



Saturday Night Dharma
Group Study on SKYPE
DaAi TV Wisdom at Dawn
Dharma as Water

Establishing the Fourfold Faith (Part 3)

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有一句話說：「一年之計在於春，一日之計在於晨。」我們不論過去在每一天當中有過什麼樣的煩惱？或是什麼樣的人情世故讓我們的心不歡喜？那都是已經過去了。就如同入春之後，寒冬所有一切的境界也都過去；從今天的開始，那就是初春，那就是良辰。

As the saying goes, "Plan your year in the spring; plan your day at dawn." It does not matter if something troubled us yesterday, or if some interaction with someone disheartened us that is all in the past, just as winter is past when spring arrives. Everything will pass. Today is a new beginning just like the beginning of spring or the early morning.

所以每一天，我們都有這樣的心靈清新，所以我們常常說：「心寬念純。」對啊！每一天打開心門，每一天注意我們的心念，讓它很單純。心靈的境界，時時讓他好像是在初春一般，一切的煩惱，都是要時時去除。

Every day we should have this sense of spiritual freshness. Be open in heart and pure in thought. That is so true! Every day, open your heart and be mindful of your every thought. Let them be simple and pure. Let your mind's landscape be like springtime, with all afflictions cleansed away.



所以我們在法譬如水這一段，我們應該要知道，水就是洗滌垢穢，無論是有什麼樣的垢穢，只要有水，都能夠將它洗滌乾淨。就像我們的心若有法，什麼樣的煩惱在我們的心中，只要心中有法，一切的煩惱都不存在。

That is why we say, "Dharma is like water." We all know that water washes away dirt and filth. Whatever the defilement, as long as there is water, we can wash it clean. If we keep the Dharma in our hearts, afflictions will not remain. With Dharma in our hearts, all afflictions will disappear.

所以，當我們對於他人若有了錯謬的觀念，我們要趕緊懺悔。做事情有了什麼樣的過失，我們也要趕緊懺悔。若是有人批評我們如何，我們要趕緊反省、懺悔。懺悔即清淨，能懺悔，一切的煩惱都能夠隨之消除。

So, if we harbour, misconceptions about others, we must repent right away. If we commit mistakes, we must repent right away. If others criticize us, we must quickly reflect and repent. To repent is to become purified. Repentance will eliminate all afflictions.

所以我們要以懺悔的力量，使我們內心去除種種的煩惱，納入種種的法。煩惱要去除，法要增長，法水就如同我們慧命的精髓，慧命中的精髓如果沒有增長，我們的慧命就不健康。就如同我們人體，如果失去了血液，那身體就不會健康。所以要有懺悔，煩惱才能去除，法才能夠增長。

So we must use the power of repentance to cleanse our minds of afflictions, and let the Dharma grow in our hearts. Dharma-water is the essence of our Wisdom-life. If the essence does not flourish, then our Wisdom-life will not be healthy, just as the human body will become unhealthy if it loses blood. Therefore, we must repent so that we can eliminate afflictions and allow the Dharma to grow in our hearts.

Repent all the afflictions of the Four Consciousnesses. Then, merits will arise. Life after life we will expand the Four Minds of Impartiality and establish Fourfold Faith.



「四識」，什麼是四識呢？就是由「色、受、想、行」所生起的四種「識」

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"The Four Consciousnesses." What are they? They are form, sensation, perception, and action.

「色」，就是我們的眼睛能夠看到、分別外面的境界，或是現在你的耳根對著我的聲音，這都是識。之後你們的內心起了感受，無論是眼睛看到的感受，或是耳朵所聽到的感受，這都是意識去「緣」。有了「根」還一定要有「識」，才會所感受；所以「色、受、想、行」...

Form is the external world that we perceive. Right now your ears hear my voice. This is consciousness at work. The resulting sensations, whether from the eyes or the ears are all connected to consciousness. The sense organs' functions, which depend on consciousness, are form, sensation, perception, and action.

我們若在外面接觸到了什麼樣的形形色色，讓我們起煩惱，也是我們的意識去分別，這也是行蘊。這些行蘊實在是很微細，所以我們可以明白我們身體的構造是如此的巧妙。就像有了這個眼根，當我們接觸到了外面的色塵，我們心的意識就馬上指揮我們臉部的表情，這中間能夠把看到、一直到表情有變化，這個過程串連起來的，就是這個「識」字。

We come into contact with various external things, causing afflictions to arise. This means our consciousness was discriminating, and is also the working of the Aggregate of Action. The Aggregate of Action can be very subtle. The workings of the human body are amazing. The eyes, for instance, are in touch with external sense objects. Our consciousness is immediately reflected in the expressions on our faces. The key is "consciousness".

不論你的心中有什麼樣的感受，總是在我們的身體上，就會有很微細的行動表現出來。即使是一舉手，或是一投足，都是源自於我們內在的根，與這些



外面的境界接觸了，然後受到我們的「識」所指揮。所以這就是腦神經中意識的作用。

No matter how we feel inside it is inevitably expressed, however subtly, in our every action, gesture, and movement. When external sense objects come into contact with our sense organs, it is consciousness that is in command, consciousness from neurons in the brain.

有一天我就問院長，我問說：「為什麼有的人容易發脾氣？有的人的習氣那麼差？在你們神經科的研究，那到沒有什麼藥可以對治？」他回答我：「那是因為基因、遺傳。」我又問說：「若是遺傳，是不是無法防治？」他說：「有啊！可以，從環境來改變。人的習氣，若是一個脾氣很壞的人，無論用什麼樣的藥都無法醫治；但若是在很多好的環境中，慢慢、慢慢，他就會一直改變、改變，沒有機會發脾氣，久了就會成為習慣。這是師父你說的啊！」「對啊，你解釋一大堆，不都是我說的嗎！」

One day, I asked the Superintendent of Tzu Chi Hospital, "Why do some people easily become angry and have bad habits? From a neurological point of view, is there any way to cure it?" He answered, "It is genetic." I asked, "If it is genetic, then does that mean there is no remedy?" He said, "The answer is in the environment. A person's habits, for example having a bad temper, cannot be cured by any medicine. But in a good environment, the person can slowly change. If the person doesn't have reasons to be angry, then after a while, non-anger becomes habit. This is actually what you teach, Master." That's tight! His long explanation was actually what I had always taught.

Spiritual cultivation is to cultivate an open heart and pure thoughts. When consciousness interacts with external phenomena, if the mind can remain peaceful and calm, one will not create any negative karma.



是啊！佛學、科學、醫學，不都是一樣的道理嗎？所以我們的識，要好好的培養，這都有環境可以培養。所以我們為什麼要修行？修行就是在叢林中，在一個清規約束，人人要守清規；在一個清淨的環境當中，我們人人都要有一顆清淨的心，清淨的人會合起來，自然就無污染，可以靜寂清澄，自然就可以創造一個很美的境界。所以我們都說：「心寬念純，美善人生。」如此簡單。

Indeed, science, medicine, and Buddhism, all provide the same answer. Therefore, we must carefully nurture our consciousness in a suitable environment. So why do we need spiritual cultivation? Spiritual cultivation is done in a monastery, an environment where everyone follows the pure monastic rules. In such a pure environment, we must maintain a pure mind. If everyone keeps his or her own mind pure, when we congregate there naturally won't be any defilements; we will be pure and tranquil. In that way, we can naturally create a beautiful environment for spiritual cultivation. This is why we say that an open heart and pure thoughts lead to a life of beauty and kindness. It is that simple.

其實我們修行，就是要修行在這種境界當中，要能夠心寬念純，自然我們的意識，和外面的境界接觸，心都能很平靜，就沒有再造作惡業的機會。舊的罪業懺悔去除，新的罪業不再覆蓋增加，所以這就是我們的心、識。

Indeed, the goal of our spiritual cultivation is cultivating an open heart and pure thoughts. Then, when our consciousness interacts with external conditions, we naturally keep a peaceful mind and do not create any more bad karma. We repent our past transgressions, and do not create new ones. This is how our mind and consciousness can be improved through good habits.

總而言之，就是習氣，我們對外境界的反應，都是因為一個習氣。

Our habits are just manifestations of our reactions to external conditions.

各位，「四識」帶給我們很多的煩惱，因為我們是凡夫，所以當我們的「根」對著外面的「塵」——這些境界的時候，就是會因為習氣驅策了「識」，



有了反應，而帶給我們無限的煩惱。所以我們學佛，最重要的就是要將「四識」轉惡為善——從惡的習氣轉為善的習氣。所以若能夠如此，這些煩惱去除了，自然我們就可以生出功德。

Everyone, the Four Consciousnesses bring us many afflictions. Because we are ordinary beings, when our sense organs connect with sense objects, that contact may bring us countless afflictions. As we learn Buddha's way, the most important thing is to turn evil into goodness in the Four Consciousnesses. If we can do that, we can eliminate afflictions, and virtue and merits will naturally arise.

因為「功」就是「內修」；「德」就是「外行」。我們若能夠將「四識」顧好，無論外面所接觸到的是什麼樣的境界，我們都能夠守好我們的心境、動作、表情、聲色的表態，我們都能夠控制住，這就是我們在內心有用功。

"Merit" results from internal cultivation. "Virtue" manifests in our external practice. With the Four Consciousnesses, no matter what external conditions or situations we encounter, we can pay close attention to them. Our mental state is expressed in our actions and facial expressions, and in our tone of voice and body language. If we are in control, it means that we've worked diligently within to be humble.

所以內能自謙，就是不斷地縮小、縮小自己，能夠謙卑，就是縮小的意思；我們人人將我們的心，若能夠好好地縮小，自然就有謙虛的心。謙就是小，虛就是開闊——我們若能虛，就是心能夠開闊，我們能夠善解包容，這就是我們內心的功夫。

Humility is about minimizing the ego. If everyone can truly minimize the ego, then everyone will be modest and humble. Humility is about minimizing the self;



modesty is about opening our hearts. Being understanding and accommodating is the result of internal cultivation.

我們若是如此的謙虛、善解、包容，這樣表達出來，在做事情、待人的時候，給人的感覺又是如何呢？當然，就是「德相」——給人有很好的印象、讓人感受到很有修養、很有德行。

If we are modest, understanding, and accommodating, it is expressed in how we treat others and how we treat things. People will have a good impression of us. Of course, when one is well-cultivated it manifests outwardly as virtue.

所以只要我們將「四識」——心和外面境界接觸的時候，能夠將應對的，由壞的形象轉變為好的，若如此舊能夠去除煩惱，功德就生出來了，這是一個互動。所以，我們內心能轉法輪，這叫做「法」。有法就能夠去轉外面的境界，遇到不好的境界，就用我們的法去轉它，法若入心就是慧命，所以這就是「功德」。

If the mind with Four Consciousnesses interacts with external conditions, turning evil into goodness, then afflictions are eliminated. Consequently, merits will arise. So, our minds can turn the wheels of Dharma when we are practicing the teachings. Then we can apply these teachings to transform negative external conditions. In so doing, the teachings enter our hearts, and our Wisdom-life will be enhanced. This is cultivating merits and virtue. Cultivate diligently within, so it manifests as virtue outwardly. When the mind connects with external phenomena, apply the teachings to transform all challenges. With the Four Consciousnesses, turn evil into good. As we eliminate all afflictions, our Wisdom-life is enhance and merits arise.

慧命、功德，是生生世世的，在我們過去、現在、到了未來不斷地累積。

Wisdom-life and merits last life after life, from past to present to future.



過去，論時間長的，可以說是在過去生；短的，也可以說是我剛才進來的時候，這都是過去了。

The past includes remote events from past lives as well as things that just happened moments ago, like when I walked in.

現在，我們安住在現在，我現在說，你們現在聽，有沒有收進去？有收進去了，下一個時刻就是要運用，這就是心得運用。

At this moments, we are mindful in the present. Now I am speaking and your listening. Have you taken it to heart? If you have, then you should apply it right away. You should take it to heart and put it into action.

所以未來修養的境就如何？你們的根、塵、識，面對外面的一切的時候，要如何接觸、應對？那就要看自己。若聽入心，相信在人群相處上，一定互相尊重、互相感恩，這樣過去不好的習氣馬上就轉過去了。

How will you practice in the future? The way that sense organs and consciousness interact with the external environment all depends on you. If you can take Dharma to heart and in your interactions with others always show respect and gratitude, then you have already carried out the Dharma.

若能如此就能夠「廣四等心，立四信業。」

If we can do that, we can have "the Four Minds of Impartiality" and "establish the Fourfold Faith".

什麼叫做「四等心」？應該大家還記得才對，四等心就是四無量心啊！什麼叫做「四無量心」？大家知道嗎？就是「慈悲喜捨」。



What are the Four Minds of Impartiality? Everyone should still remember them; they are also known as the Four Immeasurables. What are they? Does everyone know? Kindness, Compassion, Joy and Equanimity.

什麼叫做「四等心」？意思就是說：「從所緣之境，謂之無量。」我們的根、塵、識，從五蘊開始，到在與外面的境界接觸，所緣的很多很廣。所以我常在說「時間、空間、人與人之間。」

What does "Four Minds of Impartiality" mean? It means that the established connections are immeasurable. Our sense organs, sense objects, consciousness and the Five Agregates interact with each other, making immeasurable connections. I often say that time is immeasurable.

要知道，時間無量，看我們的生命有多長，我們就有多少的時間。但是不是我們生命結束時間就結束了？不是，時間還有未來的生生世世。在我們這一生中，時間是不是沒有了？時間是無量數啊！我們生命的時間是結束了，但是我們慧命的時間是永恆的，永恆的時間就是很長。

However, if we look at the length of our lives, we can say that we only have so much time. But does our time really end after this? It does not. Time will continue life after life. In this life, do we run out of time? Time is immeasurable; our physical life will come to an end, but our Wisdom-life will last. Everlasting time is just that.

空間呢？空間也是無量的，盡虛空、遍法界，也是很多。我們現在只是說我們所緣的，在我們所緣的外面的境界。有的人他的空間很大，他的空間在哪裡呢？遊覽、觀光、玩樂！無所事事，他的境界很大。這些境界他所緣過之後，到底對他的人生，有什麼樣的成績累積下來嗎？有人說：「有啊！可以開闊眼界。」是啊！但這些眼界在緣過之後，到底對於我們的人生，是不是有入法呢？能夠入我們的法髓嗎？能入法髓才對我們的慧命有幫助，若是沒有進入，那就是空過時間。

How about space? Very vast. It is the entire universe, so it is vast. Let's focus now on the connections we have come across and established with the outer world. Some people have established vast connections. How did they do that? They went



sightseeing, travelling, had fun or just were idle, so they made innumerable connections. Yet, after seeing and experiencing so much, did it bear any fruit in their lives? Some say, "Yes, I have expanded my horizons." "Fine!" Did the connections made allow the Dharma to truly enter one's life? Did one absorb the essence of the Dharma? Only by truly internalizing the Dharma, can we benefit our Wisdom-life. If we do not, then we are wasting our time.

時間所緣的境界，真的是無量啊！這叫做凡夫所緣的時間、空間的境界。

The conditions through time are truly infinite. These are the conditions that ordinary beings have connected with through time and space.

我們既然學佛，我們既然想要從凡夫地要成為菩薩，我們的目標是要到佛的境界、覺悟的境界，那我們的「覺」一定要清清明明。就如剛才所說的，內心的功要用功，才能夠成就外面的德。

Learning Buddha's teachings is about changing from an ordinary person to a Bodhisattva. Our goal is to attain Buddhahood, so our spiritual insights must be clear. As I mentioned before, we must cultivate internally as well as work diligently to manifest virtue outwardly.

我們不論以什麼樣的時間，要取得的，就是要對我們的慧命有所利用，這就是慧命的糧食，這叫做「道糧」。道糧——就是我們要活我們的慧命，我們一定要有的道糧。所以道糧就是我們要在境界中吸收，所以我們所緣的境界，我們一定要把握時間、利用環境等等...讓我們能成長大慈，令我們的心能夠發起「無緣大慈」。

Regardless of how much time it takes, we must acquire something that benefits our Wisdom-life. It is called Food for Wisdom-life. To feed our Wisdom-life we must have food to practice. So we must absorb these nutrients from our everyday environment. Therefore, in any given condition or moment we must use our environment to nurture our kindness.



所以「所緣」和「能起」就是培養慧命的道糧。這兩項「所」和「能」，「所」就是我們要主動去那裡所緣的境，「能」就是我們從內心我們所要起的心。看到這些境界，要思考到底我所起的是什麼樣的心？是起惡心？還是起善念呢？所以這稱為「能」和「所」。

We should show great kindness even to strangers, The "object" and "subject" of a connection are the two terms regarding how we connect with the encountered objects. We must be mindful of how our thoughts arise in the mind when we encounter external conditions. What thoughts do we have? Is it an evil thought or a good thought? That is an example of "subject" and "object".

所以，所緣的境界無量，能起的心也無量，無論是善心或是惡念都一樣是無量。但是學佛者，就是要學習大慈、大悲，所以我們所起的心念，就是大慈、大悲、大喜、大捨，如此將人生的心境開闊了，那就是平等了。

So the conditions and connections are immeasurable. The arising mindsets are also immeasurable. Whether they are good thoughts or evil thoughts; they are immeasurable. Buddhist practitioners should have great kindness and great compassion. What arises in our hearts are great kindness, compassion, joy, equanimity. So, we may say that expanding our hearts is having the Mind of Impartiality.

人我不分，變成生命共同體，對人的愛，是一個大生命，所以自然「人傷我痛、人苦我悲」，人人平等，所以這叫做「四等心」。

With no distinctions between the self and others, we are all one living entity. Our love for fellow human beings is the love for this great entity. We feel the pain and sorrow of others. Everyone is equal. That is called the Four Minds of Impartiality.

四等心就是四項平等的心，那就是在「能」、「所」之間，我們的心能去緣那個境，但是要發什麼樣的心，就是要看我們自己。所以「能」、「所」若能夠調和成為平等，那就是要從四無量心。

The Four Minds of Impartiality apply to the interaction of "subject" and "object". Our minds are capable of connecting with objects, but what kinds of mindsets arise



is up to us. This is our "subject" and "object". To truly practice equality, we start with the practice of the Four Immeasurables. In this practice we regard all sentient beings as equal. If there is no discrimination our minds can naturally remain calm. Thus, this world becomes the Pure Land.

各位，四無量心就是和大地一切眾生都是平等的，我們若無分別，自然我們的心能夠常常平靜，這個世界就是淨土。期待我們人人各位的內心都是一片淨土，內心要好好用功；對外面的人，要互相結好緣。大家要時時多用心啊！

Everyone, I hope everyone's heart is also pure land. We should diligently practice internally and externally form good affinities with others. Please always be mindful.