



Establishing the Fourfold Faith (part 5)

我們在過「信根本」。「根本」到底是什麼呢？人人心中有佛性，佛性是最乾淨的，很清淨、清明、無染；能清明無染，自然一切都沒有惡只有善，所以善的累積就是功德，這就是信佛，這就是根本。

We have talked about Faith in the fundamentals. What exactly are the Fundamentals? Everyone has Buddha-nature Buddha-nature is clear and pure, without defilements. If we can be pure, without defilement, then naturally nothing is evil. There is only goodness. The accumulation of goodness results in merits. To know this is to have Faith in the Buddha and Faith in the Fundamentals.

Establish the Fourfold Faith. Eliminate the Four Evil Destinies Obtain the Fourfold Fearlessness

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

再來是信法，佛陀所說的教法，我們要相信。

Next, we should have Faith in the Dharma, the Buddha's teachings. We should believe the Buddha's teachings

兩千多年來，世代不斷交替，時代不斷在進步，科技進步了，但是人的道德倫理一直在衰退，所以我們一定要將佛陀所說的教法。我們要拳拳服膺，時時在生活中契用。

For over two thousand years, generation after generation, human society has marched along. Technology has advanced. But morality in general has been



declining. Therefore, we must carry out Buddha's teachings, abide by them sincerely, and practice them every day

我們修行者不要只是追逐生活科技，我們應該心要留守在佛陀清淨的本性。而且我們要接近佛的心，更要用佛的法——用佛的法在日常生活中。所以守法就要守之不動、億百千劫；無論多久我們還是要志玄虛漠，依戒依教奉行。

We practitioners should not just pursue new technologies. We should try to maintain our pure nature and draw close to the Buddha's heart. We should also use His teachings in our daily life. We must uphold the teachings and remain steadfast for countless eons, no matter how long it takes. Our vows should be as vast as the endless universe We should observe the precepts and practice accordingly.

戒就是我們每一位出家人一定要遵守的！何況每個道場都有其清規。我們要守清規、要奉教育。清規我們若沒有守好，我們哪能接受教育呢？所以僧有僧制，僧的制度在叢林中，所以大家要守僧戒。甚至要依師奉教，所以若能如此這稱作信僧。

Every monastic should observe and follow the precepts. Every place of cultivation has its own precepts that we should learn and abide by. If we do not uphold them, how can we accept the teachings? The Sangha have rules that are observed in the monastic community. So, everyone must uphold the precepts, rely on a teacher, and practice the teachings. If we can do this, it is called having Faith in the Sangha.

我們要時時有正修行，正修行的心才能自利利他，才能常常起歡喜心，親近有道有德者，如此求學弘道依教，如此我們的道才能日日進步。否則，修行在這種時代中，儘管時代在進步卻道德衰退，這樣很危險。所以我們一定要守住這分德。

We always practice proper spiritual cultivation so that we can benefit ourselves and others. In doing so, joy arises in our hearts. Befriend the virtuous and the



cultivated. Study, spread, and follow the teachings. That way, we can improve each day. Otherwise, despite technological progress, society will continue its moral decline. That would be very dangerous. Therefore, we must uphold our virtue.

德要守住就要有四信業，那就是信根本、信佛、信法、信僧，若能如此，自然能「滅四惡趣」。

To do this, we need the Fourfold Faith, which is Faith in the Fundamentals, in Buddha, in Dharma, in Sangha. Then, we can avoid the Four Evil Destinies

As we know, the Four Evil Destinies are part of the Six Destinies. The Six Destinies are also known as the Six Realms. We talk about eliminating the Four Evil Destinies

天道、人道，這算是善道。生人間者苦樂參半；天道的善，就是要行十善業。若能多行善，多付出、多布施，這都能生天道、享天福。但是天道是不是永恆的，天道也同樣有限。儘管壽長享樂很多，但是天長地久有盡時，同樣有個極限。所以福若享盡了，同樣又墮落。

The Heaven and Human Realms are considered the good states of existence. There is both sorrow and joy in the Human Realm. To enter the Heaven Realm, one must fulfill the Ten Good Deeds. If one does good often, gives a lot and is charitable, then one can be rewarded with life in heaven. However, life in heaven is not eternal. There is still a limited lifespan there; even with the longevity and many enjoyments, there is an end. So when the blessings are used up, one falls into a lower realm of existence.

看看人間，人間也有天堂。看看人間有多少富有的人生，他們富貴學道難，難得能讓他們有學道的機會，因為大家相處都是在比花錢，比所住的房子很豪華，或是衣食住行等...都是比富比貴。大家吃喝玩樂，都不知人間的疾苦



，實在是享福，也在消磨福。甚至也有一套衣服要幾萬元，這都是在比富比貴的心態，在消磨他們的福。所以「佛說二十難」——「富貴學道難」。

Look at the Human Realm. There is heaven in this world. There are many wealthy people. For the rich, it is difficult to learn the Way. They have little opportunity to learn to practice. When they get together, they focus on who spends more money or lives in a nicer home. They compete to show off their wealth. They indulge in leisure, not realizing the hardship of others. They just enjoy themselves, while exhausting their blessings. Some spend thousands of dollars on clothing. This competition for wealth and status results in the depletion of blessings. The Buddha said that there are 20 challenges. For the rich, it is challenging to learn the Way.

乘著過去造福，所以生在天堂；福若享盡，還是一樣要墮落，所以天堂並不究竟。

After cultivating blessings in their past life, they were born in heaven. Yet once their blessings are used up they fall to a lower realm of existence. So, heaven is not the ultimate destiny.

若是生在人間呢？人間也算是善道，因為苦樂參半，在人間比天堂好，因為人間有機會可修行。它有苦、有樂、有惡、有善。不論是苦，受苦貧困的人，還有生活很好的人，也有無惡不做的人，卻也有慈善修養的人，所以善惡雜揉、苦樂參半。有善的、有惡的、有苦的、有富有的...但是像這樣，佛陀認為這就是能教育的。

What if they were born in the Human Realm? The Human Realm is also considered good, because sorrow and joy exist equally. The Human Realm is actually better than heaven because of the opportunity to practice. It has suffering, joy, evil and goodness. There are people suffering from poverty. There are also those who live better lives. There are those who do all kinds of evil, and those who are kind and cultivated. Good and evil, suffering and joy are intermixed. There are good people and evil people, poor people and wealthy people. But the Buddha believed that all people can be educated.



生在天堂迷失，要喚醒他實在很難，地獄極惡沒有機會可修行。所以在人間中有善有惡，善的來教育惡的；有苦有樂，富有的去救濟苦難的人，這都能教育。所以佛陀選擇人間來度眾生。所以教育在人間，我們要受教也要在人間，發心要修行也要在人間。

Those in the Heaven Realm get lost and have difficulty awakening. In Hell, there's no chance of practicing. In the Human Realm, there is good and evil. Good people can educate evil ones. There is suffering and joy. The rich can help the suffering. All can be educated. So the Buddha chose the Human Realm to transform and educate people. We can receive the teachings and vow to engage in spiritual practice in the Human Realm.

常常說一句話「見苦知福」，有很多人不知福，人在福中不知福。如同天堂中的人，他們在天堂享福，卻不知道這樣是福；只是不斷不斷地比富比貴，也是很辛苦。

I often say, "Witness Suffering, recognize blessings." But many do not know that they really are blessed, as if they were in heaven. They only know how to enjoy themselves and remain ignorant of their good fortune. Some continue to compete for wealth and status. It is very miserable.

但是在人間，我們能看，看我們難道真的那麼委屈嗎？我們真的那麼苦嗎？來，你看一看，苦難的眾生，真正的苦是如此，他能在人間看到苦難人，如此他會自己比較看看，「哇，我比他有福多了，不需要怨嘆。」不怨嘆又能起那分造福的心，「我既然有福，我要珍惜這分福，我要趕緊造福。」

But in the Human Realm, are we really in such terrible conditions? Are we really suffering? Come, take a look at those who are really suffering. When witnessing real suffering in the Human Realm, we will reflect on ourselves "Wow, I have more blessings than he does. I should not complain." With no complaints, we wish to help others "Since I have blessings, I want to cherish them and create more."



大家應該還記得，佛陀帶著難陀去地獄，去看地獄，在受苦難的那種極苦，來教育難陀。難陀看到地獄，他嚇到了，所以才開始道心堅固。

Everyone should remember that when the Buddha took Nanda to the Hell Realm, Nanda was scared. It was educational for him to see the extreme suffering. It scared him, and fortified his resolve to practice.

本來他的心還在皇宮的享樂，還有他的妻子很美，還割捨不斷，無論生活的富樂，或那分情都割不斷。但是一時歡喜出家了，出家之後才起心動念，所以佛陀就把他帶到地獄去看一看。

Before, his heart still lingered on the pleasures of the palace and his beautiful wife. It was hard to break from the draw of luxury and his wife's affections. He left home on a whim. After becoming a monk, he had second thoughts. So Buddha brought him to Hell to see for himself.

看到地獄道的人，在那裡生一口灶，灶上有一口很大的鍋子，這個大鍋中灌注滿滿的油，油滾了是什麼作用？鬼就這樣說：「在佛陀的身邊有一位難陀，他雖然也是佛的弟弟，但是他享樂的心未斷，他雖然捨家修行，已經親近在佛的身邊，但是他的還未定下來，看他這念心，假如欲心強，很可能他會再回去，去享福受樂。這樣犯戒不守規，如此他福盡了，就是墮落。這口鍋子就是在等，等這位難陀——他的心念若一念偏差，他就有可能會落到這個地方。」

He saw people in the Hell Realm, and there was a fire there. Over the fire was a big pot of oil. Nanda asked, "What is the hot oil for?" A ghost said, "At the Buddha's side, there is a man named Nanda. Although he is Buddha's younger brother, he has not eliminated his desire for joy. Although he left home to become a monastic and be close to the Buddha, his heart is still not settled. Look at his thoughts. If he has strong desires, it is possible that he will return to enjoy life as he did before. By not following the precepts, he will deplete his blessings and fall. This pot of oil is waiting for Nanda. If his thoughts go slightly astray, he may fall into this place."



是他自己本身聽到了，非常恐懼，趕緊來向佛懺悔：「佛啊！我不敢了！雖然我的心有這樣的起心動念，但是在佛的威德之下，我還在猶豫不決。我現在看到了，我決定了，我不敢了，我會好好修行，發露懺悔。」向佛陀說出他有這樣的念頭。

When Nanda heard this, he was extremely frightened. He went to the Buddha to repent. "Buddha, I dare not abandon the Dharma, even though my mind was wavering with thoughts and emotions. Even with the Buddha's great virtues, I was still wavering, not making up my mind. Now that I have seen it, I have decided that I dare not depart from the path. I will practice from now on." He confessed his thoughts to the Buddha.

佛陀就說：「是啊！你不要仗勢，來的時候是有緣。你和我有緣，俗緣與福在皇宮出生，同父異母，雖然有此親緣，但是業力是各人造的。不要以為你和我有什麼血緣，仗血緣的關係就能得救，不一定。也不要以為我已經成佛了，你的親人有成佛的，仗這分佛的威德能庇蔭你，這也不可能。還是像人在吃飯，我吃我飽、你吃你飽，我修我得、你修你得。所以難陀你要時時警惕你的心。」

The Buddha said, "Yes. Don't think that you can depend on your special connection with me. You and I are connected through karma, thus we were both born in the palace, with the same father and different mothers. Although we share that affinity, we each create our own karma. Don't think that this blood relation will save you. Don't think that because I became Buddha, it will help you. That is impossible. It is like having a meal, only the one who eats can be full. The same goes for spiritual cultivation. So, Nanda, please be vigilant at all times."

難陀真的親自看到這種苦難、恐怖的境界，所以他再也不敢再犯錯了；雖然他在僧團中，習氣仍未盡。所以有六群比丘，很多的典故存在。所以說來，儘管如此習氣未除，但是還俗享樂的心再也不敢起了。

Once Nanda had seen the terrible state of suffering there, he dared not make a mistake. Although he was in the Sangha, his habits still remained. There were the Six Undisciplined Bhiksus and many stories about them. Yet even though their



habits were not eliminated they would not dare return to a life of worldly pleasures.

所以習氣要不斷不斷地斷除，即使佛在世時，也無法讓他立刻斷除習氣。習氣就是要自己斷、自己修。總而言之，在人間，佛陀現相在人間，因為人間有苦有樂。

One must constantly eliminate habits. Even when the Buddha was present, He could not help others to immediately sever their habits. One must practice and do so on one's own. After all, the Buddha appeared in the Human Realm because there is suffering and joy here.

雖然現在沒有佛陀，帶我們到地獄看看，但是我們現在慈濟人也能；在人間也有地獄不論是貧、病、老、孤老無依，多少人生活在如此地獄一般，糞尿地獄？有多少人活在鋸腳斷手的地獄中？有多少人活在火燒地獄中，燒燙傷發生，真的是苦不堪言？這種人間的地獄！

Although He is not here to take us to Hell and see for ourselves, Tzu Chi volunteers can witness Hell in the Human Realm. Whether it is the poor, sick, old or homeless, many are living as if in Hell, the Excrement Hell for example. There are many who are living in the Hell of Body Mutilation. How many people live in the burning fire of Hell? When one suffers from burns, the suffering is beyond description.

人間的地獄都這麼苦了，何況地獄中受苦的眾生！所以我們現在能見苦知福，能造福。

The Human Realm is full of enough hellish suffering; how much worse must the Hell Realm be! So, witness suffering, recognize your blessings and create more blessings.

所以四惡趣，除了天道、人道以外，就是惡道修羅道。看看世間比比皆是，動不動就發脾氣、打架、吵架、殺人造罪，這都是修羅。



The Four Evil Destinies are the Asura Realm and Three Evil Realms the Asura Realm and Three Evil Realms. They exist everywhere in the Human Realm. Those who are easily irritated and are constantly fighting or quarreling, even those who kill others are all Asuras.

還有餓鬼，人間我們也看到，很多生病了，肚子餓都無法進食，這種飢餓的眾生，比比皆是。人間餓鬼道已是如此，何況餓鬼道？

There are also Hungry Ghosts that we witness in the Human Realm. Many people are so sick that they cannot eat even when they are hungry. They are like Hungry Ghosts living in the Human Realm. How much sores must the Hungry Ghost Realm be?

還有畜生道，在畜生牠也有修羅道，畜生也有餓鬼道，畜生也有地獄道。我們看得到的，不一樣的生物，我們能看到牠在受苦的有多少呢？

Next is the Animal Realm. In the Animal Realm, there are also Asuras, Hungry Ghosts and Hell beings. We can see that all kinds of living beings are suffering. There are many of them

所以我們就知道，以此來比較，就知道有地獄，地獄實在是苦不堪言。修羅一樣將來極苦時，也要到地獄；餓鬼極苦的時候也要到地獄去；畜生極苦的時候也要到地獄。地獄就是眾苦最極的地方，就稱作地獄。所以地獄、畜生、惡鬼、修羅，這都叫做四惡道，這都是由愚癡、貪欲，造種種的惡業。

Therefore, using the Human Realm as a comparison, we know that there is Hell. But Hell is actually suffering beyond words. When Asuras are in a state of extreme suffering, they are in Hell. Hungry Ghosts in a state of extreme suffering are also in Hell. When Animals are in a state of extreme suffering, they are in Hell, too. Hell is the most miserable place. That is why it is called Hell. Therefore, Hell, Animals, Hungry Ghost, and Asura are called the Four Evil Destinies. They all stem from ignorance and greed, creating all kinds of negative karma.



這些業絕對不會離開我們，只要你造善就是福業，只要你造惡就是惡業，以福來抵銷惡絕對不可能。所以才說天堂福盡，他也要墮落，說不定也要到地獄。

The karma will not leave us. Good deeds create blessed karma. Evil deeds create evil karma. The blessed karma will not dissolve the evil karma. When blessings are exhausted in Heaven, one will still fall down, possibly into Hell.

總而言之，「業如影隨形」。何種影子？我的手五隻指頭在燈光下，影子就是了。

To sum it up, karma is like a shadow. Just like the shadow cast by my five fingers under the light, karma is always there

Act of kindness bring blessings and virtues. Evil acts bring trouble and calamities. Make good use of this precious human body to practice vigilantly. Thus you establish the. Fourfold Faith and avoid the Four Evil Destinies.

總而言之，我們要知道四惡道是苦不堪言，所以我們要離開四惡道，就要建立四信業、四信心。

In summary, we have to know that in the Four Evil Destinies the suffering is beyond words. We have to stay away from them and strive to establish the Fourfold Faith

這都要有信，就是正信，信人人有平等清淨的佛性，信佛陀的功德，還要相信佛法，佛的教法利己利人，要相信僧的德。

All we need is faith, the Right Faith. We must believe everyone has a pure innate nature, we must believe in the Buddha's virtues and merits and we must believe



that the Buddha-Dharma can benefit oneself and others, We must have faith in the virtues of the Sangha.

總而言之，我們要建立四信業，才能離開四惡趣。

All in all, we have to establish the Fourfold Faith so that we can avoid the Four Evil Destinies.

各位，日常在造作，我們要把心照顧好，即使是佛陀，同父異母的弟弟也躲不過，還是要自修才能自得。所以大家要時時多用心。

Everyone, in our daily activities we have to take good care of our minds and hearts. Even the Buddha's half-brother could not escape karmic retribution. One has to practice to attain realization. So everyone, please always be mindful!