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.
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.
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.
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.
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,
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;
No wisdom and no attainment.
Because there is nothing to attain, the Boddhisattvas,
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,
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!

揭 諦 揭 諦。
波 羅 揭 諦。
波 羅 僧 揭 諦。
菩 提 薩 婆 訒。
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.
Clear 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;
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;
但为了转化人，这就是所谓的达到道。
那些知道这件事的人可以传递道的圣人。

老君曰。

上士无争。下士好争。
上德不德。下德执德。
执著之者。不名道德。
衆生所以不得真道者。

既妄心。即惊其神。
既惊其神。即著万物。
既著万物。即生贪求。

即有妄心。即惊其神。
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.