

The Great Learning, the Heart Sutra of the Perfection of Wisdom and the Scripture of Clarity and Stillness are central texts of Confucianism, Buddhism and Taoism, respectively. For many centuries, they have been revered by those who cultivate themselves according to the teachings of the Three Religions, which in Fung Loy Kok are understood to be complementary spiritual paths, leading to harmony within ourselves, with others and with the world around us.

daai hok⁶
大 學

daai hok ji do⁶ 。 joi ming ming dak¹
大 學 之 道 。 在 明 明 德 。
joi chan man⁴ 。 joi ji yue ji sin⁶
在 親 民 。 在 止 於 至 善 。
ji ji yi hau yau ding⁶
知 止 而 後 有 定 。
ding yi hau nang jing⁶
定 而 後 能 靜 。
jing yi hau nang on¹
靜 而 後 能 安 。
on yi hau nang lui⁶
安 而 後 能 慮 。
lui yi hau nang dak¹
慮 而 後 能 得 。
mat yau boon moot⁶ 。 si yau jung chi²
物 有 本 末 。 事 有 終 始 。
ji soh sin hau⁶ 。 jak gan do yi⁵
知 所 先 後 。 則 近 道 矣 。

The Great Learning

The Way of the Great Learning is in illuminating
radiant virtue,
bringing the people close, and taking rest in the highest
goodness.

Knowing rest, you will then have stability.

With stability, you can then be quiet.

With quiet, you can then be peaceful.

With peace, you can then contemplate.

With contemplation, you can then reach attainment.

Things have their roots and branches, and affairs have
their beginnings and ends.

When you understand what comes first and last, you
then come closer to the Way.

goo ji yuk ming ming dak yue tin ha je²
 古 之 欲 明 明 德 於 天 下 者 〇
 sin ji kei gwok³
 先 治 其 國 〇
 yuk ji kei gwok je² sin chai kei ga¹
 欲 治 其 國 者 〇 先 齊 其 家 〇
 yuk chai kei ga je² sin sau kei san¹
 欲 齊 其 家 者 〇 先 修 其 身 〇
 yuk sau kei san je² sin jing kei sam¹
 欲 修 其 身 者 〇 先 正 其 心 〇
 yuk jing kei sam je² sin sing kei yi³
 欲 正 其 心 者 〇 先 誠 其 意 〇
 yuk sing kei yi je² sin ji kei ji¹
 欲 誠 其 意 者 〇 先 致 其 知 〇
 ji ji joi gaak mat⁶
 致 知 在 格 物 〇
 mat gaak yi hau ji ji³
 物 格 而 後 知 至 〇
 ji ji yi hau yi sing⁴
 知 至 而 後 意 誠 〇
 yi sing yi hau sam jing³
 意 誠 而 後 心 正 〇
 sam jing yi hau san sau¹
 心 正 而 後 身 修 〇

The ancients, wishing to illuminate radiant virtue in the entire world, first regulated their states.

Wishing to regulate their states, they first ordered their families.

Wishing to order their families, they first cultivated themselves.

Wishing to cultivate themselves, they first tamed their hearts.

Wishing to tame their hearts, they first made their intentions sincere.

Wishing to make their intentions sincere, they first extended their understanding.

The extension of understanding lies in the investigation of things.

Things having been investigated, understanding is extended.

Understanding having been extended, the intention is made sincere.

The intention having been made sincere, the heart is tamed.

The heart having been tamed, the self is cultivated.

san sau yi hau ga chai⁴
 身 修 而 後 家 齊 。
 ga chai yi hau gwok ji⁶
 家 齊 而 後 國 治 。
 gwok ji yi hau tin ha ping⁴
 國 治 而 後 天 下 平 。
 ji tin ji yi ji yue sue yan⁴
 自 天 子 以 至 於 庶 人 。
 yat si gaai yi sau san wai boon²
 壹 是 皆 以 修 身 為 本 。
 kei boon luen yi moot ji je fau yi⁵
 其 本 亂 而 末 治 者 否 矣 。
 kei soh hau je bok⁶
 其 所 厚 者 薄 。
 yi kei soh bok je hau⁵
 而 其 所 薄 者 厚 。
 mei ji yau ya⁵
 未 之 有 也 。

The self having been cultivated, the family is ordered.
 The family having been ordered, the state is regulated.
 The state having been regulated, the world is at peace.
 From the ruler to the common people,
 All should consider the cultivation of the self as the root.
 When the root is in disarray, it is not possible for the
 branch to be healthy.
 To treat important things as slight
 And slight things as important
 Can never be.

boon ye boh loh mat doh sam ging¹
般 若 波 羅 密 多 心 經

goon ji joi po saat³
觀 自 在 菩 薩 。

hang sam boon ye boh loh mat doh si⁴
行 深 般 若 波 羅 密 多 時 。

jiu gin ng wan gaai hung¹
照 見 五 蘊 皆 空 。

do yat chai foo ak¹
度 一 切 苦 厄 。

se lei ji²
舍 利 子 。

sik bat yi hung¹ hung bat yi sik¹
色 不 異 空 。

sik jik si hung¹ hung jik si sik¹
色 即 是 空 。

sau seung hang sik¹ yik fuk yue si⁶
受 想 行 識 。

se lei ji²
舍 利 子 。

si jue faat hung seung¹
是 諸 法 空 相 。

The Heart Sutra of The Perfection of Wisdom

The Bodhisattva Guanyin,
Practising deep Perfection of Wisdom,
Illuminated the Five Aggregates and saw that they are
empty
And transcended all suffering and distress.
Sariputra,
Form is no different from void, void is no different from
form.
Form itself is void, void itself is form.
Feeling, perception, volition and consciousness
Are also like this.
Sariputra,
All phenomena are empty of characteristics,

bat sang bat mit⁶
 不 生 不 滅 。
 bat gau bat jing⁶
 不 垢 不 淨 。
 bat jang bat gaam²
 不 增 不 減 。
 si goo hung jung mo sik¹
 是 故 空 中 無 色 。
 mo sau seung hang sik¹
 無 受 想 行 識 。
 mo ngaan yi bei sit san yi³
 無 眼 耳 鼻 舌 身 意 。
 mo sik sing heung mei juk faat³
 無 色 聲 香 味 觸 法 。
 mo ngaan gaai³ naai ji mo yi sik gaai³
 無 眼 界 。 乃 至 無 意 識 界 。
 mo mo ming⁴ yik mo mo ming jun⁶
 無 無 明 。 亦 無 無 明 盡 。
 naai ji mo lo sei²
 乃 至 無 老 死 。
 yik mo lo sei jun⁶
 亦 無 老 死 盡 。
 mo foo jaap mit do⁶
 無 苦 集 滅 道 。

Neither arising nor extinguished,
 Neither pure nor impure,
 Neither increasing nor diminishing.
 For this reason in the void there is no form,
 And no feeling, perception, volition, or consciousness;
 No eyes, ears, nose, tongue, body, or mind;
 No form, sound, smell, taste, touch or idea;
 No realm of the eyes, extending to no realm of
 consciousness;
 No ignorance, and also no end of ignorance,
 Extending to no old age and death,
 And also no end of old age and death.
 There is no suffering, no accumulation, no extinction
 and no Way;

mo ji yik mo dak¹
 無 智 亦 無 得 。
 yi mo soh dak goo³ po tai saat doh²
 以 無 所 得 故 。 菩 提 薩 埵 。
 yi boon ye boh loh mat doh goo³
 依 般 若 波 羅 密 多 故 。
 sam mo gwa ngoi⁶
 心 無 罣 礙 。
 mo gwa ngoi goo³ mo yau hung bo³
 無 罣 礙 故 。 無 有 恐 怖 。
 yuen lei din do mung seung²
 遠 離 顛 倒 夢 想 。
 gau ging nip poon⁴
 究 竟 涅 槃 。
 saam sai jue fat⁶
 三 世 諸 佛 。
 yi boon ye boh loh mat doh goo³
 依 般 若 波 羅 密 多 故 。
 dak oh nau doh loh saam miu saam po tai⁴
 得 阿 耨 多 羅 三 藐 三 菩 提 。
 goo ji boon ye boh loh mat doh¹
 故 知 般 若 波 羅 密 多 。
 si daai san jau³ si daai ming jau³
 是 大 神 咒 。 是 大 明 咒 。

No wisdom and no attainment.
 Because there is nothing to attain, the Bodhisattvas,
 Relying on the Perfection of Wisdom,
 Have no hindrances in their hearts.
 Because they have no hindrances, they have no fear,
 They pass far from distorted dream-thinking,
 And ultimately reach Nirvana.
 All Buddhas of the Three Periods,
 Relying on the Perfection of Wisdom,
 Attain unsurpassed complete enlightenment.
 We therefore know that the Perfection of Wisdom,
 this great sacred mantra, this great illuminating mantra,

si mo seung jau³ si mo dang dang jau³
 是 無 上 咒 是 無 等 等 咒
 nang chui yat chai foo² jan sat bat hui¹
 能 除 一 切 苦 真 實 不 虛
 goo suet boon ye boh loh mat doh jau³
 故 說 般 若 波 羅 密 多 咒
 jik suet jau yeuk⁶
 即 說 咒 曰

kit tai kit tai³
 揭 諦 揭 諦
 boh loh kit tai³
 波 羅 揭 諦
 boh loh jang kit tai³
 波 羅 僧 揭 諦
 po tai saat poh oh¹
 菩 提 薩 婆 訶

This supreme mantra, this unequalled mantra,
 Can eliminate all suffering, and is true and not false.
 Therefore, recite the Perfection of Wisdom mantra,
 And recite it thus:

Gate, gate,
 Paragate,
 Parasamgate,
 Bodhi, svaha!

ching jing ging¹
清 靜 經

lo gwan yeuk⁶
老 君 曰 。

daai do mo ying⁴ sang yuk tin dei⁶
大 道 無 形 。

daai do mo ching⁴ wan hang yat yuet⁶
大 道 無 情 。

daai do mo ming⁴ jeung yeung maan mat⁶
大 道 無 名 。

ng bat ji kei ming⁴ keung ming yeuk do⁶
吾 不 知 其 名 。

foo do je²
夫 道 者 。

yau ching yau yuk⁶ yau dung yau jing⁶
有 清 有 濁 。

tin ching dei yuk⁶ tin dung dei jing⁶
天 清 地 濁 。

naam ching nui yuk⁶ naam dung nui jing⁶
男 清 女 濁 。

gong boon lau moot⁶ yi sang maan mat⁶
降 本 流 末 。

The Scripture of Clarity and Stillness

Lord Lao said:

The Great Tao is without form, yet it gives birth to and nurtures heaven and earth.

The Great Tao is without sentiment, yet it drives the sun and the moon.

The Great Tao is without name, yet it nourishes the myriad things.

We do not know its name, so we are forced to call it Tao.

As for the Tao,

It is both clear and murky; it has both movement and stillness.

Heaven is clear and earth murky; heaven moves and earth is still.

Yang is clear and Yin is murky; Yang moves and Yin is still.

Starting from the root and flowing to the branches, it gives rise to the myriad things.

ching je yuk ji yuen⁴ dung je jing ji gei¹
 清 者 濁 之 源 。 動 者 靜 之 基 。
 yan nang seung ching jing⁶ tin dei sik gaai gwai¹
 人 能 常 清 靜 。 天 地 悉 皆 歸 。
 foo yan san ho ching¹ yi sam yiu ji¹
 夫 人 神 好 清 。 而 心 擾 之 。
 yan sam ho jing⁶ yi yuk hin ji¹
 人 心 好 靜 。 而 欲 牽 之 。
 yeuk nang seung hin kei yuk yi sam ji jing⁶
 若 能 常 遣 其 欲 而 心 自 靜 。
 ching kei sam¹ yi san ji ching¹
 澄 其 心 。 而 神 自 清 。
 ji yin luk yuk bat sang saam duk siu mit⁶
 自 然 六 欲 不 生 三 毒 消 滅 。
 soh yi bat nang je²
 所 以 不 能 者 。
 wai sam mei ching⁴ yuk mei hin ya⁵
 為 心 未 澄 。 欲 未 遣 也 。
 nang hin ji je²
 能 遣 之 者 。
 noi goon kei sam¹ sam mo kei sam¹
 內 觀 其 心 。 心 無 其 心 。
 ngoi goon kei ying⁴ ying mo kei ying⁴
 外 觀 其 形 。 形 無 其 形 。

Clarity is the source of murkiness, movement is the
 foundation of stillness.
 When people can be constantly clear and still, heaven
 and earth return to their places.
 People's spirits long for clarity, but their minds disturb
 them.
 People's minds long for stillness, but desires entangle
 them.
 If they can constantly banish desires, their minds will
 still themselves.
 Purify their minds, and their spirits will clarify
 themselves.
 Naturally, the six desires will not arise and the three
 poisons will disperse.
 The reason for some not being able to do this,
 Is that their minds are not yet purified, and their desires
 are not yet banished.
 Those who are able to banish them
 Inside, observe the mind, that the mind is not mind;
 Outside, observe the form, that the form is not form;

yuen goon kei mat⁶ mat mo kei mat⁶
 遠 觀 其 物 ◦ 物 無 其 物 ◦
 saam je gei ng⁶ wai gin yue hung¹
 三 者 既 悟 ◦ 惟 見 於 空 ◦
 goon hung yik hung¹ hung mo soh hung¹
 觀 空 亦 空 ◦ 空 無 所 空 ◦
 soh hung gei mo⁴ mo mo yik mo⁴
 所 空 既 無 ◦ 無 無 亦 無 ◦
 mo mo gei mo⁴ jaam yin seung jik⁶
 無 無 既 無 ◦ 湛 然 常 寂 ◦
 jik mo soh jik⁶ yuk hei nang sang¹
 寂 無 所 寂 ◦ 欲 豈 能 生 ◦
 yuk gei bat sang¹ jik si jan jing⁶
 欲 既 不 生 ◦ 即 是 真 靜 ◦
 jan seung ying mat⁶ jan seung dak sing³
 真 常 應 物 ◦ 真 常 得 性 ◦
 seung ying seung jing⁶ seung ching jing yi⁵
 常 應 常 靜 ◦ 常 清 靜 矣 ◦
 yue chi ching jing⁶ jim yap jan do⁶
 如 此 清 靜 ◦ 漸 入 真 道 ◦
 gei yap jan do⁶ ming wai dak do⁶
 既 入 真 道 ◦ 名 為 得 道 ◦
 sui ming dak do⁶ sat mo soh dak¹
 雖 名 得 道 ◦ 實 無 所 得 ◦

In the distance, observe things, that things are not things.

Having become aware of these three things, one sees only emptiness.

Seeing emptiness, there is further emptiness. In emptiness, there is nothing to empty.

What is emptied being nothing, no nothingness is further nothingness.

No nothingness being nothingness, there is deep and constant silence.

In silence there is nothing to make silent, so how could desires arise?

Desires not arising, this is perfect stillness.

Perfectly and constantly responding to things, perfectly and constantly attaining [original] nature,

Constantly responding, constantly still, this is constant clarity and stillness.

With this clarity and stillness, one gradually enters the Tao.

Having entered the perfect Tao is called attaining the Tao.

Although it is called attaining the Tao, in reality there is nothing to attain;

wai fa jung sang¹ ming wai dak do⁶
 為 化 眾 生 名 為 得 道 。

nang ng ji je² hoh chuen sing do⁶
 能 悟 之 者 可 傳 聖 道 。

lo gwan yeuk⁶
 老 君 曰 。

seung si mo jaang¹ ha si ho jaang¹
 上 士 無 爭 下 士 好 爭 。

seung dak bat dak¹ ha dak jap dak¹
 上 德 不 德 下 德 執 德 。

jap jeuk ji je² bat ming do dak¹
 執 著 之 者 不 名 道 德 。

jung sang soh yi bat dak jan do je²
 眾 生 所 以 不 得 真 道 者 。

wai yau mong sam¹
 為 有 妄 心 。

gei yau mong sam¹ jik ging kei san⁴
 既 有 妄 心 即 驚 其 神 。

gei ging kei san⁴ jik jeuk maan mat⁶
 既 驚 其 神 即 著 萬 物 。

gei jeuk maan mat⁶ jik sang taam kau⁴
 既 著 萬 物 即 生 貪 求 。

gei sang taam kau⁴ jik si faan no⁵
 既 生 貪 求 即 是 煩 惱 。

But in order to transform people, it is called attaining the Tao.

Those who are aware of this can transmit the Tao of the sages.

Lord Lao said:

Those who are superior do not argue, those who are inferior love to argue.

The highest virtue is not virtuous, the lowest virtue clings to virtue.

Clinging to it is not called the virtue of the Tao.

The reason people do not attain the virtue of the Tao, Is because they have wild minds.

Having wild minds, their spirits are disturbed.

Their spirits being disturbed, they cling to the myriad things.

Clinging to the myriad things, they develop cravings.

In developing cravings, they become anxious.

faan	no	mong	seung ²	。	yau	foo	san	sam ¹	。
煩	惱	妄	想	。	憂	苦	身	心	。
bin	jo	juk	yuk ⁶	。	lau	long	sang	sei ²	。
便	遭	濁	辱	。	流	浪	生	死	。
seung	cham	foo	hoi ²	。	wing	sat	jan	do ⁶	。
常	沉	苦	海	。	永	失	真	道	。
jan	seung	ji	do ⁶	。	ng	je	ji	dak ¹	。
真	常	之	道	。	悟	者	自	得	。
dak	ng	do	je ²	。	seung	ching	jing	yi ⁵	。
得	悟	道	者	。	常	清	靜	矣	。

Full of anxiety and wild thoughts, they distress their
bodies and minds,
And encounter ruin and disgrace, drifting through life
and death,
Eternally drowning in the sea of bitterness, forever
astray from the perfect Tao.
The perfect and eternal Tao is naturally attained by
those who awaken to it.
To awaken to the Tao, be constantly clear and still.