



## Establishing the Fourfold Faith (Part 2)

昨天和大家分享過了，我們要立四信才能夠「滅四惡趣」。

We have said before that we must establish the Fourfold Faith to eliminate the Four Evil Destinies.

四惡趣，什麼叫做四惡趣呢？

What are the Four Evil Destinies?

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*The Four Evil Destinies are also called the Four Evil Realms. These are the Hell, Hungry Ghost, Animal and Asura Realms. Adding the Heaven and Human Realms, they become the Six Destinies, also called the Six Realms.*

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大家都知道有六趣，趣就是路的意思——「趣向」。平常說六道、六趣，是相同的；雖然文不相同，其實意思相同。

We all know about the Six Destinies. Destiny here refers to a path. The Six Realms and the Six Destinies are the same. Although the names are different, the meaning is the same.

趣就是趣向，六道中除了天和人是善道。不過，人間苦難偏多，所以在人間善惡雜揉；有善、有惡。所以人間算是善道，但是在人間受苦的人也不少。不過它有善、有惡；要成佛、成菩薩，就是在人間，所以人間不算惡道，只是苦難偏多而已。

A Destiny is a predisposition. The Heaven and Human Destinies are good, despite the suffering and the presence of both good and evil in the Human Destiny. Although the Human Destiny is good, there are many people here still suffering. But amidst this good and evil, in the Human Destiny, we can become Bodhisattvas and Buddha's. So the Human Destiny is not considered evil, it just has much suffering.

真正的惡道，就是修羅、餓鬼、畜生、地獄，這四道真的是苦不堪言。

The Four Evil Destinies are Asura, Hungry Ghost, Animal and Hell, where there is indescribable suffering.



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修羅，雖然是普遍在六趣中都有修羅；其實有福的修羅生在人、天中。天道有修羅，常常就是心沒有歡喜心、沒有善解心，所以他時時都是瞋火攻心、愛發脾氣。那怕他是在天道，也是很苦，心靈的地獄。

Asura are present in all Six Realms; those with blessings are born into the Heaven or Human Realms. The Asuras living in the Heaven Realm often do not know joy or have empathy. Their minds are constantly filled with anger. They lose their tempers easily. Despite living in Heaven, they are suffering in a Hell of their own minds.

人道有嗎？有！比比皆是！每天都看到，沒有事也要找人吵架、打架。或是喝酒狂亂了他的心；酒品不好、鬧事，這也是人間的修羅。失去了人性與道德，這都稱為修羅。但是他有福，過去生中有造福。

Do Asuras exist in the Human Realms? There are many. They are people looking for fights without reason, or those who indulge themselves with alcohol and become rowdy when drunk. They are Asuras in the Human Realm. They have lost their human virtues. Though they are Asuras, they sowed good karma in their past lives and were blessed to be reborn as humans.

所以天道有修羅，人間有修羅。但是修羅不只是在天與人間；其實苦上加苦，在餓鬼、畜生、地獄道，一樣也是有修羅。

So there are Asuras in both the Heaven and Human Realms. Besides living in the Heaven and Human Realms, Asuras also exist in the Three Lower Destinies, the Hungry Ghost Realm, the Animal Realm and the Hell Realm.

已經在畜生道，都已經苦了，還是一樣很兇！我們看到動物、畜生，多少含毒的！你看，有的人被蜜蜂螫到，蜜蜂是如此小；看，虎頭蜂螫人是一大群，就像我們人間成群結黨，一直要找人、傷人，這和虎頭蜂相同；你只要稍微碰觸到牠，一大群都出來，螫得滿頭包。是不是會消掉？若不趕快急救，還是命休矣！所以這都是有含毒，稍微動一下就傷人。

It is quite hard living in the Animal Realm. Animals can be very vicious. There are many poisonous insects and animals in our world such as bees that sting people. Also there are groups of giant hornets. Just as human gangsters gang up, to go after people these hornets will gather together to attack. If they are disturbed in the slightest they come out in a swarm to attack and sting. If not treated in time, the bite from these hornets can be fatal. So, these are poisonous insects that attack and hurt people when disturbed.

看，蛇稍微咬一下，也是一樣。所以我們人生，人在日常生活中，不只是對人，我們要講究和氣，時時和人結好緣；就算在一般，不論是胎生、卵生、濕生、化生——這稱為四生



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，這四生中的阿修羅一樣也很多，所以我們和一切眾生，一定要好好結好緣。走路也要小心，上面不要動到虎頭蜂，下面不要傷到蛇。總而言之，四生中我們都要很謹慎。

Snakes behave similarly. So, in this life we should try to live in harmony with all others and always create good connections. Whether by womb, egg, water or transformation, Asuras are born in all four forms of life. So, we must create good connections with all sentient beings. We must walk carefully to avoid disturbing hornets or snakes. To summarize, we must be careful when dealing with all beings.

有時候我們若要出去救災，去到國外，我都會交代他們：「要注意喔！日常生活要注意，交通也要注意。還有不要被蚊子叮到。」連蚊子我都要交代，不要被蚊子叮到。這就是四生，我們要和牠們和平共處。

When our volunteers leave for disaster relief work in other countries, I remind them to take precautions and pay attention to their living environment and transportation conditions. I also remind them not to get bitten by mosquitoes. They are one of the four forms of life. We need to live in harmony with them.

有的人就說：「若要和平共處？師父說：『不要被蚊子叮到。』那怎麼辦？」我們就要預防，預防不要讓蚊子進來；預防不要動到虎頭蜂的窩，預防...走路的時候要注意。很多事情我們都不要去碰到、去觸怒牠；修羅就是很容易被觸怒。

Some people might ask: how can we live in harmony with mosquitoes and not get bitten by them? We must try to prevent them from getting inside the house. We prevent hornet bites by walking carefully so as not to disturb their nests. We must not disturb or aggravate them. Asuras are easily aggravated by people.

看看，常常看到新聞，走過去只是轉個頭看他一下，這就是眼神一接觸，就惹出禍端。

We often read in the news that something as simple as eye contact can lead to confrontations.

所以在人間，我們應該自己能常常提高警戒，知道四生六道我們要如何預防？所以在人道中，我們不是要修天福——因為天福盡，要再墮落下來；我們更不希望在修羅道，更不希望在餓鬼、畜生、地獄道，所以我們現在要把握人生。

So in this world, we must always remain aware and alert to the four forms of life in the Six Paths, and prevent confrontations with them. Our purpose in the Human Realm is not to cultivate blessings for heavenly life. Once those blessings are exhausted, we will regress into a lower Realm again. We don't want to be in the Asura, Hungry Ghost, Animal or Hell Realms, so we must make good use of this life.



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我們有一位很好的導師和慈父，那就是大覺者釋迦牟尼佛。我們應該要相信佛陀的教法，建立了四信，我們才能滅掉四惡趣。沒有人想要到四惡趣的地方，既然沒有人想去，就要自己謹慎。

We have a great teacher and compassionate father, the Great Enlightened Sakyamuni Buddha. We just believe in the Buddha's teachings and establish the Fourfold Faith so that we can avoid rebirth in the Four Evil Realms. No one wants to be born in those places. Since we do not want to go there, we must also be mindful of our actions.

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*All evils are created by greed, anger, and ignorance, causing great obstacles to sustaining Wisdom-life.*

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「諸惡莫作，眾善奉行」，唯有我們能諸惡莫作，我們才能行眾善。

Do no evil, and practice only good. Only when we do no evil can we practice all good deeds.

所以，各位，學佛真的要很謹慎！惡是如何生起的？就是愚癡和貪欲所造成的，才會有惡道。「貪、瞋、癡」，所以我們自然就會墮入到惡道中！無可奈何，是我們自己要去的；為什麼是自己要去？因為我們有「貪、瞋、癡」。所以預防「貪、瞋、癡」，自然就不會墮入惡道當中。

So everyone, practicing Buddha-Dharma requires much mindfulness. How does evil come about? It stems from ignorance and greed. These lead to Evil Destinies, Greed, anger and ignorance make us fall into the Evil Destinies. It is not something we control; it is a result of what we have done, due to greed, anger and ignorance. So by having no greed, anger or ignorance we can avoid falling into the Evil Destinies.

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*Buddhist practitioners should be vigilant in their practices to establish the Fourfold Faith. They must prevent and eliminate the Three Poisons to avoid the Evil Destinies.*

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佛陀在世時，也是不斷地教育：「不要以為我出家後，我就能脫離四惡道。沒有那麼容易！出家只是外相的出家，內心沒有出家，沒有修行，沒有建立信實誠正，沒有外行的慈悲喜捨，只是一個名相上的出家，如此和一個普通的凡夫都一樣。」



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During His time, the Buddha often taught that leaving lay life to become a monastic would not necessarily liberate us from the Four Evil Destinies. You may be a monastic, but if your mind is still full of worldly thoughts, then you are not cultivating your mind, and are without faith, honesty, sincerity, integrity, kindness, compassion, joy and equanimity. You seem like a monastic, but are just like an ordinary person.

所以佛陀在世時，有一天，比丘群入城托鉢。入城時就得到一個消息，得到這個消息就是說：有一位比丘叫做「象首」，這位比丘他雖然出家，雖然是佛世的時，他脫離了比丘群，在聚落中，和一般在家人一樣，他如何逢迎在家人，如何受在家人的供養，就是那種名利。雖然聽聞佛法之後，知道很多的佛法，在人群中告訴別人、說法，人人都尊重他是佛的弟子，所以供養利養很多。他在人群中接受利養、供養，所以自己的內心、道心就脫離了；但是形象是出家，受人的供養。

So, one day during the Buddha's time a group of monks went into the city for alms. Upon entering the city they heard news of a monastic named Xiang-Shou Bhiksu. Although this Bhiksu had renounced the world, he had left the Sangha and lived among people in the city like a lay person. He curved favor with lay practitioners and accepted their offerings in order to gain fame and fortune. Since he had studied the Buddha's teachings and understood the Dharma, he would teach the Dharma to these people, and gained respect as one of Buddha's disciples. Many people made offerings to him. Because he was receiving offerings from people his heart began to leave the right path. But he looked like a monastic and accepted offerings from people.

但是人生也是無常，他病死就往生了。所以這些比丘入城的時候，聽到人家這樣的傳聞，知道這位比丘已經往生了。之後大家托鉢完、用餐完，大家就和佛一起坐在那裡，開始向佛頂禮膜拜，向佛請法。他們對佛如此說：「佛！我們今天進到城中，得到這樣的傳聞，知道象首比丘已經病死了，往生了。請問佛陀，到底這位象首比丘往生之後，他現在的趣向在哪裡？」

Life is impermanent, though, and he passed away from illness. When those Bhiksus entered the city they heard news of this. After eating the alms they received, they sat together with the Buddha. They bowed to pay respect and ask Him for a teaching. They said to the Buddha, "When we went to the city today, we heard this news about the death of Xiang-Shou Bhiksu" "We would like to know, to which Destiny did Xiang-Shou Bhiksu go after he passed away?"

佛陀就如果對他們說：「來，諸比丘，好好聽。我們要知道，『增長三非法者，身壞命終，必墮惡道。』出家之後，他不但沒有將過去惡的習氣改掉，還增長！因為貪名聞利養，受人的供養；名利的心增長，這就是三非法。」



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The Buddha said, "Listen to me carefully, We know that Enhancement of the Three Non-Dharma will cause one to enter an Evil Destiny after death. After entering the monastic life, he did not correct his bad habits but added more Because of his greed for fame and fortune, he accepted people's offerings, and his desire for fame and fortune grew."

三非法就是「貪、瞋、癡」，這稱為「三非法」。出家後，貪念沒有減少，瞋、癡，這些煩惱都沒有減少，還再增加，像這樣的人「必墮地獄」，一定是墮地獄。

These are the Three Non-Dharma of greed, anger and ignorance. They are called the Three Non-Dharma. After entering the monastic life, his greed did not abate, nor did his anger and ignorance. He just accumulated more. This kind of person will always end up in the Hell Realm.

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*A negative mind has greed, anger and ignorance. If you do evil things, you harm yourself, just as the plan tree harms itself by bearing fruit.*

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*With no greed, anger, ignorance, there is wisdom. Not harming oneself this way makes a man great. So eliminate greed, anger, and ignorance.*

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所以佛陀就向這些比丘，以偈文向比丘們再一次重複。他說：「若生不善心，成就貪瞋癡，此身自作惡，還復害於己；如芭蕉生實，自害於其身。若無貪瞋癡，是名為智慧，不害於己身，是名勝丈夫；是以應除斷，貪瞋癡大患。」

The Buddha repeated this in a gatha to the Bhiksus. He said, "A negative mind has greed, anger and ignorance. If you do evil things, you harm yourself, just as the plan tree harms itself by bearing fruit. With no greed, anger, ignorance, there is wisdom. Not harming oneself this way makes a man great. So eliminate greed, anger, and ignorance."

如此大家應該差不多都知道了，就是：說如果我們生出了不善心，貪瞋癡就現前了。貪瞋癡現前，若沒有及時消滅掉，我們的身體隨著貪瞋癡去作惡，所做的事情都是非法的。對出家人來說，絕對不應該有貪瞋癡！貪瞋癡的念頭一起，一切言語動作都是非法；非法就是作惡。

So, we should all know that with an unwholesome mind greed, anger and ignorance appear. If they appear and are not eliminated immediately, we will do evil things. All deeds



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stemming from greed, anger and ignorance are negative. A monastic should never be greedy, angry or ignorant. Once greed, anger and ignorance arise all deeds go against the Buddha's teachings. Deeds against the Buddha's teachings are evil.

如此，到底害了誰呢？害了自己！為了要修行，為了要脫離六道，竟然進入僧團中，增長非法，這就是害了自己。

Who is harmed by this? One harms oneself. In order to cultivate one's mind and avoid transmigration in the Six Realms, one may join the Sangha. But one harms oneself by accumulating negative practices.

其實人生本來就是無常！人身總有一天身壞命終時。不過，在生活中，這種三非法，在我們的日常生活中，以為我們得到很多，其實沒有。

Life is impermanent. Our body will decay eventually. However, these Three Non-Dharma in our daily lives lead us to think that we have a lot.

「如芭蕉生實，自害於其身。」你們知道，人們說：「香蕉吐實，為子死。」香蕉樹長成時，香蕉生出來，這棵香蕉樹就要被人砍掉了，它只能生一次。所以芭蕉生實，就是說芭蕉只要它生出芭蕉時，它就是害自己就會往生了。

In fact, we do not just like a banana tree causing harm to itself. We all know that after bearing fruit, the banana tree will die. After harvesting the bananas, one must cut the banana plant down. It can only be harvested once. This means that once the banana tree bears its fruit it harms itself and gets chopped down.

所以說：「若無貪瞋癡，是名為智慧。」我們的貪瞋癡若去除後，如此就是智慧者！

So, "With no greed, anger, ignorance, there is wisdom." When we eliminate our greed, anger and ignorance we realize wisdom.

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*The heart of spiritual practice is to eliminate greed, anger and ignorance. If one can eliminate these Three Poisons, one will be free from doing any evil and practice only good. One will realize wisdom.*

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各位，我們學佛不就是要得智慧嗎？我們若要得到智慧，就要除滅貪瞋癡，我們才能「三慧明、三達朗」；若能有智慧，那就不害己身，就不會傷害自己。



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Everyone, the purpose of learning Buddhism is to gain wisdom. If we want to gain wisdom, we have to eliminate greed, anger and ignorance, so we can have the Three Wisdoms and Three Insights. With wisdom we will not harm ourselves.

我們雖然生命本來是無常，但是慧命永恆。所以我們一定要知道，要成長慧命，就要除滅貪瞋癡。日子如此過去，才不會傷害自己的慧命。若如此，稱為「勝丈夫」，已經超勝的丈夫。出家乃是大丈夫事，將相難為；所以我們要除滅貪瞋癡，才能成為勝丈夫。

Although life is impermanent our Wisdom-life is eternal. Therefore, we must understand that to have a developed Wisdom-life, we must eliminate greed, anger and ignorance. Only when we live our lives this way will we not harm our Wisdom-life. Then we will be called a Great Man, one who is victorious. Entering the Sangha is the deed of a Great Man. Even great leaders would find it difficult. We must eliminate greed, anger and ignorance to become a Great Man.

「是以應除斷，貪瞋癡大患。」貪瞋癡就是我們的大患，在六道或是四惡趣中，就是因為貪瞋癡，所以我們應該好好除滅。

"We must eliminate greed, anger and ignorance, which cause great harm to us." We are born in the Six Realms or Four Destinies because of our greed, anger and ignorance. So we must eliminate them from our minds.

所以這些比丘聽佛說了之後，大家心開意解——原來出家不是已經解脫了，其實出家才是修行的開始，才在學習斷除貪瞋癡的方法。所以我們若學習之後，用於名與利，這樣肯定要墮入三惡道。

After hearing the Dharma from the Buddha, all the Bhiksus realized and understood that becoming a monk is not liberation, it is only the beginning of spiritual practice and learning to eliminate greed, anger and ignorance. If we learn Buddhism and use it to gain fame and money, we will definitely fall into the Three Evil Realms.

哪怕是佛在世時，就算是佛的弟子，佛親自收他為弟子，但是弟子若不好好修行，佛也是無奈！

Even a monk who was a direct disciple of the Buddha could not be helped if he did not practice diligently.

各位，我們真的要用心，因為我們在三惡趣中，就是因為有三非法。

Everyone, we need to truly be mindful. The reason we fall into the Three Evil Destinies is because of the Three Non-Dharma.



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加上修羅，雖然普遍於六道中，其實它也是惡道之一。所以大家，我們要很謹慎。學佛是在日常生活中，請大家要時時多用心啊！

Although Asuras exist in all Six Realms, the Asura Realm is also one of the Evil Destinies. So everyone, we must be vigilant in learning Buddha's teachings on our daily lives. Please always be mindful.