



## Four Minds of Impartiality

Our life is inseparable from the five Aggregates, form, sensation, perception, action, consciousness. They cannot be separated from our body and mind, so we need to train ourselves to control them.

「色」外面的色塵。我們的意識如何分析？我們在色中，世間萬事萬物有喜相、苦相，只要有形、有色，這都和我們的意識有所關連。看到愛的東西，我們在東西有形的，就起心動念，也是意識和色塵接觸，接觸了就有所感「受」了。

How does our consciousness analyze "form"? There are forms that cause joy, and forms that cause suffering. As long as they are visible or tangible, they interact with our consciousness. When we see things we like, the forms of these tangible objects engender certain thoughts in our minds. When our consciousness connects with form, "sensations" arise within us.

是歡喜的感受？或是不歡喜的感受？在感受中就會起「想」。想看看要如何得到，或是如何排除得掉，這都要經過想。

Whether the sensation is good or bad, it gives rise to "perception". We then think of how to acquire good sensations and how to get rid of the bad ones. This process involves thinking.

「行」就採取行動。像這樣「色、受、想、行」，都離不開「識」。所以這四樣「色、受、想、行」加一個「識」，那就叫做五蘊。

Next, we take "action" based on the perception in this way the first four Aggregates are never independent from "consciousness". The four aggregates plus "consciousness" are called the Five Aggregates.

所以這就是有漏，一直在我們有漏的身上生起這四樣。加上它是要依靠識去分析。

Because of the Aggregates, afflictions arise, which is why we have this flawed body. These four Aggregates depend on our consciousness to analyze things.

我們的身有四樣，看到我們身體本身，也是「色」之一，外面的境界也是「色」；感受也在我們身體，身體和它接觸到，才有感受；有了感受是我們自己起分別，在這之間採取行動。這樣只有四樣而已。

The four Aggregates function in our body. The body is also considered a "form" External objects are also "forms". Sensations occur in the body. When our body interacts with form sensations arise. With different sensations we have different perceptions and take different actions. These are only four of the Aggregates.

但是這四樣，我們的身體所感受到的，裡面就是要有一個依靠。什麼讓這四樣依靠呢？是「識」，識能讓「色、受、想、行」所依止；所以識，依識而住。

These four things, which are everything our body perceives, depend on only one thing. What do they depend on? Consciousness These four depend on our consciousness. So all things take root through consciousness.

在我們身上，每一天的生活都離不開，就是這個意識，才有色、受、想、行。所以我們若能將這四樣東西四識，我們若能認清楚，我們自然很多的煩惱，就不會在我們身上行動，產生出來。

Our body cannot be separated from it. Because of consciousness, we have the four Aggregates. So, if we can clearly discern these four Aggregates, or four consciousnesses, the naturally many afflictions will not be created through our actions.



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所以煩惱也是依「識」而生，四識調得正，我們自然能「廣四等心」。

Afflictions arise from "consciousness" too. If we can control the four consciousnesses, we can have the Four Minds of Impartiality.

什麼是四等呢？四等就是四樣平等。我們的意識若調的正，自然我們的思想見識，所看得一切能很正確。

What are the Four Minds of Impartiality? They are four kinds of equality. If our consciousness is properly controlled, our thoughts and insights naturally lead us to see things correctly.

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*The Four Minds of Impartiality: Impartiality toward Everything, in Resolution, in Cultivation, and in compassion.*

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世間有什麼不平等的？一不平等，那就是人生苦上加苦！

What are the inequalities in this world? One of the inequalities is the adding of needless misery onto suffering.

常常說，在佛陀的時代，看到四姓階級不平等，從此開始佛陀就去探討：「如何能打破這個不平等的觀念？」所以他出家了。去體會不只是人類不平等，人類對人間的一切，所感受的也是不平等，所以才會起貪瞋癡的動念。

We often talk about the Buddha's time, when there was inequality between the four social classes. Seeing that, the Buddha started to consider ways to rectify the inequality. He left home to experience human inequality. Our feelings and perceptions toward worldly matters are not equal. As a result, greed, anger and ignorance rise.

有分別心就沒有平等心，所以我們要開闊我們的心；開闊我們的心之前，要調整我們的見識。我們的觀念，見識、觀念若調得過來，自然我們能擴大四等心，四種平等的心。

This causes us to propagate inequality. We need to be more open-minded. In order to open our hearts, we need to adjust our way of thinking. If it can be changed for the good, then we can open the Four Minds of Impartiality

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*If we realize that everyone has Buddha-nature, then we can look at the world with the Mind of Impartiality. Then, there will be no discrimination between good and bad. Naturally, we are impartial toward everything.*

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這裡所說的四種平等心，第一是「諸法平等」。

The first of the Four Minds of Impartiality is Impartiality toward Everything.

諸法本來就是平等了，在我們真如本性也是平等，真如本性我們若能發現，世間還有什麼不平等的？



All things are equal. Our Buddha-natures are also equal. If everyone could realize their own Buddha-nature, then there could be not inequality in the world.

所以平等心來看世間，自然諸法平等，自然就沒有善惡分別。心已調正，哪有什麼惡念、惡行在人間？那就沒有了。所以唯有真如本性，能對人事物都平等，所以這稱為「諸法平等」。

If we see the world with an impartial mind, then everything is equal and there is no discrimination between good or bad. When people's hearts are well-balanced, there will not be evil thoughts or actions in the world. So, only with Buddha-nature can we see all things as equal. This is Impartiality toward Everything.

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*We must vow to have a Mind of Impartiality Love does not discriminate Genuine and sincere love heals people's hearts.*

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再來，第二就是「發心平等」。

Next is Impartiality in resolution.

其實只要你發一念的愛，真誠的愛，那就是叫做慈悲。慈悲沒有大小能測量，只要是慈，就是無緣大慈；只要是真誠的悲，那就是同體大悲。

Resolving to truly and sincerely love is called compassion. Loving-kindness and compassion cannot be measured. With loving-kindness, one shows great kindness even to strangers.

所以慈悲沒有大小之分，小的。看到一個人在那裡受凍，雖然和我們無緣無故不認識，我們趕緊拿一件衣服幫他披上，讓他能覺得溫暖一點。沒有衣服可穿時，最欠缺的就是那件衣服，你能補充他最缺乏的時候，那是不是大慈悲呢？即使你只是小小的一個行動，發一念心。

With true compassion, one feels others' suffering as one's own. Big or small, compassion is always the same. A "small" kindness could be when we see someone who is freezing, and although we do not know them, we bring them warm clothes. When they lack warm clothes that is what they need most. If you can give them clothes at that moment, isn't that a great kindness to them? It was just a small act from the heart.

或是在多麼遠的地方有災難，一個人的力量不夠，很多人的力量結合起來，趕緊設法，千里迢迢去救濟，這也同樣是慈悲，同樣發出一個人的心。同樣一個人的心，和多數人的心結合起來，若如此，就能拯救普遍很多人。所以不論多大的慈悲行，都是出自一個人開始，這個人這念心，就是無私的愛，真誠的慈悲。

If a disaster happens in a remote area, one person's strength is not enough. So many of us enlist to help. That is also compassion; it also starts from a person's heart. Combining the compassion of one with the compassion of many others, we can save many people. No matter how big the act of compassion, it always begins from the individual with a thought of selfless love and sincere compassion.

慈悲不只是對於那些受苦難的人，在教育也需要。

Compassion is not just about helping the suffering. It is also needed in the area of education

我看到一個場面，令我很感動。在靜思堂，國際大講堂那個地方，我站在台上看下去，非常震撼，看到慈父悲母，非常莊嚴地齊聚一堂。那種美。美在哪裡？真、善的美，所以叫做真善美。



There is a story that touched me greatly. It happened in the International Auditorium at the Jing Si Memorial Hall. As I looked down from the stage, I was touched to see so many parents gathered at the hall. It was a scene of such beauty, the beauty of truth and kindness. This is truth, kindness and beauty.

這些人來自全省各地，都是我們大學，孩子的爸爸、媽媽。這些是真的父母嗎？比父母更用心，這是慈誠和委員，所以他們叫做慈誠懿德——慈誠爸爸、懿德媽媽。每個月一次大家聚會，來和這些大學生家族聚會。

These people came from all over Taiwan. They are the "parents" of our university students. Were they the real parents of these students? No, but they are more mindful than real parents. These are Tzu Cheng and Yi De Commissioners. They are called Tzu Cheng fathers and Yi De mothers. They get together every month with this group of college students.

一個小組，八個至十個的大學生，有一個爸爸至二個媽媽，就是三個家庭來照顧。這十個孩子，或是八個孩子為一個小家庭。

In each group, there are between eight and ten students and one or two "fathers" or "mothers" This means up to three families will look after these eight or ten students

說不定這些孩子，這些大學生、年輕人，他有心事，他沒有對象可以說，不敢對老師說，不敢對父母說，但是這群慈誠爸爸和懿德媽媽，亦師、亦父、亦母、亦友，有老師。他有哪裡想不通，三個家庭的父母，就說他們的經驗，引導他正確的方向。若是他的心有苦悶時，就像父母在關心他的孩子一樣，這就是真、善、美，都是我們這些孩子的模範。

Maybe these college students have something on their minds but have no one to talk to. Maybe they do not want to talk with their teachers or their real parents. These Tzu Cheng dads are Yi De moms are teachers, parents and friends to these kids. When the students have something on their minds, the "parents" from three families share their experiences with them in order to guide them. Whenever the students feel gloomy or depressed, these "parents" care for them as they would for their own children. That is truth, kindness and beauty. They are good role models for our children.

常常說：「父母就是孩子的模，我們想要孩子是什麼樣的氣質形態，就要從父母的身教來教養。」所以我們慈誠、懿德就是扮演這種亦師、亦父母、亦朋友，那種身教來讓他們做模範。所以我看到這群，真的是人間菩薩，好像慈父悲母，很慈祥的父親，很慈悲的媽媽。那種與孩子同體的感覺，真的是很感動。

We always say that parents are the role models for their children. If parents want their kids to grow up and have strong characters, then parents need to lead by example. Our Tzu Cheng dads and Yi De moms do this. They set an example for these students. The group I saw were Living Bodhisattvas. They are kind fathers and compassionate mothers. Their closeness with the students is very moving.

我們要發心，就是要發平等心，別人的孩子，和自己的孩子一樣。

We need to evoke a Mind of Impartiality and treat other's children as our own

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*All paths of practice are equal. There is no need to differentiate which path is more profound. As long as you follow your practice and it leads to the destination, it is the right path.*

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第三就是「道心」，也要「平等」。

The third mind of impartiality is Impartiality in Cultivation.



我們發心要發平等心，所以道也是平等。不需要去分別，法、道是深或淺，其實我們要身體力行，不論是怎麼樣，只要是正確的道理，我們接受就對了。

We vow to have a Mind of Impartiality, so impartiality also applies to our cultivation. There is no need to distinguish which Dharma-path is more profound. We must diligently pursue it regardless of depth. As long as it is the correct Dharma-path, we must accept and pursue it

不是去分別你受的教育很淺，受的教育很淺；我受的教育很深也很高。說不定受教育的人很淺，你認為他是低教育的，但是他所行的人生很有品格；受高等教育的名稱高等，但是人品還是很平凡。所以我們人生在學，我們不必去分別。

We must not think in terms of how much education one has. A person with little formal education could be perceived as uneducated, but he may still have impeccable character. One the other hand, someone with an advanced degree may have an impressive title, but unremarkable moral character. In our life, we are here to learn, therefore, we should not discriminate.

過去不是說過，在日本九州，女子學校在面試時，他們有一個規則，進來就看你會不會拿筷子，拿筷子又能不能夾豆腐，拿筷子是不是很平凡的事呢？一天最少三次要拿筷子吃飯。但是是不是拿得標準？如此平凡的事，也有個標準或不標準。

I will tell this story again On Kyushu Island in Japan, there is a girls' school whose interview process has a particular requirement. They check if you can use chopsticks correctly, and whether you can use them to pick up tofu. Using chopsticks is such a common task. We have used them every day since we were young. But are we using them correctly? Even for such a common task, there is a test of whether it is done correctly.

所以我們慈濟人，進入慈濟門，第一道門就要培訓，培訓你如何端碗、如何拿筷子，我們就是這樣的路走過來。現在我們能看到教育，在日本開始就注重生活教育，拿筷子、端碗，穿衣服、走路。這些都是生活教育，所以不能輕視，在生活教育以為它很膚淺？不是，我們人一定要從基礎的生活中學起。

Therefore, when Tzu Chi volunteers join the Tzu Chi organization, the first training received is how to properly hold our rice bowl and chopsticks. That is how we start down our path. Now we see that others are doing the same. The Japanese emphasize education about daily life. How to properly hold chopsticks and rice bowls; what to wear; and how to walk. These are all about daily living We should not overlook this, or think that it is shallow. Every one of us must learn the fundamentals of daily life.

所以生活我們要學平等觀，大家人人，每天都在學平等的道，所以道無大小，走得通就對了，那就是真道了。

So we must learn to see all things as equal. We all practice Impartiality in Cultivation. There is no need to distinguish the paths. As long as they lead to the destination, they are correct.

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*Compassion is not only directed towards people. We must love all sentient beings equally. We must have Impartiality in Cultivation and treat others with respect This is Impartiality in Compassion.*

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第四就是「慈悲平等」。

The fourth is Impartiality in Compassion.



剛才說的一樣，自己的孩子，別人的孩子，我們都一樣，都像我們親生的孩子一樣。這裡所說的慈悲，是說我們所行的道平等，都要用尊重心，不只是對眾生的愛平等，我們學道的心也平等；我們學道的心，若有平等心，我們能常常起尊重的愛，尊重的平等。

As I mentioned before, we should treat our own children and others' children equally. Compassion in this context refers to having impartiality in our spiritual practice and always having a heart of respect. Not only must we love all beings equally, we must be impartial in our spiritual cultivation. If we have the Mind of Impartiality and are following the Path, we treat everything with equal love and respect.

我常常說這個故事，孩子在那裡堆土城，孔子要從那裡過，子路很著急就說，孩子快讓開讓開，但是這個孩子抬起頭，問說：「是馬要讓城，還是城要讓馬？」孔子聽到趕快下馬，趕緊向這個孩子很尊重地鞠躬，尊重這個孩子，就是他的老師，覺得：「我是大人都沒有想到，儘管他是在那裡堆土城，雖然是在玩，它的名字也是土城，也是一座城。因為他在做的是一座城，我騎的是一匹馬，所以我應該馬要讓城。」

I have told this story several times before. There was a child playing in the road, building a city wall out of mud Zi-Lu, a student of Confucius, scolded the child to make way for them. The child looked up and asked, "Should the horse go around the city wall, or" "should the city wall yield to the horse?" Hearing this, Confucius dismounted and very respectfully bowed to the child. He treated the child as his teacher, because the child pointed something out that eluded most adults. Although the child was just playfully building a city wall, it was still a wall. Because it was a wall and Confucius was riding a horse, he should go around it.

看，孔子一代聖人，他只要聽到有道理的，他馬上起尊重、敬重的心，這也是慈悲。慈悲不只是給人，我們還要知道，我們所做的都是平等，學問也是平等，最重要的就是身體力行。

When a great saint like Confucius heard compelling reason, he respected it. That is also compassion. Compassion is not only given to people We must realize that everything we do must be based on equality, including learning. Most important is practicing diligently.

所以我們常常說，敬重是很重要的。

That is why we always emphasize the importance of reverence.

所以沒有他人給我們的，我們如何能開啟這分的知識呢？所以我才會告訴大家「無量法門悉現在前」，不論哪一個人，給我們的都是法，所以你們要對他起慈悲、尊重、敬愛的心，如此稱為平等心。

Without someone pointing the way, how would we start down the path of pursuing knowledge? That is why I say that if the infinite Dharma becomes clear to us, regardless of how or who shows it to us, it is still the Dharma. So, you must all have hearts of compassion, respect and love toward people. That is the Mind of Impartiality.

各位，我們學佛，如何能生出智慧，通達事理，我們的心要先清淨，清淨了我們的心，我們才能在日常生活。在「色、受、想、行」的意識能通達，事事分得清，我們才能在這四樣平等。

Everyone as we learn the Buddha's teachings how can we gain wisdom and comprehend the world? Our minds must first be pure Living every day with a pure mind enables us to comprehend what we observe and experience, regardless of the surroundings. Only then can we pursue the Four Impartialities

日常生活不論待人處事，我們才能平等。對法平等，對我們的發心，我們也要平等，對我們行道要平等。對天下萬事、萬物、人、事等等...我們都要平等。這種愛和尊重，願大家時時要多用心。



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**Four Minds of Impartiality**

In our everyday dealings with others, we must treat them all equally and practice equality in our pursuit of the Dharma. We must also be impartial in our resolution. Toward all beings, people and conditions, we must have a mind of equality, love and respect. So everyone, please always be mindful!