

格言寶藏論

薩迦班智達 · 貢噶堅贊

Sakya Pandita's Treasury of Good Advice

by Sakya Pandita Kunga Gyeltsen



༄༅། །ལེགས་པར་བཤད་པ་རིན་པོ་ཆེའི་གདེང་ཞེས་བྱ་བའི་བསྟན་བཅོས།

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頂禮本師釋迦牟尼佛！

Homage to Guru Shākyamunaye!

頂禮聖者文殊室利童子！

Homage to Mañjuśrī, the youthful!

勝天龍王成就持明主，廣成蟻穴足目仙人等，
皆以歡喜頂禮佛寶足，諸眾主尊遍知吾頂禮。

The supreme gods, the naga kings, adepts, knowledge holders.
The great ascetics Akshapada and Valmiki, and so forth,
All paid homage with pleasing bejeweled crown ornaments;
So also we prostrate to the omniscient leader of sentient beings.

以理觀察不違法，亦能善成世間法，
如何行持正士行，此說格言寶藏論。

When the analysis is done right, gaining excellence
Through all temporal deeds and proper spiritual methods
Corresponds to how the sages practice;
This teaching is A Jewel Treasury of Good Advice.

第一品 觀察學者

Chapter 1. An Examination of the Wise

1. 智者即是學問庫，彼等收集格言寶，
如海即是江河庫，是故百川流大海。
The wise who nourish a treasury of good qualities,
Gather to themselves precious good advice.
The great ocean is a treasury of rivers,
Which all running waters descend.
2. 無論有或無學問，能知取捨為智者，
猶如鐵屑混灰塵，磁石方能吸出彼。
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 in with dust.
3. 智者以慧知格言，然而愚者非如是，
猶如陽光普照時，鷓鴣皆成盲眼也。
Skilled in good advice, the wise know,
But foolish people do not.
When the radiance of the sun appears,
Owls become blind.
4. 智者能除諸過患，然而愚者非如是，
大鵬能啄有毒蛇，烏鴉不能如是行。
The wise can eradicate faults.
But the foolish cannot.
The garurla can kill poisonous snakes,
But crows cannot.

5. 智者即使受挫折，彼智更加成頑強，
猶如獸王飢餓時，速能撕裂大象腦。
When the very wise become destitute.
Their intelligence grows even stronger.
When the king of beasts becomes hungry,
Swiftly attacks the elephant's head.
6. 不詢不辯於學者，不知學識之深淺，
猶如槌子不搥鼓，彼與余物有何異？
Until the learned are thoroughly questioned,
Their depth cannot be assessed.
Until a drum is beaten by drumstick
Its distinction from other drums is unknown.
7. 即使明早要死亡，亦應學習諸知識，
今生雖不成智者，來世如自取儲存。
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.
8. 設若具有真知識，眾人自然會集聚，
猶如香花雖遠方，蜜蜂環繞如雲集。
When a person possesses good qualities,
Others spontaneously gather around.
The fragrant flower may be distant,
But bees are drawn like gathering clouds.

9. 智者學習諸知識，究竟一門通世間，
愚者雖是見識廣，不能照明如星光。
A single wise person who has fully developed
All good qualities illumines the earth.
But the mean-spirited, like stars,
Even when numerous, cannot illuminate.
10. 智者知識雖淵博，亦取他人之微德，
長期如是行持者，速成一切智智位。
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.
11. 智者以慧護自己，怨敵雖多亦無奈，
如吾仗那婆羅門，彼子一人摧敵眾。
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.
12. 愚者爭吵哄鬧時，智者設法使之靜，
如水渾濁不清時，澄清寶珠能清之。
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.

13. 智者無論再計窮，絕不邁步愚者道，
猶如燕子雖口渴，絕不吸飲落地水。
Howsoever the wise become destitute,
They do not take the path of fools.
Even if thirsty, birds who crave rain,
Will not drink water fell to the ground.
14. 智者雖然被人騙，亦不入迷諸事業，
含生螞蟻雖無眼，較與有眼者更快。
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.
15. 若二智者共商議，則將生出善智慧，
姜黃硼砂配一起，便會變出余色彩。
When two wise people engage in discussion,
Further worthy wisdom can arise.
By mixing turmeric with borax,
Another color is produced.
16. 具備智慧造福者，一人亦能勝一切，
猶如獅子轉輪王，彼等不需友相助。
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.

17. 若有善巧方便法，役使大者亦不難，
如同大鵬高本領，亦成毗紐天之騎。
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. 求得今生來世樂，皆為依靠智慧力，
達瓦王子用智慧，拯救暫桑今來世。
Wisdom is what achieves happiness
In both this and future lives.
Prince Candrar's wisdom protected King Sudasa,
In his lifetime and in those to come.
19. 即使英勇又頑強，若非智者難得盛，
即使獲得諸財富，若無福份豈能常？
Though people may be very brave and strong,
Without wisdom, they cannot become heroes.
Though people may become wealthy,
Without virtues how can their wealth endure?
20. 誰能了知過與德，智者方能辨彼二，
從牛擠奶皆能會，由水分奶唯天鵝。
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. 即使囑咐又催促，雖是傍生亦能知，
他人未說亦未催，自覺領會方智者。
When they are commanded,
Even animals can understand.
Those who know what to do
Without being directed are wise.
22. 若具智慧雖不說，表情亦能知所想，
未嘗尼泊爾之榴，看色亦能知滋味。
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.
23. 智者離開自處境，至於余處更受敬，
猶如外地寶暢銷，島上豈有彼銷售？
The wise command more respect in other lands
Then they do in their homeland.
How could a jewel, readily sold in other regions,
Be prized on the ocean isle where jewels abound?
24. 智者學時即困苦，貪樂安住不成名，
貪圖微小逸樂者，彼將不會得大樂。
Learning entails hardship;
Living at ease, one cannot become wise.
Due to attachment to small pleasures,
One cannot attain great happiness.

25. 若具智慧雖弱小，有勢怨敵亦無奈，
獸王雖有強勢力，具智兔兒謀殺之。
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.
26. 若知所作同他人，和睦相處即智者，
即便傍生同類眾，豈非類聚住一群？
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. 必定發生之事前，對此研究則分清，
智者愚者之差別，事後觀察即愚者。
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.
28. 智者若以善觀察，精通知識是學者，
鑒別犛牛之大小，愚者亦能非學問。
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. 大海不厭河水多，國庫不厭珠寶多，
欲者不厭受用多，學者不厭格言多。
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.
30. 即使由從孩童前，智者亦要聞格言，
氣味芬芳之麝香，雖在獸臍亦取之。
Wise people fully accept good advice
Even if it comes from children.
For fragrant perfumes to be produced,
Musk is taken from the scent gland of deer.

第一品終

End of Chapter One

第二品 觀察正士

Chapter 2. An Examination of the Noble

31. 正士特意常宣揚，所有高士之功德，
馬拉雅山檀香味，被風傳送於十方。
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.
32. 若立正士為高官，既能成事又得樂，
如寶供於幢頂上，智者稱頌境吉祥。
When sages are installed as rulers,
There will be achievements and happiness.
If a jewel is offered to the victory banner's tip,
The wise say virtue then reigns over the land.
33. 若被暴君殘害時，則彼更為念法王，
猶如眾生受疫時，心裡總是念雪水。
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.
34. 遭受暴君迫害時，人主法王特護之，
如當惡魔纏身時，密咒上師會攝收。
For those harmed by unprincipled rulers,
The manner of Dharma kings is especially protective.
Those afflicted by evil spirits
Are protected by tantric adepts.

35. 正士斷除微小罪，劣者大罪亦不斷，
猶如奶酪清除塵，酒中特為放酒曲。
Noble people abstain from even minor wrongdoings,
But coarse people fail to avoid even major ones.
Minuscule dust particles are removed from yogurt,
But grains of yeast are specially added to beer.
36. 正士雖然遭衰失，行為顯得更如法，
猶如火把向下垂，火焰一直向上燃。
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.
37. 正士雖然住遠方，亦會守護自眷屬，
天空密布濃雲時，地上莊稼更增長。
Noble people, even when living far away,
Care for their friends by helping from a distance.
The buildup of great heavy clouds in the sky
Makes the earth's crops yield a rich harvest.
38. 名聲今生歡喜因，福份來世歡喜因，
此外惟有憑財富，智者絕不生歡欣。
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.

39. 往後應有遠目光，忍苦耐勞不放逸，
勤學穩重機靈者，即使奴僕亦為官。
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.
40. 恆時歡喜發施者，名聲如風傳諸方，
如同乞丐聚施處，願意贈者將更多。
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.
41. 若已施捨不收回，能容劣者之侮辱，
受恩雖小亦不忘，此等即是聖者相。
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.

42. 正士學問雖隱藏，聲望傳揚諸世界，
猶如密藏豆蔻花，芬香遍於諸四方。
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.
43. 國王僅在本國大，智者處處受人敬，
花朵僅是一天飾，頂寶永時受供奉。
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.
44. 彎彎樹木果實多，雅馴孔雀尾屏美，
馴良駿馬行道快，誠摯溫和智者相。
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.
45. 正士常人同做事，彼二報恩卻不同，
於田撒下同種子，長出莊稼不相同。
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.

46. 若於聖者作賢事，無論再小亦有果，
猶如施一油柑果，法王待彼若王子。
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.
47. 行為護持高門閥，若失行為則無義，
諸人喜愛檀香味，燒盡成炭誰需之。
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?
48. 大者暫雖受衰失，不必為彼生憂傷，
月亮暫被羅睺食，立即將會得解脫。
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.
49. 大者仁慈諸怨敵，則能制服怨敵眾，
眾人敬王護他眾，故彼推選為國王。
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.

50. 正士無論再困苦，不吃雜罪之食物，
獅子無論再飢餓，不會食用嘔吐物。
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. 正士即使遇命難，亦不捨棄善本性，
真金無論再燒砍，彼色總是不會變。
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.
52. 卑者雖嗔高尚士，正士不會復發怒，
胡狐發出大嚎聲，獸王於彼起可憐。
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.
53. 眾人尋察智者過，常人不會有如是，
如於珠寶尋瑕疵，誰管燼薪有裂痕。
People seek defects in extraordinary people,
But not in coarse individuals.
People examine the Raws of gems carefully,
But who would so scrutinize a fire brand?

54. 不因贊稱而高興，不因辱罵而憂傷，
善持自之功德者，此乃正士之法相。
Not to be pleased by praise,
Nor displeased by criticism,
And to maintain properly their good qualities:
These are characteristics of noble people.
55. 依罪武力所得財，怎能算為真財富，
猶如貓狗雖充腹，皆是無恥之經歷。
Genuine wealth is not obtained
By coercion or wrongdoing.
Dogs and cats gorging themselves with food
Is a classic case of shamelessness.
56. 眷屬若得諸圓滿，此乃長官之光彩，
為馬嚴飾纓絡者，豈非主人之莊嚴？
When prosperity comes to their subjects,
That is the sign of the greatness of kings.
Does not a decorative harness adorning a horse
Also make handsome the rider herself?
57. 長官如何以大恩，愛護一切諸眷屬，
如是所有眷民眾，亦對長官敬服侍。
To whatever extent rulers endeavor
To govern their subjects with kindness,
To that extent the citizenry strives
To fulfill their civic duties.

58. 聖者居住之住所，誰有尊敬余學者，
太陽照射天空時，星星雖多亦不見。
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.

第二品終

End of Chapter Two

第三品 觀察患者

Chapter 3. An Examination of the Foolish

59. 惡人儘管得財富，行為變得更惡劣，
瀑布無論再阻擋，然彼一直往下流。
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.
60. 劣者有時變善良，此行即是偽裝相，
玻璃塗上珠寶色，遇見水即露本相。
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.
61. 愚者雖然完成事，亦是運氣非本事，
如蠶會吐絲抽線，並非彼之巧本事。
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.
62. 大者精勤成協議，惡人一瞬便摧之，
農夫累時種莊稼，冰雹一瞬即毀盡。
Things that the great achieve with effort,
Bad people destroy in an instant.
Crops for which farmers toil months and years,
Hailstorms destroy in an instant.

63. 劣者自己之過失，總是染推於他人，
烏鴉自食不淨嘴，使勁擦於乾淨處。
Bad people usually attribute to others
Any faults they themselves possess.
Crows smear their filth-eating beaks
Vigorously over other clean places.
64. 若讓愚者辦事情，既是毀事又毀己，
如獸狐狸立為王，眾獸受苦自亦亡。
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.
65. 愚者欲求為安樂，所作皆成為痛苦，
如同有些遭魔者，為除痛苦而自殺。
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.
66. 愚蠢又是憨直人，有者毀己有傷他，
林中直樹被人砍，筆直利箭會傷他。
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.

67. 平日不為利他想，此人行為如牲畜，
唯尋自己之吃喝，豈非牲畜亦能行？
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?
68. 不察有益和無益，不求智慧不聞法，
惟有尋求充腹者，真實一頭無毛豬。
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.
69. 愚者之中歡欣游，學者之前怯而躲，
頸無垂肉頂無峰，具有上牙黃牯牛。
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.
70. 若有飲食至彼處，委託辦事時逃避，
雖能說話亦能笑，仍是無尾之老狗。
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.

71. 蹄窩易被水灌滿，小庫易被財裝滿，
小田容易播種子，淺學之人易自滿。
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.
72. 愚者傲慢輕諾者，勢力再大亦失敗，
非天施給一步地，遍入天得三界也。
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.
73. 小人心藏懷恨時，害他之前露表情，
惡狗已見怨敵時，咬人之前狂亂吠。
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.
74. 愚者唯受積財苦，始終不得積財樂，
又復尋求看守財，慳吝積財如老鼠。
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.

75. 學者處於愚者前，不如耍猴之高貴，
耍猴之人得食財，學者空手而行也。
Amid fools, a man with a leashed monkey
Is much more respected than the wise.
The organ grinder is honored with money and food,
But the wise person leaves empty-handed.
76. 無有學問之士眾，特別嫉恨有學者，
冬天雪域長莊稼，諸人視為不祥兆。
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.
77. 有些學習邪道者，經常輕毀好學士，
如同某些島嶼上，無癭當為殘肢者。
Poorly trained people have special disdain
For those who are properly schooled.
On some islands, those without goiters
Are criticized for stunted limbs.
78. 有些儀軌不全者，欺凌圓滿儀軌士，
猶如至於仔達地，凡長雙足不算人。
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.

79. 有些邪行儀軌者，辱罵正行儀軌士，
如同自長狗頭者，美男譏毀為女人。
Some who perform their work improperly
Rebuke those who do their tasks well.
Dog-headed people mock the honorable
By calling them insulting names.
80. 有些邪命養活者，特別蔑視窮學者，
猶如老猴抓住人，嘲笑說他無尾巴。
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!"
81. 若遭業力之逼迫，智者亦入愚人中，
猶如芬香茉莉花，被風刮進糞中踏。
If oppressed by karma, a wise person
May wander among fools.
The sweet and fragrant mallikii flower,
Borne by the wind, is trampled into rubbish.
82. 精勤持執諸過患，不存毫許之功德，
劣者即同濾水器，唯留渣滓漏精華。
Zealously clinging to their faults
Yet never retaining any exemplary qualities,
Bad people, like strainers,
Catch debris and let pass what is pure.

83. 無有辨別善惡者，學者之前受驅逐，
整天談論錢財食，此即雙足之畜牲。
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.
84. 小人即使再多聚，不能成辦大事件，
猶如芟草捆再多，不能作為大廈柱。
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.
85. 未經觀察雖成事，誰會當彼為智者，
如蟲咬出花紋時，雖成文字非書家。
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. 愚者所說之誑語，未經馴服之良馬，
掉落戰場寶劍等，對誰有利尚不定。
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.

87. 無智愚者再眾多，亦會被敵所制服，
成群具勢大象眾，亦被一兔皆驅逐。
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.
88. 無智光有財富者，多半對自無益處，
猶如奶牛之乳汁，牛犢能喝極罕見。
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.
89. 學者處於愚者前，亦不一定會尊敬，
猶如陽光雖明燦，豈非魔鬼皆逃避？
It is uncertain whether or not
Even the wise would be honored by fools.
When the bright sun shines
Do evil spirits not flee?
90. 愚者唯顧積財富，此人怎有親友念？
苦罪積財如老鼠，終於人死財留世。
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.

91. 惡劣患者聚會中，有學之士怎受敬？
猶如居住毒蛇處，燈火再亮不發光。
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.
92. 惡業深重慳吝者，有財亦無享受時，
猶如葡萄成熟時，烏鴉經常生嘴瘡。
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.
93. 常依他人扶持者，一旦此人會遭殃，
天鵝所攜之烏龜，終於摔死於地上。
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.
94. 不辨善惡忘恩惠，希有談論不生奇，
現量所見亦詢問，膽怯盲從愚者相。
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.

95. 懦夫僅嘴說滅敵，遠見怨敵恐叫號，
戰場遇敵敬合掌，返回家中說大話。
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.
96. 懦夫商議時勇敢，一旦派差即算財，
出征之時復生病，遠見戰場亦懼喊。
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 they shout and give orders from afar.
97. 懦夫稍勝便自詡，一旦失敗恨親友，
集會討論引爭論，秘密商議亦洩漏。
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.
98. 沙場之上擦拭衣，遇見恨敵即躲避，
親近彼較敵生懼，武器送於怨敵前。
They dean 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.

99. 列隊上陣在排尾，凱旋歸回在排頭，
若見吃喝拼命擠，遇見難事設法躲。
When troops go off to battle, he moves in the rear;
When they return home, he is in the lead;
When he sees food and drink, he partakes enthusiastically;
And when he sees hard work, he avoids it cleverly.
100. 如此凡是惡人相，雖有不可思議數，
然誰願掏髒水坑，智者誰嘗嘔吐味。
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?
101. 為人指示撇嘴唇，說話之時僅眨眼，
聽聞傳記出呻吟，此人亦具庸俗相。
Giving a signal by 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.

第三品終

End of Chapter Three

第四品 觀察多士

Chapter 4. An Examination of both the Wise and Foolish

102. 劣者儘管具受用，亦被貧窮智者勝，
如飢老虎一聲吼，樹頂猴猴皆落地。
Though coarse people acquire great wealth,
They are still overshadowed by the noble.
As the hungry tiger roars,
The monkey falls from the treetop.
103. 愚者學問掛嘴上，智者學問藏心底，
麥秸漂於水面上，寶石沈沒於水底。
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.
104. 淺學之人極驕傲，學者謙遜又溫和，
溪水經常嘩嘩響，大海從來不喧囂。
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?
105. 劣者輕蔑高尚士，高士不會如是行，
獅子善護諸狐狸，狐狸之間互爭鬥。
Coarse people disparage the noble,
But noble people do not belittle anyone.
Though lions treat the foxes well,
The foxes quarrel among themselves.

106. 正士發怒敬而息，劣者發怒敬更嗔，
金銀雖硬可熔化，狗糞融化生臭氣。
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.
107. 智者具足諸功德，愚者具有諸過失，
寶貝能賜如意財，毒蛇唯能生過患。
The wise possess all virtuous qualities,
While fools have only shortcomings.
From precious jewels comes whatever one needs;
Poisonous snakes bring only misfortune.
108. 惡人住林亦粗暴，正士住城亦溫柔，
林中猛獸常發怒，市裡良馬亦馴順。
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. 聖士觀察自過失，劣者觀察他過失，
孔雀觀察自身體，鴟鴞給人起惡兆。
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.

110. 溫柔正士護自他，固執愚者害自他，
猶如果樹利自他，枯樹燒人又焚自。
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.
111. 有財之時皆為友，一旦窮困皆成敵，
寶島雖遠皆來聚，海水乾涸誰肯游？
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.
112. 愚者得財心安樂，正士施財心安樂，
癩者搔癢覺痛快，智者見癩心生懼。
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. 智者遇難成助緣，愚者遇難成損害，
如風助燃森林火，然彼吹滅小燈火。
Toward those individuals who persecute them,
The great are friendly, but the coarse are abusive.
Though wind fans the blaze of a forest fire,
It will extinguish the flame of a small lamp.

114. 狹慧之人常辨別，此是朋友彼是敵，
智者仁慈一切眾，因誰有利不定故。
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.
115. 有學之士愛學問，無學之士非如是，
猶如蜜蜂喜鮮花，蒼蠅從不喜愛花。
Accomplished people are attracted to knowledge,
But ignorant people are not.
Honey-gathering bees are attracted to flowers,
But ordinary houseflies are not.
116. 智者總知學者貴，愚者誰知學者高，
旃檀雖比黃金貴，愚者使彼燒成炭。
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!
117. 智者自己能觀察，愚者總是隨聲行，
如同老狗狂亂吠，群狗亦是隨聲奔。
The wise can investigate things for themselves,
But fools chase after whatever is popular.
When an old dog yelps,
Other dogs run without reason.

118. 智者極為艱難時，亦以格言令人喜，
愚者已成富裕時，唯以爭吵毀自他。
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.
119. 有些說後復辦事，有些不說而幹事，
惡犬見敵即狂吠，魚鷹貓兒潛伏擊。
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.
120. 高士責難亦有利，劣者親近亦有害，
聖神發怒亦護眾，閻王發笑害他命。
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.
121. 高尚之士如珍寶，何時亦無稍變質，
卑劣之人如小秤，稍有不平成高低。
Like precious jewels, noble people
Remain unchangeable in every respect.
Like a balance scale, bad people
Feel elated or dejected at the slightest change.

122. 同心雖遠亦得益，異心雖近將遠離，
如同蓮花泥不染，太陽時常撫育彼。
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.
123. 乃至具有羞恥時，爾時彼有勝德飾，
設若不顧羞恥時，則離功德增惡言。
By calling them insulting names 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.
124. 未托聖者亦善示，詢問賤者反邪說，
蔑視佛子亦仁慈，敬奉閻王反遭害。
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.
125. 一方有利之事情，余方或許會有害，
猶如升出月亮時，盛開睡蓮閉荷花。
It is possible that what helps one
May cause harm to another.
At moonrise, the water lili blossoms,
But the lotus flower closes.

126. 有些造罪雖成事，智者對此怎羨慕，
若造善事成錯過，智者對此不恥笑。
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.
127. 有些收益正收益，有些收益成仇怨，
騾馬懷駒增財富，騾驢懷胎則死亡。
Some discoveries are profitable,
Others turn out adverse.
A pregnant mare increases one's wealth,
But when a mule becomes pregnant, it dies.
128. 正士難分而易合，劣者易分而難合，
樹木難砍易生長，木炭易解難相合。
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.
129. 雖是弱者若謹慎，強者亦難以消滅，
雖是大者若放逸，亦被弱者所摧毀。
Even the strong have trouble defeating
Those who are weak but cautious.
Even the weak often defeat
Those who are strong but careless.

130. 多財勢力亦增大，耗財勢力亦減弱，
西瓦意單寶被盜，偷盜之力亦失掉。
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.
131. 造有福德施捨者，財富如雨而湧來，
若無福澤唯積財，當思誰人會享受。
Upon those who cultivate virtues, wealth falls like rain,
Even when it is given away.
Wealth can be amassed in the absence of virtues,
But think, who will put it to use?
132. 高士暫時雖受衰，復盛猶如上弦月，
劣者若遇一次衰，則滅猶如熄燈火。
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.
133. 智者寬待敵人故，最後怨敵被制服，
愚者報復敵人故，遭受苦難無間斷。
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.

134. 學者避開險惡境，此乃英勇之本志，
獅子弒殺水牛時，躲開牛角豈膽怯？
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?
135. 畢竟一切不觀察，盲衝敵眾即愚蠢，
飛蛾撲打油燈光，彼者豈能成英雄？
Leaping at foes impetuously
Is the telltale sign of a fool.
By fighting with the butter lamp
Does a fly become a hero?
136. 劣者摧毀自所依，正士保護自所依，
如蟲吃盡自所處，獅子保護自居地。
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.
137. 劣者隱瞞不密事，該密之事處處說，
高士不隱非密事，寧死亦隱應密事。
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.

138. 劣者有財起慢因，高士有財和好因，
狐狸充腹便嚎叫，獅子充腹安靜睡。
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.
139. 高士劣者之行為，此二皆依串習力，
如蜂尋花鴨喜水，此等不學亦自知。
The behavior of both noble and coarse people
Acquires strength through habituation.
Why bother training a bee to seek flowers,
Or a duck to enter into the water?
140. 惡王若遇怨敵時，反而懲治自眷屬，
有些愚者未成事，亦以自殺而送命。
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.
141. 法王若遇怨敵時，對自眷屬更慈愛，
如於生病之孩子，母親更會起憐惜。
When Dharma kings encounter an enemy,
They become even kinder to their subjects.
A mother feels special concern
Toward a child stricken with illness.

142. 高士相合與劣者，則受惡習之熏染，
恆河水味特甘美，若進大海成鹵水。
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.
143. 劣者若依高尚士，則生高尚之行為，
猶如塗抹麝香者，散髮麝香之芬香。
When bad people are close to good people,
They assimilate their excellent behavior.
Notice how those daubed with musk scent
Become very fragrant.
144. 聖者巍然極穩固，猶如山王不動搖，
劣者行為變化多，如同柳絮隨風飄。
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.

第四品終

End of Chapter Four

第五品 觀察惡行

Chapter 5. An Examination of Bad Conduct

145. 奸詐者雖說愛語，是為私利非真敬，
親近鴟鴞雖發笑，此乃凶兆非真喜。
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.
146. 劣者先用言所哄，安心之後再欺騙，
漁翁先放香餌後，誘殺極多魚類也。
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.
147. 劣者乃至弱小時，本性尚是善良者，
有毒荊棘未成時，爾時不能刺傷人。
As long as coarse people remain helpless
They maintain a good disposition.
As long as the poisonous thorn immature
It cannot prick others.
148. 心裡思維一件事，口上言說另一事，
此乃名為狡猾者，亦是愚人裝學者。
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.

149. 若是極為狡猾者，暫時雖成終摧毀，
驢蒙豹皮偷食禾，最後被人殺掉已。
When deception is carried too far,
It may work for a while but later brings downfall.
The donkey wearing a leopard skin
Ate the crops, but later were killed.
150. 若是奸猾詐巧者，公開謊言能騙人，
盜者山羊說為狗，婆羅門便捨山羊。
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.
151. 狡者親自行罪惡，反以誑言欺哄人，
大天口出傷嘆聲，騙人而說苦諦聲。
Even while indulging in harmful deeds,
Manipulative people deceive others with words.
Mahadeva, while crying out helplessly,
Proclaimed the truth of suffering.
152. 狡者偽裝語甜蜜，未經觀察勿輕信，
孔雀身美聲悅耳，然彼所食皆為毒。
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.

153. 狡者偽裝老實人，一旦他會引誘人，
無恥之人賣驢肉，先用獸尾讓人看。
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.
154. 有些寡廉鮮恥者，以他財物裝門面，
如同友衣當座墊，以表對客之尊敬。
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.
155. 本來稍無羞恥者，醜事亦是當光榮，
甘存地方諸王族，擂鼓慶賀殺父者。
Because of their abysmal degeneracy,
The shameless boast of their own wrongdoing.
In some royal families of the land of Kafici
The royal drum is beaten when the father is slain.
156. 愚者雖作有利事，有些亦成大禍根，
如同雛鵲拔母羽，尚自以為報母恩。
Sometimes help from the weak-minded
Can be extremely harmful.
The magpie chick plucks out its mother's feathers
Thinking it is expressing gratitude.

157. 有些薄情寡義者，他恩所得裝門面，
龍王勤降之雨水，農夫以為自福德。
Brazen people think what comes from others' kindness
Is entirely due to their own importance.
Farmers believe themselves magnificent
When rain falls due to the nagas' efforts.
158. 愚者以業享福時，以為自己精勤果，
啃骨刺破上顎血，老狗當作骨髓精。
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 gnawing.
159. 有些愚者奪親人，僅為養活無關人，
如於砍首嚴飾尾，除非瘋人誰肯為？
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?
160. 愚者不至所需處，反而常詣無用處，
無用泉水夏天流，春天需水時乾涸。
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.

161. 對於善良之正士，劣者特別會欺凌，
如同火舌會焚燒，含油燈芯非余爾。
Bad people are especially harmful
Toward peaceful, good people.
The tree trunk that produces resin
Catches fire, while others do not.
162. 粗者方能調粗暴，溫者對此怎調伏？
拔除癰疽須灸割，和緩治療將毒化。
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. 國王依法當護國，否則彼將會衰敗，
太陽若不除黑暗，則定彼受羅喉食。
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.
164. 若在惡人當管下，或速坍塌樓房下，
或將崩潰山峰下，則會時時心生懼。
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.

165. 即使具有高智慧，性情惡劣亦被捨，
毒蛇頂上雖飾寶，智者誰肯抱懷裡？
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?
166. 有些國王如烈火，親近彼難滿其願，
疏遠亦懼不攝收，不親不疏亦畏懼。
Obeying ambitious rulers is difficult,
Disobeying usually makes them unkind,
And doing neither is risky-
Some rulers are like raging fires.
167. 劣妻惡友及暴君，此三誰人肯親近，
猛獸橫行之林中，智者誰人常安住？
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?
168. 傲慢令人變無知，貪欲令人變無恥，
若常輕視自眷僕，則此長官定衰敗。
Good personal qualities are ruined by pride;
One's sense of shame is ruined by desire.
When he always criticize his subjects,
The ruler has gone to ruin.

169. 有利之語說者少，聽受彼言更為少，
高明醫師極難得，遵醫囑行者更少。
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.
170. 過越狂妄自大者，不斷遭受諸痛苦，
獅子極為傲慢故，狐狸讓它背象體。
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.
171. 烏鴉埋藏之食物，或為惡人謀福利，
或於瘠田撒種子，此等望多受益少。
Things hidden by crows,
Assistance given to bad people,
And seeds planted in bad fields
Represent lots of hope but are of little use.
172. 若無詳細觀察前，對誰亦不應信任，
放逸之中出過錯，親友往往成怨仇。
Until someone has been carefully examined,
They should not be trusted nor spoken to candidly.
From carelessness arises trouble;
Conversation often creates enemies.

173. 世上劣物雖眾多，然無劣人更可惡，
其餘劣物可改造，改造劣人除非滅。
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.
174. 雖用百種知識來，助劣者亦不喜，
凡諸親近人成敵，此乃劣者之特徵。
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.
175. 劣者無論再改造，性情不會變賢善，
煤炭無論再改造，其色無法變雪白。
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.
176. 遭受惡人所欺處，遇見賢人亦會捨，
如被毒蛇所害處，雖見金鍊亦逃避。
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. 恭敬之境即聖者，恭敬劣者即禍根，
乳汁對人是甘露，若餵毒蛇則增毒。
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.
178. 縱使設法依劣者，然而不會成齊心，
如同麻雀再餵養，彼亦不會安心住。
However hard they strive to acquire it,
Evil people can hardly assimilate kindness.
No matter how one tries to remedy death,
It is impossible to remain fearless.
179. 時常精勤分裂者，甚至好友亦離開，
如同河水常衝刷，岩石亦會出裂縫。
Those always seeking to instigate disunity
Will split apart even the closest of friends.
When continually worn away by water,
Will cracks not occur even in rock?
180. 自己騙人或害他，或談上師友等過，
彼等若假不必信，或若真實令人驚。
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.

181. 本來不應所說事，他人之前誰講說？
無論虛假或是真，智者對此當小心。
Who would mention in the presence of others
Matters that should remain private?
Whether such things be true or false,
Beware of people so adroit.
182. 貪欲財富之劣者，雖是親友勿信賴，
大人面前受賄賂，多被親友毀滅之。
Untrustworthy people greedy for wealth,
Even when friends, should not be trusted;
Taking bribes from friends,
Many powerful people are ruined.
183. 口說害人之語者，此等怨敵易制服，
心恨口說利人者，此等怨敵難制服。
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?
184. 巧治余痕能愈合，惡語創傷難復愈，
如同烏鴉謗鴟鴞，累劫彼此成仇恨。
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.

185. 心裡總是掛仇恨，嘴上盡說善妙語，
此乃惡劣仙人教，即違聖者之法則。
“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. 王規論中雖宣說，一切怨敵全消滅，
應如拔出毒樹根，然愛如子待如父。
“Just as one unearths the roots of poisonous plants,
One should sunder enemies at their root.”
Though this appears in the Riijanitifiistra,
Enemies act like sons when treated as sons.
187. 專門力求私利者，誰肯與彼交為友，
農夫勤耕田地中，難以成長余雜草。
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
188. 何人不知報恩惠，誰肯與彼交為友，
勤勞亦無熟果地，農夫誰肯去耕耘？
How could one ever befriend
Ungracious individuals?
What farmer would cultivate fields
Where even hard work isn't fruitful?

189. 蠻橫又是魯莽者，此人速將遭失敗，
厚顏野象極橫暴，豈非急受被閹割？
On account of their deceptive behavior
The impetuous quickly deteriorate.
Does the obstinate wild ox
Not quickly break its tether?
190. 如何佈施惡劣者，自需之時不回報，
鉗子雖常夾鐵球，鐵球怎能夾鉗子。
No matter how much one gives to the coarse,
What do they repay when oneself has needs?
A pincers always seizes other things,
But can a round, iron ball grip it in return?
191. 劣者藉口為利他，反而行持罪惡事，
是為假裝利眾生，智者誰肯毀自己？
Pretentiously claiming, "I will help others,"
Bad people engage in wrongdoing.
What wise person would destroy herself
Doing what merely seems to help others?
192. 債務尾數余恨敵，惡劣刑法惡語論，
賤種以及劣行為，彼等自然會滋長。
Unsettled debt, the root of enmity,
Bad statues, bad language,
A bad lineage, and bad conduct-
Though unintended, these things naturally worsen.

第五品終

End of Chapter Five

第六品 觀察性情

Chapter 6. An Examination of Natural Tendency

193. 設若何人當長官，難以了知自過失，
如眼能見諸余法，觀察自體需鏡子。
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.
194. 僅有一方智慧者，亦難精通一切事，
極為敏銳之眼睛，亦是不能見聲音。
Those who have one-sided wisdom
Find it hard to be skillful in everything.
Although the eyes see very dearly,
They are incapable of hearing sounds.
195. 有時實話成過失，歪曲之語成功德，
筆直道中亦遭難，右旋海螺成吉祥。
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.
196. 若無福分光有學，學問即將毀自己，
猶如蚌殼有珍珠，因此彼者送性命。
People with some learning but no merit
Destroy themselves with their knowledge.
Oysters forfeit their lives
Because of the pearls to which they cling.

197. 過分親近有學者，多半亦會生厭煩，
如同甘蔗極甜美，若常食用則厭棄。
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. 性情儘管善良者，若常折磨亦生嗔，
猶如檀香本清涼，若常磨擦亦燃燒。
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.
199. 天下國王雖眾多，依法護國極少數，
天上神仙雖眾多，無如光明日月輪。
Although rulers are quite numerous,
Only a few govern according to the Dharma.
Although heavenly abodes of the gods are many,
None shine as brightly as the sun and moon.
200. 何人能作害人事，彼者亦有利人力，
如能折斫人頭王，彼王亦能施國政。
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.

201. 具慧正直之大臣，能成君民諸事業，
如同巧者射直箭，瞄准何處皆中鵠。
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.
202. 若王何人不理睬，全知亦無人尊敬，
如同離開命根時，屍體再妙有誰取？
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?
203. 倘若眾人一齊心，弱者亦能成大事，
如螞蟻曾聚成群，最後弒殺幼獅也。
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.
204. 膽怯不肯勤奮者，雖有強力亦衰敗，
猶如大象力雖大，牧童役彼使作僕。
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.

205. 充滿自信精進者，強者亦能被勝伏，
海螺軀體雖渺小，而能啖食摩羯魚。
When one generates self-confidence and enthusiasm,
One's brilliance intimidates even the great.
Although the white conch is small,
It is the great crocodile's executioner.
206. 大者無須自傲慢，劣者傲慢有何用？
真寶不用語誇贊，假寶再誇亦誰買？
The great need not be arrogant;
For coarse people, what is the use?
Precious gems need no advertising,
But who would purchase trinkets?
207. 聖者財富能長久，劣者發財速衰失，
太陽時常放光芒，月過望日便薄蝕。
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.
208. 國王過越贊地位，則彼最後將毀滅，
如同雞蛋扔高空，最後必定摔粉碎。
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?

209. 世上多半士夫眾，常受同類所損害，
如同陽光普照時，星宿皆成無蹤影。
As a rule, people are harmed
By others of their own kind.
When sun rays begin to dawn
Other light sources vanish.
210. 若利敵人亦接近，若害親人亦遠離，
海寶雖遠亦購買，腹疼雖近亦治療。
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. 內有稍微財富時，便外露出傲慢相，
如同飽含雨水時，濃雲飄動雷聲響。
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.
212. 具足諸德者極少，無有微德者亦少，
德過混為一起時，智者依止多德者。
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.

213. 最初尚未瞭解時，無法肯定敵或友，
食不消化變為毒，認清毒亦變良藥。
At the outset it is uncertain
Who is a friend, who is an enemy.
Undigested food turns into poison,
But even poison cures if understood.
214. 何處有緣彼興盛，若無業緣彼衰退，
野鴨屋中不肯住，從湖驅彼亦返回。
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.
215. 智者花錢求學問，愚者雖學亦捨棄，
眾人生病即服藥，有人亦會自殺也。
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.
216. 諸有自由即安樂，諸無自由即痛苦，
共同即是爭論根，誓願即是束縛因。
All who have independence are happy;
All under others' control know grief.
A mixture of both brings controversy;
Commitments impose constraints.

217. 即使內具諸學問，裝束褴褛受人欺，
如同蝙蝠有本事，無羽之故被鳥棄。
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.
218. 非應之處若正直，往往毀他亦毀己，
如同直箭毀他人，或者毀壞自己也。
When unsuitable people speak too honestly,
They destroy both themselves and others.
An arrow will either kill someone
Or will itself be shattered.
219. 雨水江河入大海，智者方有智慧心，
國王能集財眷民，溫濕之處長叢林。
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.
220. 夏天泉水燃草火，雲間太陽十五月，
愚者學問惡劣友，需時不定能用上。
Springs that flow in summer, fires of grass,
The sun or full moon peeking between the clouds,
Friends with poor knowledge and low intelligence:
At the time of need, their appearance is uncertain.

221. 愚者少說極為佳，國王深居極為妙，
魔術偶而觀為奇，珍寶罕見亦為貴。
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.
222. 倘若過分慈愛者，亦會變成仇恨因，
世人眾多之糾紛，亦從相屬而產生。
When love is lavished excessively,
That in itself generates hostility.
Most of the disputes in this world
Derive from close relationships.
223. 即使激烈之爭論，亦會變成友愛因，
常見爭論之結局，多以和解而告終。
It is possible for heated arguments
To result in close friendships.
Usually following controversy
Reconciliation is observed.
224. 慳吝富人之財物，嫉妒心重之友伴，
卑劣惡人之理智，彼等不會令人喜。
The wealth of the greedy,
The friends of the jealous,
The lore of evil minds:
These exist, but cannot bring joy.

225. 貪者得財即歡喜，慢者誇獎即歡喜，
愚者同行即歡喜，正士講實即歡喜。
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.
226. 卑劣惡人之學問，膽怯士夫之理智，
橫暴長官之恩惠，彼等難以利他人。
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.
227. 有財人語皆入耳，無財講實亦不聞，
如同產自瑪拉雅，即使朽木亦貴重。
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.
228. 多語即是過患因，少語即是除過根，
解語鸚鵡進籠中，喑啞飛禽均自由。
Talking too much gets one 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.

229. 何人若於怨敵前，經常無欺而饒益，
則敵亦會如是敬，此乃諸法之規律。
Whenever anyone in an undecitful way
Gives assistance to an enemy,
And the enemy is straightforward in return,
Such mutual respect is true greatness.
230. 弱者發怒有何用？強者為何起嗔恚？
是故為辦事務時，若生嗔恨即自焚。
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.
231. 有施敵人亦自聚，無施親人亦遠離，
猶如母牛盡乳時，雖持牛犢亦離開。
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. 即使精通某些事，不定了知余一切，
如鵝雖能辨水乳，仍自身影為食物。
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.

233. 主人經常愛護人，則彼易得自眷僕，
如於蓮花盛開湖，水鴨亦會自然聚。
When leaders always treat people kindly,
It is easy for them to find followers.
Ducks need not be called to lotus ponds;
They gather there naturally.
234. 富人廣施自享受，學者溫雅又善良，
大者愛護卑劣眾，此三利他亦益己。
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.
235. 若依福德成諸事，如同陽光不依余，
若依精勤成事業，如同燈光仍依余。
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.
236. 倘若依止高尚士，劣者亦會得高位，
如同藤蔓依大樹，一直盤繞於樹頂。
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 up to the top.

237. 有學之士雖有過，愛學之人尚依止，
如同雨水雖害屋，世間之人令生喜。
Those who admire good qualities should depend on others
Who, though having faults, possess such qualities.
Rain can damage a manor house,
But it makes the farmers very pleased.
238. 若無學問憑裝束，智者不能生歡喜，
如同駿馬不奔馳，雖美亦為無價值。
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.
239. 愚者當中富翁多，猛獸群中有英雄，
世上學者正士中，能出格言極罕見。
Among fools, many are rich;
Among carnivores, many are brave;
But among the wise who have appeared in this world,
Rare are the sages who explain things well.
240. 何人具有何本領，彼人亦聞彼聲譽，
學者能聞智者名，英雄能聞英勇名。
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.

241. 諸大能人行供時，劣者對此會輕蔑，
如同自在天頂飾，卻被非天所食也。
Those honored by the great
Are scorned by the coarse.
The moon ornament on mighty
Siva's head Is devoured by lesser gods.
242. 書卷當中之學問，尚未修成之密咒，
健忘者之學處等，需用之時常誘人。
Knowledge left behind in books,
Tantric practices unaccomplished,
Instructions completely forgotten:
These often deceive in times of need.
243. 縱有智慧具財富，懶漢難以得高位，
如耳雖是先長出，豈能高超角頂矣？
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?
244. 豬狗香味有何用？盲人燈火有何用？
停食者食有何用？愚者正法有何用？
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?

245. 深慧學者純黃金，沙場英雄勝駿馬，
善巧醫師妙飾品，赴於何處受歡迎。
Fine gold, knowledgeable people,
Heroic warriors, champion horses,
Skillful doctors, and beautiful jewelry
Wherever one goes these are in demand.
246. 若有智慧精進者，則彼怎不成諸事？
如班圖子曾消滅，十二兵隊俱盧族。
As for the intelligent and hard-working ones,
Of course they can achieve their goals!
It is said that the sons of King Paldu
Conquered twelve divisions of the king of Kaurava.
247. 所有兒孫之行為，皆為跟隨前祖輩，
如小杜鵑隨鷓子，此乃即是少見也。
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.
248. 山嶽河水大象馬，樹木光耀珍寶石，
男漢以及婦女等，雖是同類異勝劣。
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.

249. 有福之人說一句，弱者對此亦難當，
如同果札王一言，加措國王被束縛。
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.
250. 雖勤承辦一切事，真得成功靠福份，
猶如商人入海中，未得之寶在王庫。
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.
251. 愚者愛憎易推知，智者愛憎卻相反，
老狗微笑知彼欣，閻王微笑即殺眾。
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.
252. 最勝財物即施捨，最勝安樂心舒暢，
最勝裝飾聞正法，最勝之友誠實者。
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.

253. 誰人不為財所苦？誰人永時住安閒？
一切安樂及痛苦，如同冬夏而循環。
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.
254. 弱者僅提強者名，他人亦會守護彼，
如人唯說指鬘名，眾多邪魔保護之。
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.
255. 眾生誰與誰相屬，皆由前世業所感，
猶如鷹鷲背旱獭，水獭供養鴟鴞矣。
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.
256. 若欲積累受用者，增時發施最殊勝，
若欲河水引進塘，放水養池是良方。
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.

第六品終

End of Chapter Six

第七品 觀察非理

Chapter 7. An Examination of Unseemly Tendencies

257. 奴僕之人自傲慢，苦行之士講究衣，
國王不依教法行，此三即是不合理。
Servants who are very arrogant,
Ascetics who behave foppishly,
And kings who act contrary to the Dharma:
These three engage in unseemly conduct.
258. 承辦力所不及事，結仇眾人爭強士，
信賴女人交惡友，五者為速毀自因。
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.
259. 無財而欲著妙衣，於人乞討又自慢，
不懂經論想辯論，此三眾人所笑處。
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. 雖有美麗富饒境，惡人尚貪偏僻鄉，
如郁金香當成肉，除彼豺狼誰作想？
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?

261. 大者所受之迫害，出於自眷較敵多，
如同獅子自身蝨，此外含生誰敢咬？
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?
262. 倘若主人害自己，則此余人誰拯救？
設使顯現遮色法，則見彼色有何法？
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.
263. 若害如法靜行者，此人極為卑鄙也，
若殺托庇自己人，誰人會說彼英雄？
For Dharma practitioners living peacefully,
Harmful acts are particularly despicable.
Who can ever consider brave
One who kills those seeking protection?
264. 儘管自己無稍利，惡人亦要害他眾，
猶如毒蛇雖食氣，遇見他眾尚咬死。
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 them?

265. 愚者貪欲以為樂，實則行貪即苦因，
如同飲酒以為樂，實則瘋狂當安樂。
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.
266. 若有學問世人敬，學問亦從精進來，
若不勤學諸知識，怨恨他人有何益？
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?
267. 諸人羨慕得長壽，又復恐懼成衰老，
畏懼衰老望長壽，此乃愚者之邪念。
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.
268. 何人學者身旁時，若不向他學知識，
則定此人遭受魔，或是業力所逼也。
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.

269. 若人具備受用時，既不享受也不施，
則定此人受疾病，或是現前餓鬼也。
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.
270. 了知教法未修行，則彼教法有何用？
莊稼長得雖壯盛，猛獸對此何生喜？
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?
271. 業力所逼之眾生，有財亦不會享用，
如同烏鴉飢埋食，豈能復得自享用？
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?
272. 既不享受又不施，彼財若當成富裕，
則可將山視黃金，此為富裕垂手有。
If wealth neither enjoyed nor given away
Prompts thoughts of being well off,
Then imagining a mountain to be gold
Would be an easy way to get rich.

273. 能講種種法非法，如此學者雖極多，
然能知法修行者，於此世人真稀少。
Though many are skilled in discussing
What is Dharma and what is not,
Those who practice such understanding
Are extremely rare in this world.
274. 貴種體端韶年者，若無學問不為美，
如同孔雀羽雖美，豈為偉人之裝飾？
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?
275. 偽裝鼻子購得子，借人之飾盜得財，
無有師承之智等，雖得世眾亦不齒。
Imitation noses, purchased children,
Borrowed jewelry, stolen wealth, and
Knowledge gained without spiritual masters
These exist but are not respected by others.
276. 何人不知報恩惠，此人先已害自己，
如同學煉害人術，損人之前先害己。
Those with no gratitude for kindness
Harm themselves more than others.
People who cast malevolent spells
Suffer the consequences before their enemies do.

277. 儘管明知得受用，非理之處誰肯取？
野羊相鬥頂淌血，狐狸求之頭撞破。
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. 不應依照某關係，即將隨意捨他人，
即使帝釋天王者，彼眷亦皆會逃避。
After ingratiating oneself with some associates,
Do not opportunistically abandon others;
Even Indra and his attendants
Go everywhere together like camphor.
279. 情深老友不應捨，亦勿信任諸新友，
鴟鴞王依烏鴉臣，最終摧毀自己也。
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.
280. 竭力親近惡劣者，亦不能成自己人，
如同將水再煎熬，亦不會在火中燃。
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.

281. 若知事因而生嗔，則稍有理亦知除，
若無事因而生嗔，誰知除嗔之良法？
Justifiable anger is somewhat acceptable
And can even be quelled,
But who knows how to placate
Anger that lacks tenable cause?
282. 若無觀察怨敵力，雖是弱小不應辱，
如同欺負達支巴，大鵬勝伏大海也。
Do not abuse even humble enemies,
Without assessing their capacity.
Because the little tadibhala bird was mistreated,
The garuda destroyed the entire ocean.
283. 盡福之時生惡念，盡族之時生劣種，
盡財之時生慳吝，盡壽之時生死兆。
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.
284. 自己不為違法事，帝釋詆毀亦無道，
泉眼自己不乾涸，泥土怎能堵塞彼？
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?

285. 同時啓做百樣事，一件事亦未究竟，
狡黠之人如老狗，常於村間亂竄游。
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.
286. 若受業力感召時，智者亦會行邪道，
外道勝師大自在，行持瘋狂之禁戒。
When led by the force of karma,
The intelligent go down the wrong path.
Siva, the supreme leader of the Tirthikas,
Once behaved like a lunatic.
287. 倘若何人違法規，暫時得勝終失敗，
如同曲甲違法規，雖得悉地終遭殺。
Howsoever anyone breaks the law,
They may win for a while, but eventually they lose.
Although Valaka gained the entire world,
Because he violated the law, the Lion killed him.
288. 過越聰明多事者，最後即將毀自己，
國王廣思多念者，終將摧毀自國政。
When an excess of intelligence
Makes one too involved, one ruins oneself.
A king with too many ideas
Brings much degradation to the land.

289. 積集財物過多者，彼財即為索命鬼，
富翁往往遭禍害，乞丐豈非常安閒。
The wealth one has accumulated to excess
Becomes one's executioner.
Mostly the rich experience downfall,
While beggars move about happily.
290. 威力過於高強者，此乃送命之前行，
沙場之上死亡者，多半皆為強力士。
Becoming excessively powerful
Is preparation for one's own suicide.
Death on the battlefield
Often befalls the mighty.
291. 財富智慧勢力等，有福之人即助緣，
倘若無有福澤者，彼等亦成毀己因。
Wealth, wisdom, and power
Are aids to those with virtues.
But for anyone lacking virtues,
They all are a cause of ruin.
292. 智者無論為何事，觀察自福而行之，
諍時圓滿福澤者，百人之中亦難得。
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.

293. 若於劣塘灌滿水，定有一處會崩潰，
何人具有財富時，其之種族極難旺。
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.
294. 有子之時無財富，有財之時受敵害，
若此一切圓滿時，往往眾人速死亡。
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.
295. 是故智者積福德，造福即是安樂因，
何人一切諸圓滿，此乃積福之本相。
Therefore, the wise accumulate virtues,
The sole precondition for prosperity.
Wherever anybody has good fortune,
That indicates the accrual of virtues.
296. 若思謊言誘他人，實為此人騙自己，
若說一次妄語後，彼言實語亦生疑。
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.

297. 不細觀察賢劣時，一嗔不應害他眾，
如同鴿子殺自妻，後生失伴之憂愁。
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.
298. 未來眾事不應管，到來之時竭力做，
遇見河水方脫鞋，不見河水何必矣？
Without overanalyzing the future,
Work hard when the time comes.
Why take off your shoes
Before you reach the river?
299. 將來不能成之事，即使再妙亦勿為，
腹中不能消化食，即使再香誰肯食？
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?
300. 若無精進貪樂者，今生來世無成就，
若無精勤耕耘者，肥田中亦不得收。
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.

301. 非處過越柔弱者，則彼眾人會使喚，
如同棉花常作墊，誰人樹枝當為墊？
When too subdued in the wrong situation,
One is taken advantage of by all.
Cotton is used for mattresses;
Who would use sticks for a bed?
302. 劣事或永不成事，讓做即做為患者，
猶如誰信買毒藥，誰人能說一切施。
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!"?
303. 積財而不享用者，此乃積攢自焚薪，
蜜蜂釀蜜自不食，他人取之自喪命。
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.

第七品終

End of Chapter Seven

第八品 觀察事業

Chapter 8. An Examination of Deeds

304. 智者雖辦極小事，亦經協議方為之，
其事成功何堪言，若遭失敗亦為妙。
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.
305. 眾生種種意樂故，諸眾滿意極難為，
設使自己具學問，諸眾歡喜並親近。
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.
306. 即使十分衰老時，也要廣學而博聞，
聞慧有益於來世，佈施亦無如是益。
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.
307. 當依功德圓滿士，或者結交平凡人，
如同攜帶滿水瓶，或者易攜無水瓶。
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.

308. 一知半解學問者，誰人肯去依止彼，
如裝一半水之瓶，誰肯攜帶於頭頂？
Who could place their confidence
In those with but little knowledge?
Who would carry upon their head
A jug only half filled with water?
309. 何人了知能辨別，智者愚者之差別，
並能承辦彼等事，此乃一切圓滿根。
Knowing how to complete a task
By understanding well the difference
Between noble and coarse individuals
Is the foundation of all good fortune.
310. 若經智者善培育，愚者亦會變高尚，
猶如有師教言辭，鸚鵡亦會誦論典。
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.
311. 即使無力虛弱者，若依強者亦成事，
如同水滴雖渺小，匯入大海永不涸。
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.

312. 倘若自己無理智，應當詢問余智者，
如手不能殺敵時，此人豈非取武器。
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?
313. 縱使害己之怨敵，若巧方便亦成友，
劇毒對身雖有害，若知搭配成良藥。
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.
314. 可取應得之食財，當除貪圖不應財，
如同可摘樹上果，若超樹梢則墮地。
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.
315. 設若智者不謹慎，此時彼生諸過患，
設若智者極謹慎，則難發生諸過患。
Misfortune befalls the wise
So long as they fail to persevere.
But when the wise persevere greatly,
The chances for misfortune are slim.

316. 其餘論典中宣說，乃至勢力未充足，
爾時應當敬敵眾，何時充力隨意行。
「While strength is partial respect your foes;
Once you have become fully capable
Take whatever approach works best.”
Some treatises offer this advice.
317. 怨敵說得再悅耳，智者亦不應輕信，
魚鷹貓兒雖溫柔，時常竭力殺餘生。
Even when enemies speak sweetly,
The intelligent do not believe them.
Herons and cats, by being stealthy,
Always try to kill other creatures.
318. 地主雖為嗔恚者，亦應悅意而親近，
如於地上雖滑倒，尚需依靠此地也。
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.
319. 若人過越貪欲妙，則彼將會速毀己，
如同魚眾貪鈎餌，立即彼等遭殺也。
By being greedy for desirable things,
People quickly destroy themselves.
By being so enticed by meat on a hook,
Fish are instantly killed.

320. 對於應供或眷眾，時常佈施方能聚，
如同施放供品者，神鬼皆樂而護之。
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.
321. 大者當除遊戲樂，亦斷貪圖食樂等，
由貪所引之果報，楞伽羅刹王遭殺。
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.
322. 高士方可慈與諍，劣者絕不應如此，
如同珍寶有銷贖，誰有毒藥為如此。
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.
323. 國王為稅勿廣收，微財漸能積滿倉，
蟻垤蜂蜜上弦月，皆是由微而圓滿。
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.

324. 國王不害諸眷民，並以合理收賦稅，
芸香樹中之香脂，若過流淌則枯乾。
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. 國王應當極溫和，不因小事而發怒，
如同毒蛇雖有寶，智者誰肯近身旁？
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?
326. 縱使貪圖財富者，亦應守護法為重，
若壞法規雖得財，則此今世怎恆久？
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?
327. 對戚亦勿過越親，對敵亦勿過越恨，
慾望親友結怨因，對怨報復皆易行。
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.

328. 柔和既能勝柔和，柔和又能勝粗暴，
柔和能成一切故，智者皆雲柔最利。
Gentleness will pacify the temperate
And even quell the uncouth.
Because gentleness can accomplish anything,
The wise say, "Gentleness itself is sharp!"
329. 不論誰為吾之敵，不說誰人不慈吾，
雖不仁慈亦不言，一言即將成裂痕。
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.
330. 不顧慚愧與羞恥，不知敬蔑之差別，
惟有貪圖財食者，不應住於彼等處。
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.
331. 若未觀察新境前，則彼不應棄舊境，
一足尚未立穩時，若舉雙足定跌倒。
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!

332. 竭力隱藏自諸行，公之於眾會遭殃，
猴子設若不演戲，何必其頸系繩索。
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?
333. 即使現量見過患，若非合境不應說，
世間眾說見惡兆，最終見者自遭殃。
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.
334. 他人說笑之財食，彼等雖有亦何用？
猶如豬狗食糞便，學者誰人有想望？
Of what use are food and riches
That everyone else despises?
What wise individual would crave
The filthy fare of dogs and swine?
335. 傷害他人之惡語，即使怨敵亦勿說，
否則如同谷回聲，立即自受報復也。
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.

336. 若欲損害諸怨敵，首先自應具功德，
如是則能毀彼心，自己亦能增福分。
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.
337. 發心仁慈暴行為，方能制服野蠻眾，
如同欲利自身者，以粗療法而除疾。
First generate the enlightened attitude,
Then quell fierce people with harsh measures.
Those who desire to heal their bodies
Cure disease by bloodletting and surgery.
338. 能害之事雖微小，亦應速治而和解，
常見巨大之壕溝，起因即為小渠水。
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?
339. 凡不合理之諸事，智者雖會亦不為，
如同大象摧敵眾，時常遭受王之縛。
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.

340. 親友雖恨亦莫棄，敵眾雖慈亦莫喜，
烏鴉互相雖受害，若依鴟鴞即遭殃。
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.
341. 事情無論大或小，智者恆為謹慎做，
獅子撲殺象兔時，相同對待無鬆緊。
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.
342. 若不尊重學者處，學者誰願住此境？
水晶若當火石處，則此誰願賣水晶？
What wise person would reside somewhere
Where the learned are not respected?
Is it possible to sell crystals
In a land where they are used as flints?
343. 智者或為人講經，或者靜處自修行，
如同寶石或頂飾，或者住留海島中。
The wise either explain things to others
Or meditate in secluded forests.
Jewels either adorn crown ornaments
Or remain on remote ocean isles.

344. 設若依止高尚士，則對自己有大益，
住於山王之鳥群，彼等顯成金色也。
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. 若依嫉妒心重者，則將自己不成名，
如同靠近太陽故，月亮由盈變薄蝕。
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.
346. 何人友愛不堅定，誰願與彼交為友，
空中彩虹雖美妙，望其裝飾即愚昧。
Who could possibly associate
With any friend who was undependable?
Rainbows in the sky have beautiful colors,
But wishing them as adornments is a fool's delusion
347. 自己不喜之諸事，切莫強行讓人作，
當思他人對自己，損害之時有何感？
Whatever one personally dislikes
Should never be done to others;
Think instead of how one feels
When slightly harmed by others.

348. 何事自己所喜愛，彼事讓人亦可為，
因此自己所喜事，他人亦會來承侍。
Whenever people bestow on others
What they themselves find pleasing,
Others will treat them nicely in return:
This is the way to be respectful.
349. 智者對於蠻橫眾，既不交親亦不爭，
如同粗暴之老虎，不應結怨及交友。
The wise neither befriend nor dispute
Those who are savagely cruel.
Examine and abandon both
Animosity and intimacy.
350. 依止一切高尚士，學者之前常詢問，
交結義重情長者，誰具此等則常樂。
Relying on people of excellence,
Asking questions of the wise,
And befriending those of good character:
Whoever does this is always happy.
351. 誰說不合應時語，則彼眾人會欺凌，
語無倫次喋喋者，豈非推知瘋人矣？
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?

352. 弱者以為自所說，一切皆會出差錯，
了知此義不多言，彼者會受人尊敬。
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.
353. 若遇應時合境時，當以謹慎說少語，
雖有善說若過多，如同剩貨無人用。
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.
354. 雖是廣聞博學士，亦難認識自過失，
眾人若指自過失，則能推知自有過。
To see one's own 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.
355. 雖知過失而不改，此人定是遭魔纏，
若尚不依對治者，自己切莫視為人。
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.

356. 稍有辨別智慧眾，當知過失並除之，
如是常依對治者，此人日日會上進。
Even those of limited intelligence
Should analyze their faults and eliminate them.
By implementing the antidotes in this way
They increasingly enhance themselves.
357. 聰明之人仁慈者，隨和之人勇敢者，
彼等不知其餘事，亦應各行而護之。
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.
358. 雖久交往蠻橫者，然彼遠離則安樂，
翁雲動牙雖為美，然彼拔掉得安樂。
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."
359. 時常怨爭之眷屬，為彼稍施當驅逐，
毒蛇所咬之傷口，不能切除則離命。
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.

360. 設使已成高者時，不必吝嗇瑣碎物，
若能制服諸眷民，不必慳吝珠寶也。
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?
361. 智者若欲積財富，稍微施捨方護財，
若欲井水常充盈，舀水便是勝竅訣。
If the wise desire to accumulate wealth,
The best way to guard it is to give some away.
If one wants to increase the Row from a well,
It is advised to draw off some water.
362. 何者若欲皆圓滿，彼當忙碌種種事，
若見瑣事痛苦因，則應斷盡彼妄想。
Whosoever desires worldly affluence
Must be engaged in many endeavors.
But if petty distractions are seen to bring misery,
Then abandon aspirations for prosperity.
363. 無論需做任何事，當思功德與過患，
德過等亦不應為，過多德少何堪言。
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?

364. 敬依正直之學者，謹慎狡詐之學者，
慈護誠實之愚者，速棄狡詐之愚者。
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!
365. 雖無財富眷僕等，若有具慧之善友，
傍生亦能成辦事，何況說為人眾矣？
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.
366. 委託應予所知事，不知之事莫強迫，
馬車不能水上行，舳舻不能陸上行。
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?
367. 結下深怨之恨敵，雖成和好莫密切，
如同高溫滾沸水，若遇火焰亦熄滅。
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?

368. 若知羞恥忠厚者，雖是怨敵可信任，
非天投靠忠厚敵，彼亦拼命護非天。
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.
369. 雖說自己無劣心，亦勿輕信所有眾，
野獸恆時心雖善，彼等猛獸當為食。
Although one may have no evil intentions,
One should not trust just anybody.
Although deer are always good-hearted,
Carnivores regard them as food.
370. 倘若愚者入邪道，了知愚者即可足，
倘若智者入邪道，則應觀察其原因。
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.
371. 學者善於用財物，即使不賜亦不奪，
耗財之境雖不奪，亦以借貸等毀財。
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.

372. 自己雖知一切事，亦尚需與人協商，
誰者不願人協議，此人自引自悔恨。
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. 設使協商險怖事，再親亦莫過三者，
如修起屍有惡伴，首先食掉修者也。
When having delicate discussions,
Speak not to third parties, even if friendly.
Evil friends performing vetāla rituals
Will be the first ones to be devoured.
374. 了知取捨平等施，溫和可親尊重人，
無所畏懼不唐捐，誰人具此得諸地。
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.
375. 設使敵人來投靠，亦應供養並贊美，
傳說烏鴉依老鼠，次後獲得安樂也。
When enemies come seeking refuge,
Honor them and speak pleasantly.
Elders of the past say a crow
Gained happiness by relying on a mouse.

376. 交結劣友聞劣論，持執邪見作劣事，
此等智者不應行，若行即是愚者也。
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.
377. 若善觀察而行動，此事怎能成失敗？
智者睜眼行大道，怎能墮入深淵中？
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?
378. 既能利己又利他，學習知識智者相，
有些知識如射者，一旦精通家族毀。
When one trains in good qualities that improve
Both oneself and others, it is the sign of wisdom.
But certain knowledge, like archery,
Is destructive to one's family lineage.
379. 自己若欲得高位，則當惟有利他眾，
如同修飾容貌者，首先豈非擦鏡子。
If one wants 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?

380. 若欲降伏諸對方，則自竭力學本領，
猶如欲殺怨敵者，先自竭力造兵器。
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 through force of arms.
381. 狡者之語有攙假，誠者對此需觀察，
誘後自稱真誠者，如是自誇有何益？
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!"
382. 昔日褒文中宣說：狡者之前需狡詐，
直者之前需真誠，動者之前需堅固。
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."
383. 智者恆時對怨敵，亦應和藹如親友，
雖然不能得和解，定是熄怨之良藥。
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. 若說惡言劣語者，此世不會成自願，
心中雖想為私利，言說亦應合世眾。
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.
385. 若對自他有利事，無論粗暴或溫和，
皆行善巧方便故，佛陀未說是諂誑。
When working on behalf of oneself and others,
Rough and gentle means are both valid.
But the Buddha did not teach deceptiveness
As a practice of skillful means.
386. 最終有利之協議，智者暫苦亦履行，
學者衰老又遭苦，亦將知識傳後人。
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.
387. 設使受用過增者，彼者速會遭衰失，
如同池塘過滿水，或是衝堤或越水。
When one's wealth grows to excess,
One's downfall is close at hand.
A pond completely full of water
Overflows, or even fails.

388. 於某些人有利事，余人不定有利益，
蒜頭治風雖有效，而對膽病卻成毒。
Some are unsuited to engage in deeds
That are beneficial to others.
Usually garlic helps nervous tension,
But for bile ailments is poisonous.
389. 若恆親近脆弱者，大者亦恐將衰敗，
酥油若置劣器中，老鼠豈不啃壞彼！
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?
390. 倘若依靠惡劣眾，惡習熏染害自己，
依賴渠水之魚眾，田地之上遭撒棄。
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.
391. 寡情之人來投靠，於彼稍施當驅逐，
如同家中起惡兆，當需耗財而消災。
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. 正士即使赴他處，亦應尊敬及承侍，
若常敬奉如意寶，則增吉祥成所願。
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.
393. 若人過越贊劣者，次後自己受毀謗，
如向空中擲糞便，其落擲者之頂上。
When coarse people are overly praised,
They later scorn those who praised them so.
When filth is tossed up into the sky,
It falls back down on the tosser's head.
394. 若人侮辱有學士，則彼自己會遭殃，
猶如燈火向下垂，此人自手會燒傷。
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.
395. 無論何法何相應，彼法應當如是用，
首飾不能戴足上，足鐲不能用頂飾。
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.

396. 成辦巨大事業時，竭力依靠善妙友，
猶如火燒茂林時，務必依靠大風助。
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.
397. 仁慈者說溫和語，他人歡喜易成事，
誰能耗財令人喜，捨棄身壽亦難足。
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.
398. 不因窮困極憂傷，不因富有喜而慢，
業力所牽遙遠故，種種苦樂隨後現。
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.

第八品終

End of Chapter Eight

第九品 觀察佛法

Chapter 9. An Examination of Dharma

399. 眾生怙主在世時，若人禮拜外道師，
則如具八支河岸，又復欲掘鹽水井。
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.
400. 無論一切任何事，若人習慣無微難，
如同學習工巧明，修學佛法亦不難。
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. 何人稍財能知足，彼者財富用不盡，
若無知足求財者，恆臨痛苦如雨水。
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.
402. 佛說何者施捨財，彼人需時可收取，
所積之財如蜂蜜，終將被他人享用。
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.

403. 此世雖然放債務，亦不一定償清債，
若與乞丐佈施者，無勤定得百倍物。
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.
404. 慳者不會成富裕，施者不會成貧困，
似成嗇者不喜財，施者似為貪圖財。
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.
405. 若施恐怕變窮故，慳者不願放佈施，
若嗇必定變窮故，智者有財即佈施。
Fearing generosity will impoverish them,
The miserly are incapable of charity.
Knowing greed will surely impoverish them,
The intelligent donate whatever they have.
406. 屯集之物不增上，商者處處設貨攤，
如是積財不成富，智者十方放施財。
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.

407. 廣聞博學之士雲：雖具千百萬寶藏，
誰亦不願佈施者，此乃世間之貧者。
It is said by the very learned that
Those who possess countless treasures
Yet give not a thing to anyone
Are the truly impoverished of this world.
408. 愚者顧慮失後代，所得微財亦積累，
智者為興自後代，如同賄賂而發施。
Fearing their descendants may become destitute,
The small-minded hoard even trivial things.
In order for their heirs to gain high status,
The wise help out others, as if bribing them.
409. 思為後代得福貴，拋售己身遺予子，
劣子反而抗父母，耗盡諸財游如犬。
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.
410. 父母極為慈愛子，子女並非如是待，
父母竭力養子女，一旦衰老受子辱。
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.

411. 積財慳吝之富者，積財樂施之富者，
此二自己及後代，來世將有明差別。
Some of the wealthy hoard their money,
While others give charity where needed.
For these two types and their descendants,
Future lifetimes will be quite different.
412. 漂泊輪回諸眾生，晝夜拼命求財富，
知足之士雖得財，亦如菩薩施他眾。
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.
413. 施捨一切圓施度，若起嗔恚增安忍，
人足亦可隨喜故，佈施修法之根本。
Some perfect generosity by giving away their possessions;
Their patience increases if that makes others angry,
And they feel joyous when others are satisfied.
Theirs is the supreme practice of generosity.
414. 此身雖為苦海器，是故如同怨恨敵，
智者若知役使法，則成一切福德因。
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.

415. 雖身刹那即消失，善業亦能傳百世，
如同風揚檀香味，傳送雖遠令人喜。
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.
416. 今世長期共享樂，一旦辭別極痛苦，
終無自由而死亡，若執恆常真毀己。
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.
417. 親友皆圍自身旁，低聲吐語失目光，
不知死後歸何處，此時無善者可憐。
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 virtues prove destructive.
418. 三種惡趣之諸病，未到之際當治之，
否則如同遭霹靂，驟落自頂無可奈。
The maladies of rebirth in miserable realms
Must be prevented before they occur.
Like a lightning bolt that strikes one's head,
What can be done once it has hit?

419. 明知離別諸親友，亦知必定會死亡，
仍舊安然入眠者，究竟吾心有何魔。
While people know they definitely will die,
Severed from all friends and family,
Still they peacefully go to sleep;
What can possibly be in their minds!
420. 何者雖不能精進，亦不應該墮惡趣，
勇者雖不能殺敵，怎會殺害自方矣？
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. 學者為得恆久樂，暫苦亦應求學問，
如同刺灸法療治，此乃巧醫之論典。
Even during temporary discomfort,
The wise cultivate lasting happiness.
Curing disease by burning and bloodletting
Is the tradition of skillful physicians.
422. 若他一切圓滿時，自心生起不忍耐，
則摧自己之福根，實為嫉自又毀己。
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. 若欲滅除諸害敵，則汝應除自嗔恨，
是因無始輪回中，嗔恚害吾無窮盡。
If one wants to destroy foes because they give harm,
One need only destroy one's own anger.
In cyclic existence, since time immemorial,
Our anger has given us endless trouble.
424. 若欲滅盡一切敵，彼等怎能會殺盡，
若能滅除自嗔敵，則能同時滅諸敵。
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.
425. 若嗔高強魯莽者，則將自己遭禍害，
對於正士和藹者，有何必要起嗔恚？
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?
426. 同根所生之禾草，被風吹送於十方，
如是俱生之眾生，以業所牽各自分。
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.

427. 昔不相識今互愛，次後彼又各自行，
此人與吾密切故，死後亦生巨痛苦。
We cling to those who once were strangers;
After that, they again go elsewhere.
Why do we and they get connected?
They die, and then we grieve over them.
428. 若欲專為私利者，彼者先應利他人，
專以私利為重者，彼人不會成自利。
If one strongly wants to achieve private aims,
One first must work for the interests of others.
By working solely for personal concerns,
It will be impossible to achieve them.
429. 何人利他為重者，倒如狡者為私利，
一切利己為重者，倒如利他真誠者。
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.
430. 智者雖為利今生，亦應修法方得樂，
當視正士與盜賊，彼二圓滿有大異。
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.

431. 諸人壽短其一半，夜間入眠如死亡，
又遭病老等眾苦，余半亦無享樂際。
One half of the short human life span
Is spent sleeping at night as if dead,
And the other half also lacks joy
Due to ills of sickness and aging.
432. 眾人若能真現見，跟隨自身之死主，
則為余事何堪言，甚至食念亦無有。
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.
433. 無論汝事圓滿否，死主絕不讓汝停，
設若尚有應做事，則應今起精進行。
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.
434. 吾今諸事尚未滿，懇請暫時等一日，
如是涕泣復哀求，死主怎能改其時。
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?

435. 捨棄散亂即為妙，不能捨此依善友，
餵養毒蛇不應理，若養便需勤誦咒。
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.
436. 設若自心散亂者，彼無修法之良機，
若人寂靜而安住，彼心即可得堪能。
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.
437. 精通一切所緣義，並以禪定調自心，
勤學聖者之教言，此乃一切功德基。
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.
438. 愚者學習執為恥，智者不學執為恥，
是故智者再衰老，亦為來世學知識。
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.

439. 愚者因無智慧故，彼等不願求學問，
若善觀察無智故，愚者更應勤求學。
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.
440. 是因前世未求學，今見終身成愚者，
因恐後世成愚昧，今生再難亦勤聞。
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.
441. 淺學寡聞愚者雲：修習不需廣聞法，
若無聞法僅修習，再勤亦成傍生因。
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.
442. 無欺因果循環律，此乃遍知之特徵，
若無求學亦成佛，則彼因果何能真？
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?

443. 若無聞受僅修習，暫時修成亦速盡，
猶如金銀雖煉熔，一旦離火即變硬。
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.
444. 純依智力細觀察，能斷過根即修習，
否則久修反照舊，如滌身垢復沾身。
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.
445. 殊勝因緣未具時，雖證無我難成佛，
未修殊勝方便者，雖見諦亦非羅漢。
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. 是故證悟諸法已，自心安住三摩定，
斷除過失習氣俱，彼者方成正等覺。
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.

447. 何人若無勝智慧，論典雖妙有誰學？
鑲寶金飾雖美妙，蠢牛對此何理睬？
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?
448. 智者如若已精通，一切格言之真理，
然而彼義不奉行，則知論文亦何用？
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?
449. 自己所需諸論典，每日之中記一句，
如同蜂蜜及蟻窩，不久即將成智者。
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.
450. 若願行持諸善事，務必敬聞佛教言，
一切諸時能忍耐，縱遇命難亦行法。
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. 若能依據經教義，精進修行依對治，
智者從不說妄語，彼德此後會明知。
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!
452. 過去行此亦興盛，如今行此亦復然，
若學殊勝此格言，未來亦會得圓滿。
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.
453. 智者自己雖了知，亦會恭學智者論，
如同珍寶雖貴重，未銷之前價極微。
Even if the intelligent are learned in their own systems,
They study with interest the textual systems of the wise.
Even if a precious gemstone is very fine,
Until it is cut and polished, it is worth little.
454. 樹木縱使極眾多，生長檀香林極少，
如是學者雖眾多，能說格言學者少。
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.

455. 駿馬行道知勝劣，金銀冶煉知純濁，
大象戰場知勇懦，學者著論知學問。
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.
456. 若欲一切世間眾，皆以自己當正量，
則當推究此善論，對症下藥勤修行。
Those who want to be recognized
As exemplars by all in the world
Should investigate this treatise well
And strive to develop antidotes.
457. 若知一切世間事，彼能修成諸正法，
是故行持正法者，乃是菩薩之善規。
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.

耆婆良醫以巧法，以藥為食治重疾，
吾以隨順世間理，宣說殊勝此正法。

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

生自廣闊海島上，智慧龍王所攝持，
具德格言珍寶藏，為滿學者之慧庫，

This glorious Jewel
Treasury of Good Advice
Arose splendidly from an island in the ocean of learning,
Held by the naga king, who is wise.

為滿智者之渴望，釋迦比丘吉祥賢，
根嘎嘉村善觀察，為明諸世著此論。

The Venerable Sākya Bhikṣu Kunga Gyaltsen,
Having examined things well with a virtuous mind,
Revealed this good advice to eradicate ignorance everywhere.

此中所生無垢善，猶如極明皎月光，
遣除諸眾之意暗，願盛智者之慧蓮。

May the flawless virtues that arise from this composition
Shine brightly, like cool radiant moonlight,
Dispelling darkness from the hearts of sentient beings and
Causing the water lily of their wisdom to blossom widely.

學習一切諸所知，為得一切智智位，
是故吾造此論典，亦是為得圓佛果。

Because the state of omniscience is attained
Through comprehensive study of all that should be known,
May this text I have composed enable everyone to achieve
The state of a fully accomplished buddha.

第九品終

End of Chapter Nine

此《格言寶藏論》是由中印度菩提迦耶（金剛座）向南一百由旬雪域聖境，本住後藏拉多卓巴薩迦寺，曾受文殊菩薩之加持慧光，頓開智慧之花蕊故，廣聞多學並現證精通聲明、因明、修辭、辭藻、飾詞及如來之眾多經典教義，是故真實獲得通達聖教理證與竅訣之要，並對講辯著等具有崇高之辯才者，說理論師釋迦比丘根嘎嘉村吉祥賢學尊，於具德薩迦寺撰著圓滿！

索達吉堪布中譯於成都, 1996 年 1 月。
English translated by John T. Davenport, Wisdom Publications, Boston, 2000.

Edited by Gankyil, Nov, 2022