

PROVERBS FROM THE SCRIPTURES OF WORLD RELIGIONS

宗教百典

箴言录

晏可佳编写

上海人民出版社

by YAN KE-JIA

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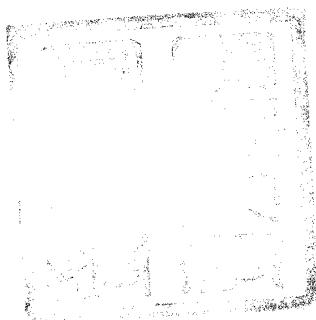


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前言

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宗教文化源远流长，其几千年流传下来的经文典籍一代又一代地为后人沿用，尤其是其中的一些警句、箴言如一颗颗璀璨的珍珠，经得起时间的考验和磨砺，依然在古书堆中熠熠发光。本书对散见于世界各派宗教：佛教、基督教、伊斯兰教、犹太教、耆那教、祆教、诺斯替教、摩门教、巴哈依教、神道教等典籍中的至理名言进行了收集、分类和整理，因而使散落的珍珠串了起来。其中的内容有朴实，有深邃；有淡泊，有浓烈；曲径通幽之处，则让人细尝三昧。

本书毕竟是本宗教箴言录，只有当我们把这些哲理从它的宗教外衣中剥离出来，才会看到它对现实生活中的人们有所启迪。但宗教本身的处世价值观与我们现代弘扬的人生价值观是不同的，它受到历史和时代的局限，尤其是有些转世轮回、善恶报应、爱一切人等思想，读者应批判地加以鉴别。

编纂此书不在于宣扬宗教的信仰，而在于使读者对这份人类文化的珍贵遗产有所了解，并以历史唯物主义观点吸收其中的有益成份。

凡例

1. 本箴言集按 27 个主题,分类编排;每一主题之内,各教箴言任意排列,不分先后。

2. 各教经典,凡有教内通行译本的,如《新旧约全书》、《古兰经》,一律照通行译本抄录;无通行译本的,如《圣经后典》、《薄伽梵歌》、《经集》等,则比照前辈学者的译本,择优而从,略有变化;其余则根据英译经典的上下文意,由编者酌情译出。

3. 每一箴言均指明引自何种宗教、何种经籍,并一一标明出处,供读者查对。例一:《古兰经》11:114(伊斯兰教),指该条箴言引自伊斯兰教经典《古兰经》第 11 章第 114 节;例二:《塞克斯图格言》XI,28:10(诺斯替教),指该条箴言引自诺斯替教经典《塞克斯图格言》第十二部,第 28 章,第 10 节,等等。

5. 书末附有本箴言集所引经典的英汉对照名称,及内容简介。

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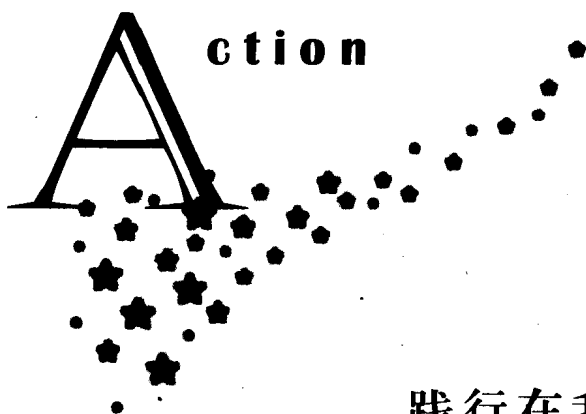
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践行在我

人称义是因着行为，不是单因着信。

《雅各书》2：24(基督教)

It is by his actions that a person is put right
with God, and not by his faith alone.

由于有为胜于无为，所以汝当克尽职守。

《薄伽梵歌》3：8(印度教)

Action is greater than inaction; perform
therefore thy task in life.

你们口中所出的,只管去行。

《民数记》32 : 24(犹太—基督教)

Do what you have promised!

如果大声喧哗能建造起一幢房子,那末一头驴子一天能造两幢。

《塔木德·阿西卡》2 : 8(犹太教)

If a house could be built by loudness of voice, an ass would build two in a day.

将来各人要照自己的工夫得自己的赏赐。

《哥林多前书》3 : 8(基督教)

Every man shall receive his own reward according to his own labor.

人人都自食其行为之果。

《薄伽梵往世书》10 : 413(印度教)

Everybody reaps the fruit of his own deeds.

谁放走他的机遇,也不掌握时机,谁就再也找不到恰当的时间去行动,虽然他兢兢业业劳碌不已。

《摩诃婆罗多》12 · 103 : 30(印度教)

He who lets slip his opportunity, and turns not the occasion to account, finds not again the fitting time for action, though he may strive to

execute his work.

摒弃慵惰，驾驭感官，

以正当的手段做世上的一切事。

《摩诃婆罗多》12 · 112 : 17(印度教)

Avoiding idleness, and controlling your
senses, do everything in the world with proper
means.

明日事今日毕。

下午想做的事上午就做完。

死亡不等人，不论他有为还是无为。

《摩诃婆罗多》12 · 277 : 14(印度教)

What is kept for being done tomorrow

Should be done today.

And what one thinks of doing in the after-
noon

Should be done in the forenoon.

Death does not wait for a man

Whether he has, or has not, done his acts.

行善惟在今日。

《摩诃婆罗多》12 · 277 : 14(印度教)

Do today what is for thy good.

有三种人活着不如不活：多愁善感的、脾气暴躁的和性情忧郁的。

《塔木德·撒其姆》113：2（犹太教）

There are three whose life is no life; the sympathetic, the irascible, and the melancholy.

行为如同荒野中的野兽，为人所不齿。与人的高贵相称的美德乃是宽容仁慈、同情，对地上的万民万族均以友善之心待之。

《巴哈安拉作品集粹》109（巴哈依教）

To act like the beasts of the field is unworthy of man. Those virtues that befit his dignity are forbearance, mercy, compassion and loving-kindness towards all the peoples and kindreds of the earth.

哦，众人哪，你们要留神，免得成为那种给别人以善言，而自己却忘记遵循的人。

《巴哈安拉作品集粹》128（巴哈依教）

Take heed, O people, lest ye be of them that give good counsel to others but forget to follow it themselves.

富裕的时候要慷慨大方，身处逆境时要心中宽慰。要叫邻居值得信赖你，要以欢快友善的面容待之。要作穷人

的宝库,要作富人的劝诫者,要回答困苦中人的哭泣。

《巴哈安拉作品集粹》130(巴哈依教)

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

要叫你的行为成为全人类的指导,因为大多数人,不论高贵还是卑贱,职业不同,行为也有所不同。正是由于你的行为,你能够使你自己与众不同。

《巴哈安拉作品集粹》139(巴哈依教)

Let your acts be a guide unto all mankind, for the professions of most men, be they high or low, different vocation, differ from their conduct. It is through your deeds that ye can distinguish yourselves from others.

有些人满足于言辞,但言辞的真理靠行为来检验,而且取决于生活。行为揭示着人的身份。

《巴哈依经典》154(巴哈依教)

Some are content with words, but the truth of words is tested by deeds and dependent upon life. Deeds reveal the station of the man.

诵经的人比不念书的人好，记住的人比诵经的人好，懂得的人比记住的人好，遵行的人比懂得的人好。

《摩奴法典》12：103（印度教）

Students of the books are more distinguished than the ignorant, those who remember them surpass the students, those who possess a knowledge of the meaning are more distinguished than those who only remember the words, men who follow the teaching of the books surpass those who merely know their meaning.

没有人因为他父辈的德行而享受来世的福乐。

《塔木德·德希里姆》146：2（犹太教）

No one partakes of the enjoyments of the world—to come because of his father's merits.

入乡随俗。

《佐哈尔》1：144（犹太教）

If you go to a certain place, conduct yourself in conformity with local usage.

不要让你的耳朵去听任何不可听的事。

《塔木德·德希里姆》1：4（犹太教）

Do not permit thy ear to hear anything to which it is not able to listen.

天使米迦勒是雪，迦百列是火。一个人应该让这两位天使进入他的心灵。

《塔木德·贝米巴拉巴赫》12：8（犹太教）

The Argel Michael is of snow, and Gabriel is of fire. A man should admit both Angels into his heart.

要使学习成为经常之事；要少说话多办事；要对所遇的每个人都友好。

《塔木德·艾博特》1：15（犹太教）

Make thy study a regular thing; say little and do much; and meet every man with a friendly mien.

哪里有生命，哪里就有希望。

《塔木德·贝拉赫特》9：1（犹太教）

While there is life there is hope.

如果立法者希望他确立的法律被人遵守，那末他应首先遵守它。

《塔木德·舍默特拉巴赫》43：4（犹太教）

If a legislator wishes that the law which he

has helped to establish, be observed, he should be the first to observe it.

人的一生分三个时期：身体发展期，思维发展期以及行为发展期。

《佐哈尔》19：67（犹太教）

A man's life has three periods: the period when his body develops; the period when his thought develops, and the period when his deeds develop.

理想的人具有男人的力量和女人的同情。

《佐哈尔》4：145（犹太教）

The ideal man has the strength of a male and the compassion of a female.

我们今生的行为是墨，我们今生的心灵是纸，我们把善与恶两种笔迹写在上面。

《贾卜吉》1（锡克教）

In this life our actions are the ink and mind the paper,

We inscribe on it the two writings of good and evil.

真理是一切美德中最高的，但是比真理更高的是合

乎真理的行为。

《贾卜吉》21(锡克教)

Truth is the highest of all virtues, but higher than truth is true conduct.

不是由于出身,成为无种姓者;不是由于出身,成为婆罗门;而是由于业,^① 成为婆罗门。

《经集》136(佛教)

Not by birth does one become an outcast, not by birth does one become a Brahmana; by deeds one becomes an outcast, by deeds one becomes a Brahmana.

行为出乎灵魂者,物质世界是他的,精神世界也是他的。

《沙雅斯特·那一沙雅斯特》20: 10(祆教)

He whose action is for the soul, the world is then his own, and the spiritual existence is more his own.

人应当成为每一个人的朋友,此之谓人的天性;人也应当引导众人行善,此之谓人的智慧;人还应当爱人如己,此之谓人的信仰。

《宗教审判》94: 6(祆教)

① 业,佛教将人的行动、言语和思想活动统称为业。

One is to become a friend of every one, and this is thy nature; also, bring them on into goodness, and this is thy wisdom; also, consider them as thine own, and this is thy religion.

凡事来临,要彻底理解,其为善功还是罪过。如果行事而不知这点,虽为善功,却也变成罪过。

《百事论》27:2(祆教)

If any affair comes forward, that they should throughly understand whether it be a good work, or a sin. If they perform any affair without knowing this, although it be a good work, it becomes a sin for them.

人的行为各不相同,乃是因为他们对于生存境况的领悟千差万别。

《智慧书》9(伊斯兰教)

Actions differ because the inspiration of the states of being differ.

莫事追问,践行为要。

《教父语录》1:17(犹太教)

Not inquiry but action is the chief thing.

躬行一条诫律,就得一位中保,犯下一条罪过,就得