



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

The Fourfold Fearlessness of Bodhisattvas (Part 1)

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Every day we talk about the mind. Yes, everything the Buddha taught us is about how to train the mind. Previously, we talked about establishing the Fourfold Faith.

我們若能四信建立，信就是道源功德母；我們若能正信又能深信，正確選擇我們的信仰，選擇了我們的信仰，我們要相信佛陀所說的教法。

We should establish the Fourfold Faith because faith is the source of the Way, mother of virtues. We must have Right Faith to be certain that we have made the right choice. After we have affirmed our faith, we should have faith in the Buddha's teachings.

佛陀已經為我們開啟了人人與佛同等，我們有與佛平等清淨無染的心，我們應該要深信。只是我們的本性和外面的塵境相接觸，所以慢慢和外面的塵境，變成一種習氣；但是清淨的本性仍在，和佛平等無染的性還在。所以我們應該要相信，相信人人的根本都與佛平等。

Buddha taught that everyone is like Him, with a pure and undefiled nature. We should believe deeply in this innate nature. Even though our contact with external objects gradually creates habits, our pure and undefiled Buddha-nature is still there. We should believe that everyone has the same innate nature as the Buddha.

既然相信，當然我們要不斷不斷，接近佛的境界。

Since we believe that, we should continue to practice so that we get closer to the state of Buddhahood.

因為我們現在雖然是凡夫，只要我們向前精進，從凡夫地起始，我們也能行在菩薩道中，接近佛的境界。這都要由信佛所說、相信佛有無量功德開始。我們若不能信佛所說，這條菩薩道走不到，所以我們一定要信佛所說法。

Although we are only ordinary beings, if we move forward diligently, starting at the state of ordinary beings and following the Bodhisattva-path, we will get closer to the state of Buddhahood. We must believe in the infinite merits of the Buddha and in His teachings. If we cannot believe in Him, we cannot follow the Bodhisattva-path. Therefore, we must have faith in His teachings.



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修行有很多法門，但是你要成佛就是以出家的形態，徹底從內心清清淨淨，培養出我們與佛的德要平等，這一定要先去掉小愛來成就自己。

There are many ways to practice. To attain Buddhahood one should renounce lay life, completely purify one's mind, and nurture the virtue within, like the Buddha did to do that, we need to transcend our limited love so that we can attain Buddhahood.

然後，同時也能心無掛礙，無掛礙故，進入人群中去利益人群。所以這就是我們修行之所以要辭親割愛，過程就是要先成就我們的心，讓我們能知道，除了小愛，我們若不割斷，私情就無法脫離；所以我們割捨了小愛，除了我們的私情，我們才能投入大愛，才能覺有情。

At the same time, we should not cling to attachments, and should work among people to benefit them all. This is our spiritual practice. We left our loved ones to become monastics. We did this in order to train our minds. We should know that if we do not transcend our limited love, if we do not truly cut it off, we will not be free of it. When we cut off the limited love completely, we can truly engage in the Bodhisattva practice of Great Love.

所以在僧團中，首先要學習如何和人人和睦？如何讓為己的心變成為大家的心？大家的習氣我們能容納包容？一大群的人來自不同的家庭、不同的文化，所以我們能善解他，在這種生活中，能常保持那分清貧知足的心。若能如此，要踏出為大眾人群付出，就不困難了。

In the monastic community we must learn to live with others in harmony, transform our hearts, and connect with the hearts of others. We must learn to be accommodating and receptive toward those from different families and cultures. We must realize we have different habits. We must practice living with a heart of purity and contentment. If we can do that, then dedicating ourselves to helping others will not be difficult.

所以我們要建立四信，四信若建立，我們才能滅四惡。

So, we should establish the Fourfold Faith. Doing so, we can eliminate the Fourfold Evils.

在前面說過了，四惡趣很可怕，我們要相信：「有啊！有餓鬼，有修羅，有畜生，有地獄。」就算這些東西離開人間，我們看不到，但是我們要相信人間也有修羅、餓鬼、畜生、地獄。



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Previously, we talked about how terrible the Four Evil Destinies are. We should believe in the existence of Hungry Ghosts, Asuras, Animals and Hell Beings. We cannot physically see them because they exist in another dimension. In the Human Realm, some people are like Asuras, Hungry ghosts, Animals and beings in Hell.

這麼苦的人生，所以佛陀說娑婆世界苦難偏多，也是苦樂參半；所以讓我們有機會見苦眾生，讓我們有機會能合群人眾，讓我們有機會將人群中的力量合一，去拯救苦難眾生，這就是人間道，最好讓我們修行的地方。

Living a life of suffering buddha said that the world is full of suffering. This suffering exists side by side with joy. This gives us the opportunity to witness the suffering of others, and connect with them. Then we have an opportunity to unite our resources to save these suffering people. This Human Realm is the best place to practice.

只要你相信，自然信為道源功德母，長養一切諸善根，能長期讓我們培養善根，這就是信？這個「信」字道理很廣很深，所以我們若能有智信，尤其是這四信和三寶不分開，相信人人有與佛同等的本性，如此我們就能離開愚痴、貪欲。因為四惡道是從愚痴、貪欲，造了很多惡業，所以我們若建立四信才能滅掉四惡。滅掉四惡，我們才能「得四無畏」。

As long as we have faith. Faith is the source of the Way, mother of virtues. Faith nurtures the root of all goodness. It is faith that allows us to develop the root of goodness. The meaning of Faith is deep and profound. We should have the Fourfold Faith, which is inseparable from the Three Treasures. We should believe in everyone's Buddha-nature. If we can do this, we will be free of the ignorance and greed that create negative karma and lead to the Four Evil Destinies. If we can establish the Fourfold Faith, we can eliminate the Four Evil [Destinies]. With the Four Evil [Destinies eliminated, we attain the Fourfold Fearlessness.

四無畏是我們修行者，發心立願的人很重要的法，所以大家要好好接受這四法，大家要用心！

Which is an important teaching for those who vow to benefit others. So everyone should take these four teachings and practice mindfully.

四無畏就是菩薩要教化眾生，一定要有這四種無畏，「無畏」就是不怕。如何才能不怕？要入人群中去度眾生，去感化眾生，去救濟眾生。

In teaching and helping sentient beings transform, Bodhisattvas should practice the Fourfold Fearlessness. How can we be fearless? By working among sentient beings to help them transform.



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如何才能很自在投入人群中？有人說：「本欲度眾生，反被眾生度。」這就是因為我們的信心不足，所以我們無法很勇猛、很堅定，信心若足夠就能堅定。我們堅定投入了佛法之後，我們能吸收很多佛陀的教法。

If we do this , we can be at ease. Some people say, “You want to transform others, but are transformed by them”. This is because our faith is not firm enough. Thus we cannot be brave and resolute. If our faith is grounded, we can dedicate ourselves to the Buddha-Dharma and absorb many of the Buddha’s teachings.

世間有許多形形色色，你都要知道，你都要體會，你都要深信不疑，對自己深信，才能無畏對人群。

There are all kinds of things in the world which we must know, which we must experience. We need deep faith in the Buddha-dharma. You should have faith in yourselves so that you will be fearless among people.

Fourfold Fearlessness of the Bodhisattvas in expounding the Dharma: 1. Completely upholding without forgetting. 2. Feeling the joy of knowing all Dharma and completely understanding sentient beings. 3. Answering questions skillfully. 4. Being able to eliminate doubts.

譬如說，第一我們要總持一切法而不忘，我們若要教導眾生，就要用很多方法。

First, we need to uphold and remember the teachings. In order to help others, we must apply many skillful means.

想一想，佛陀說法四十九年，這四十九年中，在《法華經》之前的四十二年，佛陀就是設方便法，為何佛要設方便法呢？怎麼不能直接向眾生，對眾生說：「你們都能成佛」。

Think about this. The Buddha taught for 49 years. During the first 42 years, before the Lotus Sutra. He taught with skillful means. Why skillful means? Why not just tell sentient beings directly that we can all attain Buddhahood?

但是佛陀看到眾生的根機無法接受，所以要以耐心、愛心、不捨眾生，所以要觀機逗教，應眾生的根機設不同的方法，如此循循接引去教化，讓人人建立信心之後，才開始能對他



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說真實法，所以已經用了四十二年，才開始正直捨方便，為眾生講真實法，那就是《法華經》。

Recognizing that not all the capabilities of sentient beings fit that teaching, He taught instead, with patience and love, according to different capacities. He taught in stages in order to establish faith in his listeners so they would be ready to receive His teachings on Ultimate Truth. He taught this way for 42 years before teaching the Dharma of Ultimate Truth which is revealed in the Lotus Sutra.

《法華經》的道理完全就是教我們要行菩薩道，可見，四十年的時間，以佛的智慧，以佛的威力要向天下眾生講法，都那麼不容易了，何況我們是凡夫菩薩，我們還在凡夫地。

The principles of the Lotus Sutra are to teach us to walk the Bodhisattva-path. It took 40 years for the Buddha, with His wisdom and power, to teach the Dharma to all sentient beings. It was not easy for Him, let alone for us ordinary people. Although we are still ordinary people.

但是沒關係，雖然我們離佛那麼遠，佛是宇宙中的大覺者，我們才從凡夫地發心，但是我們開始修行就要發大心，因為佛陀已經為我們鋪路了，從四十多年前的方便說法，他一一將方法建立，所以我們能縮短時間，我們都知道了。

We should not be discouraged. Though we are still far away from the buddha, the Great Enlightened One of the Universe, we can still vow to start from where we are, and practice Great Love to Benefit others. The Buddha has done all the groundwork. He taught with skillful means for over 40 years, establishing the way to help us in our practice so that it will take us less time.

Strive to understand the truth of all things. Resolve to help transform sentient beings. Do good every day. This is upholding the teachings and practicing all good deeds.

知道之後，我們發心的同時，我們就要立願，發心立願的同時，我們要實踐、實行，所以三合一，所以知法，我們要說法，我們要度眾生、入人群，所以第一就是要總持。之前說過了：「總一切法、持一切善」，這叫做總持。

Now that we have learned this, we should make a vow to practice the teachings. We should strive to carry them out and teach what we have learned. We should walk among



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the people to help transform sentient beings. So, as mentioned before, we should uphold the teachings and practice all goodness. This is what “upholding” is about.

天地萬物之法我們都要知道，我們日日一定要行善，所以稱作總一切法。

We should strive to understand all Dharma and practice good things daily. This is upholding all Dharma.

天下萬物無數無量的法，我們都要去求知、求解，都要知道。

We should strive to know and understand the infinite Dharma in this world.

比如我們慈濟有四大志業，慈善的法門，我們要了解天下國際間，國情、民情，是貧、是富、是善、是惡，我們應該要了解。

Take Tzu Chi's Four Major Missions, for example. The Dharma of Charity is learning about other cultures and people. Whether they are poor, rich, good or evil, we should strive to understand them.

就像那時美國和伊拉克，在尚未戰爭之前，我們就要一直去了解，一直到什麼時候？我們得到消息可能在二〇〇三年三月間，一定會去轟炸。萬一戰爭發生時，若是造成民眾的災難或是造成難民潮，我們要如何幫助這些難民，我們就趕快幫他們準備生活物品。我們在這之前就要先準備好，其它的我們沒辦法。比如趕緊製作毯子，幾萬條毯子，在那期間，從年初開始一直準備。

Before the U.s.-Iraqi war began, we had tried to understand the situation. We got the news that they might start the war in March, 2003. Before this, we had no idea. We wondered what would happen if war broke out, causing widespread suffering. What if there were refugees? How could we best help them? We started to prepare daily necessities, making hundreds of thousands of blankets. During that time, starting Jan. 1

為他們，要如何讓他們吃的東西，還要考慮他們吃的習慣，吃的口味，還要有營養。趕快做食品研究，做出很多種的口味，中東的人吃得習慣。我們還要請這方面的人士，為我們品嚐看看。這些東西到了那裡。他們能接受嗎？所以在那段時間。我們趕緊為他們準備這種合他們口味、充分營養的食物。

We began to prepare foods that suited. Middle eastern tastes and were also nutritious. We had to quickly do research to come up with flavors which would suit Middle Eastern



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tastes. We even invited people from the area to try the food we developed to make sure that when delivered to that area, the locals would find it acceptable and nutritious.

大家不知道還記得嗎？這就是說，慈善的工作一定要很密切注意天下事，知道國際間到底什麼時候會發生什麼事？國與國之間，哪個國家會去侵犯哪個國家，結果會造成多少無辜的民眾，我們要如何幫助他們？

Do you all remember this? In our charitable works, we should closely pay attention to the events in the world. When things are happening, when one country invades another, many innocent people will suffer. How should we help them?

我們還記得，二〇〇三年伊朗的大地震，我們去幫助。第一個救濟，我們救急、救難，醫療食品、膚慰，這些我們都在很緊急的時間裡，三十七個小時內，一切的準備，醫師和救援的一切準備妥當，就開始踏上了伊朗。我們從台灣一直到伊朗，總共時間不超過三十多個小時，這就是很快速的救濟。

We remember the great earthquake in Iran in 2003. when we first arrived to help, we offered emergency relief including medical supplies, food and care. We did this within a shout time. Within 37 hours, all the preparations were done. When the physicians and the relief materials were ready, we embarked on the trip to Iran. The trip from Taiwan to Iran was about 30 hours. Our relief efforts were carried out swiftly.

這也就是我們平時醫療的系統，平時就是準備得很好，哪個地方發生什麼事，我們就能馬上啟動。這就是國際救災，要事前了解，平時就要了解了。所以要知道天下事，這是總一切法，總天下一切的國情。

This is because we are always prepared. So, no matter what happens around the world, we can mobilize right away. We need to anticipate international relief efforts beforehand, regularly. We need to understand the conditions of the world. Upholding all Dharma involves learning about the world, including learning about different cultures.

還要持善，這個善為人群，為天下眾生，還是要去付出，所以「總持不忘」。

We also practice good deeds to benefit others. When benefitting all sentient beings we should give to others and uphold all Dharma without forgetting.

我們能了解天下事，我們還要不忘善，我們要去行善，即使那裡的局勢那麼緊張，但是我們為善的工作不能停，所以這稱作總一切法，不忘一切善。



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We must strive to understand world events and remain unwavering in our acts of kindness. With tense relationships among countries, our work to benefit others cannot cease. We say, “Practice all Dharma, do not forgo good deeds”.

我們若能如此，也是「說法無畏」。

If we can do this, we are “expounding the Dharma with fearlessness”

同樣的意思，我們若能知道天下事，我們若能堅持善，自然佛陀所說的教法，或是世間所有的法，我們都能了解，或者不只是為善而已。

In the same way, if we can know everything in this world and remain firm in doing good, we will naturally understand the Buddha’s teachings and all the dharma in the world. It is not just about doing charity.

醫療也一樣，醫師要治療病人，他一定要自己很有自信，自信之前他就要先去學，從醫學系開始，要很認真了解醫學的學理。只是知道還不夠，畢業就要來見習——醫師陪伴醫師，了解醫師對病人，再來就要住院醫師；醫師就要現在就換醫師來陪伴住院醫師，教導他「你如何看病人、如何診斷？」

This also applies to the field of medicine. When physicians treat patients, they must have strong self-confidence. To gain self-confidence, one must learn. As medical students, they needed to study their fields carefully. But knowledge is not enough. After graduation, they intern with physicians to learn the clinical aspect of things. Next, they become resident doctors. Then they study with another group of physician-mentors to learn how to interview patients and make diagnoses.

然後五年後，這些住院醫師開始選擇，我對哪一科比較有興趣，我有信心，所以他就要好好去學。之後主治醫師要很自信，面對病人，診斷出什麼病，要用什麼方法治療，這也是要總一切法。

After five years, the residents will choose specialties, depending on their interest and confidence level. Thus, they learn their specialty and become attending physicians so that when treating patients. They can find the cause of illness and apply the appropriate treatment. This is also upholding the Dharma.

醫療也是一樣，教育也一樣，人文也一樣，無論你要做什麼事，什麼都要知道。



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This is the Medical Mission. The same principle applies to the Missions of education and humanistic culture. No matter what you set your mind to, strive to understand as much as possible.

總而言之，為善一定要有那分無畏的心，我們就要有自信，我們才不會動搖，才不會志業不穩定。

All in all, to do charity work, we must be fearless and confident so that we will not waver, and our mission will remain firm and steady.

同樣的道理，天下事舉一知萬法，所以大家應該要了解，所以從信能滅惡，還能建立四無畏的心。

This is the same principle. From one small thing we can know many things. From faith we can eliminate evil, and establish the fourfold fearlessness.

所以各位，你們今天先想想看，什麼是總一切法？如何能持一切善？如何能信心無畏？如何能入人群無畏？如何能說法無畏？所以大家要時時多用心！

Everyone, think about this today. What is upholding all Dharma? How can we practice all good deeds? How can we remain confident and fearless? How can we work among people and teach without any fear? So everyone, please always be mindful.