Trilingual Sakya Legshad
When analysis is done right, gaining excellence
Through all temporal deeds and proper spiritual methods
Corresponding to how the sages practice;
图书在版编目(CIP)数据

萨迦格言藏汉英对照本/萨班贡嘎坚赞著—北京：
中国藏学出版社,2009.4
ISBN 978-7-80253-142-0
I. 萨… II. 萨… III. 藏族—格言—汇编—中国—藏、汉、英
IV.H214.3
中国版本图书馆CIP数据核字 (2009)第026301号

萨迦格言藏汉英对照本

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封面设计: 才公太
出版: 中国藏学出版社出版发行
印刷: 北京牛山世兴印刷厂印刷
开本: 787mm × 1092mm  1/32
印张: 7.625
版次: 2009年4月第1版  2009年4月北京第1次印刷
印数: 0001—2000册
ISBN    978—7—80253—142—0/H·14
定价: 10.00元
སྣག་བོད་བདེ་བས་མཐུ་རེ་བཟོ།

John Thomas Davenport

787mm × 1092mm  1/32

0001 – 2000

7.625

ISBN 978-7-80253-142-0/H·14

10.00
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Chapter 1 — An Examination of the Wise

第一章 辨智者篇

1

The wise who nourish a treasury of good qualities
Gather to themselves precious good advice.
The great ocean is a treasury of rivers
To which all running waters descend.

智者是学问的宝藏，
他们拥有智慧格言；
大海是江河的归宿，
百川都会奔向大海。
People may or may not be knowledgeable, but
The wise are judicious in what to do and what to avoid.
A magnetic stone is able to extract
Iron filings that are mixed with dust.

Skilled in good advice, the wise know,
But foolish people do not.
When the radiance of the sun appears,
Owls become blind.

智慧者理解格言，
愚人却没有这种能力；
正如阳光普照的时候，
猫头鹰会成瞎子一样。
The wise can eradicate faults,  
But the foolish cannot.  
The garuda can kill poisonous snakes,  
But crows cannot.

聪明的人敢于改正错误，  
愚蠢的人没有这种勇气；  
大鹏敢啄死有毒的巨蛇，  
但乌鸦却没有这种能耐。

When the wise become very destitute  
Their intelligence grows even stronger.  
When the king of beasts becomes hungry  
It swiftly attacks the elephant’s head.

聪明的人即使惨遭挫折，  
也能变得更加智慧强大；  
正如兽王被饥饿所困时，  
仍然能将大象置于死地。
6

Until the learned are thoroughly questioned,
Their depth cannot be assessed.
Until a drum is beaten by drumsticks,
Its distinction from other drums is unknown.

7

Even if one is to die the next morning, today one must study.
Though one may not become a sage in this life,
Knowledge is safely deposited for future lives,
Just as riches safely deposited can later be reclaimed.

明日离世也要学智慧，
尽管今生成不了智者，
如为来世积蓄的资粮，
同今世享用没有区别。
When a person possesses good qualities,
Others spontaneously gather around.
The fragrant flower may be distant,
But bees are drawn like gathering clouds.

A single wise person who has fully developed
All good qualities illumines the earth.
But the mean-spirited, like stars,
Even when numerous, cannot illumine.
Although the wise have immeasurable learning,
They still embrace the lesser knowledge of others.
By means of continuously practicing thus,
They quickly proceed to omniscience.

智者虽有渊博的知识，
仍学别人微小的长处，
如果能坚持这种美德，
很快就能成为遍知者。

Though enemies are numerous, when the wise
Are protected by wisdom, how can they be harmed?
Single-handedly, the Brahmin boy of Ujjayini
Triumphed over an entire assembly of foes.

智者用智慧来保护自己，
敌人虽很多也无可奈何；
好像乌仗那婆罗门之子，
能够独自战胜敌军一样。
When offensive talk from small minds creates quarrels,
The wise skillfully restore harmony.
The river’s turbulence muddies the water,
But the sparkling water-jewel purifies it.

愚蠢的人瞎辩是非时，
智者有妙法促成平静；
河水浑浊不清的时候，
净水宝珠能使它清澈。

Howsoever the wise become destitute,
They do not take the path of fools.
Even if thirsty, birds who crave rain
Will not drink water fallen to the ground.

智慧者不管怎么穷困潦倒，
也不会像愚者一样做人，
布谷鸟虽然因饥渴难忍，
也不会吸吮地上的污水。
14

Even if the wise are deceived,
They are not confused about what they do.
Although ants are sightless,
They are speedier than creatures with eyes.

尽管智者遭遇到愚弄，
也不会在大事上糊涂；
虽然说蚂蚁没有眼睛，
仍比有眼睛的跑得快。

15

When two wise people engage in discussion,
Further worthy wisdom can arise.
By mixing turmeric with borax,
Another color is produced.

两个聪明人在一起商量，
肯定会想出更好的办法；
把姜黄和硼砂配在一起，
会调出更美的色彩一样。
The noble wise ones who have gathered merit
Will be victorious over all, even if they stand alone.
The lion, king of beasts, and universal monarchs
Have no need of allies for their rule.

When skilled in method, why should it be hard
To employ even the great as servants?
The garuda, though very powerful,
Is ridden by the golden-clad one.
18

Wisdom is what achieves happiness
In both this and future lives.
Prince Chandra’s wisdom protected King Sudasa
In this lifetime and those to come.

欲获今生来世的安乐，
只能依靠智慧的力量；
达瓦王子用智慧力量，
救了真桑的今生来世。

19

Though people may be very brave and strong,
Without wisdom they cannot become heroes.
Though people may become very wealthy,
Without virtues how can their wealth endure?

尽管既英勇又顽强，
若非智者难得吉祥；
尽管多么富有钱财，
若无福分很难长久。
20

Distinct good and bad are clear to all,
But the wise distinguish them when mixed.
Anyone can take milk from the cow,
But swans separate milk from water.

21

When they are commanded,
Even animals can understand.
Those who know what to do
Without being directed are wise.

Chapter 1 – An Examination of the Wise
22

If one has wisdom, one can understand others
From just their demeanor, even if they say nothing.
Even without eating a crab apple
One can tell its taste by its color.

对于聪明人用不着多讲，
从态度上就知有所想法；
尼泊尔的石榴不用尝试，
仅观颜色就能知其滋味。

23

The wise command more respect in other lands
Than they do in their homeland.
How could a jewel, readily sold in other regions,
Be prized on the ocean isle where jewels abound?

若智者离开自己的家乡，
到别处更受人们的敬仰；
如珠宝只在外地畅销，
孤岛上永远不会销路。
24
Learning entails hardship;
Living at ease, one cannot become wise.
Due to attachment to small pleasures
One cannot attain great happiness.

成就者之路充满艰辛，
贪图安乐者成不了智者，
只会留恋微小的安乐者；
不可能得到更大的幸福。

25
One may be weak, but if one has wisdom,
What can a powerful enemy do?
Although the king of beasts was strong,
He was put to death by a clever rabbit.

智者尽管非常弱小，
也使劲敌无可奈何；
兽王虽然强大无比，
却被智兔以谋取命。
26
When one is able to behave harmoniously
With other beings, then one is wise.
Do animals not also abide compatibly
In groups of their own kind?

27
Know the difference between wise people and fools:
The wise investigate a situation carefully
Before taking action on what needs to be done;
A fool’s approach is to act before thinking.

从事前的分析研究中，
可以辨别出智愚之别，
事后才勉强分析事因，
那只能是愚蠢的行径。
28

When one knows what the wise investigate
One is counted among the wise.
A fool may be skilled in assessing a cow’s age
But that is not so valuable an attainment.

29

As the ocean is not filled up by rivers,
The king’s treasury is not sated by wealth.
Sense desires are not quenched through indulgence.
And the wise are never slaked with good advice.

大海永不以水为患，
国库永不有财为余，
常人不会嫌享受多，
智者不会嫌格言多。
Wise people fully accept good advice
Even if it comes from children.
For fragrant perfumes to be produced,
Musk is taken from the scent glands of deer.

格言即使出自小孩之口，
智者也会把它全部吸收；
如果能散发芬芳的气味，
麝香长在兽脐也会取出。
Chapter 2 – An Examination of the Noble

The good qualities of noble people
Are always acclaimed by the wise.
The fragrance of white sandalwood is spread
Throughout the ten directions by the wind.

凡是属于高尚的知识，
圣哲常常会特意宣扬；
玛拉雅山区的檀香味，
微风会把它传送十方。
32

When sages are installed as rulers.
There will be achievement and happiness.
If a jewel is offered to the victory banner's tip,
The wise say virtue then reigns over the land.

33

Once hurt by a despotic ruler,
People fondly recall the Dharma king.
A person stricken by a bout of fever
Thinks only of the water from melting snow.

被其他暴君残害的时候，
就会特别怀念转轮法王；
当众生在瘟疫中痛苦时，
时常会想到雪山的圣水。
For those harmed by unprincipled rulers,
The ways of Dharma kings are especially protective.
Those afflicted by evil spirits
Are protected by tantric adepts.

Noble people abstain from even minor wrongdoings,
But coarse people fail to avoid even major ones.
Miniscule dust particles are removed from yogurt,
But grains of yeast are specially added to beer.
36

Even when noble people become impoverished,
Their behavior remains distinctly honorable.
Even if a firebrand is pointed downward,
One sees the flames continue to blaze upward.

賢者虽然惨遭厄运，
行为仍然光明磊落；
火把虽然倾倒朝下，
火焰始终向上燃烧。

37

Noble people, even when living far away,
Care for their friends by helping from afar.
The buildup of great heavy clouds in the sky
Makes the earth’s crops yield a rich harvest.

高尚的人随住在远方，
也会保护自己的属民；
正因天空的浓云密雨，
才能使庄稼特别茁壮。
38

One’s reputation brings pleasure while one is alive;
Merit brings happiness in future lives.
Mere riches that do not include these two
Are unable to gladden the wise.

荣誉是今生的福源，
功德是来世的资粮，
除此两外尽凭钱财，
绝不会使智者欢欣。

39

Those who can see far into the future,
Have great forbearance and conscientiousness,
Tremendous perseverance and competence –
They can become leaders even if they are servants.

如果时常从长远着眼，
谨慎小心并任劳任怨，
勤奋学习并稳重机灵，
即便是奴仆也能为官。
40

Those who delight in always being charitable
Have reputations that rise like the wind;
More numerous than beggars who gather around
Are those who wish to give offerings.

經常乐善好施的人，
其声誉会四处传扬；
如穷困乞丐聚集时，
愿意馈赠者会更多。

41

Willingly accepting contempt from the mean-spirited
To whom they have given good advice that goes unpracticed
And not forgetting even small favors bestowed on them
Are superb distinguishing features of extraordinary people.

做了施舍却不求回报，
能够容忍贱人的侮辱；
受恩虽小却永不忘记，
这是伟人高尚的标志。
The good qualities of the noble, though hidden,
Are apparent to everyone in the world.
Even when the jasmine flower is well-covered
Its fragrance permeates everywhere.

A king is great merely in his own country,
But sages are respected wherever they go.
Usually a flower is decoration only for a day,
But crown ornaments are venerated universally.
Plentiful fruit indicates a matured tree, 
Beautiful tail feathers indicate a tamed peacock, 
Swift journeys indicate a fine tamed horse, 
And a noble person’s calm manner indicates wisdom.

弯曲的树木果实累累，
文静的孔雀尾屏优美，
温顺的骏马鹏程万里，
谦虚的智者富有智慧。

Noble and ordinary people may receive help equally, 
But their gratitude in response is not the same. 
Seeds make no difference to the fields, 
Yet there are vast differences in crops.

给圣人和常人做同样的事，
反还的回报却有天壤之别；
在田野里播下同样的种子，
长出来的庄稼却相差很大。
When assistance is given to extraordinary people,
There are fruitful results even if help is slight.
One who gave a single sour fruit to the king
Was regarded as equal to the king’s son.

高貴種姓靠行為來扶持，
品行墮落種姓也失真意，
雖然人人愛檀香的芬芳，
燒成灰炭就沒有人留恋。

Good ancestral lineage is protected by proper conduct,
But when behavior degenerates, ancestry is irrelevant.
People appreciate the fragrance of white sandalwood,
But who is interested in its ashes?
Though great people may be impoverished for awhile, 
They need not experience any anguish in that. 
The moon may be briefly eclipsed, 
But an instant later it is released.

伟人暂时惨遭到挫折，
也不必为此感到悲伤；
月亮暂时被罗睺吞食，
顷刻之间能恢复圆满。

When great ones bestow love on their enemies 
Those enemies come under their sway. 
Widely respected, they care for everyone; 
Such a ruler commands the allegiance of all.

若伟人对敌待以慈悲，
敌人会变成他的属民；
慈众又能得众人敬仰，
自然就会推他为国王。
50

No matter how impoverished the sages become,
They will not eat food tainted with wrongdoing.
Even though a lion is hungry,
It will not consume what is disgusting and unclean.

51

Even when the lives of sages are endangered,
How could they abandon their superb character?
Even testing gold nuggets by burning or cutting
Does not diminish their golden color.

Chapter 2 – An Examination of the Noble
52

Although coarse people get angry with them,
How could noble people retaliate in anger?
Even though the jackal barks arrogantly,
The king of beasts responds with compassion.

卑劣之徒向高尚者发怒，
高尚的人不会以怒相报：
豺狼发出傲慢的嗥叫时，
兽王却对它以慈悲为怀。

53

People seek defects in extraordinary people,
But not in coarse individuals.
People examine the flaws of gems carefully,
But who would so scrutinize a fire brand?

人们对圣人苛以找茬，
对常人却能顺其自然；
如只鉴别宝石的瑕玷，
也不探究木炭的裂纹。
54
Not to be pleased by praise,
Nor displeased by criticism,
And to maintain properly their good qualities:
These are characteristics of noble people.

Genuine wealth is not obtained
By coercion or wrongdoing.
Dogs and cats gorging themselves with food
Is a classic case of shamelessness.
56

When prosperity comes to their subjects,
That is the sign of the greatness of kings.
Does not the decorative harness adorning horses
Also make handsome the riders themselves?

能使下属幸福圆满，
方能显示王者风范；
正如为马装饰璎珞，
方显主人光彩一样。

57

To whatever extent rulers endeavor
To govern their subjects with kindness,
To that extent the citizenry strives
To fulfill their civic duties.

担任一方官职的人，
若能善待下属民众，
民众也以善愿着眼，
同样为他诚心做事。
In places where extraordinary people reside,  
Who would consider others as wise?  
When the sun rises in the sky,  
The stars are many but none are seen.

圣人弘扬圣道的地方，
一般学者不会被敬仰；
好像太阳高现晴空时，
星星再多也失去踪影。
Chapter 3 – An Examination of the Foolish

Bad people can acquire wealth, but then
Their behavior truly degenerates.
No matter how one tries to reverse a waterfall,
It is well known it can only flow downward.

尽管恶人发了横财，
行为变得更加可恶，
不管怎样阻挡瀑布，
始终只能往下流淌。
60

Good conduct may occur in coarse people,
But it is an instance of artificiality.
Glass may be colored to look like a jewel,
But when it touches water, its true color shows.

尽管恶人也会有善行，
只是暂时伪装的行为；
涂有宝石色彩的玻璃，
遇到水就会暴露真相。

61

Although a fool may do something good,
It’s a lucky coincidence, not deliberate.
The silk thread from a silkworm’s saliva
Does not come about through skill.

愚人有时也能完成些事情，
那是依靠运气而不是能力；
尽管蚕虫也能够吐丝抽线，
那是本能而并非精于纺织。
62

Things that the great achieve with great effort,
Bad people destroy in an instant.
Crops for which farmers toil months and years,
Hailstorms destroy in an instant.

伟人努力达成的协议，
恶人瞬间就能够毁掉；
农夫整年耕耘的庄稼，
冰雹瞬间便化为灰烬。

63

Bad people usually attribute to others
Any faults they themselves possess.
Crows smear their filth-eating beaks
Vigorously over other clean places.

卑鄙之人把自己的过失，
往往会推到别人的身上；
正如乌鸦把食脏的嘴唇，
往往会寻找干净处磨蹭。
64

When responsibilities are given to a fool,
Things deteriorate, then get even worse.
It is said that because a fox was appointed king,
He tormented his followers and was himself killed.

如果让愚人去办些事，
既毁事情又毁了自己；
据说狐狸被拥立为王，
众兽受苦自己也丧命。

65

While the ignorant are wishing for happiness,
Their deeds bring them only suffering.
Some people possessed by evil spirits
Are seen to commit suicide to ease their pain.

愚蠢的人苦苦追求幸福，
但只能办些痛苦的事情；
正如被病魔缠身心的人，
为消灾选择了自尽一样。
Some straightforward dull people ruin themselves,
And some bring destruction to others.
Straight trees in the forest are sought out and cut,
And straight arrows are used to kill others.

愚蠢而且憨厚的人，
不会伤己就会伤人，
挺拔的树木被砍伐，
锋利的弓箭会夺命。

Always ignoring the interests of others
Is to behave in the same way as cattle.
Is it not possible even for animals
Merely to acquire food and drink?

时常不愿替别人着想，
他的行为同牲畜类似；
只会寻找自己的吃喝，
这是牲畜也有的本能。
Those oblivious to what helps or harms,
Who do not think carefully or listen to others,
And aspire only to a full stomach –
They are nothing but hairless pigs.

不会辨别有益和无益，
不愿增长智慧和见闻，
死心塌地只追求吃喝，
纯系一头无毛的猪猡。

Those who are delighted and amused amid fools,
But intimidated and shy with the wise,
Though lacking a hump or dewlap,
Are actually cattle with upper teeth.

在愚人中间爱出风头，
在智者面前畏惧折腰；
尽管没有爬行的身躯，
却是有上牙齿的黄牛。
Those who run around seeking food and drink
Yet flee when assigned important duties,
Even if they can tell stories and joke around,
They are just old dogs without tails.

常常跟着吃喝团团转，
委托办点善事却溜走，
尽管能在人前装模样，
仍是条无尾的赖皮狗。

Hoof prints are easily filled with water,
Small treasuries are easily filled with wealth,
Small fields are easily planted with seeds, and
Small minds are easily contented with knowledge.

马蹄窝容易被水灌满，
小仓库容易被物装满，
小块田地也容易播种，
学识浅薄者容易自满。
Even if he is important, an arrogant fool
Who makes promises is disastrous.
By giving away a one-step measure of land,
Bali lost the three realms.

傲慢并且容易食言的傻瓜，
尽管拥有强大势力也会垮；
轻敌的阿修罗应人小块地，
却失去了三界所有的土地。

Small-minded people with malice in their hearts
Signal their intent before giving harm.
Even vicious dogs, upon seeing an enemy.
Emit a growl before biting.

如果小人存心要报复，
制造危害前先有态度；
如果恶狗见到了敌人，
咬人前必会狂吠几声。
Fools know the hassle of amassing wealth
But not the enjoyment of putting it to use.
Time and again they wander around seeking riches;
In their avarice they are just like mice.

愚人能经受敛财的苦楚，
可是很少有享受的福分，
他虽然有些积钱的法子，
却还是一只过街的老鼠。
People devoid of good personal qualities
Are particularly hostile to those who have them.
A crop grown in winter in a snowy land
Is proclaimed to be a bad omen.

Poorly trained people have special disdain
For those who are properly schooled.
On some islands, those without goiters
Are criticized for stunted limbs.

Chapter 3 – An Examination of the Foolish
Those who do their work defectively
Disparage others who complete their tasks.
When they venture to the land of the one-legged ones,
Two-legged people are not considered human.

Some who perform their work improperly
Rebuke those who do their tasks well.
Dog-headed people mock the honorable
By calling them insulting names.
Those who gain food and riches from wrong livelihood
Criticize those who are wise but poor.
Old monkeys, when they behold human beings,
Burst out laughing and say, “They have no tails!”

If oppressed by karma, a wise person
May wander among fools.
The sweet and fragrant mallika flower,
Borne by the wind, is trampled into rubbish.
Zealously clinging to their faults
Yet never retaining any exemplary qualities,
Bad people, like strainers,
Catch debris and let pass what is pure.

极力追随歪门邪道，
正法明道不问不敬；
恶人就像漏勺一样，
只沉淀溢漏掉精华。

Those with no sense to tell right from wrong
Stand outside the ranks of the wise.
Those absorbed in talk of food and riches
Are referred to as two-legged cows.

没有辨别是非的智慧，
在学者面前藏头露尾，
只知道谈论吃饱发财，
是个直立行走的畜生。
Even when many small minds gather together
They can achieve nothing important.
Even when many twigs are bound together,
They cannot support a house beam.

Things may be achieved without investigation,
But who would consider that wise?
Insects leave tracks that look like letters,
But they themselves are not literate.
86

Sensual talk of the weak-minded,
Magnificent but dull-witted horses,
Swords that fall on the battleground:
It is unsure whose allies these will be.

愚蠢的人发出的狂言，
没有经过驯服的烈马，
丢失在战场上的宝剑，
不可以断言对谁有利。

87

Even if ignorant fools are numerous,
They succumb to the power of their foes.
A large herd of many strong elephants
Was tamed by a single wise rabbit.

没有智慧的蠢材再多，
也容易会被敌人制服，
正如成群结队的大象，
会听从慧兔摆布一样。
Though the ignorant may have wealth,  
They generally gain little benefit from it.  
Though the wish-fulfilling cow has milk,  
There is not much for its calf to drink.

It is uncertain whether or not  
Even the wise would be honored by fools.  
When the bright sun shines  
Do evil spirits not flee?
When do fools who have accumulated wealth
Ever think of their friends and relatives?
Solely absorbed in wrongdoing and cursing,
They get rich and then die, just like mice.

愚蠢的人只会拼命赚钱，
绝不会顾得上亲朋好友；
如遭受痛苦和诅咒之后，
只能会身亡留财如老鼠。

How can those with special qualities
Be respected in a group of bad people?
Even lamplight does not shine forth
In places where poisonous snakes live.

在歹徒们聚集的地方，
不会敬仰有学问的人；
在毒蛇群出没的地方，
火把虽亮却不会发光。
Though greedy people may have wealth,
Their bad karma renders them powerless to enjoy it.
In the season when grapes are ripe for eating,
The didi bird’s mouth is always sore.

Those who must always be helped by others
Someday will certainly land in trouble,
As in the well-known story of the turtle
Who was carried off by crows, and then fell to earth.
The marks of a fool are: not knowing good from bad, Ingratitude, indifference to inspiring biographies, Understanding things yet persisting with questions, Cowardice, and blindly following others.

Cowards talk about subduing enemies
And shout loudly seeing them at a distance
But fold their palms when confronting them in battle,
Then speak boastfully after returning home.

不分善恶又忘恩负义，
听到怪论又不会吃惊，
亲眼看见又反复询问，
胆小盲从是愚者特征。

懦夫只会靠嘴皮功夫，
远处见敌就叫爹喊娘，
上了战场会合掌求饶，
回到家里却耀武扬威。
At the time of discussion, cowards are dauntless;
When assigned duties they reckon their costs;
When it is time to go to work they become ill;
And in battle shout and give orders from afar.

The small-minded boast of some small victory;
Then when they lose they blame their friends.
In discussion they create dissension
And reveal secrets to others.
They clean their ornamental gear on the battlefield
And hide when the enemy confronts them;
When charging, they terrify ally instead of foe,
And toss their weapons into the enemy’s hand.

列队上阵时赖在后面，
凯旋而归时冲在前面，
见到吃喝就拼死拼活，
遇到困难又溜之大吉。
Although many things can be said
About the characteristics of bad people,
Who would draw water from a filthy well?
What wise person wants to taste vomit?

有关恶人的种种特征，
还可罗列多种恶行，
谁愿挖掘污染的水井，
恶心的更是品尝其味。

Giving a signal while moving one’s lips,
Winking when talking about others,
Groaning loudly when stories are being told –
It is a sign of coarseness when such things happen.

冥冥嘴唇给人暗示，
说起话来挤眉弄眼，
听讲故事长吁短叹，
这都是庸人的特征。
Chapter 4 – An Examination of Both the Wise and Foolish

第四章 辨混杂篇

102

Though coarse people acquire great wealth,  
They are still overshadowed by the noble.  
As the hungry tiger roars,  
The monkey falls from the treetop.

尽管卑下的富有钱财，  
却能被落魄王孙制服；  
如饥饿的老虎一声吼，  
猢狲们惊恐得掉下树。
A fool’s knowledge shows on the surface,
But a wise person’s knowledge is hidden within.
A straw floats on top of the water;
A jewel sinks even when placed on the surface.

Those with limited knowledge have great pride,
But when they become wise, they are composed.
A small creek babbles incessantly,
But what clamor does the ocean produce?
Coarse people disparage the noble,
But noble people do not belittle anyone.
Though lions treat the foxes well,
The foxes quarrel among themselves.

Noble people, when angry, are mollified by apology,
But coarse people become even more obstinate.
Solid gold and silver can be melted,
But heating dog turds just creates a foul stench.
The wise possess all virtuous qualities,
While fools have only shortcomings.
From precious jewels comes whatever one needs;
Poisonous snakes bring only misfortune.

Even in the forest malicious people deteriorate,
Even in the city noble people remain serene.
One sees that forest animals are wild and ferocious,
But the best horses are well-disciplined in town.
109

The excellent observe their own faults,
While the coarse seek faults in others.
Peacocks attend to their own form,
While owls hoot bad omens to others.

高尚者常检查自己的过，
邪恶者老挑剔别人的错，
孔雀爱剔洗自身的羽毛，
猫头鹰却总给人带恶兆。

110

Noble people gently care for themselves and others;
Bad people stubbornly torment themselves and others.
A fruit-laden tree shelters itself and others;
A dry, brittle tree incinerates itself and others.

圣者既谦虚又能保护人，
恶者既蛮横又害人害己；
果实累累能使人己双赢，
干枯朽木既焚自又毁人。
111

When one is wealthy, all are friends,
But if one is poor, all are enemies.
People come from afar to the jeweled isle,
But everyone avoids a dried-up lake.

Fools are happy when acquiring wealth;
Noble people find happiness in giving it all away.
Lepers feel better when they scratch their sores,
But note how the wise dread leprosy.
113

Toward those individuals who persecute them,
The great are friendly, but the coarse are abusive.
Though the wind fans the blaze of a forest fire,
It will extinguish the flame of a small lamp.

伤害伟人会带来善缘，
危害恶人会吃尽苦头；
燃森林火会被风旺盛，
油灯之火又会被熄灭。

114

Saying, “These are my friends, those are my foes,”
People of small intelligence pigeonhole others.
The wise love everybody equally,
Since it is hard to ascertain who is helpful.

朋友和敌人的区别，
卑下者划分得很清，
伟人却能一视同仁，
因为人人有其用处。
Accomplished people are attracted to knowledge,
But ignorant people are not.
Honey-gathering bees are attracted to flowers,
But ordinary houseflies are not.

有学问的只爱知识，
无学问的随心所欲；
采花的蜜蜂爱鲜花，
逐臭的苍蝇无所谓。

The wise shine among the wise,
But how can fools recognize them?
As for sandalwood which is dearer than gold,
Look how fools turn it into charcoal!
The wise can investigate things for themselves,
But fools chase after whatever is popular.
When an old dog yelps,
Other dogs run without reason.

智者常常靠自己思考，
愚者总是靠追随度日；
正如外面稍有些吵闹，
狗群就会瞎跟着狂吠。

Even when the wise become very poor,
They please others with their good advice.
Even when fools become wealthy,
They consume themselves and others with dispute.
Some are known to achieve things through talking,  
Others silently pursue their objectives.  
A mean dog barks at the enemy;  
Cats and herons silently ambush their prey.

有些人总靠嘴巴办事，  
有些人却会实际行动，  
恶狗见到敌人就狂吠，  
鹰和猫却爱伏击猎物。

Even when attacked, noble people help others;  
Even when befriended, bad people inflict harm;  
Even when angry, the gods protect sentient beings;  
And even when smiling, the Lord of Death kills.

对圣者作对也会帮人，  
同恶者亲近也会害人；  
众神发怒会保护众生，  
阎王微笑要人的性命。
121

Like precious jewels, noble people
Remain unchanged in every respect.
Like a balance scale, bad people
Feel elated or dejected at the slightest change.

122

Though friends live far away, they are supportive;
Though unfriendly people live nearby, they are remote.
Though growing in mud, the lotus remains unsoiled
And is always nurtured by the sun.
As long as one maintains a sense of shame, 
One's personal qualities are like the finest jewels; 
But when shame is eclipsed, these qualities 
Become partial, and one's speech coarsens.

如果有多大的廉耻，
也就有多大的功德，
对羞耻也无所顾忌，
肯定就会臭名昭著。

Good people give sound advice even if not requested; 
Bad people are misleading even when asked for help. 
Bodhisattvas are compassionate even if abused; 
The Lord of Death kills even when paid tribute.

圣者主动为人指明正道，
贱者询问反会步入歧途；
凌辱佛子也会慈悲为怀，
朝供阎王反而难逃丧命。
125

It is possible that what helps one
May cause harm to another.
At moonrise the water lily blossoms,
But the lotus flower closes.

往往有些好处的事情，
同时也会有一些害处；
月亮高高升起的时候，
莲荷就有对立的反应。

126

Although a goal may be achieved through wrongdoing,
Why would the wise admire it?
Although something done right may go wrong,
The wise may not feel ashamed.

虽说靠罪孽也能成事，
智者却永远不会称赞；
认真办事也可能犯错，
智者会安慰各种过失。
Some discoveries are profitable,
Others turn out adverse.
A pregnant mare increases one’s wealth,
But when a mule gets pregnant, it dies.

有的额外获得带来利益，
有的蜕变成为灾祸的源头；
骡马怀驹是增财的前兆，
骡子怀胎只能面临死亡。

Noble people are hard to alienate and easy to reunite;
Coarse people are easy to estrange and hard to reunite.
See the difference between cutting trees to make charcoal
And trying to reconstitute trees from charcoal.

圣贤的易合却难分开，
恶劣的易分却难和谐；
树木和木炭作为材料，
砍伐和利用各具其道。
129

Even the strong have trouble defeating
Those who are weak but cautious.
Even the weak often defeat
Those who are strong but careless.

弱小的如果有所警惕，
强大的也就无可奈何；
强大的如果麻痹大意，
会被弱小的以谋毁灭。

130

Having wealth, one’s power increases;
Without wealth, one’s power diminishes.
The rich mouse’s mastery of pilferage waned
Because his precious jewel was stolen.

随着财富增多势力会增大，
随着财富耗尽势力就削弱；
听说抢来大自在的宝物后，
鼠贼就失去了盗窃的法术。
Upon those who cultivate virtues, wealth falls like rain,
Even when it is given away.
Wealth can be amassed in the absence of virtue,
But think, who will put it to use?

Noble people may decline for awhile,
But later prosper like the waxing moon.
If coarse people decline just once,
They sputter out like a butter lamp.
By extending patience to an enemy,
The wise bring them under their influence.
By responding to an enemy’s challenge,
The inexperienced meet continuous difficulties.

When the wise avoid dangerous situations,
It is an indication of courage.
When the lion is out to slay a bull,
Would avoiding the horns be cowardly?
Leaping at foes impetuously
Is the telltale sign of a fool.
By fighting with the butter lamp
Does a fly become a hero?

在没有查明敌情的时候，
若盲目冲杀是愚者特性；
如扑打油灯而亡的飞蛾，
难道有人将它算作英雄？

Evil people oppress those who depend on them,
But noble people protect those who depend on them.
The silkworm eats away the leaf that bears it,
But the lion protects the land and its inhabitants.

Chapter 4 – An Examination of Both the Wise and Foolish
137

Coarse people conceal insignificant things,
Yet divulge important secrets for no reason at all.
Noble people do not contrive secrets pointlessly,
Yet guard confidential matters with their lives.

卑劣的人喜欢隐瞒小事，
密谋的事却会到处乱讲；
高尚的人不会隐瞒小事，
密谋的事至死不会出口。

138

When coarse people get rich, it makes them arrogant;
When noble people get rich, it makes them refined.
When the fox is satiated, it barks with pride;
When the lion is satiated, it sleeps peacefully.

恶人变富就会肆无忌惮，
圣人富有更加和和气气，
狐狸吃饱会兴奋得昏死，
狮子吃饱了就安然入睡。
The behavior of both noble and coarse people
Acquires strength through habituation.
Why bother to train a bee to seek flowers,
Or a duck to enter the water?

圣者和贱人的所作所为，
都是在习惯中积累而成；
正如蜜蜂采蜜鸭子游泳，
都是不教自会本能一样。

When evil kings confront an enemy
They end up punishing their own subjects.
Some fools who fail in their objectives
Commit suicide by hanging themselves.

若暴躁的君王遇见强敌，
用惩罚属民来假装强大；
把事情办砸的无能之臣，
定会有自我毁灭的末日。
When Dharma kings encounter an enemy,
They become even kinder to their subjects.
A mother feels special concern
Toward a child stricken with illness.

Noble people can become very degenerate
When in the company of bad people.
The gratifying water of the Ganges
Becomes saltwater when it reaches the ocean.
When bad people are close to good people,
They assimilate their excellent behavior.
Notice how those daubed with musk scent
Become very fragrant.

如果经常向智者讨教，
恶人也习惯高尚行为；
如果在身上涂抹麝香，
自然也会散发出香味。

Like a mountain that absolutely nothing can move,
Extraordinary people maintain consummate stability.
Like small wisps of cotton wafting about,
Coarse people behave unduly erratically.

正大山峰岿然不动，
圣人有他坚定信念；
也如柳絮随风飘荡，
贱人永远变化无常。
Chapter 5 — An Examination of Bad Conduct

第五章 辨恶行篇

145

The sweet talk of deceitful people
Is due to self-interest, not respect.
The pleasant, laughing cry of the owl
Is an evil omen, not a sign of happiness.

狡诈者讲出动听的语言，
均为了私利并非是恭敬；
猫头鹰表示欢心的时候，
正是在散布不祥的预兆。
Bad people first mislead others with their words,  
And if that goes well they later swindle them.  
Notice how fishermen catch and kill fish  
By baiting their hooks with food.

As long as coarse people remain helpless  
They maintain a good disposition.  
As long as the poisonous thorn is immature  
It cannot prick others.
Some people keep one idea in their minds,  
But convey something else with their words.  
They are known as “deceivers,”  
Fools pretending to be wise.

心里虽想着恶劣的阴谋,  
嘴里会抛出甜蜜的情义;  
狡诈者所能施出的本领,  
不过是一些雕虫的技术。

When deception is carried too far,  
It may work for awhile but later brings downfall.  
The donkey wearing a leopard skin  
Ate the crops, but later was killed.

如果过分地玩弄伎俩,  
暂成事情终究会败落;  
披豹皮偷食禾苗的驴,  
最终只有被杀的结局。
If one is wise, one is able
To deceive others with blatant lies.
Because the thieves called it a dog,
The Brahmin boy lost his goat.

如果有高超的智慧和胆量，
就能用谎言公开欺骗对方，
如小偷把山羊硬说成是狗，
婆罗门也就只能无可奈何。

Even while indulging in harmful deeds,
Manipulative people deceive others with words.
Mahadeva, while crying out helplessly,
Proclaimed the truth of suffering.

正如明目张胆地做恶事，
狡诈者会用美言来行骗；
大梵天失口发出的哀叹，
却又被说成是宣讲苦谛。
Deceivers, well-mannered and smooth talking,
Should not be trusted until scrutinized.
Peacocks have lovely forms and pleasing calls,
But their food is extremely poisonous.

Deceitful people first put on a good front,
Then later cheat to achieve their objectives.
By exhibiting the tail of a deer,
One shameless fellow sold his donkey meat.

Deceivers, well-mannered and smooth talking,
Should not be trusted until scrutinized.
Peacocks have lovely forms and pleasing calls,
But their food is extremely poisonous.

Deceitful people first put on a good front,
Then later cheat to achieve their objectives.
By exhibiting the tail of a deer,
One shameless fellow sold his donkey meat.
People of little shame use others’ wealth
To show off how important they are.
By displaying a friend’s garments for visitors,
They demonstrate their own status.

Because of abysmal degeneracy,
The shameless boast of their own wrongdoing.
In some royal families of the land of Kanci
The royal drum is beaten when the father is slain.

Chapter 5 – An Examination of Bad Conduct
157

Sometimes help from the weak-minded
Can be extremely harmful.

The magpie chick plucks out its mother’s feathers
Thinking it is expressing gratitude.
Conceited people think the benefits of karma
Are due to their own efforts.
Thinking blood from its own punctured palate
To be the bone’s marrow, the dog keeps chewing.

愚蠢者尽管靠运气生活，
却以为自己努力有结果；
啃骨头刺破上颚的鲜血，
蠢狗却当作骨髓来吸嚼。

The ignorant are seen to destroy their allies
And then take good care of strangers.
Docking a peacock’s head tuft to grace its tail is ludicrous;
Who but a madman would do such a thing?

愚蠢者抢劫亲人的财产；
去供养和自己无关的人；
把头颅斩下来装饰尾巴，
那就是疯子才干的事情。
Fools do not contribute where there is need,
But are very generous where there is none.
A poor spring flows in summer,
But is dry in springtime when needed most.

愚蠢者不会到需要的地方，
不需要的地方却常来常往；
无用的泉水夏季水流成灾，
在春天需要水时却会干枯。

Bad people are especially harmful
Toward peaceful, good people.
The tree trunk that produces resin
Catches fire, while others do not.

对于既善良又贤惠的人，
恶人时常既欺凌又诽谤；
那些含油脂最多的灯芯，
必定是火焰专攻的对象。
162

Rough people are tamed by roughness;
How can they be peacefully subdued?
Boils are removed by burning and cutting;
Mild treatment just makes them worse.

163

Failing to rule according to the Dharma
Is the sign of a declining king.
When the sun fails to dispel the darkness.
It is the sign of a solar eclipse.
A despot who has been appointed ruler,
A house with a damaged top floor,
And a mountain crest that is very unstable –
Living under such conditions is always fearsome.

Somebody may be knowledgeable,
But avoid him if his character is bad.
A poisonous snake may be crowned with a jewel,
But what wise person would place it in his lap?

即便有些聪明才智，
品质恶劣仍会抛弃；
尽管蛇头用宝装饰，
智者不会揣在怀里。
Obeying ambitious rulers is difficult,
Disobeying usually makes them unkind,
And doing neither is risky –
Some rulers are like raging fires.

Who would depend on a bad spouse,
A bad friend, or a bad king?
Would sensible people continuously live
In a thick forest of dangerous carnivores?

Chapter 5 – An Examination of Bad Conduct
Good personal qualities are ruined by pride;
One’s sense of shame is ruined by desire.
When he always criticizes his subjects,
The ruler has gone to ruin.

Rare are those who say helpful things;
Rarer still are those who listen.
Skillful doctors are hard to find,
But fewer are those who heed their advice.
When one is very arrogant,
One is continuously beset with misery.
Due to the lion’s great conceit,
The fox induced him to carry the load.

假若过分自以为是，
磨难就会接二连三，
因为狮子过分傲慢，
就成了狐狸的脚夫。

Things hidden by crows,
Assistance given to bad people,
And seeds planted in bad fields
Represent lots of hope but are of little use.

乌鸦所埋藏的食物，
和为坏人谋求福利，
如荒漠中播撒种子，
均期望多却受益少。
Until someone has been carefully examined,  
They should not be trusted nor spoken to candidly.  
From carelessness arises trouble;  
Conversation often creates enemies.

没有详细了解别人前，  
不要随便信赖并托事，  
随便信人会出大差错，  
信口开河就会结怨恨。

Though there are many fearsome things in the world,  
Nothing is worse than evil people.  
Other bad things can be remedied,  
But trying to reform evil people just worsens them.

世界上虽有很多逆心事，  
但很少像坏人那样可怕，  
其他逆心的可以被改造，  
但改造坏人会引来麻烦。
One can never satisfy evil people
Even by helping them in a hundred excellent ways.
They become hostile when someone serves them:
This is their special characteristic.

Try as one might to reform bad people.
They simply do not become good-natured.
Even if one vigorously washes coal,
It simply cannot be made white.

174

即使做尽人间所有善事，
恶者仍然不可能来答谢；
把自己的依靠视为敌人，
这就是恶人的潜在特征。

175

无论怎样改造坏人，
本性永远不会变好；
无论怎样洗涤煤炭
永远无法变成白色。
176

In places dominated by evil people,
Even if sages are seen they are shunned.
In places where harm is inflicted by snakes,
People flee even from golden chains.

177

One should bestow honor upon noble people;
If the coarse are honored, trouble will arise.
Milk is ambrosia for humans;
If given to snakes, their poison gets stronger.

Trilingual Sakya Legshad
However hard they try to acquire it,
Evil people can hardly assimilate kindness.
No matter how hard one tries to remedy death,
It is impossible to remain fearless.

尽管真心和他交往，
恶人不会成为知己，
不管怎样喂养麻雀，
也不可能变成温顺。

Those always seeking to instigate disunity
Will split apart even the closest of friends.
When continuously worn away by water,
Will cracks not occur even in rock?

喜欢经常制造分歧者，
会使贴心朋友也离走；
正如不断由激流冲刷，
岩石自然也会裂出缝。
Some say they have deceived and acted wrongly
And relate the faults of abbots, teachers, and friends.
When false, such liars cannot be trusted;
When truthful, they arouse apprehension.

为了谋私拨弄是非，
又常揭露师友之短，
如果有假不必相信，
如果是真就要防范。

Who would mention in the presence of others
Matters that should remain private?
Whether such things are true or false,
Beware of people so adroit.

对于不该谈论秘密者，
如果有人和他要攀谈，
不管谈的是假还是真，
智者必须对他要警惕。
Untrustworthy people greedy for wealth,
Even when friends, should not be trusted;
Taking bribes from friends,
Many powerful people are ruined.

悪人总把钱财当命根，
即使亲友也能够变心；
如果伟人受贿遭了灾，
多半是因亲友所造成。

It is easy to destroy enemies
Who clearly show signs of malevolence.
But how is one to overcome enemies
Who give false signs of being helpful?

常常把害人挂在嘴边，
这种敌人很容易征服；
言谈尽是利人的誓言，
这种敌人却很难征服。
Some words spoken skillfully can be valid,
But obnoxious words cannot succeed.
Because the crow once humiliated the owl
They have remained antagonistic for eons.

其他伤痕可以治疗，
恶语创伤难以全愈；
乌鸦对枭鸟的伤痕，
就会伴随世世代代。

“Hold malice firmly in your heart,
But outwardly speak pleasant words.”
This is the advice of evil masters;
It contradicts the ways of noble people.
186

“Just as one unearths the roots of poisonous plants,
One should sunder enemies at their roots.”
Though this appears in the Rajanitishastra,
Enemies act like sons when treated like sons.

Who could befriend those people
That act only in self-interest?
In fields where one works hard growing crops
There is little chance for other gardening.

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Chapter 5 – An Examination of Bad Conduct
188

How could one ever befriend
Ungracious individuals?
What farmer would cultivate fields
Where even hard work isn’t fruitful?

对于忘恩负义的恶人，
没有敢交朋友的好人；
辛劳化为泡沫的田里，
不会有农夫反复耕作。

189

On account of their deceptive behavior
The impetuous quickly deteriorate.
Does the obstinate wild ox
Not quickly break its tether?

靠蛮横无理行事的，
恶人会迅速遭衰败；
无所顾忌的泼牯牛，
很快就有人会阉割。
No matter how much one gives to the coarse,  
What do they repay when oneself has needs?  
A pincer always seizes other things,  
But can a round, iron ball grip in return?

不管给恶人布施多少,  
不可能会有点滴回报;  
用钳子经常夹铁球,  
却不会有铁球夹钳子。

Pretentiously claiming, “I will help others””  
Bad people engage in wrongdoing.  
What wise person would destroy herself  
Doing what merely seems to help others?

恶人时常会扬言为别人,  
最终干出的只会是罪孽;  
假托大兴善事来造罪孽,  
智者不会用它来毁自己。
192

Unsettled debt, the root of enmity,
Bad statutes, bad language,
A bad lineage, and bad conduct –
Though unintended, these things naturally worsen.

余债和残存的敌人，
苦刑和恶毒的语言，
底下人种和坏习惯，
不被倡导也会泛滥。
Chapter 6 — An Examination of Natural Tendencies

第六章 辨本质篇

193

When named to a high position,
One rarely knows what to do.
Though one has eyes to see others,
A mirror is required to see oneself.

如果自己被派去做官，
很少能知道如何去办；
不仅需要观人的眼睛，
特别需要查己的镜子。
Those who have one-sided wisdom
Find it hard to be skillful in everything.
Although the eyes see very clearly,
They are incapable of hearing sound.

尽管在某一方造诣高深，
不可能精通人间所有事；
尽管是非常敏锐的眼睛，
也不可捕取美妙的音乐。

It is possible for honest speech to be faulty
And for dishonest speech to be constructive.
Some direct routes can ruin one’s wealth,
While the white conch shell twists to the right.
People with some learning but no merit
Destroy themselves with their knowledge.
Oysters forfeit their lives
Because of the pearls to which they cling.

如果没有宏大福泽，
知识也会引来灾难；
有些蚌壳藏有珍珠，
结果就把性命送掉。

When too dependent on someone, even if learned,
It is frequently possible to have regrets.
Even though sugar cane is tasty,
When always served, it is often refused.
198

Even those who are good-natured
Will grow malicious when continually abused.
Though sandalwood sticks are cool by nature,
When rubbed together they burst into flames.

尽管是性情善良的人，
不断折磨也会要报复；
尽管檀香是清凉物种，
不断磨擦也能会燃烧。

199

Although rulers are quite numerous,
Only a few govern according to the Dharma.
Although heavenly abodes of the gods are many,
None shines as brightly as the sun and the moon.

虽然天下有很多国王，
奉法爱民的特别少见；
虽然天上有很多神仙，
日月同辉者特别稀有。
Anyone with the power to be harmful
Is also able to be helpful.
A king with the power to cut off one’s head
Is also able to govern justly.

敢于制造事端的人，
也是能办好事的人；
敢砍别人脑袋的人，
也能把江山赠别人。

The high official who is honest and intelligent
Achieves all objectives of the king and the people.
When a straight arrow is skillfully shot,
Whatever is aimed at is hit.

如果智慧正直的大臣，
既能成君愿又能顺民意；
如果是神箭手射出的箭，
不管瞄上什么都能射中。
When the king himself is disrespectful,
Not even the omniscient will honor him.
Even if a lifeless human corpse is attractive,
Who would want such a thing?
如果国王不会尊重自己，
尽管是全知也无人尊敬，
如果是没有生命的尸体，
尽管再贤良也没人恭维。

When many are of the same opinion,
Even the weak can achieve great things.
Through the united force of many ants
A lion cub was slain, it is said.
只要众人齐心协力，
弱者也能办成大事；
据说结成群的蚂蚁，
夺取了幼狮的性命。
Timid people who shun spirited effort
Will deteriorate even if they are strong.
Although the elephant is very powerful,
It is enslaved by a slender mahout.

胆小怕事又不愿恩赐者，
尽管强大也会很快衰败；
大象虽然显得强大无比，
却成了牧童温顺的坐骑。

When one generates self-confidence and enthusiasm,
One one’s brilliance intimidates even the great.
Although the white conch is small,
It is the great crocodile’s executioner.

自信而能付艰辛的人，
遇到强者也能够制服；
海螺虽只有微小躯体，
却成了鲸鱼的夺命者。
206
The great need not be arrogant;
For coarse people, what is the use?
Precious gems need no advertising,
But who would purchase trinkets?

伟人根本用不着骄傲，
小人的骄傲成不了事；
若是真宝用不着赞美，
岩石再夸也没有用处。

207
The wealth of the truly great endures,
That of the coarse is at risk.
The sun endlessly radiates light,
But the moon waxes, then wanes.

圣人的财富能够长久，
恶人的钱财时临衰败；
太阳永远能光辉灿烂，
月亮下玄时开始衰败。
208

Excessive praise of an evil king’s status
Eventually will lead to his destruction.
When an egg is thrown up into the sky,
What else can happen than for it to break?

若王者过分炫耀权势，
最后只能会土崩瓦解；
如果将鸡蛋扔向高空，
也只能有摔碎的结果。

209

As a rule, people are harmed
By others of their own kind.
When sun rays begin to dawn
Other light sources vanish.

如果说有人惨遭陷害，
按惯例应是同类所为；
每当太阳升起的时候，
星星会变得无踪无影。
210

Rely on the helpful even if they are enemies;
Abandon the harmful even if they are friends.
Buy jewels from the ocean because they are dear;
Remove inner aches and pains with medicine.

211

With the inner thought, “I’m rather rich.”
An outward expression of smugness is shown.
When clouds are completely laden with moisture,
They swirl and roll with thunder.

110

Trilingual Sakya Legshad
212

Those with all good qualities are rare,
So also those with none at all.
Rather than a mix of good and bad,
The wise mainly rely on good qualities.

像具备所有优点的一样，
没有优点的也不会存在；
优点和缺点集于一身时，
聪明人往往更喜欢优点。

213

At the outset one is uncertain
Who is a friend, who is an enemy.
Undigested food turns into poison,
But even poison cures if understood.

敌人和朋友的区分，
不可能是生来便在；
食物不消化成毒素，
识别了毒性变良药。
Those with favorable karma are rich;
Those lacking such karma are poor.
Ducks, though put in a house, do not stay there,
Though flushed from a lake, they circle and return.

The wise will pay to better their knowledge,
But fools discard what they’ve already learned.
Most people take medicine when sick,
But some commit suicide when healthy.

聪明人化钱求知识，
愚蠢人赐教也放弃，
智者有病拿药治疗，
愚者没病也会寻死。
216

All who have independence are happy;  
All under others’ control know grief. 
A mixture of both brings controversy. 
Commitments impose constraints.

自由会成为幸福的源泉，  
限制只能会带来痛苦；  
两者兼顾会带来分歧，  
固守己见会变为死结。

217

One who internally has all good qualities  
Yet is outwardly unkempt is scorned by all. 
It is said that even though bats are wise, 
Their baldness makes all birds spurn them.

尽管是满腹经纶者，  
离经叛道会遭人欺；  
蝙蝠虽然有好本事，  
因没有羽毛被鸟弃。
When unsuitable people speak too honestly,
They destroy themselves and others.
An arrow will either kill someone
Or will itself be destroyed.

不合理性地憨直行事,
既毁自己也会害他人;
尽管弓箭能射死敌人,
同样也会把自己撞折。

Rain and rivers flow to the ocean;
Intelligence and knowledge adhere to the wise.
Wealth and subjects are gathered by the king,
Forests grow in warm, damp places.

雨水和河水会流向大海,
聪明和智慧会选择智者,
财富和臣民会集在王府,
肥沃并温湿处生长丛林。
Springs that flow in summer, fires of grass,
The sun or full moon pecking between the clouds,
Friends with poor knowledge and low intelligence:
At the time of need, their appearance is uncertain.

夏天的泉水和燃草的火，
云罩的太阳和圆满的月，
愚者的智慧和结交卑友，
需要之时却不一定会有。

It is nice when fools seldom speak;
It is nice when kings stay out of sight;
It is nice when magic shows are rarely seen;
When jewels are rare their price is high.

愚蠢的奴才应保持沉默，
聪慧的王者应深居简出，
能偶尔观赏魔术才新奇，
罕见的珍宝方才显珍贵。
When love is lavished excessively,  
That in itself generates hostility.  
Most of the disputes in the world  
Derive from close relationships.

It is possible for heated arguments  
To result in close friendships.  
Usually following controversy  
Reconciliation is observed.

对于智者来讲激烈的争论，  
也能成为促进友好的因素，  
人们常常经过激烈的争论，  
最终和解而终者比比皆是。
The wealth of the greedy,
The friends of the jealous,
The lore of evil minds:
These exist, but cannot bring joy.

吝啬鬼所拥有的财宝，
嫉妒者所表现的友好，
庸人们能讲述的道理，
绝不可能会带来欣慰。

The greedy are delighted by wealth;
The arrogant are pleased by praise;
The foolish are amused by other fools;
Good people are gladdened by words of truth.

贪得无厌者喜欢钱财，
骄傲自大者爱听夸奖，
愚昧无知者爱以类集，
贤惠善良者爱讲真话。
The qualities of coarse people,
The knowledge of weak braggarts,
And the gratitude of evil rulers:
The chance that these will benefit others is slim.

What a wealthy person says is considered charming,
But the words of the poor are rejected, even when true.
Even wood from ordinary trees is quite costly
When it comes from the land of white sandalwood.
Talking too much gets on into difficulty;
Silence is the way to stay out of trouble.
Parrots are put in cages because they speak;
The muteness of other birds allows them happiness.

Whenever anyone in an undeceitful way
Gives assistance to an enemy,
And the enemy is straightforward in return.
Such mutual respect is true greatness.
What use is there for the weak to get angry?
What need is there for the strong to get angry?
Therefore, no matter what one is doing,
Pointless anger is a self-consuming fire.

弱小者愤怒没有用处，
强大者没有必要愤怒：
为了办事而引起愤怒，
只能成为无奈的自焚。

Even foes gather for charity,
But without it, even friends stay away.
When the cow’s milk has dried up,
Though restrained, the calf tries to flee.
232

Just because one is skilled in some areas
Does not mean they can do other things.
The swan, which can separate milk from water,
Imagines some things it sees to be food.

只精通某些事情的人，
不能肯定精通其他事；
野鸭能从水中分乳汁，
却会把影子当成猎物。

233

When leaders always treat people kindly.
It is easy for them to find followers.
Ducks need not be called to lotus ponds;
But gather there naturally.

用恩典来保护奴仆的，
仁慈使主人易找奴仆；
盛产着莲花的湖水中，
常会有嬉水的天鹅群。
Proper use of wealth by the rich,
Self-discipline after becoming learned,
And good care of the lowly by the great –
These three bring joy to others and help oneself.

Things achieved through the strength of merit,
Like the light of the sun, depend on nothing else.
Things achieved through the strength of effort,
Like the light of a butter lamp, depend on everything else.
When they rely on the great, 
Even the lowly achieve greatness. 
See how a vine that clings to a tall tree 
Climbs all the way to the top.

Those who admire good qualities should depend on others 
Who, though having faults, possess good qualities. 
Rain can damage a manor house, 
But it makes the farmers very pleased.

Although scholars have faults, 
Love of learning is still close; 
Rain, though harmful to houses, 
People still love it.
If people simply look nice but lack good qualities,
The wise cannot take any interest in them.
If a champion horse lacks a good gait,
Even if good tempered, it is of little value.

不学无术而只凭打扮，
不能得到智者的欢喜;
骏马没有奔跑的脚力，
非常温顺也没有价值。

Among fools, many are rich;
Among carnivores, many are brave;
But among the wise who have appeared in the world,
Rare are the sages who explain things well.

愚蠢的人中也有富翁，
勇敢者常在兽群现身，
格言常被智者们吟诵，
绝世圣人最难以遇见。
Whatever qualities people possess
Are those by which they gain their reputation.
Wisdom establishes the reputation of the wise,
And bravery is how heroes acquire their fame.

Those honored by the great
Are scorned by the coarse.
The moon ornament on mighty Shiva’s head
Is devoured by lesser gods.
242

Knowledge left behind in books,
Tantric practices unaccomplished,
Instructions completely forgotten:
These often deceive in times of need.

Even though wealthy, if the intelligent are lazy
It is hard for them to gain high position.
Though ears emerge first at the time of birth,
Are the horns not seen to be more prominent?

智者能随时发家致富，
懒汉却永远难以富裕，
真如耳朵虽然长在先，
后长的犄角就比它高。
Gourmet food for dogs and pigs,  
Butter lamps for the blind,  
A meal for those with indigestion,  
And Dharma for fools – of what use are these?

Fine gold, knowledgeable people,  
Heroic warriors, champion horses,  
Skillful doctors, and beautiful jewelry –  
Wherever one goes these are in demand.
As for the intelligent and hard-working ones,
Of course they can achieve their goals!
It is said that the sons of King Pandu
Conquered twelve divisions of the king of Kaurava.

Usually the conduct of children
Follows in line with their ancestry.
There is no way for a cuckoo chick
To mature into a sparrow hawk.
Mountains and rivers, elephants and horses,
Wood and light, jewels and stones,
Men and women — though each is a unique type,
There are qualitative variations in each.

The lowly endure with difficulty
Even mere words from virtuous people.
The ocean king was bound, it is said,
By mere words from the king of Gauda.

尽管是有福者的一句话，
对于弱者也可望尘莫及；
正如果国的一句话，
就把大海之王束手就擒。
One may vigorously strive to complete a task, but attainments depend on the power of virtue. A jewel that merchants cannot find in the ocean is possessed in the treasure house of the king.

虽然办理事情非常努力，
如果想要成功得靠福分；
商人在大海获得的宝物，
却储存在国王的宝库中。

Signs of love and anger in fools are recognizable, but in those with guile they can appear differently. When dogs bare their fangs, it is a sign they will bite; when the Lord of Death smiles, it is a sign he will kill.

愚者的爱憎从表情看出，
智者的爱憎却恰恰相反：
恶狗表示友好时要咬人，
阎王微笑时就会夺人命。
The supreme wealth is generosity;
The supreme happiness is a joyous mind;
The supreme ornament is learning;
And the supreme friend is an undeceitful person.

Who is there with no worries about wealth?
Who can sit comfortably all the time?
All suffering and happiness change,
Just as summer turns into winter.
Merely by dropping the names of the great,
The lowly are protected by others.
It is taught that by using Angulimala’s name
One is protected from common misleaders.

Any relationship between sentient beings
Takes shape in accord with past karma.
Notice vultures with marmots on their backs
And otters making offerings to owls.

如果弱小者能有好声誉，
全部来自靠别人的保护；
如嗜杀成性的魔鬼指蔓，
就需要毗那夜迦的保护。

在众生中谁与谁有缘，
都由前世的命运决定，
正如大鹰要背负哈拉，
水獭要供猫头鹰一样。
If the rich want to increase their wealth,
Its best insurance is to give it away.
If you want to add more water to a pond,
Draw down the pond and it replenishes itself.

如果是个想积攒钱财者，
施舍是最佳的守财办法；
如果想把河水引进池塘，
首先退水才是养池良方。
Chapter 7 – An Examination of Unseemly Tendencies

第七章 辨异者篇

Servants who are very arrogant,
Ascetics who behave foppishly,
And kings who act contrary to the Dharma:
These three engage in unseemly conduct.

奴仆表现出骄傲自大，
和苦行者爱讲究衣着，
及国王不行正法明道，
都是违背情理的事情。
Starting work that one lacks time to complete,  
Being hostile to many, arguing with the powerful,  
Trusting shameless spouses, and befriending bad people:  
These five are causes for swift self-destruction.

Lacking wealth, yet desiring the best food and clothing;  
Begging from others, yet being very arrogant;  
Not understanding the treatises, yet wanting to debate:  
These three situations cause others to laugh.
260

Despite the good places to live that exist,
Bad people stay destitute, attached to bad places.
Who but a jackal is going to expect
That the kimsuka flower is a piece of meat?

虽然有美丽富饶的地方，
恶人却喜欢在穷乡受苦；
会把郁金花臆想成肉块，
只有恶狼才会有此妄想。

261

The close associates of important people
Can do them more harm than enemies.
How can the body of a lion be eaten
By any creature other than its own vermin.

如果伟大的人惨遭陷害，
其随从比敌人更有可能；
除了身上自生的虱子外，
不可能还有谁敢咬狮子。
When a king inflicts harm on people,
Who is there to defend the king?
When a light casts a shadow on some figure,
There is no way to see it.

君王要想伤害他人，
就没有人能敢救护；
如果想要证明幻影，
不可能有观察方法。

For Dharma practitioners living peacefully,
Harmful acts are particularly despicable.
Who can ever consider brave
One who kills those seeking protection?

如果会陷害奉公守法者，
肯定是些卑鄙下流的人；
如果杀害自己的救命人，
不可能有人称他为英雄。
Bad individuals inflict harm on others
Even when they derive no benefit from it.
Poisonous snakes strike at the wind as food;
Do they not also kill others when they see food?

尽管对自己的没有好处，
坏人还是会伤害他人；
毒蛇虽然以气为食物，
但见到生灵仍会咬死。

Although it is believed that desires bring happiness,
Acting on such impulses brings only misery.
Those who think drinking beer is happiness
Assume their intoxication is bliss.

尽管有人把贪欲当成幸福，
其实只能加重痛苦的根源；
同样有人把喝酒当成幸福，
其实就把疯狂误认为幸福。
Ordinary people respect those with good qualities;  
Much effort is required to obtain them.  
What is the point of being arrogant toward others,  
Without having perfected one’s own good qualities?

智者会受到世人的尊敬，  
学问是依靠勤奋的结晶，  
不依靠勤奋来积累学问，  
抱怨别人没有什么用处。

See how people pray for long life,  
Yet are fearful of growing old.  
Not wanting to age yet wanting longevity  
Is the perverse notion of a fool.

人们会羡慕长寿者，  
并认为衰老是灾难，  
又怕衰老又想长寿，  
只能是愚人的邪念。
At times when wise people are available,
Those who learn nothing from them
Are either affected by demons
Or suffering the influence of past karma.

当学者仍然健在的时候，
不愿意向他求取知识者，
不是被魔鬼缠住了身心，
就是遭到了厄运的折腾。

When those who happen to have some wealth
Fail to use it or give it away,
Either they are stricken with disease
Or are appearing as pretas.

如果拥有大量的钱财时，
既不动用又不乐于施舍，
这种人可能被病魔缠身，
或者是个活生生的饿鬼。
If Dharma is understood but not practiced,
How could it be of any use?
A harvest may be bountiful
But would that delight a carnivore?

懂得教义却不愿意奉行，
这种教义没有什么用处；
尽管庄稼长得特别茁壮，
可是对野兽就没有诱惑。

Those who suffer the effects of bad karma
Cannot enjoy wealth even if they have it.
Though the crow may be hungry, it hides its food.
How then can it possibly fill its belly?
If wealth neither enjoyed nor given away
Prompt thoughts of being well off,
Then imagining a mountain to be gold
Would be an easy way to get rich.

把既不用又不施的财富，
如果认定是富裕的象征；
就像把大山当作是金子，
想变成富裕就非常容易。

Though many are skilled in discussing
What is Dharma and what is not,
Those who practice such understanding
Are extremely rare in this world.

尽管在内外教派方面，
能讲出道理的特别多；
能够遵循所知道理的，
力行者反显得特别少。
Though one may have good ancestry, physique, and youth, Without knowledge one lacks beauty. Though the peacock’s feathers are handsome, Are they suitable ornaments for the great ones?

尽管种姓高贵体貌又端庄，
如果没有学问就不算优秀；
正如孔雀的羽毛虽然美丽,
却不能成为伟人的装饰一样。

Imitation noses, purchased children,
Borrowed jewelry, stolen wealth, and
Knowledge gained without spiritual masters –
These exist but are not respected by others.

嫁接的鼻子及买来的儿子，
借来的服饰和偷来钱财，
以及没有以师相传的手艺，
尽管拥有也不会得到承认。
276

Those with no gratitude for kindness
Harm themselves more than others.
People who cast malevolent spells
Suffer the consequences before their enemies do.

277

Though one might look forward to becoming wealthy,
Who would take riches from an unsuitable source?
By licking the spilled blood of battling rams,
The fox’s head was smashed to pieces.
278

After ingratiating oneself with some associates,
Do not opportunistically abandon others;
Even Indra and his attendants
Go everywhere together like camphor.

因存在种种因缘关系，
不该把别人随意抛弃；
即便是因陀罗大天王，
其属下也会纷纷逃走。

279

Do not abandon long-standing friendships
And then shift loyalties to new companions.
It is known that by relying on the crow minister
The king of owls destroyed himself.

不要轻易地放弃老朋友后，
就急着去依靠新交的朋友；
正如猫头鹰把乌鸦当军师，
就带来了全军覆灭的结果。

Chapter 7—An Examination of Unseemly Tendencies 145
One tries hard to depend on bad people,  
But they do not become trusted allies.  
No matter how much water is boiled,  
It cannot possibly burst into flames.

对坏人也可以竭力亲近,  
想变成自己的人是妄想;  
不管用什么方法来煎水,  
不可能在水中生出火焰。

Justifiable anger is somewhat acceptable  
And can even be quelled,  
But who knows how to placate  
Anger that lacks tenable cause?

如果是弄清事因的愤怒,  
既有些道理也能够解决,  
如果是无缘无故的愤怒,  
任何人也没有办法解决。
282

Do not abuse even humble enemies,
Without assessing their capacity.
Because the little tadibala bird was mistreated,
The garuda destroyed the entire ocean.

没有弄清敌人的详情之前，
表面示弱也不要随便歧视；
由于歧视地巴鸟的原因，
海龙殿也会被揭楼罗毁灭。

283

When merit diminishes, evil thoughts arise;
When lineages decline, bad children are born;
When wealth runs out, avarice is produced; and
When life is spent, signs of death appear.

福泽耗尽时会产生恶念，
家族衰败时会产生孽子，
金钱挥尽时会产生吝啬，
寿元将到时会产生死兆。
284

If someone does not engage in wrongdoing,
He cannot be criticized, even by Indra.
If a spring has not ceased flowing of its own accord,
How then can it be stopped by covering it with earth?

如果自己不做违法事，
因陀罗神也无可奈何；
如泉眼没有自然干涸，
不可能用泥土来填住。

285

Those who start a hundred different schemes
Are unable to achieve even one success.
These crazy-minded individuals are
Like old dogs always roaming the town.

喜欢着手很多的事情，
却不能完成一件事情；
见异思迁的人像恶狗，
常常在村庄间乱窜游。
When led by the force of karma,
The intelligent go down the wrong path.
Shiva, the supreme leader of the Tirthikas,
Once behaved like a lunatic.

However anyone breaks the law,
They may win for awhile, but eventually they lose.
Although Valaka gained the entire world,
Because he violated the law, the Lion killed him.
288

When an excess of intelligence
Makes one too involved, one ruins oneself.
A king with too many ideas
Brings much degradation to the land.

尽管拥有很大的智慧，
从事的事多了要毁己；
正如想法很多的国王，
多因费事而失去政权。

289

The wealth one has accumulated to excess
Becomes one’s executioner.
Mostly the rich experience downfall,
While beggars move about happily.

过多地积累的钱财，
会成自己的刽子手；
富翁家常出败家子，
然而乞丐反能安泰。
290

Becoming excessively powerful
Is preparation for one’s own suicide.
Death on the battlefield
Often befalls the mighty.

如果有过强的武艺，
就会有送命的前兆；
很多丧生在战场的，
多半都出自勇汉中。

291

Wealth, wisdom, and power
Are aids to those with virtues.
But for anyone lacking virtues,
They all are a cause of ruin.

钱财及智慧和权势，
会成有福者的帮手，
对于那些无福的人，
却成为丧命的因子。
No matter what tasks the wise undertake,  
They first check their merit, then act.  
In troubled times splendid merit is rare,  
Even for one person in a hundred.  

If a substandard pond is filled with water  
One of its embankments will surely collapse.  
Likewise, an enduring family line is rare  
For anybody who is rich.
People with children seldom have wealth:
If they do they are ruined by enemies.
When good fortune has been fully achieved,
One usually dies at an early age.

智者都会积累福泽，
唯有福泽才能圆满；
若谁在各方都圆满，
那就是积福的标志。

Therefore, the wise accumulate virtues,
The sole precondition for prosperity.
Wherever anybody has good fortune,
That indicates the accrual of virtues.
296

When one thinks, "I deceived others by lying,"
One really deceives oneself.
The telling of a single falsehood
Prompts mistrust when later one is truthful.

如果认为通过用谎言，
骗了别人实际在自欺；
真的有过说谎的经历，
说真话也没有人相信。

297

One who gets angry and berates others
Without carefully checking what is right or wrong
Is like the pigeon who killed his wife,
Then agonized over the loss of her companionship.

如果根本不会仔细分析，
会在愤怒之下就要害人；
就好像杀了妻子的鸽子，
会遭遇失去伴侣的痛苦。
Without overanalyzing the future,
Work hard when the time comes.
Why take off your shoes
Before you reach the river?

One should not start things that, though worthy,
Cannot be completed in the future.
A food may taste delicious,
But if indigestible, who will eat it?

Chapter 7—An Examination of Unseemly Tendencies
Sitting around and avoiding hard work,
Nothing is achieved for either this or future lives.
Even though the fields are excellent,
Good harvests are not obtained without effort.

If not diligent they seek comfort;
This life and future exist without result:
If not putting effort in the fields,
Productive does not happen.

When too subdued in the wrong situation,
Everyone will take advantage of.
Cotton is used for mattresses;
Who would use sticks for a bed?

If it is not suitable at the time,
People will use all kinds of means,
Just as they would use cotton for a mat,
Also impossible to use branches as a mat.
Foolish are those who commit evil deeds,
Attempt the impossible, or request others do so.
Who trusts somebody that buys poisonous potions?
Who can say, “I will give away everything!”?

坏事和不能成功的事情，
即按托付去做也是蠢人；
没人会买贩毒者的货物，
谁也不敢说一切能施舍。

Amassing wealth but not putting it to good use
Is like gathering firewood to incinerate oneself.
Bees, when they fail to consume their own honey
And others carry it off, are killing themselves.

Chapter 7—An Examination of Unseemly Tendencies
Chapter 8 — An Examination of Deeds

智者尽管办的是小事，
也会通过商量后办理，
如果办成了就是好事，
同样办砸了也很体面。

When bright people perform even minor works,
They always consult others before acting.
Even unfinished tasks bring them dignity,
To say nothing of things they complete.

304

后台吉桑色拉巴
仲夏钦波利桑色拉巴
弥勒法王桑热热
桑布杰·拉瓦桑热热

后台吉桑色拉巴
仲夏钦波利桑色拉巴
弥勒法王桑热热
桑布杰·拉瓦桑热热
Because people have different inclinations
It is hard for anyone to please everybody.
But those with good personal qualities
Are most likely to make others happy.

众生的欲望无限多样，
没有人能圆众生之愿；
如果自己成就了智者，
就能接近别人的志趣。

Even those who have grown very old
Should continue to improve their knowledge.
The benefit for future lives just from learning
Is even greater than that from charity.

尽管年龄十分苍老，
还是需要广学博闻；
对来世有益的闻道，
不可能被施舍替代。
Either rely on those who are fully learned,
Or enjoy the friendship of common folk.
Water jugs that are completely full or
Completely empty are easiest to carry.

Who could place their confidence
In those with but little knowledge?
Who would carry upon their head
A jug only half filled with water?
Knowing how to complete a task
By understanding well the difference
Between noble and coarse individuals
Is the foundation of all good fortune.

When well cared for by the wise,
Even coarse people can achieve excellence.
When trained by one who knows how to teach,
Even a parrot can learn to talk.
Even the lowly and weak will succeed
When they rely on others who are great.
Not even tiny drops of water dry up
When mixed together with the sea.

When one is lacking in understanding,
Question well those of great understanding.
If enemies cannot be killed by hand,
Are weapons not used against them?

如果能够依靠强大的人，
弱者也能办成一些事情;
尽管水滴显得非常渺少，
汇入大海就能永不干枯。

When one is lacking in understanding,
Question well those of great understanding.
If enemies cannot be killed by hand,
Are weapons not used against them?

如果自己没有才智，
应该咨询其他智者；
正如空手不能杀敌，
就会拿起武器一样。
313

Though enemies are harmful,
If one has skill they can be befriended.
Though strong poison will harm the body,
It can be medicine if correctly prepared.

尽管是谋财害命的敌人，
如果有计谋也能成朋友；
剧毒虽对身体特别有害，
懂得调配照样变成良药。

314

Accept wealth that has been properly acquired,
But do not covet others’ things; they should not be taken.
Pick fruit directly from the tree,
But let what has fallen stay on the ground.

智慧的财物应该攫取，
贪得的欲望必须除掉；
树梢上的果子可以摘，
超过了树梢就会掉落。
Misfortune befalls the wise
So long as they fail to persevere.
But when the wise persevere greatly,
The chances for misfortune are slim.

如果智者不谨慎行事
就免不了发生些不幸；
如果智者能随时留心，
很难发生不幸的事情。

“While strength is partial respect your foes;
Once you have been fully capable
Take whatever approach works best.”
Some treatises offer this advice.

自己的力量还没强大之前，
特别需要向敌人表示恭敬，
自身强大时可以随意行事，
以上均出自相关的经典中。
Even when enemies speak sweetly,
The intelligent do not believe them.
Heron, cats, by being stealthy,
Always try to kill other creatures.

尽管敌人的言语特别动听，
若是聪明人不会轻易相信；
鱼鹰和狸猫虽然显得柔顺，
但其本能仍然暗藏杀机。

Even if the ruler of the land is hostile,
One should stay on and graciously serve.
Even if one's leg slips on the ground,
One still needs the ground for support.

尽管对地方首领很厌烦，
还是需要对其恭敬相处；
正如尽管会滑倒在地上，
还得依靠大地才能站立。
By being greedy for desirable things,
People quickly destroy themselves.
By being so enticed by meat on a hook,
Fish are instantly killed.

被贪婪失魂落魄的人，
很快把自己引向毁灭；
如禁不住钩饵的诱惑，
鱼群纷纷被渔翁诱杀。

Those worthy of honor along with their retinue
Gather followers because they are always generous.
All beings from gods to pretas
Gladly protect those who give tormas.

对高贵者和自己的下属，
时常需要用布施来笼络；
对于能布施很多供品者，
从天神到饿鬼都愿保护。
The great rid themselves of attachment
To frivolity, pleasure, and food.
As punishment for attachment to desirable things,
It is said that Ravana of Lanka was killed.

很多大有作为的人们，
既不好胜又会弃邪念；
因为过分的贪得无厌，
据说罗刹因此丢性命。

In both congenial and contentious matters
Deal with great people, never the coarse.
Regarding matters of buying and selling,
Deal with valuables, not deadly concoctions.

仁慈和辩论是圣者的所为，
恶劣者绝不会有这种行为；
生意兴隆只能对宝物而言，
却没有人把梅毒当摇钱树。
323

For adequate revenue, the royal vault is filled
With small taxes, not excessive ones;
Little by little, anthills, beehives,
And the waxing moon become full.

A ruler should collect taxes from the populace
In a fair manner that does not oppress them.
If too much of its fragrant resin drips away,
Then the sal tree itself will dry up.
325

Rulers especially must be even-tempered;  
It is petty to be angered by trifles.  
Even if a snake had a gem on its head,  
What sensible person would stand before it?

国王特需品性高尚，  
不因小事而动大怒；  
虽然毒蛇有其宝珠，  
哪有明人还敢接近。

326

Anyone who desires prosperity  
Should first and foremost safeguard the Dharma.  
How can mere wealth that debases the Dharma  
Ever endure, even in this life?

尽管是个非常贪财的人，  
也应该以人伦道德为上，  
败坏道德所得到的钱财，  
不可能在世上长久享用。
327

Do not be overly affectionate, even to friends,
Nor excessively harmful, even to enemies.
Expectations of friends are the basis of disputes;
Retaliation is easy for anyone.

即使亲友也不该过分亲近，
就是敌人也不该过分仇恨；
过分要求亲友会结成怨恨，
行凶报复是轻而易举的事。

328

Gentleness will pacify the temperate
And even quell the uncouth.
Because gentleness can accomplish anything,
The wise say, “Gentleness itself is sharp!”

用柔和之法可以攻克柔和，
同样用柔和也能攻克粗鲁；
因为柔和之法能成就一切，
智者都说柔和是至高法宝。
Even if you are disliked by others,
Do not announce, “He is my enemy!”
Or “So and so is unkind to me!”
Mentioning such things exposes oneself.

Do not reside in those kinds of places
Where people are oblivious to modesty and shame,
Cannot distinguish between reverence and contempt,
And desire only wealth and food.

Chapter 8 – An Examination of Deeds
One should not vacate one’s original residence
Without properly investigating other places first.
If one’s leg is not properly positioned,
When the second leg is raised, one falls down!

Strive to keep behavior low-key;
Being demonstrative usually leads to decline.
If a monkey did not dance,
Why else would a rope be tied around its neck?
Even if someone does witness wrongdoing,
It should not be discussed with the wrong people.
Common people swear misfortune befalls those
Who talk about bad omens they have seen.

Of what use are food and riches
That everyone else despises?
What wise individual would crave
The filthy fare of dogs and swine?

损人利己得来钱财，
对于明人不会有诱惑；
如猪狗爱吃肮脏粪便，
可智者哪会有此想法。
335

Words that strike to the heart of someone
Ought not to be spoken, even to foes.
Just like an echo, the censure of others
Will immediately return to oneself.

If one wishes to harm an enemy,
One must possess good personal qualities.
They will exasperate the enemy
And increase one’s own stock of merit.

336

If one wishes to harm an enemy,
One must possess good personal qualities.
They will exasperate the enemy
And increase one’s own stock of merit.

如果想要把敌人制服，
自己首先就要有本领，
这样既能让敌人心服，
也能为自己积累福泽。
First generate the enlightened attitude,
Then quell fierce people with harsh measures.
Those who desire to heal their bodies
Cure disease with bloodletting and surgery.

想让恶人变成慈悲者，
只能用暴力来牵制住；
如果想对身体有好处，
就该用放血来驱除病。

Even minor wrongs, when committed,
Must be promptly and persuasively rectified.
Once water starts to flow in a ditch,
Are not flooding gullies then seen?

尽管害人的事情非常微小，
也应该迅速地将它消除掉；
如水坝上裂出的小小决口，
也会造成惊涛骇浪的灾难。
The wise do not commit wrongful acts
Even though they know how to do so.
Since elephants destroy their enemies,
See how kings always keep them chained.

智者不应该办理的事情，
尽管会做也不会去办理；
虽然大象能够冲破敌阵，
却被国王牢牢缚捆一样。

Do not abandon allies even if they are troublesome;
Do not be nice to enemies even if they are kind.
Crows may harass each other,
But if they rely on owls they are ruined.

朋友憎恨时也别抛弃，
敌人仁慈时也别贴近；
虽然乌鸦会互相残害，
靠近猫头鹰就要倒霉。
No matter what size tasks the wise undertake,
They always concentrate on what they do.
The lion is unwaveringly attentive
Whether killing rabbits or elephants.

不尊重有学问者的地方，
不可能有学者长久停留；
把水晶当作火石的地方，
不可能有人来贩卖水晶。
343

The wise either explain things to others
Or meditate in secluded forests.
Jewels either adorn crown ornaments
Or remain on remote ocean isles.

There are personal advantages to be gained
From depending on those sages superior to oneself.
The birds who dwell on the slopes of Mount Sumeru
Become as radiant as gold.
345

One does not achieve greatness oneself
By serving those who are great but jealous.
See how the moon wanes
When it draws near the radiant sun.

依靠嫉妒心很强的伟人，
自己也不可能功成名就；
正如月亮离太阳太近了，
就会出现了盈亏的变化。

346

Who could possible associate
With any friend who was undependable?
Rainbows in the sky have beautiful colors,
But wishing them as adornments is a fool’s delusion.

如果对亲友也不肯信任，
就没有人愿意他交朋友；
虽然天上的彩虹很美丽，
只有愚者会当作是装饰。
347

Whatever one personally dislikes
Should never be done to others;
Think instead of how one feels
When slightly harmed by others.

自己不喜欢做的事情，
不要随便强加于他人；
试想一下自己受害时，
究竟有什么样的感觉。

348

Whenever people bestow on others
What they themselves find pleasing,
Others will treat them nicely in return:
This is the way to be respectful.

根据自己的兴趣爱好，
要求别人必须随从你；
别人也用同样的方式，
来要求你也随其所好。
349

The wise neither befriend nor dispute
Those who are savagely cruel.
Examine and abandon both
Animosity and intimacy.

Relying on people of excellence,
Asking questions of the wise,
And befriending those of good character:
Whoever does this is always happy.

The wise neither befriend nor dispute
Those who are savagely cruel.
Examine and abandon both
Animosity and intimacy.

Relying on people of excellence,
Asking questions of the wise,
And befriending those of good character:
Whoever does this is always happy.
Whatever is said at awkward times
Is held in disdain by all.
Is it not inferred that someone is mad
From the fact that they talk too much?

说些不合时宜的话，
会带来众人的蔑视，
喋喋不休的言谈者，
按逻辑就是个疯子。

Modest people presume that everything
They have to say could be mistaken.
Thinking this way, they say little;
Such people get more respect than others.

有些身单力薄的人们，
担心话说多了会出错；
如果懂得这点不多言，
就会受到人们的尊敬。
When the time and place are appropriate,
Focus your thoughts and speak sparingly.
Even good advice, when given to excess,
Loses its value like unsold merchandise.

如果是在适当的场合，
就应该谨慎地说些话；
就是格言说得太多了，
也像剩货一样难推销。

To see one’s faults as faults
Is very hard, even for the wise.
When many say that one has defects,
It shows what they say may be true.

尽管是个博学多闻的人，
也很难认识自己的过失，
很多人对我谈及此事后，
就会思考自己有无过失。

Chapter 8 – An Examination of Deeds
355

To know one’s faults but not to shed them
Means one is possessed by demons;
And those who fail to remedy their faults
Cannot be considered human.

明知有过失却不改者，
肯定就被魔鬼缠了身；
如果照常我素我行者，
就不必把他当人看待。

356

Even those of limited intelligence
Should analyze their faults and eliminate them.
By implementing the antidotes in this way
They increasingly enhance themselves.

稍微有点头脑的人，
担心过失会害自己；
这种能自我反省者，
自然就能步步高升。
Others may be intelligent or compassionate, 
Heed advice or be courageous; 
Even if one cannot do these things, 
One should emulate each one of them.

One may have long associated with boorish people, 
But happiness comes when they are abandoned.
"One may have a fine tooth,” the elders say, 
“But if it is always loose, extracting it brings happiness.”
Pests who always hang around and irritate others
Should be given a little something and sent away.
A finger that has been bitten by a snake
Will take one’s life if it cannot be amputated.

对经常抱怨的下属，
给点好处就要打发，
被毒蛇咬下的伤口，
不忍切除就难保命。

Upon achieving a position of importance,
Avoid stinginess and give others small gifts.
When one has become ruler of the land,
Why be greedy for material things?

如果获得了至高位置，
就不必吝啬钱财之物；
如有治国安民的权力，
更不必吝啬施舍宝物。
If the wise desire to accumulate wealth,
The best way to guard it to give some away.
If one wants to increase the flow from a well,
It is advised to draw off some water.

如果智者想要积累财富，
只要能够施舍失财复得；
如果想让井水经常充盈，
只有汲取才是正道法门。

Whosoever desires worldly affluence
Must be engaged in many endeavors.
But if petty distractions are seen to bring misery,
Then abandon aspirations for prosperity.

如果要想圆满幸福，
平时就要手脚勤快，
若把忙碌视为苦根，
就得放弃幸福圆满。
No matter what task you set out to accomplish,
Consider both its advantages and disadvantages.
If a task should be avoided when they are equal,
What need be said when disadvantages prevail?

无论要干什么样的事，
首先必须考虑其利弊，
利弊相当也应该放弃，
坚决放弃弊多利少者。

Rely respectfully on those who are wise and honest;
But if a wise person is known to be tricky, take care.
Treat kindly those who are ignorant and honest;
But if an ignorant person is known to be tricky, leave quickly!

对耿直的学者要亲近，
对狡诈的学者要留心，
是老实的庸人要仁慈，
是滑头的庸人必抛弃。
Even though one may lack wealth and attendants,
With intelligent friends one achieves one’s goals.
If this is the case even for animals,
Needless to say it is so for humans.

尽管没有钱财和仆从，
有聪慧的朋友能做事；
即使畜生也能帮点忙，
何况是万物之灵的人。

Engage those who know how to do things;
Do not assign tasks to the inept.
Chariots cannot run in water;
How can a boat travel on land?

让人去做力所能及的事，
不要逼做力所不及的事；
马车不能在水面上走动，
船舶也不能在陆上航行。
367

Even if old spiteful foes are friendly,
One must never mingle with them.
Even if water is at full boil,
Does it not douse fire on contact?

和结有深仇大恨的敌人，
虽然有些来往也戒密切；
虽然是高温滚沸的开水，
遇到火焰时仍将其熄灭。

368

Responsible people with a sense of shame,
Can be relied on even if enemies.
Someone once sought refuge from a dependable foe
Who gave protection even at risk to his own life.

只要真诚且能知羞耻，
虽是敌人也可以信任；
因拯救了真诚的敌人，
同样也能会以恩相报。
Although one may have no evil intentions, One should not trust just anybody. Although deer are always good-hearted, Carnivores regard them as food.

对自称没有坏心眼的人，
不要过于信任并为依靠；
异禽怪兽虽然也有良心，
会把其他动物当作食物。

When fools go down the wrong path, One can presume they really are fools; But when the wise take that path, One should look for some other reason.

如果是愚者走上邪路，
就可以把他当作傻瓜；
如果是智者走上邪路，
就应该追究其中原因。
The wise live in a land of plenty,
Where charity is lacking, but no robbery exists;
In a land of poverty, there may be no robbery,
But one may be ruined by crafty borrowing.

尽管不会施舍也绝不抢劫,
应该离开钱财挥霍的地方,
不被抢光也会被债务剥光。

One may know quite well how to do things alone,
But all tasks should be done through consultation.
Those who fail to collaborate with others
Buy expensive regret for themselves.
373

When having delicate discussions,
Speak not to third parties, even if friendly.
Evil friends performing vetala rituals
Will be the first ones to be devoured.

如果讨论沮丧的事情,
再亲密也莫超过三人,
如修炼还生用了恶魔,
首先会把同炼者吃掉。

374

Knowing how to obtain things, giving impartially with skill,
Being subdued, having consideration for others’ feelings,
Being grateful for those who quell one’s fears:
If one aspires to these qualities one achieves the world.

知道取舍并平等待人,
和蔼可亲更尊重别人,
无所畏惧也受恩不忘,
这种人能够得到一切。
When enemies come seeking refuge,
Honor them and speak pleasantly.
Elders of the past say a crow
Gained happiness by relying on a mouse.

假若敌人前来归降，
就应供养并要赞美；
若乌鸦依靠了老鼠，
才获得平安和幸福。

The wise do not involve themselves with
Bad friends and bad learning,
Bad thoughts and bad actions;
If they did, they would be just like fools.

交恶友并听信谗言，
爱干坏事并持邪见；
智者自会远离此行，
如果孤行定是笨蛋。
Regarding action taken after careful analysis,  
How could things possibly turn out poorly?  
For those with good vision who watch where they’re going,  
How could they ever walk off a cliff?

When one trains in good qualities that improve  
Both oneself and others, it is a sign of wisdom.  
But certain knowledge, like archery,  
Is destructive to one’s family lineage.
If one want to achieve stature for oneself,
One must only do that which helps others.
Do not those who want to clean their faces
Need first to wipe the mirror clean?

想要使自己获得高位，
首先必须得学会利人；
想把自己修饰的好看，
首先必须把镜子擦亮。

Those who want to completely subdue another
Must work hard to develop their own good qualities.
See how those who want to kill a foe
Achieve their goal though force of arms.
381

Since swindlers use deceit in their words,
The honest must check them out carefully.
Having once been misled, what then is the use
Of self-promotion, saying, “I’m honest!”

狡诈者善于表现温顺，
诚实者需要特别留心；
若受骗后自称老实人，
这样的自夸没有用处。

382

It is said in the accounts of ancient times,
“What is needed when dealing with others is:
Deceit with the deceitful, honesty with the honest,
Stability [with the stable, and instability] with the unstable.

对付狡猾者就要狡猾，
对待诚实者需要诚实，
对待动摇者必须坚定，
这是来自前人的遗训。

Chapter 8 – An Examination of Deeds
383

It is always good when the wise are kindly,
Even to those who are enemies.
It may not promote true reconciliation,
But it is a sure cure for malice.

384

Because it is hopeless in this world
To achieve one’s aims with bad language,
Though one may have private ambitions,
Speak agreeably with everyone.

If one uses evil words,
One cannot achieve anything;
Though one may have selfish intentions,
One should speak kindly with others.
When working on behalf of oneself and others, Rough and gentle means both are valid. But the Buddha did not teach deceptiveness, As a practice of skillful means.

为自己和他人办成事， 软硬办法均可以使用， 多巧善变的办事方法， 佛祖并未说成是奸诈。 The wise place their trust in counsel that is Temporarily unpleasant, but ultimately helpful. They teach good qualities to an only child By voicing disapproval and imposing discipline.

为了履行长远计谋， 智者会忍暂时痛苦， 学者即使年迈多病， 也把知识传给后人。
387

When one’s wealth grows to excess
One’s downfall is close at hand.
A pond completely full of water
Overflows, or even fails.

Some are unsuited to engage in deeds
That are beneficial to others.
Usually garlic helps nervous tension,
But for bile ailments is poisonous.

如果过分积累财富，
很快就会走向衰败；
被流水灌满的池塘，
不会决堤就会冲光。

Some are unsuited to engage in deeds
That are beneficial to others.
Usually garlic helps nervous tension,
But for bile ailments is poisonous.

对一些人有利的事情，
另一些人不应该去做；
蒜头医治风寒有疗效，
却对患胆病者是毒素。
389

Though the weak must always be cared for,
The great fear decline if they befriend them.
When melted butter is put in a container,
Do mice not come and gnaw on it?

对于经常扶持弱者的人，
伟人也生被衰败的疑心；
就如把酥油放在容器中，
老鼠也会把它啃坏一样。

390

Those who depend on bad people
Are themselves harmed by their bad influence.
When fish depend on flowing canal water,
Notice how they get scattered over the field.

如果仅仅依靠坏人，
因其恶习会害自身，
如依赖渠水的鱼儿，
会摊晒在田野一样。
391

When unreliable pests are about to lean on you
Give them a little something and send them away.
When an unlucky sign appears to a family,
Some resources should be earmarked to counter its effect.

392

Though noble people may have gone elsewhere,
They are respected and close relationships maintained.
If one always worships wish-fulfilling jewels,
Good fortune prevails and one’s work gets done.
When coarse people are overly praised,
They later scorn those who praised them so.
When filth is tossed up into the air,
It falls back down on the tosser’s head.

过分表扬下贱的人，
他会反过来诽谤你；
若往天上抛掷脏物，
定会落到抛者头顶。

When wise people are humiliated,
The fault will rebound on the abusers themselves.
When torches are held upside down,
The hands of the brandishers are burned.

如果是辱骂智者，
自己也跟着遭殃，
如把火把倒着拿，
会烧伤自己的手。
There is a place for everything, and
Everything should be kept in its place.
Crown ornaments should not be placed on the feet,
Nor foot ornaments on the crown of the head.

When undertaking important tasks,
One must firmly rely on good friends.
When setting a fire to burn a great forest,
The wind must decidedly be one’s aide.
Pleasant words filled with kindness are the best way of achieving things easily, attracting others, and pleasing them. Who can satisfy others simply with riches? Sacrificing life and limb will not please even half of them.

仁者会说普遍的事，
简易的事情易吸人；
若是喜欢钱财的人，
搭上性命也难满意。

Though impoverished, do not be depressed;
Though wealthy, do not be gleefully proud.
Since the effects of karma last a very long time, various pains and pleasures are yet to come.

不要因穷困太伤感，
也不因富有太傲慢，
命运的里程很遥远，
各种苦乐仍会出现。
Chapter 9 — An Examination of Dharma

Extending devotion to other teachers
While the protector of beings, the Buddha, lives,
Is like digging a brackish well near a river
Of water with the eight good qualities.

普世佛祖在世的时候，
却要去礼拜外道祖师，
正如水源充足的地方，
去挖一口苦水井一样。
400

When one is familiar with any kind of task, 
There is no difficulty at all in doing it. 
The sublime Dharma can be mastered as easily 
As one trains to practice the technical crafts.

401

Those who are content with just a few things 
Will never know the depletion of wealth. 
Upon those who are dissatisfied, looking for more, 
A continuous rain of misery falls.

Chapter 9 – An Examination of Dharma
402

The Buddha taught that the wealth one gets
Should be given away when needed.
Accumulated wealth is like honey —
One day it will be used by others.

佛说欲得取的钱财，
必要时就要学会施舍；
积累的钱财如同蜂蜜，
会有一天被别人享用。

403

In this world there is no certainty
The loans that one has made will be repaid.
But just a little charity given to beggars
Brings a hundredfold results effortlessly.

今生放出的债务，
不一定能有回收；
给乞丐布施虽少；
却会有百倍回报。
404

Since it is impossible for the miserly to become rich
Or the generous to become poor,
It is as if misers have no interest in wealth
And generous people are greedy.

吝啬鬼不会成富翁，
施舍者不会成穷人，
吝啬鬼好像不爱财，
施舍者倒像贫财人。

Fearing generosity will impoverish them,
The miserly are incapable of charity.
Knowing greed will surely impoverish them,
The intelligent donate whatever they have.

害怕布施就会变穷，
吝啬鬼不愿意布施；
吝啬鬼肯定会变穷，
智者有钱就会布施。
406

Since assets do not increase if left sitting idle,
Merchants distribute their wares for sale.
The wise, like merchants, distribute their wealth
Since they will not get rich if it is stashed away.

积压货物不能够赚钱，
所有商人到处摆货摊；
光靠积攒不会变富贵，
智者总是到处施舍钱。

407

It is said by the very learned that
Those who possess countless treasures
Yet give not a thing to anyone
Are truly the impoverished of this world.

虽然拥有无数珍宝，
不愿意施舍半文钱；
据广闻博学的人说，
没有比他更穷的人。

210

Trilingual Sakya Legshad
Fearing their descendants may become destitute,
The small-minded hoard even trivial things.
In order for heirs to gain high status,
The wise help out others, as if bribing them.

愚蠢人担心家世衰微，
凡是钱财都要积累，
智者为了后世兴旺，
发工钱一样去布施。

Thinking to make their descendants wealthy,
Some sacrifice themselves to enrich their children.
But then the little brats fight with their parents,
Squandering their wealth and roaming like dogs.

若为子孙后代兴储，
便卖自身留给儿郎，
可是逆子违背父愿，
耗尽钱财似狗游荡。

Chapter 9 – An Examination of Dharma
Children lack the kindness for parents
That their parents have given to them.
Children are cared for so long by their parents,
Then parents age and their children mistreat them.

不管父母对子女怎样慈爱，
子女不会对父母同样相待；
父母竭尽心力去爱护子女，
父母老了却受子女的虐待。

Some of the wealthy hoard their money,
While others give charity where needed.
For those two types and their descendants,
Future lifetimes will be quite different.

积累钱财的吝啬鬼，
积累钱财的乐施者，
他们本人及其后人，
来世会有明显区别。
Those who are enslaved by their attachments
Pursue wealth with no regard for their lives.
But when the contented obtain some wealth,
They calmly give it away to others.

Some perfect generosity by giving away their possessions;
Their patience increases if that makes others angry,
And they feel joyous when others are satisfied.
Their s is the supreme practice of generosity.
414

Usually the body is like an enemy,
An ocean-like receptacle of suffering.
But when the wise know how to put it to use
It rightfully serves as a support for merit.

Although one’s life can be destroyed in an instant,
Predispositions of virtue carry forward a long time.
The aroma of sandalwood borne by the wind
Spreads far and wide, inducing pleasure.

214  Trilingual Sakya Legshad
There is immense suffering at being separated
From the happiness one has long enjoyed.
Those who insist their body is permanent
Are devastated when, powerlessly, they must die.

长期共同享受幸福的人，
如果离开了必定会痛苦；
因为人人不能摆脱死亡，
今世的一切应该全抛弃。

Surrounded by all of one’s friends and family,
Frightened, voice quivering, and vision failing,
There is no way to know where one is headed,
At such times phony virtue proves destructive.

亲友全部都围在周围，
气息奄奄的双目无光，
不知死亡后归向何方，
此刻欲善都就有用场。
418

The maladies of rebirth in miserable realms
Must be prevented before they occur.
Like a lightening bolt that strikes one's head,
What can be done once it has hit?

对于三种恶趣的恶兆，
未出现之前就要提防；
不然就如同晴天霹雳，
落到头上就无可奈何。

419

While people know definitely they will die,
Severed from all friends and family,
Still they peacefully go to sleep;
What can possibly be in their minds!

明知将会诀别亲友，
同时自己非死不可，
然而却能酣然入睡，
是什么在心中作祟。
420

One may not be able to be diligent,
But at least do not fall to the lower realms.
Heroes might not slay their enemies,
But do they ever kill their allies?

421

Even during temporary discomfort,
The wise cultivate lasting happiness.
Curing disease by burning and bloodletting
Is the tradition of skillful physicians.
422

When one cannot tolerate
The good fortune of others,
One’s own good fortune is destroyed,
Thus, one is just aiming envy at oneself.

423

If one wants to destroy foes because they give harm,
One needs only destroy one’s own anger.
In cyclic existence, since time immemorial,
Our anger has given us endless trouble.
Though one may desire to destroy every enemy,
How could they all be abolished by killing?
Simply by conquering one’s own anger
One simultaneously slays all enemies.

If one gets angry at the rash but mighty,
It is oneself who is especially harmed.
Whatever could there be to make one angry
At fine people who are totally at peace?

Chapter 9 – An Examination of Dharma
Grass leaves growing from a single stalk
Are strewn everywhere by the wind;
Those born together in a single family
Are parted from each other by karma.

We cling to those who were once strangers;
After that, they again go elsewhere.
Why do we and they get connected?
They die, and then we grieve over them.
If one strongly wants to achieve private aims,  
One must first work for the interests of others.  
By working solely for personal concerns,  
It will be impossible to achieve them.

Those who work mainly for the welfare of others  
Are like clever people furthering their own interests;  
But those who work only for their own interests  
Are like honest people working to help others get ahead.
Even when the wise work for goals of this life, 
They succeed by doing so following the Dharma. 
See the difference in wealth and good fortune 
Between good people and ordinary thieves.

智者虽然在此生修行，
若修成佛法方得安乐：
对于圣人和盗贼来说，
幸福圆满间大有区别。

One half of the short human life span 
Is spent sleeping at night as if dead, 
And the other half lacks joy 
Due to ills of sickness and aging.

人们在短暂人生的一半，
像死一样的睡眠中度过，
同样疾病和衰老的痛苦，
另一半也不能享受幸福。
When one actually sees the Lord of Death,  
Who is sitting right next to everybody,  
One cannot remember to finish eating,  
To say nothing of doing other tasks.

人们若能真正想到，  
伴随在身旁的死神，  
不要说别的事情，  
就连食欲不会旺盛。

The Lord of Death does not sit waiting,  
Nor ask, “Have you finished your work yet?”  
So if you have things that must be done,  
Begin immediately.

不管你是否做完事情，  
死神绝不会让你多停，  
如果还有该做的事情，  
现在就应该努力去做。
434

Though choked with tears, and pleading,
"I haven’t finished what I am doing!
Could you please wait for a little while today?"
How can the Lord of Death’s mind be changed?

我还有没有做完的事,
请你慈悲地再等一天,
不管多么悲痛地请求,
死神从不会缓延时辰。

Shun the hectic life and be happy;
If impossible, mix with good people.
Why bother rearing a deadly snake?
If you must, take care to recite spells.

舍弃纷扰方能安乐，
不然就要结交好友；
饲养毒蛇没有用处，
要养就要勤诵咒语。
When the mind is in a state of distraction,  
Practicing the sublime Dharma is hopeless.  
But when the mind is completely pacified,  
It is very close to being serviceable.

如果时常心神不定，  
虽修佛法难成正果；  
如果时常心物所思，  
不会离正果太遥远。

One greatly skilled with all meditative objects,  
Mentally subdued through meditative stabilization,  
And well trained in the exalted Dharma  
Is a vast field of all good qualities.

能够精通所想的事情，  
并能用禅定来敛己心，  
再能用心来学习佛法，  
就有功德圆满的基础。
Fools are astounded by those who study,
But the wise are amazed by those who do not.
Therefore, even when the wise get elderly
They continue learning to aid future lives.

愚人总以学习为耻，
学者却以不学为耻，
学者虽然年事已高，
还为来生积累知识。

Apparently, since fools lack wisdom,
They have failed to learn anything useful!
Examining themselves and seeing their ignorance
Should prompt them to study especially hard.

愚人以无才能为理由，
作为不学知识的借口；
其实正因为没有才能，
愚人更应该努力学习。
440

Having seen that one is a fool in this life  
Due to neglect of study in previous lives,  
Fearing birth as a fool in future lives,  
One studies hard in this life, even if difficult.

只因前世没有学习，  
今世转生为愚人，  
若怕来世仍旧愚蠢，  
今生再难也得学习。

441

Fools with very limited intelligence say,  
“If one meditates, there is no need to study.”  
Without study, mere meditation, even if assiduous,  
Is the way animals achieve things.

坐禅不需要广听闻者，  
是不求甚解者的说法，  
不闻佛典却只会坐禅，  
乃是畜生修法的途径。
The reliability of the law of cause and effect
Is the special instruction of the Omniscient One.
If one can become omniscient without studying,
How can the law of cause and effect be true?

因果循环的绝对性，
就是佛法根本精神，
不去学习能成全知，
哪有这种因果正理。

Meditating without first studying may temporarily
Bring achievements, but these quickly vanish.
Even if gold and silver are thoroughly melted,
When heat is removed they harden again.

不闻佛典光靠坐禅，
暂时成功也会褪色；
金银虽然能够炼熔，
一旦离火就会变硬。
Meditation is the discarding of faults and their causes
Through the use of wisdom to analyze the profound.
Meditation alone may achieve something for awhile,
But like washing the unclean body, the results do not last.

If causes and effects are incomplete in any way,
Selflessness may be realized, but not Buddhahood.
Those unpracticed in supreme methods
Are foe destroyers who only see the truth [of selflessness].
446

Therefore, having comprehended well all phenomena
And placed one’s mind in meditative stabilization,
All faults and their predispositions are eradicated
And one becomes a fully completed Buddha.

能够正确领悟佛法，
禅定就会印入心中，
完全抛弃一切过失，
肯定能够欣然成佛。

447

If one lacks intelligence, how could one grasp
The treatises, even though they are excellent?
How could cattle appreciate golden jewelry
Inset with gems, even though it is lovely?

如果没有高深的智慧，
经典再好也不会学好；
镶嵌着宝石的金服饰，
再美也不被牛犊理会。
If the wise fail to put into practice
The meaning of all good advice they’ve received,
Yet all along know it to be quite true,
What use is their knowledge of the treatises?

智者把一切格言，
当作真理来领悟，
只懂道理不实践，
学会经典没有用。

Each day one should take to heart a few words
Of the scriptural advice that one needs;
Before very long one will become wise,
Just as ant hills are built or honey is made.

自己所需要的经典，
只要每天记住一句，
如蜂酿蜜及蚁做窝，
不久就可以成圣哲。
450

When there arises desire to behave wrongly,
Quell the impulse, whatever the cost.
Bear every hardship, even at risk of life,
To safeguard the mind as scriptures prescribe.

451

If by such effort one can practice antidotes
Exactly as the scriptures advise,
Because the wise do not tell falsehoods
One will see the benefits later!
Note how such practitioners of the past have flourished,
And practitioners of today as well.
By means of this excellent rationale,
Those in the future will also prosper.

Even if the intelligent are learned in their own systems,
They study with interest the textual systems of the wise.
Even if a precious gem is very fine,
Until it is cut and polished, it is worth little.

尽管智者通晓一切，
也能潜心学习经典；
尽管珍宝蕴藏财富，
未售之前并不起眼。
Even though there are many forests,
The special places where sandalwood grows are few.
Likewise, although there are many scholars,
Those who explain things well are very hard to find.

A good horse is known when ridden,
Gold or silver are known when melted,
An elephant is known in battle, and
Scholars are known when they write good advice.

在远路上辨出好马，
在冶炼中辨出金银，
在战场上辨出勇悍，
在著书时能辨智者。
Those who want to be recognized
As exemplars by all in the world
Should investigate this treatise well
And strive to develop antidotes.

Those who know how to perform worldly tasks well
Are adept in the ways of sublime Dharma.
Therefore the practice of the ways of Dharma
Is the way of life of the bodhisattvas.
Conclusion:

As the physician Kumara Jivika cured the seriously ill
By persuading them to think medicine was food,
So have I taught this sublime Dharma
Through reference to the ways of the world.

正如把药物制成食物，
来医治顽固疾病一样；
我用世人易懂的方法，
把高深的佛法来讲授。
शुभकारण

John Thomas Davenport

समस्त गृह दर्शन तथा विश्वास एतरियाँ

माध्यमिक विद्यालय

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साहित्यिक गतिविधियाँ

केंद्रीय अध्ययन संस्थान

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साहित्यिक अभियांत्रिकी

बालबालन

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नामांकन

787mm × 1092mm  1/32

संख्या

0001 - 2000

प्रकाशित

7.625

क्रमांक

ISBN 978-7-80253-142-0/H • 14

संस्करण

10.00
[General Information]

- Title: 萨迦格言藏汉英对照本
- Authors: 萨班贡嘎坚赞; John Thomas Davenport; 仁增才让,才公太
- Pages: 237
- ISBN: 978-7-80253-142-0
- Publication Date: 2009.04
- Publisher: 中国藏学出版社
- Classification: H214.3