



## Establishing the Fourfold Faith (Part 4)

心，就是一念心。修行在這麼長的時間，從凡夫發心，發菩薩心，一直要向佛的境界前進。這修路，心路歷程就是一個心字。

It requires resolve to engage in spiritual practice for a long time. Starting from the state of ordinary beings, we make the Bodhisattva-vow and proceed diligently to the state of Buddhahood. This spiritual journey depends on our resolve.

常常說一句話：「有志一同。」雖然在今生還是凡夫，即使過去我們也曾發過心，說不定我們也守在菩薩道上。但是菩薩道這麼長，這麼長的路，就是要不斷不斷地接續走這條菩薩道。所以時間愈長，我們要度的眾生就愈多，我們要修的行就愈紮實。所以我們學佛發心，要能夠「發心如初」，那就「成佛有餘」。

There is a saying: People with similar goals get together. Although we are still ordinary beings, we might have made vows in the past and perhaps walked on the Bodhisattva-path. But the path is long. For such a long journey, there must be continual effort to go on. The longer the time, the more people we help to transform, the more solid our practice can become. So, we must resolve to study Buddha's teachings. If we maintain our initial resolve, Buddhahood will be attainable.

這念心不只是我們今世開始發心，是從過去生就已經開始，一直到未來生，所以心要不斷一直修，從凡夫一直要修到佛的境界，中間的菩薩道就是要奉獻，要捨身心而行菩薩道。捨身就是我們的身體要力行，捨心的煩惱，沒有私我等等的煩惱。所以我們要起捨心，才能真正投入菩薩道。所以，這也就是「廣大心」——廣大平等無量的心，就是「慈、悲、喜、捨」。

This resolve did not begin in this life. It began in the past and continues to the future. One must continue to practice. From the state of ordinary beings till Buddhahood, one must be dedicated on the Bodhisattva-path. One must give body and mind to benefit others. Give your body to practice the teachings and relinquish your mental afflictions. Be free from self-centered afflictions. We must surrender our hearts to be truly immersed in the Bodhisattva-path. This expands our minds to regard all things equally, and to practice kindness, compassion, joy and equanimity.

我們常說「無量從一生」，從我們發心將這分緣普遍，這分緣普遍再緣。

We often say, "Infinity arises from one." From our resolve to make connections universally we continue to extend our connections to others.



好比慈濟人聽師父的法，起歡喜心，身體力行投入去做，投入去做還是一樣，再緣與別人。這種緣，從所緣之境，緣不斷地緣，緣互相結，結好緣，就是所緣之境，將它開闊才能無量。想想，我所緣的境也只是那三十支竹筒的家庭主婦，只是三十位就能在菜市場一直緣下來，發心的人就一直凝聚過來。這個緣，就是從緣的境擴大到無量。不論是「慈、悲、喜、捨」四無量心，也要從緣起。

This is how Tzu Chi volunteers follow my teachings and joyfully dedicate themselves to help others. This dedication to help is how they make connections with others. These connections are formed from conditions resulting from other connections, and will continue to create more connections. These connections will multiply and expand to infinity. Let's think: I made connections with thirty housewives with bamboo banks. There thirty were able to make connections to rally more people in the markets to help. This is how we expanded one connection to infinity with kindness, compassion, joy and equanimity, the Four Immeasurable. It all starts with a connection.

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*Practice kindness, compassion, joy and equanimity, the Four Immeasurables, on the Bodhisattva-path. Be understanding, accommodating and forgiving with others. With no affliction or discrimination, one can establish the Fourfold Faith.*

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「緣」也要有心，所以能起之心就是平等。我們要「慈、悲、喜、捨」。我們若不平等，境界不能廣。所以要發起這念心，能發起才能有平等心，所以平等從四無量心。

To make connections we must give rise to the impartial mind, and kindness, compassion, joy and equanimity. If we are biased, then our state of mind is state of mind is limited. So we must make this resolve Impartiality stems from our resolve and proceeds from the Four Immeasurables.

這就一直不斷地循環，過去，今生，來生的路再長，這個循環還是不斷、不斷地轉，這稱為「法輪能轉」，所以我們要時時用心。

The cycle continues interminably, from the past into the present and future. This is the Turning of the Dharma-wheel. Thus, we must be diligent always.

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*Next we must "establish the Fourfold Faith" and "Eliminate the Four Evil Destinies" to "attain the Fourfold Fearlessness".*

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「四信業」，應該過去大家也聽過了，十信行中就已經有了，但是我們還是要不斷再複習。

We have talked about Fourfold Faith before. It is covered in the practice of Ten Faiths. We must continue to review them.

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*The Fourfold Faith: Faith in the Fundamentals, in the Buddha, in the Dharma, and in the Sangha.*

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信——「信為道源功德母，才能長養一切諸善根」。一切的善根，就是從「信」字開始，所以我們必定要從信開始。

Faith is the source of the Way, mother of virtues. It nurtures all roots of goodness. All roots of goodness start from Faith Thus, we must begin with faith.

業就是作業，你若是不相信，就無法起心動作，所以我們必定要有信。

Karma is action. If you do not have faith, you cannot take action. So we must have faith.

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第一就是「信根本」。什麼是「根本」？就是「真如之法，諸佛所師，眾行之源，能愛樂者，即是信於根本」。

First, we must have Faith in the Fundamentals. What are the Fundamentals? They are the Dharma of True Suchness, teacher of all Buddhas, origin of all practices. Those who love to practice are the ones with faith in the Fundamentals.

所以各位，意思就是說，大家要知道根本，我們相信的要從根本開始。根本就是諸佛，諸佛所信仰的，也是諸佛要學的。諸佛要學的意思就是「心、佛、眾生三無差別」。我們要相信，人人心中都有如來本性；從相信人人都有如來本性，一直到相信人人能成佛。相信「我發心，我立願，我依照這條路走，如此，我也能到達佛的境界，同樣我也能成佛」。



So everyone, this means we must acknowledge the Fundamentals. Our faith must begin with this. The Fundamentals are what all Buddhas have faith in, what all Buddhas practice. All Buddhas have realized that the mind, Buddha and sentient beings are the same. We must believe that everyone possesses the innate Buddha-nature. Have faith that everyone has the potential to be a Buddha. Have faith that you will make the resolution to follow the path of practice. Then, you can reach the state of Buddhahood. You can also become a Buddha.

所以說「諸佛所師」。就是諸佛要學的，都是由建立信心開始「眾行之源」。我們要學佛，無量法門很多很多，其實無量法門也是從一念心。從一念開始，所以人人要知道，這念心就是眾行之源，我們的心是清淨的本性。我們若能相信這一念，如此，眾行之源，我們就找到源頭了。

The "teacher of all Buddhas" means that which all the Buddhas learn. It all starts with establishing faith, the "origin of all practices". There are infinite Buddhist Dharma-paths. They all start with a single thought. They all start with a single thought. So everyone must know that this thought is the origin of all practices. The nature of our minds is pure. If we believe this, then we will realize the origin of all practices.

所以信根本就是源頭，我們要修行第一個源頭就是信。

Therefore, faith in the fundamentals is the origin. In spiritual cultivation, the first thing we practice is faith.

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*Finding joy in the path and the Dharma, one loves to practice Buddha's teachings. Consequently, one always practices diligently*

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信人人有這念清淨的本性，若能如此，我們才能起愛樂，我們發心、歡喜，愛樂道與法。我們若是有興趣，起歡喜心，我們就會很認真來學佛。

We have faith that everyone has a pure nature. Therefore, enthusiasm and joy arise in us when we practice the Dharma. We experience joy when we practice Buddha's teachings diligently.

假使我們只是相信，人人都有與佛同等如來的本性，只是信而已，沒有起愛樂的心。愛就是歡喜；沒有起歡喜心，修行沒有起快樂的心，如此就容易懈怠。所以，我們要信就要堅



信，很堅定的信仰。我們要堅定信仰，找到法的源頭；還要有很歡喜，很快樂的心，若能如此才是信根本。

We have faith that everyone has the same nature as the Buddha's. If we only have belief, without joy and enthusiasm, then we will find no happiness. There will be no joy in our practice. This way we can easily lose motivation. So we must believe with strong conviction. We must be firm in our faith, searching for the origin of Dharma. When we practice with joy, we truly have faith in the Fundamentals

你若只是：「有啦！有啦！我有信。」雖然信你卻不用功，你不去找出源頭；或是你雖然想要找出源頭，但是沒有起歡喜心；沒有歡喜心，你就沒有起精進念。

It is not enough to say, "Yes, Yes, I do believe," if you do not diligently study or try to get to the heart of things. For some, there is no joy or diligence in practice

菩薩有六度。六度就要很甘願行萬行，所以稱作「六度萬行」。我們要走的路很多，但是源頭沒別的，只有一念而已，一念心行菩薩道，要「布施，守戒，忍辱，精進，禪定，智慧」。

Bodhisattvas should practice the Six Perfections, and willingly do all good deeds. We have a long way ahead of us. But there is only one key, which is mindfulness; Bodhisattvas mindfully practice the Six Perfections: generosity, discipline, patience, diligence, Samadhi, and wisdom

精進就是愛樂的心，無論如何，我都不停息，我都很歡喜向前精進，這條路我永遠都不疲倦，這是很精進，很歡喜。如此，才是信於根本。

Diligence comes from a joyful mind "No matter what, I will not stop" "I love to diligently move forward and" "never grow tired of the path" This is diligence and joyous effort. This is having Faith in the Fundamentals

所以這個「四信業」，業就是動作。我們只是相信，沒有動作也不行，所以我們要動作，我們的信心要提起。提起這念「相信人人皆有如來德性」——我們人人都有，只是我們要精進，不能懈怠，這是諸佛也是從這樣開始。

So this is the karma of the Fourfold Faith Karma is action. It is not enough to have faith, without taking any action. We must uphold our faith by putting it into action. Have faith that everyone has Buddha nature. We all have Buddha-nature; as long as we are diligent, we are practicing what all Buddhas have done.



*Have faith that the Buddha has infinite merits. Constantly be mindful, make offerings, pay respect nurture the root of goodness and seek all wisdom. This is Faith in the Buddha.*

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第二是要「信佛」，信佛有無量功德，我們要「常念親近」，我們若相信佛有無量功德，我們就要時時，心念要親近，親近佛，供養恭敬，要發起善根求一切智。這段文字應該差不多都能夠了解。

Next is to have Faith in the Buddha, to believe that the Buddha has infinite merits. We must constantly be mindful. If we believe the Buddha has infinite merits, we should constantly be mindful of Him and feel connected to Him by reverently giving offerings. We must nurture the root of goodness and seek wisdom. We should understand this.

信佛有無量功德，相信「人人都相信，你我都是信佛者；不只是信佛者，還是學佛者。」你若不信就不會去學了。

Have faith that the Buddha has infinite merits. Have faith in everyone You and I are not just believers of the Buddha, but also practitioners. If you do not believe, you will not practice.

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*Take the Buddha's heart as your own, and open your heart wide. Seeing everyone as a Buddha with utmost reverence, we can nurture the roots of goodness.*

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所以信佛，信我們和佛如來有平等的本性，佛有這樣的功德，我們就要向他學習。因為他是先覺者，我們是現在才初發心的後覺者，後覺者就要親近恭敬先覺者。所以我們要相信，諸佛有無量的功德，所以我們的心，要常常起那分親近的心，這叫做近佛的心。

So, have faith in the Buddha and have faith that we all have the same Buddha-nature. The Buddha has such merits that we must learn from Him. He was enlightened before us. We are now just beginning to have the resolve to follow and pay respect to Him. So, we must have faith that all Buddhas have infinite merits. Our minds must be constantly like the Buddha's.

常常說「以佛心為己心」，不只是想如何親近，根本已經將佛的心，放在我們心中，我們的心已經貼近佛的心，這就是上面說的四無量心，所以我們要親近，還要時時起恭敬心，



不是常說「尊師重道」。還要更進一步，把人人都當成是佛。人人都是我們的善知識，所以我們也要起供養恭敬。

When we realize the heart of the Buddha it is not just being close to Him physically, we are basically keeping the Buddha in our heart. If we practice the Four Immeasurables, our hearts are connected with the Buddha's heart. We must always strive to be near the Buddha, and "have respect for teachers and the Way". We must take it one step further by treating everyone like a Buddha Everyone is our mentor; so, we must make offerings and pay respect to them.

看看我們慈濟人的平等心，不論是智愚，是智慧者或是愚癡弱智的人，我們慈濟人都以平等心去度，去教育，去教富，去濟貧。無論我們給予什麼樣的人，都是以恭敬心，付出無所求，還感恩，還尊重，還恭敬。

Tzu Chi volunteers constantly practice equality. Whether people are wise or not, Tzu Chi volunteers treat them all equally, educating the rich and helping the poor. No matter what walk of life these people are from, they are all treated with respect. Volunteers give with gratitude and respect, without asking anything in return

所以我們必定，要有這分親近佛的心，要供養恭敬。心門打開人人是佛，若能如此，善根才能時時提起。

So, we must strive to be near the Buddha by making offerings and paying respect. We must be open-minded and believe everyone is a Buddha. With that thought, we can constantly nurture the roots of goodness.

各位，培養善根，要在眾生中培養。在眾生中，我們一定要有這分佛心，佛心才是大慈悲心；大慈悲心在眾生中，才能緣好緣，結善緣。所以剛才說過了：「我們的心是所起，所緣，所緣的境，所緣的境就是以大慈悲心，去緣無量眾生的境界。」這就是善根。以善根在眾生中培養起來，才能培養出一切智。

Everyone, to nurture the roots of goodness, we must interact with people. When we interact with others, we must have the Buddha's mind, which is a mind of great compassion. With compassion, we make good connections with people. As we have said before, it all starts with our minds. We should practice great compassion in order to make in finite connections with other beings. This is the root of goodness. When we nurture roots of goodness among people, we will cultivate wisdom.



*So, having faith in the teachings of all Buddhas "brings great benefits: being mindful of the practice is having Faith in the Dharma".*

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《無量義經》中不是如此說嗎？「無量法門，悉現在前」，我們的智慧才能通達。

As mentioned in the Sutra of Infinite Meanings, infinite Dharma will become clear to us, and we will realize penetrating wisdom.

所以各位，學佛沒有其他的方法，我們找回心的源頭。要「信根本」，要「信佛」，除了信佛之外，我們還要「信法」，我們要信受奉行。所以信佛之後，佛所說的教法，我們一定要信受奉行。佛所說的話一定會有大利益，不只利益我們自己，還能利益無量眾生，這稱為「大利益」——「利己利人」。

So everyone, remember that the only way to practice Buddha-Dharma is to find it within our minds, and to have Faith in the fundamental and the Buddha. We must also have Faith in the Dharma. We must practice according to our faith. After finding faith in the Buddha, we must practice according to His teachings. This will bring great benefit, not just to ourselves, but also to infinite beings. We call this great benefit, because we benefit others and ourselves.

如此，才能時時常念修行的心，這就是法，我們要依靠法，來修養我們的心性。

If we practice in this way, we will constantly be mindful of what we are doing. This is the Dharma. We must rely on it to discipline our minds.

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*Next is Faith in the Sangha "who benefit themselves and others, whose Way we learn".*

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再來就是「信僧」。信僧能正修行，自利利他，常樂親近，求學其道，故云「信僧」——法不斷地世世相傳，僧能傳佛的教法，所以我們要學法，就是要親近僧寶。

Next is Faith in the Sangha "who benefit themselves and others, whose Way we learn". The Dharma is passed on through generations. The Sangha passes down the Buddha-Dharma. In order for us to learn the Dharma, we must be close to the Sangha.



所以僧寶有修行，我們親近有修行的人，我們才能走上這條正確的道路，那就是正法。所以我們信正法，就能親近佛，貼近佛心；我們若能貼近佛心，我們才能回歸本性。

They are cultivated practitioners. If we are close to them, then we can follow the correct path, the Right Dharma. If we have faith in the Right Dharma, we can realize the heart of the Buddha and then return to our true nature.

所以，四信業，我們一定要好好建立起來。就是信人人有清淨的本性，相信佛有無量的功德；相信法是能讓我們修行的道路，大利益；相信僧，就是能教導我們一條正道，也是一樣環環相扣。一環要扣一環，如此，才能綿綿法脈流傳。

So, we must establish the Fourfold Faith. Believe that everyone has a pure nature and that Buddhas have infinite merits. Faith in the Dharma allows our practice to create great benefit. We must believe in the Sangha, who can show us the Right Way. All are closely connected. One is connected with another, so the Dharma can be passed on always.

各位，學佛就是講究這念心。所以請大家要時時多用心。

Everyone, practicing Buddha's way is about training the mind. So please always be mindful.