteenth name is the most Beneficent. My fourteenth name is He in whom there is no harm. . . . My seventeenth name is the All-seeing One. My eighteenth name is the healing One. My nineteenth name is the Creator. My twentieth name is MAZDA (the All-knowing One). . . . I am the Keeper; I am the Creator and the Maintainer; I am the Discerner; I

## am the most beneficent Spirit. . . .’

(*Avesta: Khorda Avesta*, Chapter title: Ohrmazd Yasht (Hymns to Ahura Mazda) )

瑣羅亞斯德聖者曰：「阿胡拉·馬茲德上主啊！請您向我宣說您最偉大的名號、最優美的名號，那最能啟發心靈、最能摧壞眾魔、最能醫治眾病、以及那最能夠徹底瓦解群邪以及人們內心所含之一切惡意的名號。……」上主阿胡拉·馬茲德答曰：『聖潔的瑣羅亞斯德啊！我的第一個名號是：「被求問者」。……第四個名號是「無上聖潔之主」。……第七個名號是「知曉萬物者」。……第十一個名號是「眾生福祉的創造者」。第十二個名號是「阿胡拉」（意即「上主」）。第十三個名號是「至極仁慈饒益之主」（「無上仁慈樂善之主」）。第十四個名號是「無害意之主」。……第十七個名號是「全視普觀之主」。第十八個名號是「醫病之主」。第十九個名號是「造物

之主」。第二十個名號是「馬茲德」（意即「全知之主」）。……我是宇宙萬物的守護者、創造者、維繫者、洞察者；我就是那位最極仁慈、普施饒益的神聖之靈。……』

—《小本波斯古經》◎對於阿胡拉·馬茲德的歌讚 (Ohr-mazd Yasht)

*Therefore,* O Zarathushtra! . . .  
Make thy own self pure, O righteous man!  
any one in the world here below can win pu-  
rity for his own self, namely, when he cleans-  
es his own self with good thoughts, words,  
and deeds.

(*Vendidad*, Fargard 10 (chap. 10), sec.18-19 )

瑣羅亞斯德聖者啊！……你要使自己達到純  
淨純善！你是善良之人，你當要知曉，任  
何一個眾生，當他以善念、念言、以及善  
行去淨化他自己的時候，那麼，他就能夠  
走向純淨、走向至善。

—《萬迪達德（斥邪之典）》◎第十章第十八至十九節

*Unfold* Yourself within me, O Lord.  
Grant me strength of character through  
Right-Mindedness. Through the holiest spir-  
it, O Lord, grant me goodness as a reward  
for prayer. Grant me a life full of vigour  
through Truth, and may the pure Mind look  
after me.

(Yasna 33:12)

主啊，求您展現祢自身於我之內，並賜與  
我由純正知見所生發起的人格力量。主啊，  
請透過那最高潔的聖靈，賜與我美德，以  
做為我所祈求的回報。請您賜與我因真理  
而充滿力量的生命；並希望那顆純淨之心  
能夠陪伴、看顧著我。

— 波斯古經之《亞斯納經》◎第三十三章第十二節



*To* them, the Pure Mind, who is united in God, through his power replied: associate closely with Truth. Be good and unite with Right-Mindedness. Hold fast unto them.

(*Yasna* 32:2)

那顆純淨之心，那顆與上帝合融一體的心，它承上帝威神之力向他們答覆說：「要親近真理，要有好的心行，要與純正的知見結合成一體。對於這些事，你們要有貫徹到底的決心。」

— 波斯古經之《亞斯納經》◎第三十二章第二節

*Let* all those who do good deeds come together to foster Mother Earth. God and Truth speak the language of revelation that comes from the highest mind — from the beginning have you been the teacher.

(*Yasna* 51:3)

願所有行善之人都團結起來幫助地球母親成長。上帝與真理之主所宣說的，乃是一種神聖啟示的語言；這種語言來自於那最聖潔的心靈。至聖之靈啊！從古至今，您就是那位導師。

— 波斯古經之《亞斯納經》◎第五十一章第三節

*The* wise Lord gives to his beloved mankind — to my people, O Lord — the gift of joy which comes from truth and strength. All men will unite in defence of your teaching and in defence of those who are mindful of your hymns.

(*Yasna* 43:14)

有智慧的上帝賜與他所愛的人類來自於真理與力量的喜悅。主啊，您所愛的人類也就是我的同胞們。所有人類都必會團結起來擁護您的教化，並將共同擁護那些留心不忘您之教語的人。

— 波斯古經之《亞斯納經》◎第四十三章第十四節

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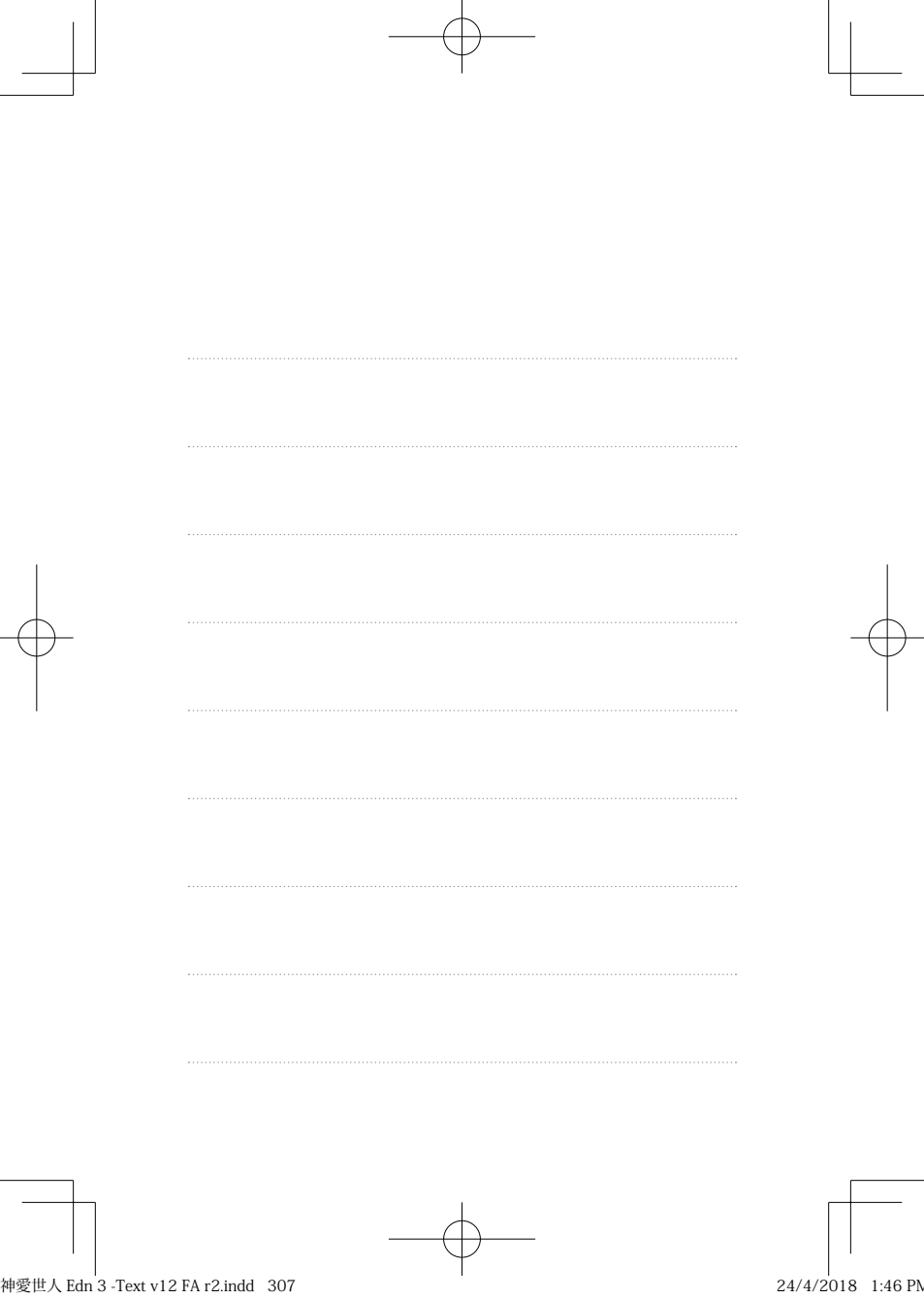


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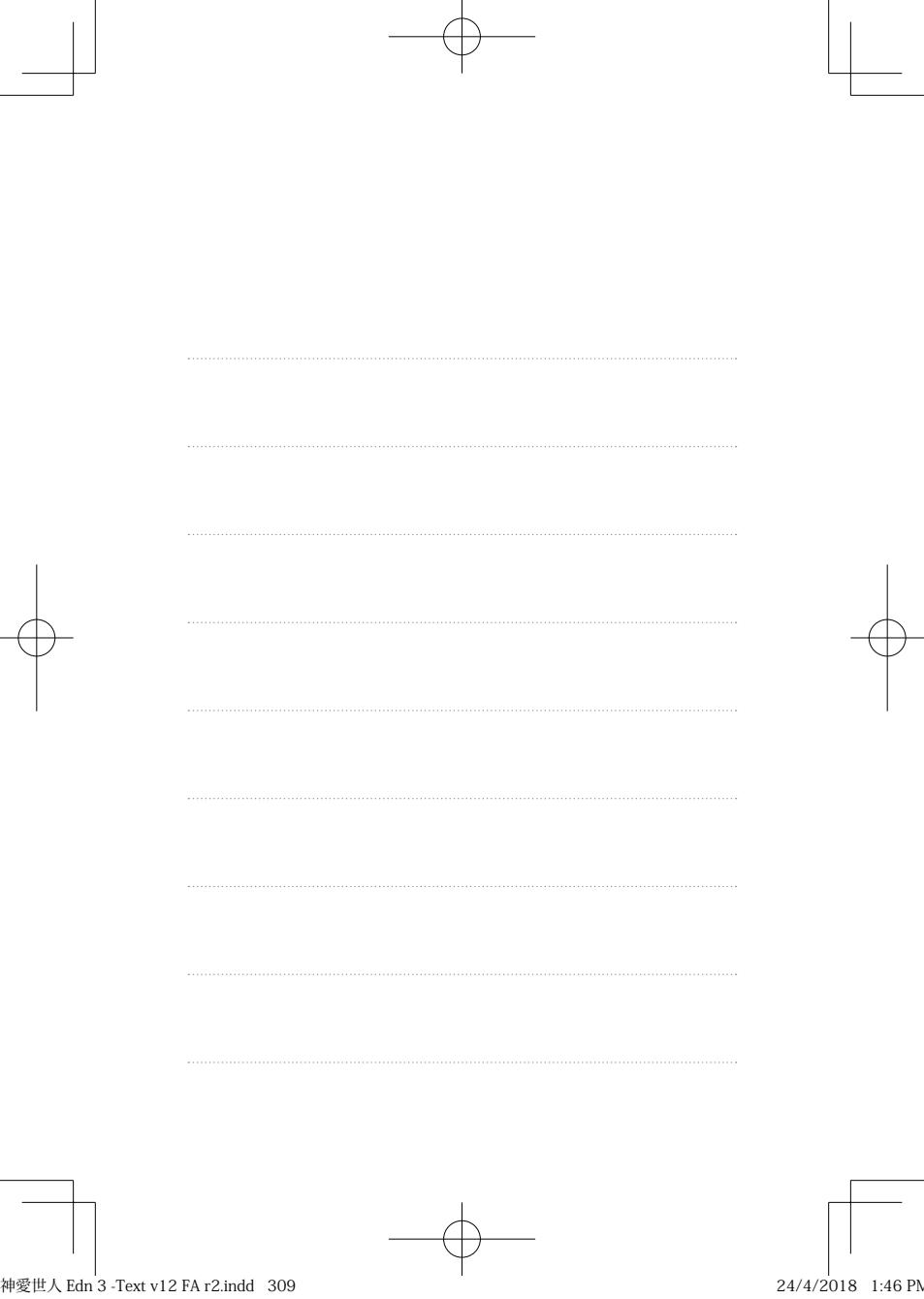
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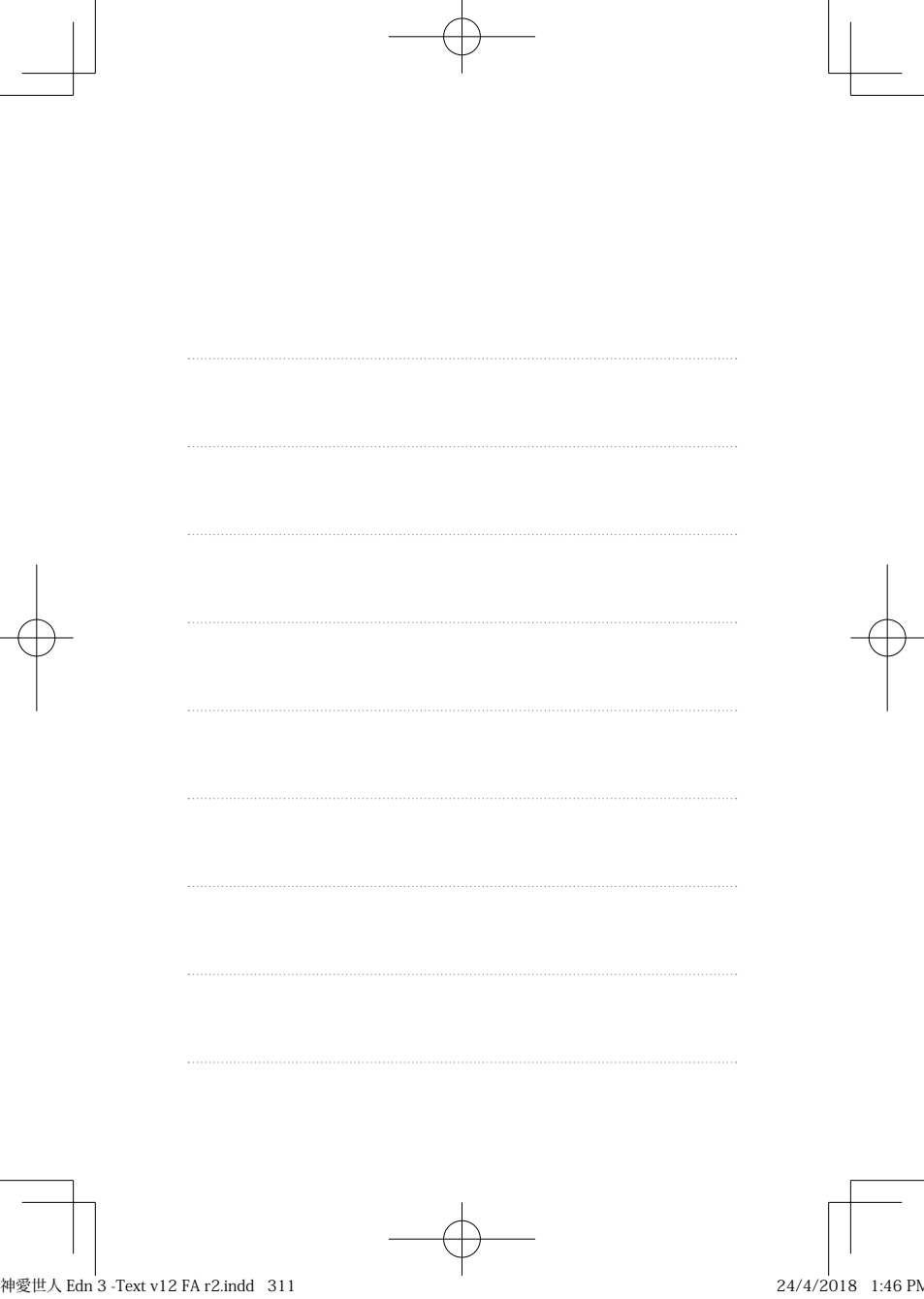
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All Beings



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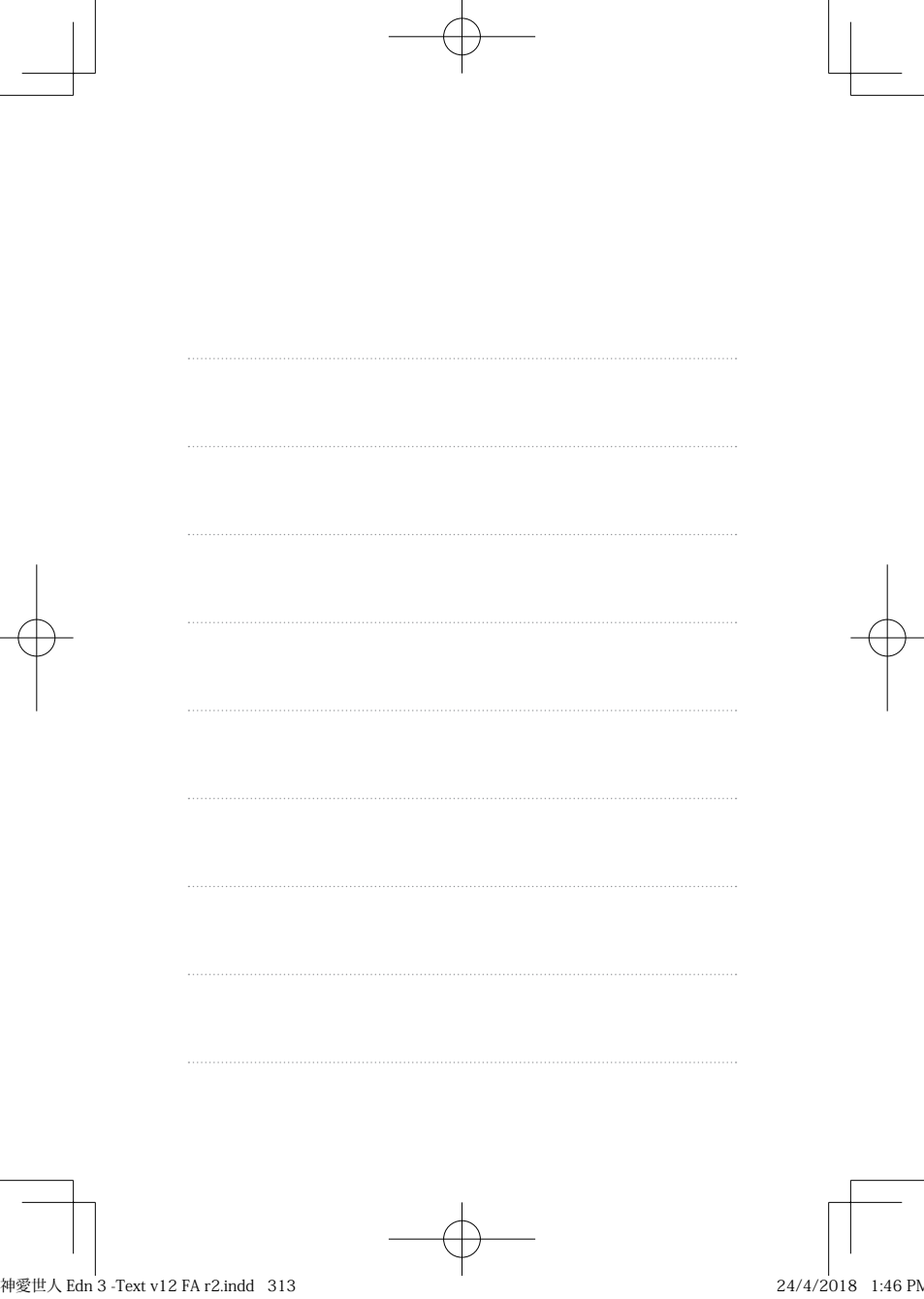


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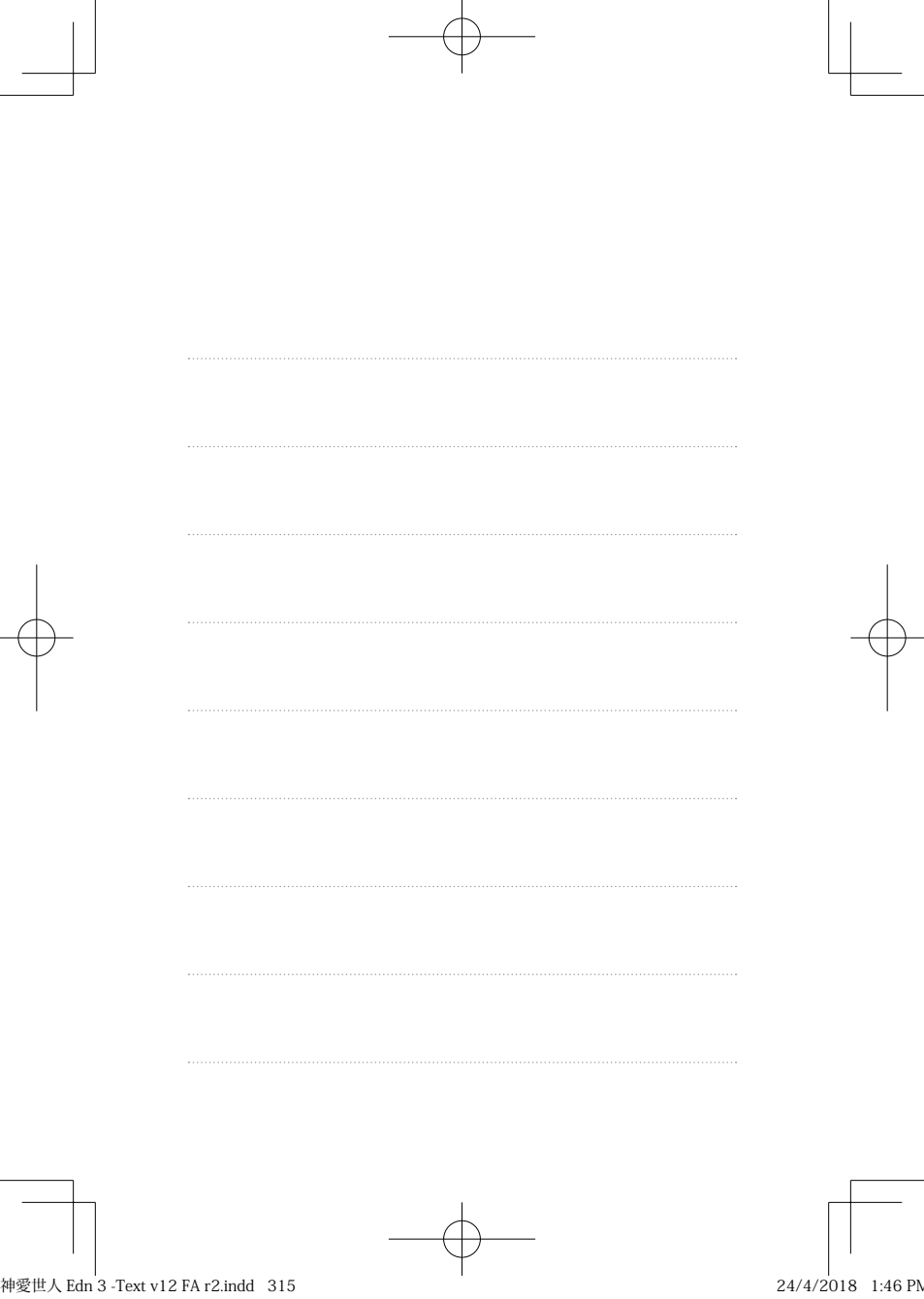


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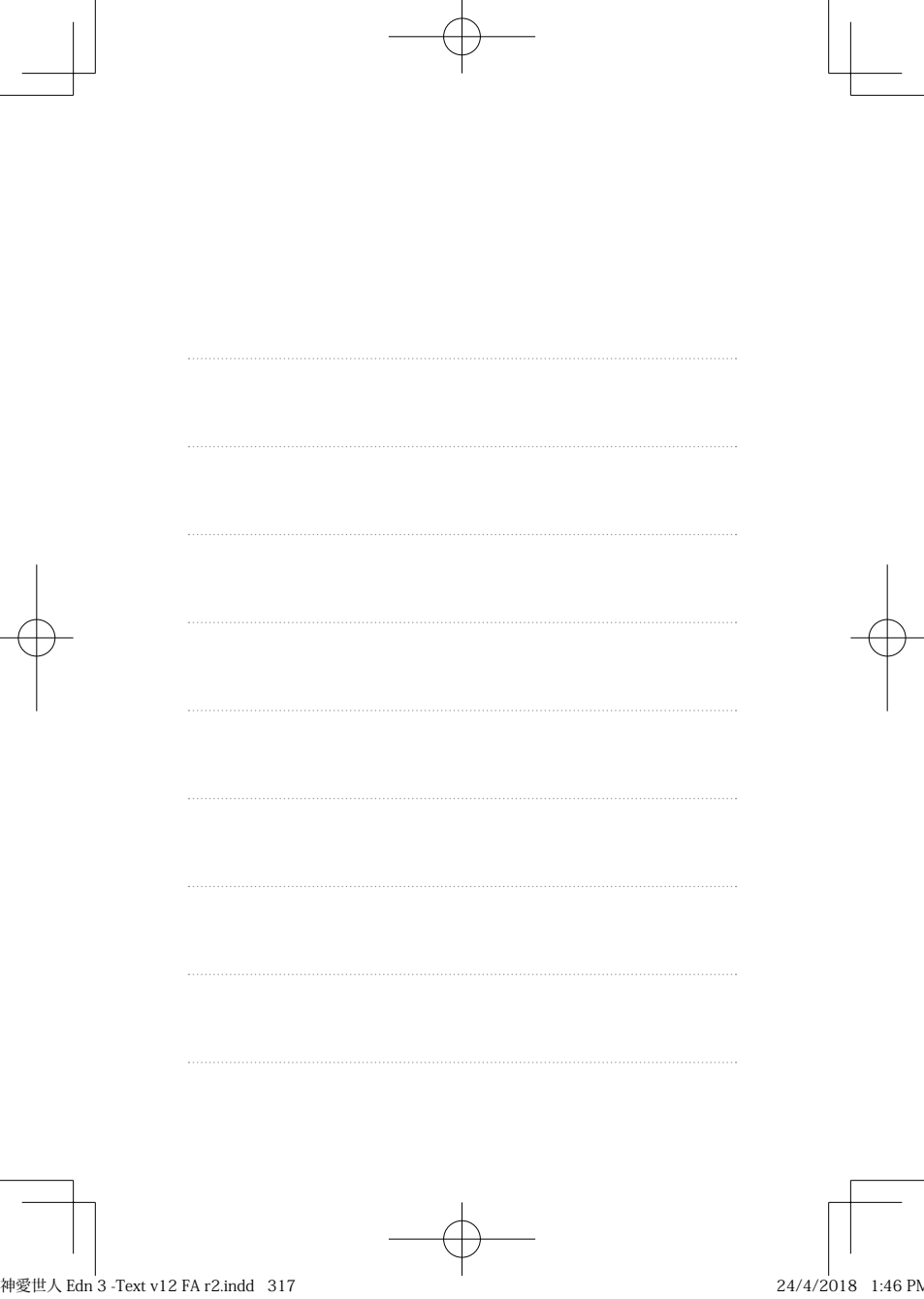




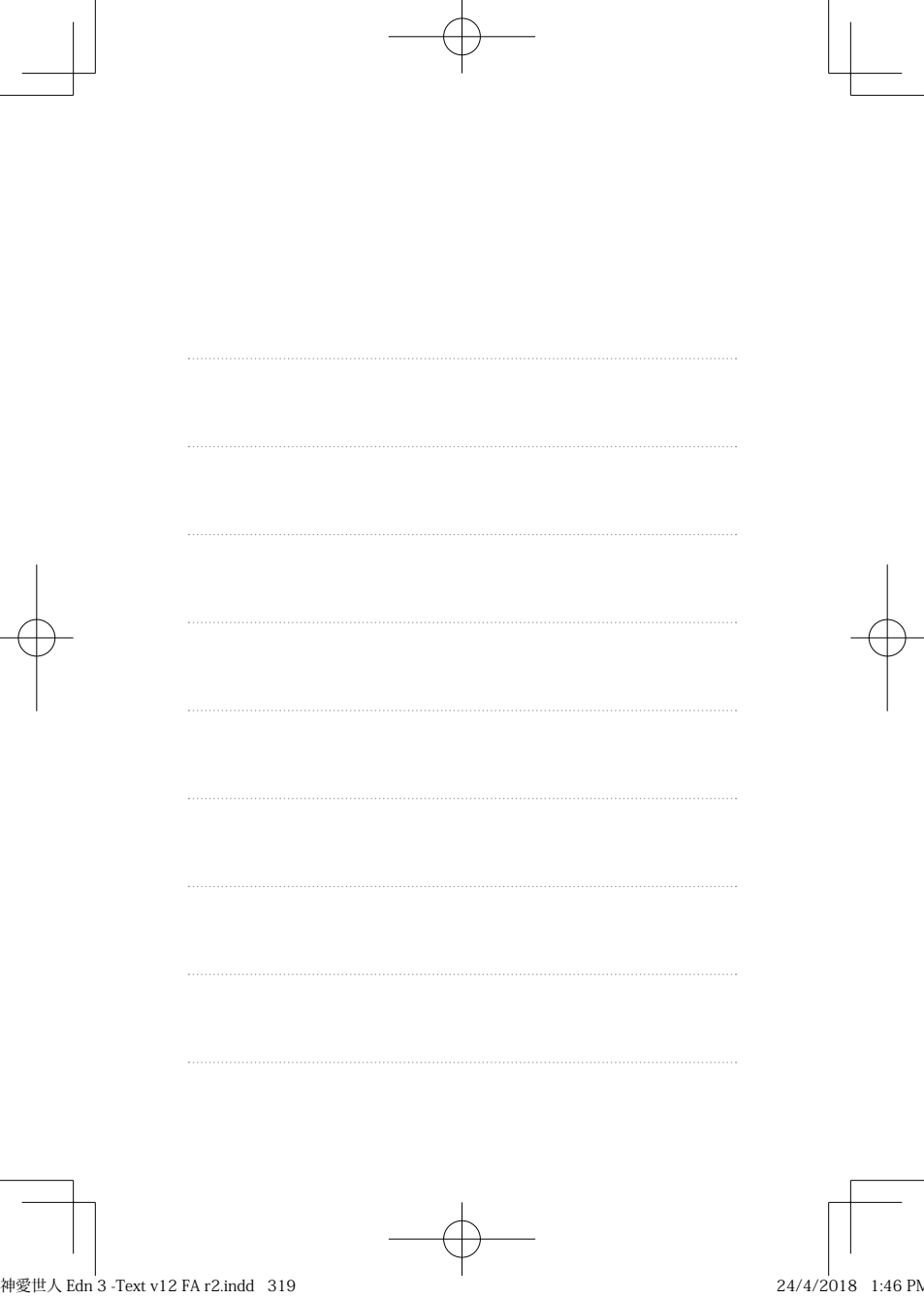
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God Loves  
All Beings





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