

A photograph of a pond filled with green lily pads. Two white water lilies are in bloom, their petals reflected in the blue water. The scene is peaceful and serene.

# 人生雋語集

Aphorisms

## 邁向幸福之道

The Way to Happiness

中英文對照 / English-Chinese Edition

# 人生雋語集——邁向幸福之道

**Aphorisms**

**The Way to Happiness**

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### 編者自序

編者去年由美返台探親，在一次偶然的機會中取得一本名為「智慧語」的小冊子。讀後法喜充滿。尤其令人驚嘆的是這本小冊子雖然薄而短小，卻編錄了許多古今聖賢修身齊家治國平天下的大道理，讓人讀後有振聾發聵的感覺。

今日社會人心澆漓、道德敗壞，處處瀰漫著投機、奢華的氣氛，一切皆以名利當先，人們所追求的都是一些物質與權利的享受。在這種強烈物欲熏心之下，許多人為了個人的利益與前途，往往不擇手段，罔顧道義，以致坑蒙拐騙、殺盜淫妄的勾當層出不窮。

處此社會靡亂，世風日下的氛圍之下，還能看到這種勵志醒語小冊子的流通與發行，實在令人動容。可見得，在眾人皆醉之中，仍有許多清醒之士，默默地付出，不斷地耕耘，慷慨解囊地大量發行一些善書，並以結緣的方式廣為流通，俾能提正人心，達到移風易俗的目的。

古德說：「一時勸人以口，百世勸人以書」。編者深信，一本醒世勵志、富涵智慧之書對於道德良知的喚醒及社會風氣的提升將有一定的成效與貢獻。

編者因此將上述小冊子的內容作了若干的取捨與整理，並酌量增錄了一些哲言與雋語，且以中英文對照的形式呈現在大眾面前。此舉主要的原因，乃編者長期旅居國外，看到許多海外的華

人及其後裔與一些外國友人，雖然喜好中華文化，卻因不諳中文而不得其門而入。若能有緣接觸此勵志的佳言錄，並透過英文翻譯，當能對中華儒釋道文化的內涵獲得一定程度之理解；同時，對於我國國人來說，詳加閱讀此書亦能學得如何用英文表達本國的思想文化，可謂一舉兩得。

編者因此竭盡所能，於美台之間往來奔波，突破種種困難，商請了幾位學養豐富，且中英文造詣精湛又暗通佛法的學者專家，協力完成此一看似簡單實為不易之工作。

有句話說：「思想決定命運，命運決定人生」。本冊所收集的名言皆是中國文化的精髓，其中不乏一些近代高僧大德，諸如星雲、惟覺、證嚴、聖嚴，

以及淨空上人等的開示語錄；文句不多，用字簡潔，不著華麗，但含義雋永深邃。讀後若能好好地理解並加以身體力行，足以改善個人的言行舉止及變化吾人的氣質。

有鑑於此，編者毅然發心編譯此書，定名為「雋永集」，並率先印行一萬冊與十方大眾結緣。希望藉由此書的發行，能拋磚引玉，引發社會大眾對現今日趨敗壞的人文環境重新投以關注，俾為促進社會的安定與和諧帶來一線的曙光。

本集的完成，英譯部分承蒙任教於輔仁大學的好友，朱小嘉先生（Mr. Bruce Chu），以及西雅圖喬向原先生（Mr. Joe Xiao）與數位美國友人鼎力的襄助，才得以順利地付梓流通，特此一

併敬致萬分謝忱。

編著不揣淺陋，所匯集編譯的內容  
與文句若有錯訛或不盡完善之處，尚請  
十方大德不吝指教！

編譯者謹識

公元2012年2月



# The Way to Happiness

## Preface

During my trip back from the U.S.A. to visit relatives in Taiwan last year, I came upon a booklet entitled Words of Wisdom. The volume is small and thin, but amazingly its contents are profound statements made by sages of antiquity and modern times concerning how to deal with life's problems. It is quite an inspiring book.

In today's world, moral standards are increasingly deteriorated. More and more people are opportunistic and have an extravagant lifestyle. Money and fame are the main concerns and material gain is the goal pursued in most people's lives.

Many individuals, in order to promote their own interests and improve their prospects, are inclined to behave regardless of moral principles. As a result, criminal acts such as fraud, homicide, and robbery occur frequently.

Given such a social disorder background, it is touching that such an inspiring book has been published and distributed. This indicates that there are still noble-minded people who are quietly making efforts to uplift moral standards by publishing large numbers of edifying books and giving them away for free.

An ancient saying states: “To advise someone to do the right thing on one occasion, you need only to speak to him; to advise generations to do good, you need

to publish a book.” I firmly believe that an edifying book that is full of words of wisdom can contribute tremendously to the promotion of moral integrity in society.

I have reorganized the above-mentioned booklet, removing some original contents and adding a number of proverbs and edifying statements made by Buddhist masters of great repute, and have placed their English translations side by side with the original Chinese phrases. The motivation behind these arrangements is that I have, while living in the U.S.A., seen many overseas Chinese and their offspring as well as ethnic Westerners who are interested in Chinese culture but are prevented by their lack of Chinese-language ability from fully appreciating it.

This task appeared easy at the outset

but turned out later to be a rather gigantic project. To carry it out, I devoted my very best efforts, traveling back and forth between the U.S.A. and Taiwan and seeking the help of several experts who are proficient in both Chinese and English and knowledgeable about Buddhism.

A saying states: “Your thoughts determine your fate, and your fate determines your life.” The present book is a collection of passages and statements reflecting the essence of Chinese culture. Some of them are quotes of contemporary Buddhist masters, such as Master Hsing Yun, Master Sheng Yen, Master Wei Chueh, Master Cheng Yen, and Master Chin Kung. Each item is terse but profound in meaning. Understanding and putting the statements into practice should lead to a

significant improvement in one's behavior and demeanor.

Initially, 10,000 copies of the book, entitled "The Way to Happiness" will be published and given to all those who want them. It is hoped that the publication of the book will attract attention to the ongoing decline in moral standards and create brighter prospects for social stability and harmony.

I owe special thanks to my good friend Bruce Chu, a teacher at Fu Jen Catholic University; Mr. Joe Xiao in Seattle; and several American friends for their help with the English translation of the book. Feedback from readers will be greatly appreciated.

Editor



## 人生雋語集

### The Way to Happiness

- 1 ) 今生的富貴，皆是前世所種的善因而來；前世若無善因，就要靠現在努力。

The riches and honors you enjoy in this life are results of the good you did in the previous life. If you did not do good in the previous life, then do it now.

- 2 ) 物質上的追求，只是一種暫時性的刺激，當刺激過後，慾望又起，始終沒完沒了。所以，我們才會陷入沒有止境的煩惱當中。

Material pursuits bring nothing but temporary excitements; and there is

no limit to these endless and insatiable desires for excitement one after another. This is the reason why people tend to get trapped in troubles caused by they themselves.

- 3 ) 真正的「真、善、美」，是心地清淨、平等，不虛偽、不狡詐，沒有貪心、瞋心、痴心、慢心（貢高我慢）與疑心。

Real truth, virtue and beauty lie in a heart of purity, fairness, and freedom from hypocrisy and wickedness. It has no greed, stubbornness, obsession, arrogance or doubt.

- 4 ) 忍人所不能忍，容人所不能容；寧讓別人負我，我決不負人，則自能心安

理得、問心無愧。

Endure what others cannot endure, accept what others cannot accept, and fail nobody even if you may be failed by others. Then you will enjoy peace of mind and have no regrets.

- 5 ) 一切科技文明，都是人類智慧的結晶。如果沒有清淨、平等、慈悲的智慧，進步的科學反而會成爲毀滅人類的工具。

All science and technology comes from mankind's wisdom. Without the wisdom to be pure, equal, and benevolent, advanced science could be used as a tool for exterminating mankind.

- 6 ) 貧富不是以財富來衡量的；心靈充滿

空虛、煩惱，才是真正的貧窮。所以古人說：「人貧不是貧，心貧才是貧；人貧能養道，是為貧道人；心貧無智慧，墮入餓鬼身」。

Whether a person is poor or rich cannot be measured in terms of money. One is genuinely poor if one is spiritually barren and being open to misery. The ancients said, "Lack of wealth is not poverty but being spiritually barren is real poverty. One can cultivate a moral character when one is determined against the temptations of material things. Being spiritually barren and unwise, one will be depraved to become a demon."

7) 節儉可醫「貧」，知足可以醫「貪」；恬淡可以醫「躁」，慈悲可

以醫「瞋」。

Thrift can cure poverty; contentment can cure greed, simplicity can cure uneasiness, and benevolence can cure crabbiness.

- 8 ) 錯誤最多的人，就是犯了錯也不肯承認錯誤的人。

Those who err most often are people who don't admit it when they have made a mistake.

- 9 ) 對過去不能執著不捨，對現在不能貪取留戀，對未來不能心存幻想，對人生不能一事無成。

Don't hold onto the past; don't be tied to the present; don't speculate about the future; and don't lead a life without

achieving any goals.

- 10 ) 要做通情達理的人，要做與人為善的人，要做謙和敦厚的人，要做感恩圖報的人。

Be reasonable, be kind, be humble, and be grateful.

- 11 ) 懂得付出，不計吃虧，才是富有的人生；若錙銖必較，只曉得索取，必是貧窮的人生。

An abundant life lies in being willing to give and not minding getting nothing in return. A life of destitution awaits those who fight all the time for even the smallest gains.

- 12 ) 學道容易入道難，入道容易守道難；

守道容易悟道難，悟道容易行道難。  
（註解：道，宇宙人生的真理，事實的真相。）

It's easy to study *the Way*, but hard to enter *the Way*, and even if you have entered *the Way*, it may be hard to stay in *the Way*, and if staying in *the Way* is easy, comprehending *the Way* may be hard, and if comprehending *the Way* is easy, practicing *the Way* is hard. (Note: *The Way* means the truth of the universe, life or reality.)

- 13 ) 儒家說：「近朱者赤，近墨者黑」；  
又說：「三人行，必有我師焉，擇其善者而從之，不善者而改之」。

A Confucianist saying states: "One who stays near vermilion gets stained

red, and one who stays near ink gets stained black.” (You are influenced by the company you keep.) Another states: “Among my acquaintances, there must be some from whom I can learn; I will follow the examples of those who are virtuous, and examine myself to see if I have the faults I see in others.

- 14 ) 看自己，要看出不足，有了缺失，要欣然改過；看別人，要看出長處，發現優點，並加以學習。

When we look at ourselves, we should recognize our weaknesses and faults, and be willing to correct them. When we look at other people, we should admire their strengths and merits, and learn to imitate them.

- 15 ) 做好人，不能少我一個；融合社會善的力量愈強，則化解災難的機會就愈大。

One should be good even if there are already many good people around us. The stronger the force of goodness is in a society, the better are its chances of averting disasters.

- 16 ) 說話必須「言行一致」，最好能夠「行」在「言」前，言隨行後。所謂：「說得一丈，不如行得一寸」。

One should match one's words and actions. However it would be even better to act before talking: an inch of action is better than a yard of talking.

- 17 ) 汲取失敗的教訓，跌倒了再爬起來。

受得起別人的奚落、禁得起外境的磨難，困難就會向你低頭。

Learn a lesson from each failure. Get up after falling down. Difficulties will bow to you if you can endure insults and tribulations.

- 18 ) 處處懂得「體諒」他人，世界就會變得更寬廣；生活在「淡泊」之中，精神就會更升華。

When we are considerate and sympathetic with other people, our world becomes broader. When we lead a simple life, our spirit becomes lofty.

- 19 ) 當你手中抓住一件東西不放時，你頂多只能擁有這件東西。如果你肯放手，就有機會選擇別的。人的心若執

著自己的觀念不放，那麼，他的智慧也只能達到某種程度而已。

When you are holding something firmly and will not let go, you can do no more than own it. But if you are willing to relinquish your hold, you will be able to choose something else. Those who stubbornly hold on to their own views are limiting their wisdom.

20 ) 原諒別人，就是給自己留下一個迴旋的空間。

To forgive others is to give oneself room for maneuver.

21 ) 不要因為小小的爭執而遠離了你至親的好友，也不要因為小小的怨恨而忘記了別人的大恩。

Don't let small arguments alienate you from your best friends, and don't let little grudges erode your memories of those who have done you great favors.

- 22 ) 心不隨境轉是「禪定」的功夫，心不離境是智慧的作用。

If you can keep your heart from being changed by the surroundings, that's due to your ability at *chanding*; if you can keep your heart within the surroundings, it is due to your having wisdom.

(Note: *Chanding*, a Buddhist term, means the utter calm of the mind, attained by clearing the mind of thoughts.)

- 23 ) 活著一天，就是福氣，就該好好珍惜。當我哭泣沒有鞋穿的時候，卻發現還有人沒有腳的淒涼。所以，我們

要感恩我們所擁有的。

Consider yourself lucky as long as you are still living, and treasure each day you live. When you lament that you have no shoes, think of people who have the sad fate of having no legs. Therefore, we should appreciate what we own.

24 ) 心中裝滿自己看法、想法的人，永遠聽不見別人的聲音。

Those who are loaded with their own views and beliefs can never hear what other people say.

25 ) 知足之人雖臥平地猶覺安穩，不知足的人雖處天堂猶不稱心。

A contented person would feel at ease even if he sleeps on the floor; a

discontented person would not feel at ease even if he slept in heaven.

- 26 ) 狂妄的人還有救，自卑的人沒有救；認識自己、降服自己，以及改變自己，才能改變別人。

Those who have an inflated opinion of themselves are still salvable; those who have an inferiority complex are beyond salvation. To change others, you must know yourself, tame yourself and change yourself.

- 27 ) 如果你不給自己煩惱別人永遠不可能給你煩惱。因為所有的煩惱都是自己內心放不下的結果。

If you don't annoy yourself, no one can ever annoy you, for all your annoyances

result from your failure to let go.

- 28 ) 要做無塵的反射鏡，明鑑一切物，不沾一切物。如此，才能超然物外，心無掛礙。

Be like a clear mirror which reflects everything and which does not touch anything. Only then will you be detached and free from cares.

- 29 ) 珍惜當下每一個因緣，因為每一個當下，都是獨一無二的。

Cherish every relationship you have now, for each of them is unique.

- 30 ) 平安就是福。我們想想：多少人已經見不到明天的太陽，多少人已經成了殘廢，多少人就在今天已經家破人亡

了。

Happiness lies in being well and sound – given that many people are on the verge of death, many others have become invalids, and still many others have just lost their families.

- 31 ) 一個人若不能從內心去原諒別人，就永遠無法心安理得。

One who cannot forgive others from the bottom of one's heart will never feel calm and confident.

- 32 ) 對人謙和恭敬，就是莊嚴自己；擁有一顆無私的愛心，便擁有了一切。

If you are modest and polite toward others, you have made yourself respectable. If you have a heart full of

altruism and love, you have the world.

- 33 ) 憎恨別人，對自己是一種很大的損失；不了解生命的人，生命對他來說，就是一種懲罰。

If you hate anyone, it is a loss to yourself. Life is a punishment for those who don't understand life.

- 34 ) 用傷害或攻擊別人的手段來掩飾自己缺點的人，是可恥的。

Shame on those who try to hide their faults by harming or attacking others.

- 35 ) 人生在世，有悲歡離合、聚散無常的缺陷，所以覺得不圓滿；正因為人生有悲歡離合的缺陷，才更要珍惜彼此短暫相處的因緣，給對方留下一個美

好的印象。

Joys and sorrows, separations and reunions are the downside of life. It is because life has such a negative side that we should cherish each relationship and try to impress the other person favorably.

- 36 ) 解脫不是逃避，更不是自殺，而是消除心中的惡念、煩惱、憂愁，將心中的「結」解開。若能心開意解，就是解脫。

*Jietuo* is not to escape, nor to commit suicide, but to liberate oneself from one's evil ideas, cares, sorrows. It is to undo the "knot" in your mind. If you can do this, it is *jietuo*.

(Note: *Jietuo*, a Buddhist term, means to liberate oneself from worldly cares.)

37 ) 反省是一面鏡子，能將我們的錯誤清楚地照出來，讓我們有改正的機會。

Self-examination is a mirror that can show our mistakes and give us the opportunity to correct ourselves.

38 ) 做人的原則就是「誠信」，所謂：「言必信，行必果」；一旦失信於人，信用就破產了。

Trust and honesty should be a principle of our conduct. We should be trustworthy and our words must be honored. Credibility will go bankrupt if one fails to keep promises.

39 ) 做好事是盡本分，不在於做多做少；只要是應該做的，就馬上去做，而且用感恩的心去做，沒有為誰而做。

Performing good deeds is doing one's duty. What matters is not how much you do. As long as it is something you should do, you should do it at once. You must, moreover, do it with a thankful heart. Never say you are doing it for someone.

- 40 ) 孝親不辭勞苦、行善不望回報，即能積功累德，庇佑子孫。

If you look after your parents without minding the hardships you experience and if you perform good deeds without expecting to be rewarded, you can accumulate achievements and virtues, thereby bringing good fortune to your posterity.

- 41 ) 不好的習氣，就像心靈的病毒，當下就要去改，謹防它滋生蔓延。

Bad habits are tumors on the mind. They should be broken at once so they may not grow and spread.

- 42 ) 「富而不樂，不如窮而樂；貴而不安，不如貧而安」。聰明人寧可「安貧樂道」而不願為名利富貴而煩惱。

"It is better to be poor yet happy than to be rich yet unhappy; it is better to be poor yet peaceful than to be noble yet restless." A wise person would rather be contented in poverty and devoted to things spiritual than worrying about fame, gains, wealth and honors.

- 43 ) 不汲汲於富貴，不戚戚於貧賤；得意時淡然，失意時泰然。

Don't covet wealth and honors, and don't

be saddened by poverty and humility. Be moderate when you are faring well, and be calm when you are doing badly.

- 44 ) 慳貪嫉妒的人，縱然財富滿室，富及天下，也走不出內心的貧困。

Those who are stingy, greedy and jealous cannot rid their minds of moral poverty even if they are the richest in the world in terms of material possessions.

- 45 ) 有善心還得有善行，必須「心行合一」；光說不練，即是「口頭禪」。

A kind mind must lead to kind deeds. Our conduct should match our thoughts. Words without action are empty words.

- 46 ) 歲月不會製造聖人，只會製造老人。年齡增長，智慧與慈悲心也要跟著增

長，如此才不會枉度此生。

Time does not create sages; it only creates old people. Therefore, those who are advanced in age should try to be advanced also in wisdom and compassion so that they will not have led their lives in vain.

- 47 ) 待人處世，要講求倫理道德、也要有勇氣毅力；同時必須具備「慈悲喜捨」的心，更要有明辨是非、善惡的能力。

In handling personal relationships: one should act not only in accordance with moral principles but also with courage and perseverance. Meanwhile, one should also be compassionate and benevolent, and be able to distinguish

right from wrong, good from evil.

- 48 ) 不誇耀自己的長處、不批評別人的短處；不宣揚自己的貢獻，也不抹煞別人的成就。

Don't brag about your merits, and don't criticize other people's faults. Don't flaunt your contributions, and don't belittle other people's achievements.

- 49 ) 「推諉」阻礙進步，「擔當」成就他人；「強辯」招來非議，「認錯」化解責難。

Shirking hampers progress. Being responsible helps others achieve their goals. Refusing to admit your mistake will attract criticism. Admitting it when you are wrong can prevent criticism.

50 ) 有智不在年高，無智空長百歲。

Age is not a reflection of how much wisdom a person has. A person can be old but foolish.

51 ) 從「己所不欲，勿施於人」，能設身處地為他人設想，進一步做到「己之所欲，施之於人」。這就是所謂的「兼善天下」。

"Do not do unto others what you do not want done to yourself." Put yourself in the shoes of other people and "do unto others what you would have others do to you." This is the base of all goodness.

52 ) 凡天下事，受得了小氣，則不至於受大氣；吃得了小虧，則不至於吃大虧。

If you don't mind small minor frustrations, you will not experience major frustrations; if you think nothing of small losses, then you will be free from heavy losses.

- 53 ) 「難得糊塗」，是解決煩惱的最好方法，「坦然面對」，是解決問題的最好態度。

Trying to forget is at times the best way to deal with worry. Facing problems squarely is the best way to get rid of them.

- 54 ) 惜福、惜緣、惜物、惜字，每一個時候都是一份心。

Treasure your blessings, your good relationships, your property and your

writings. Every greeting is a gesture of goodwill.

- 55 ) 對每一時刻、每一事、每一人應該懂得感恩、珍惜。

Be thankful and grateful about every moment, every event, and every person in your life.

- 56 ) 學習為所獲得的惜福、知足，為所失去的感恩；接納失去的事實，不論人生的成就為何，或失落為何，總是要讓自己的生命充滿亮麗與光彩；不再為過去掉淚，努力活出自己的生命！

Learn to value what you own and to accept it when you have suffered a loss. No matter what you have achieved and lost in your life, always try to fill your

life with color and radiance. Don't cry over what happened in the past. Endeavor to live a life of your own!

- 57 ) 一切快樂、享受，沒有比祥和、平安、寧靜來得更有意義。善用瑣碎的時間，是進步的良方；珍惜點滴的因緣是處事的妙藥。

No joys and pleasures are as meaningful as harmony, health and serenity. Making the most of one's odd moments is a good way to make progress, and cherish every single relationship is the secret to successfully doing things.

- 58 ) 心中知足處處好，人情冷暖任由他；  
樂觀進取樂逍遙，威武權勢不用怕；  
行住坐臥要威儀，衣食住行莫浮華；

做人處世行正道，濟世助人人稱羨。

Contentment makes you fare well in every way. Don't be bothered by the vicissitudes of your friends and acquaintances. Be cheerful and aggressive and you'll be happy. Don't be afraid of the mighty and powerful. Observe good manners in your everyday behavior, and don't be extravagant with daily necessities. Be morally straight in handling relationships. Be generous in helping others and you will be admired by everyone.

- 59 ) 珍惜福報才會更有福報，珍惜因緣才會更有因緣。與人相處，廣結善緣，不忘惜福、惜緣；懂得反省的人，常常心存感恩；懂得感恩的人，時時惜

福、惜緣。

Cherish your blessings, and you will receive more blessings; cherish your relationships, and you will have better relationships. Try to establish good relationships with people. Those who are willing to examine themselves are often grateful. Those who are grateful are willing to cherish their blessings and relationships.

- 60 ) 時間是人生真正的資產，學問是人生真正的財富；智慧是人生真正的力量，健康是人生真正的快樂；自由是人生真正的幸福，慈悲是人生真正的寶藏。

Time is the real asset of life. Learning is the real riches of life. Wisdom is the

real power of life. Health is the real happiness of life. Freedom is the real enjoyment of life. Benevolence is the real treasure of life.

- 61 ) 「慈」心能降伏一切鬼魅，「悲」心能遠離一切邪惡；「喜」心能所求所願如願，「捨」心能廣施一切吉祥。「慈悲」是溫柔美好的世界，尊重是祥和歡喜的妙方；「感恩」是幸福安樂的源泉，「讚嘆」是利人化他的法寶。

Benevolence can subdue all demons. Compassion can keep all evils away. Cheerfulness can make your wishes come true. Generosity can promote good luck. Benevolence and compassion are a beautiful world. Respect is the formula

for peace and joy. Gratitude is the source of happiness and peace. Admiration is the secret to benefiting others.

- 62 ) 學習接受，是自我充實之道；想當然爾，是自在安忍之道；凡事忍耐，是自由快樂之道；讚美別人，是自修善緣之道。

Learning to accept is the way to self-improvement. Taking things as they come is the way to easiness and peace. Tolerance is the way to freedom and happiness. Praising others is the way to the cultivation of good relationships.

- 63 ) 愛惜自己的福報，就是珍惜自己的現在；廣結人間的善緣，就是豐富自己的未來。知感恩、懂珍惜，是富有之

人；有肚量、能包容，是豁達之人。

To cherish your blessings is to cherish your present. To establish good relationships is to enrich your future. Those who are grateful for and are willing to cherish what they have are the really wealthy people. Those who are tolerant and forgiving are broad-minded people.

64 ) 讚美如花香，芬芳而怡人；助人如東陽，適時而溫暖；信心如舟航，乘風而破浪；希望如滿月，明亮而美好。

A compliment is like a fragrant flower—it is sweet-scented and pleasant. An offer of help is like the rising sun—it is timely and warm. Confidence is like a sailing vessel riding the wind and waves. Hope

is like a full moon—it is bright and beautiful.

- 65 ) 天下事利害恆相半，惟讀書則有利而無害。觀一卷書，則有一卷書的利益，觀一日書，則有一日的好處。

Everything has its pros and cons except in the case of reading good books, which has advantages but no disadvantages. If you read one scroll, you will gain one scroll of benefit. If you read one day, you will gain one day of benefit.

- 66 ) 人的不滿與自卑，大都從比較中產生；人的快樂與幸福，大都從感恩中獲得。

Discontentment and feelings of inferiority usually result from your

comparing yourself with others. Joy and happiness stem mostly from being grateful.

- 67 ) 惜情感恩，要湧泉以報；惜才結緣，要心甘情願；惜世護生，要建設淨土；惜力慎言，要心領神會；惜財愛物，要法界悠遊；惜福發心，要實踐慈悲。

Cherish friendly feelings and gestures and repay vigorously. Cherish talent and establish relationships willingly. Cherish the world and protect life so as to create a pure land. Make the most of your energy and be careful what you say. Be perceptive and observant. Be careful about spending money and don't waste property;

- 68 ) 言語要像陽光，能製造光明的見解；  
言語要像花朵，能製造芬芳的思想；  
言語要像淨水，能製造潔淨的觀念。

Speak your words as if they were sunshine so that you can produce bright ideas. Speak your words as if they were flowers so that you can express fragrant thoughts. Speak your words as if they were clean water so that you can produce clean concepts.

- 69 ) 每一個人都是自我生命的藝術家，可以彩繪自我的人生世界；每一個人都是自我生命的工程師，可以塑造自我的美好形象。

Everybody is the artist for his own life and can paint a colorful picture of his own life and world. Everybody is the

architect of his own life and can carve out a good image for himself.

- 70 ) 有苦有樂的人生是充實的，有成有敗的人生是合理的；有得有失的人生是公平的，有生有死的人生是自然的。

A life that has both sorrows and joys is a full one. A life with both successes and failures is a reasonable one. A life that has both gains and losses is fair one. A life that has both birth and death is a natural one.

- 71 ) 最好的禮物是忠言，最好的修養是寬恕。

The best gift is advice. The best personality trait is forgiveness.

- 72 ) 世間沒有所謂的公平、不公平，心境

若平，則一切都平。

There is no distinction between fairness and unfairness. If the mind is clearly set for equilibrium, everything is balanced.

- 73 ) 別人灰心的時候，一句鼓勵的話，能使人絕處逢生；別人失望的時候，一句讚美的話，能使人重見光明。

When someone is frustrated, an encouraging remark can turn his life around. When someone is disappointed, a compliment can brighten his life up.

- 74 ) 與人為善說好話，從善如流做好人；心甘情願行好事，皆大歡喜存好心。

Develop good relationships and speak kind words. Be ready and willing to accept good suggestions and be a good

person. Perform good deeds willingly. Be kind-hearted and make everyone happy.

- 75 ) 擁有天下非富有，心靈充實才可貴；  
隨緣不是隨波逐流，而是珍惜當下；  
當下不在他方淨土，而是內心一念；  
調心行善，心安自然體泰；廣結善  
緣，緣多自然財廣。

Owning the entire nation does not necessarily make you a rich man. You aren't rich unless you have a rich mind. Suiyuan does not mean letting things happen. It means focusing on the present. The present lies not in a far-away pure hand, but in your heart. Cultivate your heart and do good. When you have a calm heart, you will have a healthy body.

Develop good relationships with many people. When you have a lot of good relationships you will be wealthy.

76 ) 人之所以有煩惱，只因貪婪心作祟；  
其實我們所需要的並不多，而是想要的太多。

If you have many cares, it's due to your being greedy. People tend to want too much, although they don't actually need very much.

77 ) 慈悲沒有敵人，智慧不起煩惱。

——恭錄自靜思語

A compassionate person has no enemy.  
A wise person has no worries.

- By Master Cheng Yen

78 ) 布施的人有福，行善的人快樂。

Happy are those who donate; merry are those who do good.

- 79 ) 仇恨不能化解仇恨，只會越結越深。  
唯有慈悲才能化解仇恨。

Hatred cannot end hatred since reprisal breeds further reprisal. Only compassion can melt away hatred.

- 80 ) 心量要大，自我要小。

Make your mind broad, and make your ego small.

- 81 ) 要能放下，才能提起。凡是能提放自如的人，才能自在無礙。

To be able to acquire, learn to let go. Only those who are able to acquire and let go easily are really free and at ease.

- 82 ) 識人識己識進退，時時身心平安；知福惜福多培福，處處廣結善緣。

Understand others, understand yourself, and understand what to do in dealing with people, and you will always be fine mentally and physically. Understand your happiness, cherish your happiness and cultivate happiness, and you will enjoy more good relationships.

- 83 ) 話到口邊想一想，講話之前慢半拍。不是不說，而是要惜言慎語。

Think before you speak. This doesn't mean you should be quiet, but that you should be careful what you say.

- 84 ) 在生活中，若能養成「能有，很好；沒有，也無所謂」的想法，便能轉苦

為樂、自在無惱了。

In your everyday life, learn to act on the principle that it's just as good to leave it as to take it, and then you will be able to transform your misfortunes into blessings and feel carefree.

85 ) 少批評、多讚美，是避免造口業的好方法。

Criticizing as little as possible and praising as much as possible is the best way to avoid suffering retribution for saying wrong things.

86 ) 踏踏實實做人，心胸要廣大；穩穩當當做事，著眼宜深遠。

Conduct yourself sincerely and generously; do things steadily and with

foresight.

- 87 ) 忙而不亂，累而不疲，才能忙得快樂，累得歡喜。

If you are busy but not disorderly, and tired but not weary, you will be happy though busy, and jolly though tired.

- 88 ) 想要家庭吉祥、和睦，就應該常常起歡喜心，天天為自己的家庭祝福。

——恭錄自靜思語

If we want our families to be fortunate and harmonious, we should bless our families every day and always be joyful.

— By Master Cheng Yen

- 89 ) 工作要趕不要急，身心要鬆不要緊；應該忙中有序的趕工作，不要緊張兮

兮的搶時間。

Work fast but not hurriedly. Loosen up and don't tense up. Do your work promptly and systematically. Don't rush things nervously.

- 90 ) 不要以富貴貧賤來論成敗得失，凡事若能盡心盡力，對得起自己的良心，就不必在乎別人的看法。

How much money you have shouldn't be a yardstick of how successful you are. What other people say is not important as long as you do everything to the best of your ability and according to the dictates of your conscience.

- 91 ) 任勞者必堪任怨，任事者必遭批評。怨言之下有慈忍，批評之中藏金玉。

Those who devote themselves to their duties must be able to tolerate faultfinding. Those who devote themselves to their tasks are certain to be exposed to criticism. Under faultfinding there is compassion. Within criticism there are treasures.

- 92 ) 「先天下之憂而憂，後天下之樂而樂」，有這種悲天憫人的胸懷就是菩薩道的精神。

"Be the first to worry about the world's problems and the last to enjoy yourself." Such magnanimity to care about the world and its people is the way of Bodhisattva.

- 93 ) 成功的三部曲是：隨順因緣、把握因緣、創造因緣。

The three steps to success are: follow chances, seize chances, and create chances.

- 94 ) 見有機緣宜把握，沒有機緣要營造，機緣未熟不強求。

When there is a chance, seize it. When there is no chance, create one. When the chance is not ripe yet, be patient.

- 95 ) 人生的起起落落，都是成長的經驗。

All successes and failures are experiences of growth.

- 96 ) 用智慧來處理事務，時時修正偏差；以慈悲來關懷人，處處給人方便，而不擔心自己的利害得失，就不會有煩惱了。

Handle things with wisdom and rectify deviations and errors constantly. Treat people with compassion and consideration without thinking about your own interests, and then you will have no worries.

- 97 ) 慈悲心愈重，智慧愈高，煩惱也就愈少。

The more compassion and wisdom you have, the fewer worries you will have.

- 98 ) 心隨境轉是凡夫；境隨心轉是聖賢。

You are just an ordinary person if your thoughts change as your circumstances change. You are a saint if your circumstances change as your thoughts change.

99 ) 沒有苦難的感受，就不會對他人付與同情；要學慈悲，自己就得先受苦受難。

One does not know how to sympathize if one has not experienced the same pains. To become compassionate, one must experience bitter hardships.

100) 船過水無痕，鳥飛不留影，成敗得失都不會引起心情的波動，那就是自在解脫的大智慧。

As a ship sails, it leaves no trace on the water. When a bird flies, it does not cast a shadow. If you don't let successes and failures change your mood, you possess the great wisdom to let go freely.

101) 給人方便就是給自己方便；能甘願吃

明虧的是仁者；受辱吃暗虧的則是愚蠢。

You are eventually the one to benefit if you make things easy for others. He is a gentleman who does not mind when he has evidently been treated unfairly. He is an imbecile who does not care when he has been treated unfairly in a stealthy way.

- 102) 壓力通常來自對身外事物過於在意，同時也過於在意他人的評斷。

Pressure usually results from caring too much about what is outside us and from caring too much about other people's judgments on us.

- 103) 用感恩的心、用報恩的心，來做服務

的工作，便不會感到倦怠與疲累。

When performing a service, you won't feel weary or tired if you do it with a thankful and grateful heart.

- 104) 隨時隨地心存感激，以財力、體力、智慧、心力、來做一切的奉獻。

Feel grateful all the time, and donate your money, energy, wisdom, mental effort to charity.

- 105) 生命的意義是為了服務，生活的價值是為了奉獻。所以說，人生的價值，不在於壽命的長短，而在於貢獻的大小。

The meaning of life is to serve. The value of living is to give. Therefore, the value of life lies not in how long you

live, but in how much you give.

- 106) 過去已成虛幻，未來尚是夢想，把握現在才是最重要的課題。所以不必牽掛過去、也不必擔心未來，而是要踏實於現在。

What is past is illusory. What lies in the future is still elusive. Grasping what there is now is the most important thing to do. Therefore, there is no need to be concerned about what is past, and there is no need to worry about what will happen in the future. What needs to be done is to focus on the present.

- 107) 智慧，不是知識、不是經驗、不是思辯，而是超越自我中心的態度。

Wisdom is not knowledge, nor

experience, nor critical thinking. It is, rather, the attitude of transcending yourself.

- 108) 毀滅一個人，只要一句話，培植一個人，卻要千萬句話。所以要口下留情。所謂：「利刃割體，痕易合；惡語傷人，恨難平」。

You could destroy a person by speaking only one sentence, but you might have to speak countless sentences to establish a person. Therefore, you should be careful what you say. There is a saying: “A wound caused by cutting with a knife is easy to heal, while a wound caused by a nasty remark is hard to mend.”

- 109) 在安定和諧中，把握精彩的今天，走出新鮮的明天。

In peace and harmony, make the most of today to create a bright tomorrow!

- 110) 擔心，是多餘的折磨；用心，是安全的動力。

Worry is unnecessary torture; prudence is the key to safety.

- 111) 財富如流水，布施如挖井。井愈深，水愈多；布施的愈多，財富則愈大。

Wealth is like water, and giving is like digging a well. The deeper the well is, the more water it gives; the more you give, the richer you become.

- 112) 面對生活，要有「最好的準備，最壞的打算」。

Given the vicissitudes of life, always

plan for the best and prepare for the worst.

- 113) 只要還有一口氣在，就有無限的希望，就是最大的財富。

While there is life, there is hope, and that is the best asset.

- 114) 做人處世，心存厚道，不要得理不饒人，擺出一付氣勢凌人的樣子。所謂：「話不可說完、事不可作絕、勢不可用盡」，凡事要留退路。

In managing people and affairs, we should be honest and generous without being arrogant and domineering. "Don't say anything too definitive. Don't push others too far. Don't wipe out the whole lot". Thus we should always

leave ourselves leeway for maneuver in handling all affairs.

- 115) 行善如春日之草，不見其長，卻日有所增；作惡如磨刀之石，不見其減，卻日有所損。

Doing good is like the grass in spring: it grows without being noticed. Doing evil is like whetting a knife: it diminishes without your noticing it.

- 116) 好人不寂寞，善人最快樂，時時處處助人利己，時時處處你最幸福。

A good person is never lonely, and a benevolent person is the happiest. Joyous and self-benefiting indeed are those who help others whenever and wherever they go.

- 117) 若希望人際關係相處得好，就要把心量放大，多接納人，多包容人。

To get along with people, you' must broaden your mind, and be more accepting and forgiving.

- 118) 只要自己的心態改變，環境也會跟著改變，世界上沒有絕對的好與壞。

Change your mindset, and your circumstances will change too: nothing is absolutely good or bad.

- 119) 人與人之間的相處之道，需要溝通，溝通不成則妥協，妥協不成時，就要原諒與容忍他。

The key to getting along well with people is effective communication. If communication fails, resort to

compromise. If compromise fails too, try forgiveness and forbearance.

- 120) 幸福不是由財富、名利與權力堆積出來的，而是從自己的內心去覺悟；若能明白少欲、知足，而能時時抱著感恩的心，那纔是快樂幸福的源泉。

True happiness does not come from wealth, fame, personal gains or power, but from within an enlightened heart. True happiness lies in lessening one's desires, being content and always having a grateful heart.

- 121) 大的錯誤容易反省，小習氣不易去除。

——恭錄自靜思語

It is easy to reflect upon our big mistakes but not easy to get rid of small habitual

tendency.

– By Master Cheng Yen

- 122) 有功於人不可念，有過則不可忘；人有恩於我不可忘，而怨則不可不忘。

Forget about the favors that you've done for others, but don't forget to return the favors that others have done for you. Forget about your grudges against others, but don't forget to correct your own faults.

- 123) 「天堂」與「地獄」，無非是反映世道人心善惡的一種比喻。一念心善，事事是好事，反映出來的是一個快樂的天堂；一念心惡，所感應的都是壞事、厄事，則生活如同在地獄一般有無盡的痛苦。

Heaven and hell are but the reflection

of goodness and evil in the human mind. A thought of goodness shows everything in the positive and manifests the blissfulness of heaven. A thought of evil shows everything in the vicious and manifests the endless afflictions of hell.

124) 小愛充滿煩惱，大愛能輕安自在。

——恭錄自靜思語

Individual love is saddled with anxiety whereas great love is liberating.

– By Master Cheng Yen

125) 真正的上帝，是人們的愛心；若具備了清靜、平等與慈悲心的人就是佛菩薩的化身。

God lives in each loving heart. Those who possess a heart that is pure, fair,

and compassionate, are transformations of Buddha and Bodhisattvas in manifestations.

- 126) 心好命又好，發達榮華早；心好命不好，一生也溫飽；命好心不好，前程恐難保；心命都不好，貧窮直到老。

Those who are good-hearted and have good karma can succeed in life early. Those who are good-hearted but do not have good karma will not be destitute. Those who enjoy good karma but are unkind will probably have a bleak future. Those who have neither a kind heart nor good karma will remain down and out forever.

- 127) 不計較小事，才能卸下心靈的負荷；不聽聞閑言，才能避免無謂的爭端。

Only if you overlook trifles can you free yourself from the burden of your soul. Only if you ignore gossip can you avoid getting involved in meaningless conflicts.

- 128) 榮耀來到時，要檢查自己的心，否則傲慢的高牆會使我們迷失自我；瞋怒怨恨時，要檢查自己的心，否則瞋怒的火會焚毀我們的理智；貪婪之心起來時，要檢查自己的心，否則貪慾的洪流會淹沒我們的良知。

When glory comes, examine your heart, otherwise the high walls of arrogance will make you lose yourself. When you are angry or bitter, examine your heart, otherwise the fire of anger and bitterness will destroy your reason. When you are

greedy, examine your heart, otherwise the tsunami of greed will deluge your conscience.

- 129) 隨著好惡而上下起伏的心，就是情緒。能時時管理好自己情緒的人，才能掌握自己的未來。

The human heart experiences swings of up and down according to what one likes and dislikes; and these are emotions. One can master one's future only if one can control the emotions effectively.

- 130) 能自重的人，自不會做出自取其辱的事；尊重別人的人，自不會說出令人難堪的話。

Those who respect themselves will not do things that bring disgrace on

themselves. Those who respect others will not say embarrassing things.

- 131) 寧可認錯，莫要說謊；寧可被人誤會，也莫要負疚；寧可吃虧，莫要結怨。

It is better to admit a mistake than tell a lie. It is better to be wronged than feel guilty for doing wrong. It is better to suffer loss than make an enemy.

- 132) 不做壞事，是做人的本分，心好卻不能付諸行動，也是枉然。

Doing good is one's duty. A good heart without appropriate action is pointless.

- 133) 要做老大，先要懂得做老二；要做好主管，先要懂得如何做好部下。

Learn to be an assistant before trying to become a leader. Learn to be a follower before trying to become a commander.

- 134) 在順境安逸中，容易使人放逸沉淪；在逆境磨練中，卻能讓人「吃苦了苦」，增長同理心、慈悲心。

Under comfortable circumstances, one may easily sink into vice and self-indulgence. One develops empathy and compassion only under hardship and adversity.

- 135) 生氣之前要「向前三步想一想，退後三步想一想；瞋心起來時，要好好思量，熄下怒火最吉祥」。

Before losing your temper, think over the situation a few times. Remember that,

without anger, life could be auspicious.

- 136) 人生最大的平安：心安理得、俯仰無愧；人生最大的危機是：心高氣傲、剛愎自用。

The greatest peace of mind comes when you feel no qualms and have no regrets. The greatest crisis occurs when you are obstinate and self-willed.

- 137) 決心做、用心做，沒有做不成的事；決心改、用心改，沒有改不了的過。

With resolution and single-mindedness, you can achieve anything including the correction of all your faults.

- 138) 在命運顛沛中，最容易看出一個人的志節；清廉者，臨財不苟；誠信者，

出語不欺。

A person's integrity shines during adversities. An incorruptible person is not tempted by money. An honest person always speaks the truth.

- 139) 有的人被壓力摧垮一蹶不振，但成功的人是一次一次地將壓力轉化成爲動力，勇敢前行。

Some people collapse after a setback while other people pull themselves together again by transforming setbacks into a driving force.

- 140) 若能常常生起慚愧心、懺悔心、同理心、慈悲心，就能消除心中的瞋恨、怨恨。

Cultivating a sense of shame, repentance,

empathy and compassion can help to eliminate one's rancor and hatred.

- 141) 愚者在心中築起一道高牆，而智者則能拆掉那道牆，與人和睦相處。

A fool would, in his mind, build a wall between himself and others while a wise man would never do so and would, rather, live amicably with others.

- 142) 要爭氣，而不是生氣；好強，但不要逞強。

Strive for achievements but do not be arrogant. Excel but do not show off.

- 143) 「良藥苦口利於病，忠言逆耳利於行」。所以，我們應多接受善的開導。

"Just as bitter medicine cures sickness, so unpalatable advice improves conduct." Therefore we must accept good guidance no matter how unpleasant.

- 144) 爭強好勝的人，樹敵必多；委屈求全的人，道路必寬。

You will make many enemies if you want to keep other people low. Your path will get wider if you compromise to embrace other people.

- 145) 「任勞容易、任怨難」，偉大的人格是在「勞而不怨」中培養出來的。

It is easy to work hard but difficult to tolerate criticism. A great character is cultivated by working hard uncomplainingly.

- 146) 樹正不怕月影斜、樑正不怕屋瓦傾；  
行正不怕人來謗、心正不怕魔來惱。

A straight tree has no crooked shadows.  
A level beam fears no sloping roof.  
An honest man is not bent by slander.  
A virtuous mind is not disturbed by  
demons. (Character is like a tree and  
reputation is like its shadow. Stand  
straight and never mind if shadow  
inclines.)

- 147) 因果不昧；善有善報、惡有惡報，不  
是不報，只是時候未到。

The law of karma never fails: Good  
brings good, evil brings evil; if not, it's  
because the time has not come yet.

- 148) 責備中要帶安撫，批評中要帶讚嘆，

訓誡中要帶推崇，命令中要帶尊重。  
這纔是做人處事的功夫。

Show some sympathy when you scold;  
show suitable appreciation when you  
criticize; give appropriate encouragement  
when you exhort; and give due respect  
when you make a command.

149) 貪得者，雖富亦貧；知足者，雖貧亦  
富。

A rich person is actually poor if he is  
greedy; and a poor person is actually rich  
if he is contented.

150) 人生有兩件事不能等待：孝順父母，  
與行善。

——恭錄自靜思語

There are two things in life that cannot  
wait: filial duties and good deeds.

– By Master Cheng Yen

- 151) 人的心是很容易受到感動的，即便是一句最簡單的問候，或適時的一些關懷，都能讓人感到溫暖。

The human heart is easily touched by even the simplest greetings and timely words of care and concern.

- 152) 願意接受教誨，勇於認錯的人大都進步得快些；始終覺得自己有理，不肯認錯的人，往往在原地踏步。

Those who accept advice and amend their faults make rapid progress. Those who only justify themselves and refuse to admit their faults make no progress.

- 153) 說話要謙虛誠懇，不欺騙、不說謊、

不惡言相向。

Speak humbly and sincerely and don't cheat, nor lie, nor make abusive remarks, nor peddle gossip.

- 154) 樂不足喜，因為樂極可能生悲；苦也  
不足憂，苦盡也會甘來。

Do not carry your joy to excess, for extreme joy could give rise to sorrow. Do not be depressed when you suffer, for after suffering comes happiness.

- 155) 聰明的人，不會去嘲諷別人的過失，  
而是時時警惕自己，不去犯同樣的錯  
誤。

It is wise not to ridicule other people's faults but to keep a vigilant watch over one's own conduct, so as to avoid the

same mistakes.

- 156) 俗語說：「不喫一塹，不長一智」。真理不是道聽途說的，而是從生活的體驗中悟得的。

"A fall in the pit, a gain in your wit."  
Truth cannot be learned from street-talk,  
but will be gained from experiences in  
our life.

- 157) 人的不滿與自卑，大都是從比較中產生；人的快樂與幸福，大都是從感恩中得來。

Our discontent and sense of inferiority  
arise mostly because we compare  
ourselves with other people. Our  
blessings and happiness arise mostly  
from contentment and gratefulness for

what we already have.

- 158) 基因可以改變人種的品質，善惡的因緣可以改變人生、改變命運。

Genes can change the qualities of the human race. The law of karmic cause and consequence can change one's life and destiny.

- 159) 為學與行道，不論停止或前進，皆在己不由人。若半途而廢則前功盡棄，所謂「有恒為成功之本」，學者當自強不息。

Whether to advance our learning or cultivate our virtues, we are our own masters. If we give up half way, all our previous efforts are wasted. The key to success is perseverance.

- 160) 夫妻不和是兒女的不幸，兄弟鬩牆是父母的傷痛，員工相爭是企業的損失，人民動亂是國家的悲哀。

If husband and wife are on bad terms, it is a misfortune for their children. If siblings are on bad terms, it is a pain their parents. If employees are on bad terms, it is a loss for the enterprise. Social unrest is a national disaster.

- 161) 良好的溝通與協調，是人際相處的妙方；去惡念、除惡習是提升自我的良藥。

Good communication and coordination are essential for good international relationships. Eliminating evil thoughts and habits is good medicine to improve one's moral character.

- 162) 紓解心中的壓力在於心寬、量大、無我、無著。

The way to release mental pressure is to cultivate broad-mindedness, generosity, selflessness and a detached attitude.

- 163) 真正的自由在於心中光明、沒有牽挂；真正的平等在於彼此互相尊重、沒有高低上下。

True freedom lies in open-mindedness and detachment. True equality lies in mutual respect and egalitarianism.

- 164) 遇事忍為妙，能忍解災厄；處世善為寶，能善增福報。

In times of trouble, tolerance is the key to averting disasters. In the ways of the world, benevolence is the key to gaining

blessings.

- 165) 飲食七分飽，精神才會好；講話留三分，日後相見好。

Moderate meals keep us in good health.  
Discreet speech keeps us on good terms  
with others.

- 166) 讚譽之詞可於人後言，聞者心喜；批評之語當於人前說，可免是非。

Praising people behind their backs would  
please them. Criticizing people in front  
of them would avoid disputes.

- 167) 冷靜傾聽，能增加見識，而且受人歡迎；空談閒論，不僅令人生厭，更是暴己之短。

Being a good listener not only helps

one gain knowledge but also makes one more well-liked. Being a gossip not only makes one unwelcome but also exposes one's weaknesses.

- 168) 助人者，人恆助之；念念不起惡心，自然沒有惡果。

Those who often help others will always be helped when in need. Those who do not have evil thoughts will not come to an evil end.

- 169) 「存好心、說好話、行好事、做好人」。人人行四好，就能生活在一個祥和、安康的社會裏，自在快樂。

"Have good thoughts, say good things, do good deeds, and be a good person."  
If everybody abides by these four

principles of the "good", we can live blissfully in a harmonious, peaceful, stable society.

- 170) 人家怕你不是福，人家欺你也不是弱；與其以力服人，不如以德感人。

You are not blessed if others fear you, and you are not weak if others bully you. Better to win people over by virtue than to conquer them by force.

- 171) 多少人假自由之名放縱、放逸自己。故自由要有限度、有原則、要遵循倫常。

Freedom is often used as an excuse for unruly or wild behavior. Freedom should therefore be subjected to limitation, principles and guidelines.

172) 非分之想莫起，無益之事莫作，虛妄之言莫說，不義之友莫交。

Think no improper thoughts. Do no worthy things. Make no groundless remarks. Befriend no unrighteous people.

173) 真正的美要有內在的涵養，沒有內在的美，猶如沒有香味的花。所以，內心的善比外表的美更為重要。

True beauty lies in virtue and refinement, and a person without inner beauty is like a flower without fragrance. Thus inner beauty is more important than outer beauty.

174) 人行善，福雖未至，禍已遠去；人行惡，禍雖未至，福已遠去。

If you do good deeds, disasters are gone though there is no immediate blessing. If you do bad deeds, blessings are gone though there is no imminent disaster.

- 175) 一成不變的好人少，一成不變的壞人也少，大都是可上可下，可好可壞之人，所以教育、教化就很重要。

There are few people who always behave well, and there are few people who always behave badly. Most people can be either good or bad. That is why education and guidance are important

- 176) 講話要溫和輕柔，態度要謙誠親切，才能使人身心感到溫溫馨馨而和樂。

——恭錄自靜思語

We should speak gently and behave

kindly, so that people around us can feel warm and happy. — By Master Cheng Yen

177) 虛心向學，承教最多；謙卑恭順，結緣最廣。

A modest person learns the most. A humble and polite person has the most extensive network of relationships.

178) 懺悔如流水，能洗滌我們的心田，又如晨曦的陽光褪去了濃霧，漸見光明。

Just as water washes away dust, so repentance purifies the mind. Just as sunshine clears away the fog, so repentance brightens the mind.

179) 能容諫諍之友，勿交阿諛之人；寧可

自己吃虧，也不自欺欺人。

Accept friends who give forthright admonition but never make friends with sweet-talkers. Better suffer a wrong than deceive oneself and others.

- 180) 金錢買不到聖潔的靈魂，積財萬貫不如一生清白。

Money cannot purchase a pure soul. Big wealth cannot replace a spotless reputation.

- 181) 知足節儉者，必不致貧；貪求浪費者，終難久富。

He who is content and thrifty never experiences poverty; he who is greedy and spendthrift cannot stay rich.

182) 眼不看不淨，常以善目鼓勵別人；身不做暴行，常以熱心服務大眾；口不說惡言，常以言語讚嘆他人；心不起惡念，常以悲心關懷世人。

View no immoral things; encourage others with a kind face. Do no violence; serve the public with kind deeds. Speak no coarse language; praise others with kind words. Think no vicious thoughts; empathize with other people

183) 為兒孫作未來計，十望九空；為社會作眾人謀，點滴有功。

Planning for the future of your children and grandchildren will usually lead to disappointments. Planning for the benefit of society will contribute towards the common good.

- 184) 道人長短，一句話也是多餘，故要少說；勸人向善，千萬言仍然嫌少，故應多講。

Gossip is completely unnecessary; therefore, never gossip one bit. Advice given to persuade people to do good will never be excessive: therefore, the more such advice, the better.

- 185) 君子以道義相交而不以利害相交；小人以利害相交而不以道義相交。所以說：「君子和而不同，小人同而不和」。

A virtuous person establishes relationships based upon morality and justice regardless of gain and loss. Therefore "a virtuous person is cordial even in disagreement, but a petty person

is unfriendly even in agreement."

- 186) 視長者如父母、兄長；視幼者如弟妹、子女，人人皆能如此，就是一個充滿著溫馨、祥和的世界。

Treat elders as your own parents and older brothers. Treat youngsters as your own children and younger siblings. If everybody abides by this principle, the world will become a place filled with love and blissfulness.

- 187) 一滴之施，濟人危厄，就如春風化雨；一言之惡傷人之心，好比冰雪寒霜。

A bit of help given in the nick of time is like a spring breeze. An abusive remark wounds the heart like a sharp razor.

188) 見人成就不要嫉妒，見人有難不可旁觀，見人沉淪要能拉拔。

Never be jealous of another person's achievements. Never stand idly by when someone is in trouble. Pull back anybody who is going astray.

189) 對父母、師長要知恩、感恩、報恩，要真正的盡孝是要做到孝養、孝敬、孝順。

Acknowledge, appreciate and repay what your parents and teachers have done for you. To be a truly dutiful son or daughter, you should support, respect and obey your parents.

190) 「古之學者為己，今之學者為人」。為己，則志在自己，而能修身進德；

為人，則只圖個人利益，為的是名利權情。

Confucius said, "The ancient learners study in order to improve themselves, whereas today's learners aim to impress others." Self-improvement is about cultivating one's moral character; showing-off is about seeking one's personal benefits such as fame, gain, power and desires.

- 191) 說話不要有攻擊性、不要有殺傷力、不誇己能、不揚人惡，自然能化敵為友。

If you don't speak offensively, hurtfully, arrogantly or accusingly, you can turn foes into friends.

192) 不可以好高騖遠，必須落實腳步。爲人處世，胸襟要寬、格局要大，如此才能成就大事。

Instead of aiming too high, we must be down-to-earth. In our interaction with people, we should be magnanimous and broad-minded. Only in this way can we achieve great successes.

193) 行善不爲人知，就是積功累德。

Doing good deeds privately amounts to accumulating merits and virtues.

194) 蓋世的功名、耀人的富貴，不敵「無常」的到來。

Neither great fame nor great wealth is reliable protection against the vicissitudes of life.

195) 失敗的人，一意孤行、剛愎自用；成功的人，與人為善、從善如流。

He who is headstrong and obstinate fails.  
He who is amicable and open-minded succeeds.

196) 不懂反省的人，永遠看不到自己的缺點；不肯努力的人，永遠用不到自己的長處。

Without introspection, one can never see one's weaknesses. Without making earnest efforts, one can never put one's strengths to good use.

197) 有遠見者，看未來而不看眼前；有抱負者，積德業而不積盛名；有作為者，爭千秋而不爭一時；有宏願者，為大眾而不為自己。

A man of vision is far-sighted and does not confine his attention to what's before him at present. A man with high goals prefers virtues to fame. An achiever aims at far-reaching goals instead of short-term ones. One with high aspirations would unselfishly serve the public.

- 198) 與人有過節要趁早化解，以免造成遺憾，因為我們可能只有這一次的補救機會而已。

To have no regrets, remove the grudge between yourself and other people as soon as possible; it may be too late if you don't.

- 199) 成功要靠自己的努力，別無他途；失敗要肯自我檢討悔改，猶有可為。

Success solely depends on one's own efforts; failure will not be repeated if one is willing to self-examine and repent.

- 200) 修身之道在於「少欲知足」；少欲則清心，知足則常樂。

The key to building a moral character is contentment with little desires. Little desires enables a purer heart and contentment always brings happiness.

- 201) 說話要輕、論理要精、做事要專、做人要寬。

Speak gently, reason precisely, work conscientiously and behave magnanimously.

- 202) 人生最可悲的事就是「子欲養而親不在」。故盡孝要能及時。

It is most painful if "the child wishes to serve his parents, yet they are already gone". So fulfill you filial duty to your parents without delay.

- 203) 和別人意見相左時，須就事論事別翻舊賬，莫讓小小的爭執，造成彼此的傷害。

When you disagree with somebody, focus on the facts under discussion and do not mention any old scores. Do not let a little dispute hurt you and the other person.

- 204) 貪求或易怒的個性是煩惱的根源；知足、感恩、惜福是快樂的泉源。

Greed and anger are sources of misery. Contentment, gratefulness and

appreciation are sources of happiness.

205) 事事洞明皆學問，人情練達即文章。

Knowing what's what is true knowledge;  
the mastery of the ways of the world is  
genuine art.

206) 勤是致富根；儉是持家本。

Diligence is the way to gain wealth.  
Thrift is the way to maintain a  
household.

207) 不說人非是厚道，不辯己非是高見，  
揚任善事是報恩，隱人過惡是修德。

One is honorable not to negatively  
criticize other people, wise not to argue  
away one's own faults, generous to  
highlight other people's goodness, and  
virtuous to downplay their errors.

- 208) 對人，應該在有過中求無過；對己，應該在無過中求有過。

We should be lenient about other people's faults and strict about our own faults.

- 209) 人之謗我也，與其能辯，不如能容；人之侮我也，與其能防，不如能化。

When faced with a slander, we should tolerate it rather than try to argue it away. When faced with an insult, we should try to resolve it rather than defend against it.

- 210) 俗話說：「人怕出名，豬怕肥」。這句話告誡世人：凡事要懂得內斂，不要過於招搖，免得遭人嫉妒，惹事上身。

“A man dreads becoming famous as a

pig dreads becoming fat” is a saying that tells us to keep a low profile in order to avoid trouble caused by other people's jealousy.

- 211) 古人說：「傲不可長，欲不可縱，志不可滿，樂不可極」。因為傲長則人厭，縱欲則傷神，志滿則遭怨，樂極則生悲。

The ancients said, "Do not be arrogant. Do not be self-indulgent. Do not be complacent. Do not be excessively excited." This, because arrogance is intolerable, indulgence saps one's vitality, complacent incurs enmity, and extreme joy begets sorrow.

- 212) 近水樓台先得月，向陽花木易為春。  
誰人背後無人說，那個人前不說人。

"Towers on a waterfront see the moon first; flowers facing the sun announce the spring." One can neither silence backbiting nor stop gossiping.

- 213) 百煉化身成鐵漢，三緘其口學金人。  
十分伶俐使七分，常留三分與兒孫。

One becomes strong-willed through constant trials; one becomes wise by learning to hold one's tongue. Display only 70% of your cleverness and conserve the rest for your descendants.

- 214) 人情似紙張張薄，世事如棋局局新。  
貧居鬧市無人問，富在深山有遠親。

Human relations are as flimsy as sheets of paper; mundane affairs are as diverse as chess games. Poor people are lonely even if they live in crowded cities; but

rich people are visited by friends and relatives even if they live in remote hills.

- 215) 「是非天天有，不聽自然無。」所以不說是非，不傳是非，不怕是非，也不聽是非，則是非自然不起作用。

Gossip exists only for the people who listen to it. If we neither peddle nor listen to gossip, then gossip will not affect us.

- 216) 好事要提得起，是非要放得下；成就別人，就是成就自己。

Goodness must be practiced and disputes must be let go. Helping others succeed is helping oneself succeed.

- 217) 來說是非者，便是是非人；識人多處

是非多，知事多時煩惱多。

Gossipers are trouble-makers. However, the more people one associates with, the more gossip one is likely to encounter. The more one knows, the more trouble one has.

- 218) 大丈夫處世，「怨」固不可深結，  
「恩」亦不可過求。

An honorable person does not harbor enmity against other people, nor does he expect big favors from them.

- 219) 海浪因暗礁的冲阻而澎湃激越；生命  
因逆境的淬煉而堅韌沉穩。

Sea waves rise high when they hit rocks; life is strengthened by trials and challenges.

220) 生命各有所長，亦有所限，積極的人，善用所長，消積的人埋怨所限。

Different people have different advantages and limitations. A positive person utilizes his advantages while a negative person complains about his limitations.

221) 真正的自信心，不在於能超過多少人，而在於能夠承認自己的過失，承擔所多少責任，克服多少困難，轉化多少煩惱，故自信心的來源，不是外在的財富，而是自己本具的這一念心。

True confidence lies not in the number of people one can surpass, but rather in one's courage to admit mistakes, shoulder responsibilities, solve problems

and endure afflictions. Therefore, the source of confidence is not wealth but one's inherent uncontaminated mindset.

- 222) 指責別人的同時，也要回頭反省自己是否也犯了同樣錯誤。因為他人即是自己最好的一面鏡子；看到缺點則立刻改過，優點則要自我鞭策，好好學習。

When you want to accuse other people of their faults, first examine yourself because these people are your best mirror. If you find your own mistakes, correct them. If you find your own strengths, spur yourself for improvement.

- 223) 美滿的人生不在於物質、權勢、名利與地位的追逐，而在於人與人之間的

「互敬」與「關懷」。

A fulfilling life is not about wealth, power, fame or status, but rather about respect and care for each other.

- 224) 身體要靠食物營養才能健康，心靈要靠道德的滋養才能健全。

Food nourishes the body; virtue nurtures the mind.

- 225) 人生無常，生命就在呼吸之間，一息不來與世長辭，故行善要能及時，若要等到賺了大錢才做，恐怕就來不及了。

Life is transient, separated from death by only a matter of a breath. Life ends when breathing stops. So, do good when you can, because there may not be a

second chance to do the same good by the time you have made your fortune.

- 226) 端正社會風氣、整頓社會秩序、重建倫理綱常，必先宏揚「孝親尊師」作為當前首要的課題，否則即是捨本逐末，不能畢其功於一役。

To correct objectionable social trends, restore public order and reestablish moral principles, we must first promote filial piety and respect for teachers. Otherwise all efforts will be in vain.

- 227) 人生在世，往往事與願違，不如意事，時常八九。所以，與人相處，要以開闊的心去善解、包容對方，以俾消除人我之間自私的對立，才不會被煩惱所糾纏。

Life is full of surprises and disappointments. Therefore, in order for us to be freed from worries, we should understand and sympathize with other people to reduce differences and conflicts.

- 228) 施比受更有福，難捨能捨、難行能行的人最富有。

It is more blessed to give than to receive. If you can sacrifice when it is hard to sacrifice and let go when it is hard to let go, you have the world.

- 229) 別人如何看待自己並不重要，重要的是，在待人處事中，我是否能做到俯仰無愧？

It does not matter how other people look

at us; what really matters is whether we have a clear conscience in what we do.

- 230) 日子過得平淡，就沒有患得患失之心，否則總在得失之間有所計較，進退失據。

A simple life frees us from anxiety about losses and gains and makes it unnecessary for us to keep worrying about what to do.

- 231) 孤獨、寂寞、挫折與失敗，是人生道路上無法避免的；要使脆弱的心能變得堅強，必須經過無數的磨難才能歷練出來。

Isolation, loneliness, setbacks and failures are inevitable in life. One can be strengthened to handle these problems

only through training in countless hardships and trials.

- 232) 做人若心高氣傲，便是失敗的開始。故待人處世，不要隨著個人的好惡，任意宣洩自己的情緒，否則不但惱人，也破壞了整體的和諧，同時又與人結下惡緣，做的是損人不利己的事。

To be arrogant is to begin with failure. Being willful and emotional not only annoys other people, but also ruins harmony and makes enemies, altogether leading to harm for oneself as well as other people.

- 233) 若能縮小自己、放大心胸，包容一切去尊重他人；相對地，也能得到他人

對自己的尊重與接納。

If we respect others with humility, broad-mindedness and forgiveness, we shall be respected and accepted in return.

- 234) 人因「自覺」而成長，因「自滿」而懈怠。所以，自我反省與認錯，是道德人心的第一課，也是人格昇華的階梯。

A self-enlightened person progresses while a self-satisfied person slackens. Therefore as our first lesson on virtue and our approach to building our character, we must reflect upon ourselves and admit our mistakes.

- 235) 自我修養如開闢良田，得下工夫清除心中的雜草、亂石，纔有包容別人的

空間。

Self-refinement is like cultivating a field, which requires efforts to remove weeds and stones in order to prepare the soil for farming.

- 236) 懺悔是心靈的告白，也可說是精神污染的大掃除。 ——恭錄自靜思語

Repentance is a confession of the soul, and it is also a major cleanup of spiritual pollution. — By Master Cheng Yen

- 237) 人在安逸之中，很容易迷失自己。偶爾有些挫折或坎坷，反而能磨礪自己，喚醒自我的覺悟、長養善根，這何嘗不是一種好事？

When life is easy and comfortable, one can easily lose one's direction. So it

is beneficial to have a setback and a misfortune now and then so as to train oneself, rouse one's awareness and cultivate one's virtues.

- 238) 要培養一份清淨無染的愛，就不要再有患得患失的心；付出而不求回報，就不會有煩惱。

To give pure and unconditional love, one should be determined and not waver. If one gives without expecting to be repaid, one will not be disappointed.

- 239) 為善不與人知，做一切事只是善盡自己的本分而已，並無絲毫的願求。能如此修善，積的是陰德，修的才是真正的善法。

Do good privately without hoping for

any return, because doing good is merely performance of one's duty. Such actions of kindness accumulate to grow moral merits and develop true moral character.

240) 爲人處世要小心、細心，但不要小心眼。

——恭錄自靜思語

We should always act carefully, but not narrow-minded, in our daily conduct.

– By Master Cheng Yen

241) 看淡自己是般若，看重自己是執著。

——恭錄自靜思語

To be humble is to have wisdom.  
To regard yourself highly is to have attachments.

– By Master Cheng Yen

242) 人，都在犯錯的那一刻起，開始墮落。

Committing a single transgression can be the beginning of the corruption.

- 243) 「不經一事，不長一智」，智慧是從人與事之間磨練出來的。若逃避現實，離開了人與事，智慧便無從增長。

"Wisdom develops from experience." Wisdom is cultivated from experiences with people and affairs. Wisdom will not grow if one escapes from the reality of people and affairs.

- 244) 自尊要防止傲慢，傲慢不能進步；自謙要防止自卑，自卑不能成功。

Have self-respect but not arrogance because arrogance prevents one from progress. Be humble but do not feel

inferior because a sense of inferiority invites failure.

- 245) 平時對人好不是功夫；遭受無理對待時，還能若無其事，一如往常地待人好，才是真功夫。

It is easy to treat others well under most circumstances. But it takes a great character to continue treating others well when he is treated unfairly.

- 246) 解除災難，一定要從改善人心做起。人心健康，能消弭災難，則社會、國家，甚至天下才能太平。所謂：「心淨則國土淨，心安則衆生安，心平則世界平」。

To alleviate disasters, we must start with purifying the mind. A pure mind

can avert disasters and bring peace to a society, to a nation and even to the world. As the saying goes: "Purity of the mind brings purity to the nation; one's peacefulness brings peace to all beings; and a tranquil soul brings tranquility to the world."

- 247) 古德說：「知是行之始，行是知已成」。所以，凡事要能「知行合一」。所謂：「說到做不到，是名不到道」。

An ancient sage said, "Knowledge is the beginning of action and action is the expression of knowledge." Therefore we should be consistent in what we know and what we do. It is meaningless to say one thing and do another.

- 248) 做好事布施不是有錢人的專利品，而是一分虔誠的愛心。 ——恭錄自靜思語

It is not only wealthy people who have the right to make donations. It is the right of anyone with a sincere and loving heart.

– By Master Cheng Yen

- 249) 屋寬不如心寬，話多不如話少，話少不如話好。

A big heart is better than a big house. Concise speech is better than long-windedness. But positive remarks are the best of all.

- 250) 化妝雖然可以修飾外表，卻無法粉飾內心；名位雖能提高身份地位，但不等於品德操守已經提高了。

Cosmetics can improve appearances but

not the heart. Fame and position can raise one's social status but not the moral character.

- 251) 所謂「放下」，不是消極地放棄，而是勇敢的面對，將痛苦、煩惱看破，讓心能夠釋懷，纔是真正的放下。

To "let go" is not to give up pessimistically, but to encounter bravely, perceive clearly, understand wisely and then to be freed of the burden.

- 252) 路必須自己去走方能到達，事必須自己去做才能完成，苦必須自己去受才能消除。

To reach a destination, you must make the trip yourself. To get things done, you must make the efforts yourself. To end

suffering, you must undergo it yourself.

- 253) 煩惱來自於欲望；待人處事，若能「與人無爭，與事無求」，平淡過日，就能解脫自在、無憂無惱。

Worries stem from desires. A simple life without expectations and disputes generates freedom from worldly concerns.

- 254) 要多學點頭，多學低頭，不要學拳頭。「理直氣壯」不如「理直氣柔」顯得更有風度。

Learn to be agreeable, humble and forgiving. Even when reason is on your side, it is more graceful to remain soft-spoken and forgiving than react forcefully.

255) 最好的管理，不是約束、控制，而是啓發每個人的自覺、良知，做好自我管理。

The best management policy is not about imposing restrictions or controls upon people, but rather cultivating self-enlightenment and conscience, namely, self-management.

256) 不要去要求別人能給我們什麼，而是要想想我們到底能為別人做些什麼。

Ask not what others can do for you; ask what you can do for others.

257) 人生要「看得破」、「看得透」；看得破，不是什麼都不做，而是能及時行善；看得透，不是什麼都沒有，而是什麼都知足。

One should see through and see thoroughly. When one sees through, one knows that it is time to do good. When one sees thoroughly, one sees all and is contented.

258) 造成命運順逆、苦樂的因，就在一念之間。一念心不善，則貪婪、瞋恚、愚痴、怨恨與不平的心相應而生；若一念心慈，就能平息憤怒；一念智慧，即能照破愚痴；一念寬恕、包容、感恩的心，就能消弭不滿和抱怨。故善念是一把把開啓生命密碼的鑰匙。

Our thoughts are the cause of our destiny, the cause of our happiness and unhappiness. An evil thought invokes greed, rage, stupidity, hatred and

indignation. But a kind thought pacifies anger, a wise thought dispels delusions, a thought of forgiveness, tolerance and gratitude resolves hatred and indignation, and a thought of goodness is the key to enlightenment.

- 259) 教學的方法無所謂善惡的分別，能「因材施教」的就是善法；藥也沒有貴賤的差異，能「對症」的就是良藥。

There are no good or poor instructional approaches as long as teachers educate students according to their aptitudes. Likewise, there are no cheap or expensive medicines as long as each of them could be suitably used to treat the specific illness.

260) 「施恩不圖報，受恩不忘報」，這纔是一個知禮、知義的社會。

"Help others without expecting any return; but always return the kindness you have received." This is the mode of behavior in a courteous and righteous society.

261) 凡夫與聖人，衆生與佛，本來平等，無有分別，差別只在迷悟之間而已；一念迷，即是凡夫，一念悟，則是佛。

All beings are basically the same. The difference between an ordinary man and a buddha is in the mind: delusion makes one ordinary while enlightenment makes one a buddha.

262) 君子的過失，如同日蝕、月蝕的現象一樣，人人可見；過而能改，則人人讚嘆仰慕。

The faults of a gentleman are as notable as solar or lunar eclipses. Once he has corrected his faults, all people look up to him.

263) 孟子說：「當天下清明、國泰民安時，則能遵循現行的一切法令規章；當人心焦漓、道德淪落，世界一片渾沌時，則要以身作則，豎立典範」。

Mencius said, "In an era of peace and order, the present legal system can be administered. In an era of turmoil, amorality and social confusion, one has to set examples of good character."

264) 行一切事，若遇到了困難、挫折的時候，首先要回頭反省檢討自己，是否有什麼地方做得不恰當或者有不得體的地方需要改進，而不是一昧地抱怨或遷怒他人。

When we have difficulties and setbacks, we should examine ourselves to see whether we have done something wrong or inappropriate, instead of blaming or aggravating other people.

265) 大凡一個人，必定先有了侮辱自己的行爲，然後才會有人來傷害他、侮辱他。家庭也是一樣，若自己都不懂得珍惜、不愛護這個家，才會有人來破壞它、毀滅它。

One must have insulted himself with

wrong behavior before others insult him. A family that is not treasured and protected by its members invites destruction and damage from other people.

- 266) 做人處事，必須「嚴以律己，寬以待人」，才能遠離來自他人的怨恨，進而與人和樂相處。

To get along well with other people and to avoid ill feelings, one should always act on the good advice, "Be strict with yourself and lenient with others."

- 267) 古德說：「猛獸易伏，人心難降；欲壑易填，人心難滿」。

An ancient saying goes, "It is easier to tame a beast than a human heart. It is

easier to fill up a valley than to satisfy human greed."

- 268) 切勿說人家的短處來突顯自己的長處，也不要驕矜自滿，認為自己擁有的多，而瞧不起那些比我差的人。

Never criticize other people's weaknesses in order to show off your strengths, nor be snobbish about your assets while belittling others'.

- 269) 「寧為小人所毀，勿為君子所容」。  
因為由於小人的譏諷或傷害，往往可以激勵我們，成為奮發向上的動力；然而，君子氣大，經常包容或讚嘆他人，但這種包容、讚嘆有時也會使人得意忘形，不求上進。

One would rather destroy a treasure to

avoid pettiness than to be forsaken by a moral person. Since the slander or harm from a mean character could often whip us on while the grace or praise from a gentleman might at times make us feel self-satisfied and lack drive.

270) 立身要高一步，處事須退一步。

One should take a step forward to improve oneself and a step backward to review and manage affairs.

271) 惡要自己消、福要自己造。要多修善積德，有了善的因，才有善的果。

We have to purge ourselves of vices and improve ourselves in order to accumulate blessings. Only good deeds will produce good karma.

272) 脾氣暴躁、言辭刻薄的人，就算心地再好，也稱不上是一個好人。

He who has a volcanic temper and a biting tongue cannot be considered a good person even if he is kind-hearted.

273) 工作無所謂好壞，好的工作不是從不斷地更換中得來的，而是在工作中耐心地培養興趣，用心地投入其中逐漸做出來的。

There is no distinction between a good job and a bad job. A good position is not to be found by hopping from job to job, but by patiently developing interest and dedicating oneself to what one is doing.

274) 孔子說：「有些話可以對人直說的時候而不說，就是錯失了人；不可以和

他說直話的人，卻和他說了，那就是失言。有智慧的人，既不失人，也不失言」。

Confucius said, "When you can talk directly to someone and you do not, you are not treating that person well. When you tell someone what you should not tell, you are not talking right. A wise man neither misses the chance to talk nor tells the wrong things."

275) 不要憂慮別人不知道自己，應該憂慮的是自己有什麼樣的才能可以讓別人知道；也不要擔心自己能不能得到那份職位，所要擔心的是自己有沒有能力去勝任那份職位。

Do not be concerned whether people know you or not; be concerned

whether you have abilities worthy of announcement. Also do not worry whether you will get the job; worry whether you will be able to do the job well.

- 276) 孔子說：「貧困而能做到沒有怨恨，很難；富貴而不驕傲比較容易做到」。做一個君子，要能安貧樂道，才能無怨。

Confucius said, "It is very difficult to be poor without complaints; it is easier not to be proud when wealthy." A man of virtue can accept his poverty without complaints.

- 277) 有德的人，講的話必定有道理，但講話講得好聽的人，未必有德行。仁德

的人，必定很勇敢，但勇敢的人，不一定具備仁德的心。

A virtuous person is sure to speak wisely, but an author of wise sayings may not always be virtuous. A benevolent person is sure to be brave, yet a brave person may not always be benevolent.

278) 真理就在日常生活行住坐臥一切動用之中，並沒有離開我們，而是世人迷昧，遠離了真理。所以生活在煩惱痛苦之中。

The truth lies in real life as we walk, stand, sit and lie down, and it has never left us. The reason why worldly people are living in afflictions and sufferings is because their delusions have kept them far apart from the truth.

279) 身為領導，本身必須正直不阿。縱然沒有下達命令，事情照樣能夠貫徹下去；倘若自己的行為不端正，雖下達了命令，也不會有人聽從。這就是所謂的「上行下效」。

A leader must be upright and honorable, and things will get done even without his instruction. But if he is not upright and honorable, things will not get done even if he gives all the instructions.

280) 君子有成人之美，不成人之惡；小人反是。

A virtuous person helps other people to achieve goodness, but not evil. A petty person does the opposite.

281) 「士不可以不弘毅，任重而道遠」。

一個有識之士，他的心胸不可以不寬大，志氣不可以不堅強，因為他所擔負的責任重大，所要走的路也很遠。

The ancient sage said, "A virtuous person must be strong and resolute, for his burden is heavy and the road is long." Since a person with insight has heavy responsibilities and long course ahead, he must be broad-minded and strong-willed.

282) 生活簡單是一種享受，內心簡單是一種自由，想要的東西太多，但實際需要的不多。人生就像一次雲遊，心裏裝的東西太多，如何走得遠、行的自在！

It is an enjoyment to lead a simple life. It is an emancipation to keep a simple

heart. Our hearts always want too much even though we do not actually need that much. Life is like a journey, how can we travel far and easy if our hearts are stuffed with too many desires?

- 283) 臉上經常保持笑容，不但可以表達善意，還可以縮短人與人之間的距離。

Wearing a smile on your face not only shows that you are friendly but also makes yourself approachable to others.

- 284) 如果想要時時保持快樂，就不要在人我之間製造是非。有些人的煩惱是來自於別人一句無心的話，而他卻有意地接受。這就是無事生非，自尋煩惱。

In order to maintain a peaceful co-

existence, it is compulsory not to sow discord among people. A casual remark often disturbs those who would take it too seriously. This is making trouble out of nothing.

285) 雜亂的土地，長不出優良的作物；紛亂的心田，開不出智慧的花朵。

Just like fine crops cannot grow in a piece of cluttered land, wisdom cannot blossom in a scattered mind.

286) 不要為得不到或失去的東西而感傷，應該為所擁有的而感恩。

Do not mourn over the things that you cannot get or the things that are lost. Be grateful for what you have.

287) 智慧愈高的人愈見謙虛，就像稻穗一

樣，米粒越飽滿則垂得越低。

A person with superior wisdom has a suave style of modesty, just like a rice stalk bowing under the weight of ripe grains.

- 288) 若將人生的價值用在個人的私利上，就會造成人與人之間的互爭、互鬥；若用於奉獻，就能造福人群，讓社會更溫暖、更安定。

If our values are based on personal interest, there will only be conflicts and fights among us. If our values are based on selfless giving, there will be more service and contributions; and the society will be happier and more stable.

- 289) 「病從淺中醫，道從苦中求」；發現

有病就要趕快醫治，不要等到病入膏肓時就來不及了。修道要能吃苦、耐勞，經得起環境的磨練與考驗，才能成就道業。

"Treat the illness when it is still mild; find the Way through great hardship." Get medical treatment as soon as we have a disease, not when the disease has spread in the body. Cultivate our virtues through challenges and trials; only when we can endure hardship and suffering, can we hope to achieve the great.

290) 以感恩的心面對生活的挑戰，一切難題皆能迎刃而解。

If one faces challenges with gratitude, all problems will solve themselves.

291) 整天無所事事，是人生的消費者，熱心奉獻才是有意義的人生。

Life is wasted if idling away one's time.  
Life becomes meaningful if serving all beings with dedication.

292) 君子愛財，取之有道。錢財人人都愛，但必須靠自己的勞力、努力、多行善積德中去得，而不是以投機取巧的方式得到，所謂「不取不義之財」。

When the true gentleman wants wealth, he obtains it in the honorable way. Everybody likes wealth; and we must earn it through hard work, persistence and constant good deeds, not through speculation or cunning.

293) 做事，一定要秉持「誠」與「正」的原則；待人，則要用「寬」與「柔」的態度。

Be sincere and truthful in everything you do. Be generous and gentle in dealing with people.

294) 孟子說：「人不可以無恥，知道沒有羞恥心是可恥的，就不會做出羞恥的事來」。

Mencius said, "One must have a sense of shame. One who knows that it is despicable not to have any sense of shame will not do things that are shameful."

295) 事情尚未發生，不要妄生煩惱；一旦生起煩惱的念頭，就要馬上「看

破」。須知，世間的一切現象都是剎那不住、無常變化，無非虛妄的假相，何必認真！

Curb your delusion before evil happens. Once troubling thoughts start, you should see through that the temporal world is ephemeral, and that all its phenomena are but illusory appearances.

296) 只畏偽君子，不怕真小人；真小人好防，偽君子難防。

Be on your guard against hypocrites who pretend to be virtuous rather than the unpretending petty men. It is easy to guard against the obvious, but not the fake.

297) 人生最可嘆的事莫過於不斷地犯錯、

犯錯後開始後悔、後悔後發誓改過。結果，天天後悔，常常發誓，「犯錯」、「後悔」、「改過」成了生活的「三部曲」，不停地上演，終究還是一無所成。

It is indeed a shame to get entangled in the cycle of constantly doing wrong, regretting about it and swearing on a daily basis. The trilogy of wrongdoing, regretting and quitting goes on and on and shall end up with nothing accomplished.

- 298) 有「求」則必有「苦」，有「求不得」的苦；求得了，又有患失之苦。唯有「無所求」，心中沒有慾求，才最自在、最快樂。

Desires are bound to bring afflictions.

Desires unfulfilled cause painful bitterness. Desires fulfilled cause fears of loss. Only when one has no desires can one be most carefree and joyful.

- 299) 有怨的人，到處與人爲仇；自哀自嘆的人，作自我的束縛，無異自尋煩惱；經常發怒的人，看到誰都是冤家。所以說，一個心量狹窄不開闊的人，天地雖大卻處處掣肘。

A person full of complaints makes enemies everywhere. Self-pity is a cage that confines one with problems. A hot-tempered person sees antagonism everywhere. A narrow-minded person, who always makes things difficult for others, finds the world too small to maneuver because of his self-imposed

constraints.

300) 處事之道要懂得「把別人當成自己，把自己當成別人，別人還是別人，自己還是自己」。能把別人當成自己，就懂得呵護他人如同呵護自己一樣；能把自己當成別人，鞭策自己就像監督、挑剔他人一般地嚴厲，才是真正地愛護自己；別人還是別人，自己還是自己，要明白每個人都有各自的主體性與獨立性，不可強制他人接受自己的思想與方法，必須相互尊重、禮讓。

"Regard other people like ourselves and regard ourselves like others. But others are still others and we are still ourselves." We should care for other

people like ourselves and drive ourselves like others. Nevertheless, we must respect other people for their rights to be independent and individualistic; we should keep our ideas and methods to ourselves.

- 301) 家有二老，如同二寶；父母親就是我們的佛菩薩，所以要恭敬供養。

The two elders at home are like two treasures. Our parents are our Buddha and Bodhisattva who deserve our reverence and reciprocation.

- 302) 現代人提倡環保救地球，而真正的環保是「心靈的環保」；心健康了，就不會產生「貪婪心」，只圖個人的利益而去破壞大地、污染環境。

Modern people advocate ecology in the hope of saving the earth, but the key to the solution lies with spiritual protection. Once the mind is free from contamination, it will generate no more self-serving "avaricious desires", which are the actual causes of land ruins and environmental pollution.

- 303) 人生如高空走索，應專心一意往前看，向前走，不要回頭空懊惱。

Life is like walking a tightrope; one should focus on what is ahead and go forward, and never look behind.

- 304) 人的修養與氣質是在日常生活，行住坐臥中培養出來的。

One's moral character and refined temperament are cultivated through

every move in one's daily life such as walking, standing, sitting and lying down etc.

304) 揚善於公堂，規過於私室。

Praise others' good deeds in public;  
correct their faults in private.

305) 對自己要不忘初心，對朋友要做到不念舊惡；勢可為惡而不為，即是善，力可行善而不行，即是惡。

To ourselves, we must not forget our basic conscience. To our friends, we must not remember old grudges. It is goodness not to be harsh when we are disposed to be. It is evil not to do good when we can.

306) 何謂菩薩？自己覺悟了，心得輕安，

還能幫助他人覺悟而得自在快樂的人，就是菩薩。

Who is Buddha? Buddha is the one who attains enlightenment rendering the mind light and serene, and helps others to gain enlightenment so as to enjoy bliss and freedom.

- 307) 世間的事都是「相對的」，而非「絕對的」；既然是相對而有的，即是見仁見智，莫衷一是，沒有絕對的標準，故非真實。所以，凡事不可以去分別、執著以免徒生煩惱。

All things are "relative" but not "absolute". Since everything is relative, different people have different views on the same question, i.e. opinions are quite divided. Without absolute standard,

nothing is genuinely true. Hence, in order to avoid trouble, we should not be discriminative and obstinate.

- 308) 不要小看自己，因為人有無限的可能。  
——恭錄自靜思語

Do not underestimate yourself, because human beings have unlimited potential.

– By Master Cheng Yen

- 309) 偉大的事往往蘊藏在平凡之中；凡事若能從小處觀察，才能見到真實。

Great things are often hidden among the mundane. Only when we observe the details can we find the ultimate truth.

- 310) 能以善心善行來對待惡人冤家，從最難克服處下手去做，才是真正的覺

悟、真正的回頭。

Treating an adversary and hostility with kindness, and tackling the most difficult problem at its center, is genuine awakening and attainment of virtue.

- 311) 面對自己不是容易的事；要有智慧才能起「覺照」，要有勇氣才能承認錯誤，要有毅力才能改過。修行就是要面對自己的缺點、毛病而能改過向善。

It is not easy to face oneself. Only through wisdom can one attain the state of "enlightened reflection", only with courage can one admit one's faults, and only with will-power can one correct them. Cultivation towards goodness is therefore enabled by facing one's own

faults and correcting them.

- 312) 世間的事原無絕對，有「樂」即有「苦」，有「得」就有「失」。然苦樂、得失的想法，只在你我一念之間而已；這一念悟得了真理，則苦就是樂，得就是失，兩者並無差別。

There is nothing absolute in this world: happiness is followed by bitterness, gain is followed by loss. The perception of happiness or bitterness and gain or loss hinges on a moment of thought. With a moment of enlightenment, bitterness becomes happiness and gain becomes loss. It is futile to distinguish between them.

- 313) 佛法開示世人要「活在當下」。什麼

是活在當下？祖師說：「飢來吃飯，  
困來眠」。其意義是要我們做眼前應  
該做的事情。例如，餓了就得吃飯，  
困了就要睡覺。如果，不能隨順自  
然，去做與眼前無關的其他的事情，  
就是顛倒。

The Dharma guides people to "live in  
the present". What does this mean? The  
Master said, "Eat when hungry; sleep  
when tired." This means we should  
do what we have to do at the moment.  
Otherwise, if we do things that are not  
immediate but far-fetched, we may be  
perverting the course of nature.

314) 佛經上說：「不怕念起，只怕覺  
遲」。妄念、雜念、惡念人人都有，  
沒有什麼好怕的；所怕的是，當這些

念頭起來的時候，覺悟的晚，甚至還不知道覺悟。於是，就隨著這些念頭而造作惡業。

The Sutra says, "Do not worry about tempting thoughts; worry about belated enlightenment." Delusions and evil thoughts are natural to the human mind and nothing to be afraid of. What is important is to be aware of them and be enlightened. Without enlightenment, these tempting thoughts may lead to wrongdoing.

- 315) 做人處事，一定要誠實，不能說謊。因為說了一句謊話，勢必就要說上無數的謊話來圓前面的謊。一旦謊言被拆穿了，則人格掃地，無法做人。

It is essential for us to be honest. One

lie invites more lies to cover it up. Once a lie is exposed, our credibility is lost and we are totally disgraced.

- 316) 人類為了賺錢，犧牲了健康；為了修復身體，犧牲了錢財。因為擔心未來，所以無法享受現在。是故，始終無法活在當下。活著時，忘了生命是短暫的；死的時候，才發現未曾好好地活著。

Men sacrifice health to make wealth; and then sacrifice wealth to regain health. Because they keep worrying about the future without enjoying the present, they do not really live in the present. When actively alive, they forget that life is temporal. Only when they are dying do they realize that their life had been

wasted.

- 317) 人心貪婪，不知道感恩，常生嫉妒、欲望之心，而且喜歡與人比較，又往往「比上不比下」，所以煩惱無盡。這就是「禍」的開始。所謂：「人在福中不知福」。

A greedy ungrateful mind generates jealousies and unruly desires, and keeps comparing oneself with other people, especially those better off. This starts troubles and disasters, which is typical of someone unaware of his blessings.

- 318) 何謂修行？修，是修身養性；行，是端正行爲。也就是把過去錯誤的想法、看法、以及不良的行爲、言語、習慣能夠改正過來，而重新做人、改

頭換面，這稱之為修行。

What is the practice of Buddhist conduct? It includes the cultivation of moral character and the bearing of proper behavior. It involves the correction of wrong thoughts and views, and improper behavior, language and habits, so that one can reform oneself to start anew.

- 319) 俗語說：「自欺欺人」。自欺尚且不能，何況欺人。做人要誠實，待人要誠信，才能獲得他人的尊重與信賴。所謂：「人無信不立」

We should not deceive ourselves, and definitely not deceive other people. We have to be honest and trustworthy in order to earn respect and trust from others. We are nobody if we are not

trustworthy.

- 320) 「有信心雖然不一定成功，但是沒有信心的人一定不會成功」。經云：信心是成就一切事業的源泉，舉凡一切好事都需要信心甘露的滋潤與灌溉。

We may not succeed even if we have faith; but without faith, we will definitely fail. According to the Sutra, faith is the source of all achievements; and all acts of goodness need the nurture of faith.

- 321) 做人必須要有惻隱心、羞恥心、辭讓心，以及是非心。因為惻隱心是「仁愛」的根本；羞恥心是「義」的根本；辭讓心是「禮」的根本；是非心是「智」的根本。具備了這四種心，就如同人的身體有了四肢一樣的重

要。

A human being should have compassion, the sense of shame, generosity and the sense of justice. Compassion is the foundation of loving kindness. The sense of shame is the foundation of righteousness. Generosity is the foundation of courteousness. The sense of justice is the foundation of wisdom. These four elements are important like the four limbs of the human body.

322) 孟子說：「研究學問的目的沒有別的，只是將散亂、迷失的心能夠找回來而已」。

Mencius said, "The purpose of learning is nothing but to bring back the lost and dislocated self."

323) 做人處事，如果理屈的話，雖然所面對的是一般的平民百姓，也會覺得慚愧害怕。如果，所作所為合乎情理，縱然許多人都反對，我還是義無反顧，勇往直前，毫無畏懼。

When our action is not justified, we will be ashamed and afraid, even in front of the common folks. But when reason is with us, we will go forward bravely with no fears, even if many people stand in opposition.

324) 凡事未經查證而道聽途說的人，即是自棄於道德的人，這種行為是眾所不齒，為人所唾棄的。

The one who accepts hearsay without investigation is a person who abandons morality, and this conduct will be

despised and condemned by people.

- 325) 如何才是好學？孔子說：「飲食不強求溫飽，居處不強求安逸，能勤勉任事、謹言慎行，又能時時向德行學問好的人請益，以修正自己的行爲。能如此做，就稱得上是好學了」。

What is a good learner like? Confucius said, "He who does not insist on adequate food, does not insist on comfortable abode, but is diligent and cautious and frequently learns from educated and refined men in order to improve himself, is a good learner."

- 326) 君子以「誠」為貴。所謂誠者，不僅僅成就自己的人格而已，還要能夠隨順自然，不違逆一切事物的本性。

The quality of genuineness is important to a virtuous man. An honorable character is genuine and allows circumstances to take the natural course of development.

- 327) 爲人之道，好比走遠路，一定要從近處開始；又好比登山，一定要從低處開始。

The Way of a virtuous person is like a long journey; one starts from the closest point. It is also like climbing a hill; one starts from the base.

- 328) 修養一個「被尊敬」的人格需要長時間的被信任，但要人格破產只需要做錯一件事情。

It takes a long time to establish one's

"honorable" integrity, and only one misstep to ruin it.

- 329) 文章作到極處，不會刻意賣弄華麗的詞藻，反而顯得非常的平實；人的品格涵養到了極致，與一般人沒有特別不同之處，只是能照著本性，殷實的做人而已。

Great writing does not display elaborate flowery language, but is pragmatic for its purpose. A great honorable character does not appear different from the ordinary people, but is genuine to his intrinsic goodness.

- 330) 做人必須老成持重，不可隨便，隨便則流於輕佻；對事也不可過於執著，太過堅持己見，如此，很容易閉塞別

人對我們善意的建言。

One should be prudent and not casual, or he would easily become frivolous. He must also not become overly opinionated, or his stubbornness would block out other people's sound advice.

- 331) 不要輕易地評斷一個人，尤其不要說人過去種種的是非善惡，因為事事變化無常；過去如此，不能代表未來也必定如此。俗話說：「看人只看後半截」。

Don't hastily judge a person especially never comment about all his previous rights and wrongs, and goodness and badness. Since everything is impermanent, the past does not necessitate the future. "To better judge a

person, just look at the latter half of his life."

- 332) 處事不必邀功，無過便是「功」；與人不求感德，無怨便是「德」。

Do not ask for recognition of merit for what one does; a task completed without mistake is itself a merit. Do not expect gratitude for what one does for other people; a service received without any complaint is itself an appreciation.

- 333) 得意的時候，要懂得作回頭想，千萬不要志得意滿、目空無人；失意的時候，也不要自怨自艾、自暴自棄，必須再接再厲，從跌倒處能站得起來。

When one enjoys success, one should be able to review oneself instead of just

sitting on one's laurels pompously. In the face of failure, one should exert endurance and perseverance instead of self-reproach and despair, and be ready to stage a comeback.

- 334) 求學在於「精」不在於「博」，博而不精則不能深入意趣。古人說：「好書不厭百回讀，熟讀深思子自知」。熟讀之後，很多道理自然就明白了。

Learning should emphasize on explicitness and depth instead of broad coverage. Breadth without the necessary depth does not enable sufficient understanding. The ancient saying goes: "A good book deserves to be read a hundred times; the learner benefits from thorough study and deliberation on its

contents."

- 335) 立身處世，要「外圓內方」；也就是說，對自己要有原則，該做的就做，不該做的絕對不做，但是對人，要有方法，不能過於苛責、嚴厲，讓人顏面盡失。

To get along in the world, one has to be "all-rounded on the outside and square on the inside." This means for one to square up to oneself according to principles, doing what should be done and never doing what should not be done. And yet one has to be tactful towards other people, never be harsh or severe because we have to maintain their self-respect.

- 336) 佛經上說：「苦海茫茫，回頭是

岸」。世人汲汲營營地於名利權情中追逐，為達目的，不擇手段，造作了許多的罪業；不知道、也不相信世間的一切現象都不離「因果」的法則，因而造業受報，痛苦不堪。如果，相信「因果報應，如影隨形，絲毫不爽」，而能及時回頭，就不會有苦的報應。

The Sutra says, "The bitter sea of our life has no boundary. Repent and the shore is at hand." People of the world busy themselves in the pursuit of fame, profits, power and love, thereby making mistakes and bringing afflictions onto themselves. Since they do not know or believe that all phenomena cannot escape the karmic law of cause and effect, they are suffering misery as retribution of

their transgressions. If they believe the karmic law of cause and result never fails and repent without delay, they will not suffer the karmic retribution.

- 337) 榮華富貴或功名利祿只會隨著時空的改變而不停地轉移，但是一個讓人稱頌的品格與道德卻能千古流傳、流芳百世。

With glory, honor and riches, they are merely ephemeral grandeur; the fragrance of virtuous conduct shall last for a hundred generations.

- 338) 做人不能提升自己的品德，縱然贏得了財富、權勢與名位，還是屬於枝末細節的事。因為這些身外之物並不能永久持有，終歸還是空歡喜一場。

Without upgrading one's moral character, albeit one has gained wealth, prestige, fame and position, all these worldly possessions are nonessentials. Because once sudden glory goes out, one would end up with a hollow joy.

- 339) 「自信」不是來自於外在的肯定或否定，而是對「自我」的一種正確的認知。真正的自信不是表現在自己能夠超越多少人，而在於自己能夠承擔多少過失、克服多少的困難，以及轉化多少的煩惱。

"Self-confidence" derives not from the approval or disapproval of others, but from our own correct recognition of the "self". The genuine self-confidence is not about how many people we can excel

but how many faults we can correct, how many difficulties we can overcome and how much affliction we can avert.

- 340) 品德與處世能力的良窳須經時間的試練，以及透過種種事物上的磨礪之後才能分辨，正所謂：「路遙知馬力，日久見人心」。

Virtues and abilities take time to develop and can be discerned only after trials and challenges over a long period of time. "As a long journey tests a horse's power, time will reveal a person's true character."

- 341) 道德與學問必須兼備；當兩者不能俱進時，道德重於學問。因為道德愈低而學問愈高的人，危害社會的程度也

就愈大。

One must possess both moral character and solid learning. If it should occur that one cannot have them both, then moral character must take precedence over learning, for one who has high learning but no moral character will easily commit serious crimes that can harm the society.

342) 人之所以有別於其他的動物而成為萬物之靈，主要的原因是講「倫常」，有「道德觀」；除了懂得改善自己的物質生活外，還能提升精神的生活。

What sets humans apart from animals is that humans are endowed with ethics and morality. Humans not only know about improving their material well-being, but

also raising the spiritual quality of their life.

- 343) 物質是有限的，欲望卻是無窮的；以有限的物質想要滿足無窮的欲望是不可能的。人類爲了追求物質，故而彼此發生衝突、競爭，甚至演變成鬥爭與戰爭。這些皆是因爲人類爲了追逐外在物質的享受所產生的煩惱。

Material is limited but avarice knows no boundary. It is unlikely to satisfy insatiable greed with so limited material. In seeking material, there will be conflicts and confrontations which will even give rise to strife and wars on one another. These troubles all arise from human desire for material wealth.

- 344) 人不是因為沒有「財富」而貧乏，而是因為無法滿足自己的「欲望」而貧乏；真正的財富是悟到了真理，知道「知足常樂」，行善最樂。

People are not poor for lack of wealth, but poor because their greed cannot be satisfied. True wisdom is when one understands "contentment is happiness" and that doing good is the greatest pleasure.

- 345) 孟子說：「愛人者，人恆愛之；敬人者，人恆敬之」。善待別人就是善待自己，唯有「愛」才能化解「仇恨」。所以，我們一定要養成一種無私的「大愛」，社會才能祥和。

Mencius said, "One will always be loved if one loves others; one will always

be respected if one respects others." Treating others well equals to treating ourselves well. Only love can eliminate hatred. So we should cultivate a selfless "universal love" to make our society an auspicious and peaceful place to live in.

- 346) 人與人相處貴在包容，肯定自己的同時也要接受對方的差異，若能求同存異，則彼此相處的空間就會加大，相容相合，一團祥和。

It is important to accommodate other people and their differences while one affirms oneself. In accepting differences under a common cause, it is more possible to maintain a unitary harmonious situation.

- 347) 與人長久相處的方法，就是「不挑

剔、不嫌棄」。凡事能夠尊重對方的想法與意見，懂得從對方的角度來思維事情。那麼，就會接受彼此不同的看法與觀點而達到和諧。

To maintain a long-term relationship, "do not be tediously critical and do not snub the other party prudishly". Respect his/her views and preferences; and try to see things from his/her perspective. This will enable acceptance of each other's differences to attain harmony in the relationship.

- 348) 尊重對方，其實就是對自我的一種肯定。有足夠自信的人，不會在彼此間不同的看法上大作文章、挑三揀四，使氣氛弄得尷尬低沉。能夠尊重自己、體貼對方，相處就沒有負擔。

The ability to respect other people is an affirmation of one's own self. One who is confident in himself does not elaborate on tedious criticisms of other people's views and thereby cause embarrassment. It is simple to get along with other people if we behave respectably and understand them sympathetically.

- 349) 肯定自己、尊重差異是做人處事學習包容的起點。

Confidence in oneself and respect for differences is the starting point of learning to lead a life of magnanimity.

- 350) 世界上有很多東西，失去了就很難再得到，友情如此、緣分如此、機會如此，感情也是如此。所以，要好好地珍惜這種相處不易的緣分。

Things like friendship, affiliation, opportunities and affection, are hard to regain once they are lost. We should therefore treasure them.

- 351) 佛家說：「因果不滅」。這種現象就像是一顆顆串聯起來的鏈珠一樣；一根綫將生命中所造作的善惡種子串聯在一起，隨著物換星移、時空地流轉，當時機成熟時，這些種子最後變成了果實還是會回到自己的身上。

Buddhists believe that "Karma goes on forever". This is like a string of beads that links all one's good and evil deeds together, so that as time passes from one bead to another, these good and evil deeds return to us in retribution.

352) 人命無常，世事遷流，剎那不住。所以，我們要把握眼前短暫的因緣，活在當下，不要緬懷過去，也不要期待未來。因為往者已矣，來者未必可追，眼前的世界才最真實、也最珍貴。是故，與人相處，在待人處事當中，我們要善盡個人應盡的本分，扮演好自己的角色；若能做到俯仰無愧，就能心安理得，活得自在，沒有煩惱了！

The course of life is unpredictable; the worldly affairs are impermanent and ephemeral. So we should seize the temporal cause and conditions at present, live in the moment, never dwell upon the past, nor expect the future. Let bygones be bygones; the present is the most

real and precious. In managing people and affairs, one must adhere to one's fundamental principles and play one's role well. If one has a clear conscience, one will enjoy peace and freedom without regret or worries.

353) 人生重要的不是所站的位置，而是所朝的方向。位置站對了，充其量只是保持現狀而已，但方向對了，朝著方向走去，卻能為我們帶來無限的光明與希望。

In life, one's standpoint is not as important as the right direction. With a standpoint, one only maintains the status quo. With the right direction, one enjoys infinitely bright prospect and hope.

354) 凡事都有正反兩個不同的面相，發掘

善的一面，就能發現希望；能更改思考的負面腳本，就會發現人生的劇本也因此而改寫。

Everything has both the positive and negative sides. If we look at the positive side, we see hope and possibilities. If we can reverse the negative side, we will find our life very much changed.

355) 向窗外看去，可以看到廣闊的天空與一片藍天白雲，同時也可以看到滿地的泥濘與髒亂；兩者之間「美、醜」的差距就在於你我面對事物時所選擇的態度。

Looking out the window, we can see the blue sky with white clouds as well as the muddy dirty ground. The difference of "the beautiful and the repulsive" depends

on our perception about life.

- 356) 古德說：「福不可以享盡、話不可說絕、勢不可使盡」；凡事若過於極端、絕斷，不留點空間作為後路，必有後患。

The ancient sage said, "Do not spend all your fortune. Do not make finalized statements. Do not apply all your power and influence. "Anything rigid and to the extreme without allowance for change and adjustment later on will only lead to predicament.

- 357) 透過「無常」與「緣起」的觀照與體驗，就能明白美好的事不會持久、痛苦也終會過去；在轉瞬即逝的生命周期當中，人命僅在呼吸之間，唯一能

掌握的，就是每一個當下。所以，做人要懂得活在當下，把握現在，才能過得自在、快樂。

After experiencing and understanding the changeability of life, we should know that nothing wonderful will last long and that all sufferings will eventually end. In our transient life, the only thing we can hold onto is the present. Therefore we should know how to live for the present and how to make the best of the present in order to be at ease and happily free from delusions.

- 358) 「靜坐常思己過，閒談不論人非」，要常常地回頭反省、檢討自己的過失，不要斤斤計較別人的過錯，那纔是修身養性，與人為善的處世之道。

To cultivate a virtuous character and develop a harmonious relationship with other people, we should reflect on our own actions and review our own mistakes instead of criticizing other people and blaming them for the problems.

359) 誠，是萬事萬物本末的始終；做人處世，若不誠，就虛妄了。所以，作為一個君子，就必須以誠為貴。誠，並不僅僅地完成自己的人格而已，還要能成就萬事萬物源於自然的本性。

Genuineness is the base of everything. Living without sincerity is a life in vain. A true gentleman is genuine in every way, not only to complete the honorability of his character, but also to

enable the untainted natural development of everything in the world.

- 360) 君子之道，在做人處世上，需保持平實，不要如小人般的甜如蜜，才不會令人討厭；生活簡單、平易，又不失文采；待人溫和且有條理；見彼而知此，見外而知內，見微而知著。能明白這樣的道理，就可以入道德之門了。

A true gentleman of virtue is pragmatic and not loathsome with flatteries like a petty person of low morals. He lives simply and graciously. He is good-natured, gentle and systematic. He has good insight, perception and observation. He demonstrates the Way towards virtue.

361) 與人相處，想要減少無謂的過錯，或避免做一些後悔的事，就要謹言慎行，多聽他人的意見，多觀察別人的行爲，多保留自己的疑惑。這就是減少過失與後悔的不二之道。

To reduce unnecessary mistakes and avoid regrettable results, we should be cautious with our action, attentive to other people's comments, observant of circumstances, and we should also doubt ourselves a bit more.

362) 經云：「諸行無常，是生滅法」。日月更迭，物換星移，萬物都在剎那變化，沒有「定」相。透過「無常」的體驗，和「緣起」的觀照，我們了解到美好的事物不會持久、痛苦也終將過去；而在轉瞬即逝的一期生命

當中，我們體會到人命僅在呼吸之間，唯一能掌握的，就是每一個「當下」。

The Sutra says, "All practice is impermanent; that is the Dharma of birth and death." All things are ephemeral and without fixed forms. Through our experience of impermanence and contemplative-insight of arising condition, we realize that neither good things nor sufferings would last. Life only exists in the space of a breath in each fleeting biological cycle. All we can hold onto is each single present moment.

- 363) 人生最快樂的事在於發揮自己的天賦，而人生最幸福的事莫過於能忙於自己所愛的事物。

One's character and disposition is refined through the most common daily activities.

- 364) 貧者因書而富，富者因書而貴；好書如明鏡，道理藏在其中。

Good books can make the poor rich and make the rich noble; good books contain useful knowledge and are like a clear mirror reflecting the world.

- 365) 追求財富有時會失望；追求知識卻能永遠快樂。

Seeking wealth often lets us down; seeking knowledge always lights us up.

- 366) 杯盤器皿要經洗滌，才能光亮潔淨；河床溝渠要疏通雜質，才能暢流無

阻，就如同身心要加以淨化，才能開發出內心的寶藏。

Eating utensils must be washed to become clean; rivers and ditches must be cleared of debris to become able to carry water without obstruction. Likewise, one's body and mind must be purified to uncover the treasures in the heart.

367) 省錢是美德，用錢用得有意義是功德。  
——恭錄自靜思語

While thrift is a virtue, spending money on a worthy cause generates greater virtue.  
— By Master Cheng Yen

368) 孟子說：「得志，澤加於民，不得志，修身見於世；窮則獨善其身，達則兼善天下」。

Mencius said, "When you are successful, be benevolent to the people. When you are not successful, show that you cultivate your moral character. When you are poor, endeavor to improve yourself. When you faring well, try to make the world better."





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