



The Fourfold Fearlessness of Bodhisattvas (part 2)

心就像一面鏡子，鏡子如果清淨，境界就能夠明朗了。所以我們每一天就是要大家心鏡要擦，我們的心要保持很清淨，外面的境界，是是、是非，我們才能分得清楚。人生是非分明，自然智慧就開朗。最麻煩的就是是非分不清楚。

The mind is like a mirror. If the mirror is spotless, it truthfully reflects the environment. So every day, I ask you to wipe the mirror of your mind clean. Only when you keep it clean, can you clearly see external phenomena and clearly distinguish right from wrong. When we can tell right from wrong, our wisdom naturally develops. What is most troublesome is not differentiating right from wrong.

我們大家都是發心修行，不是只要獨善其身，我們還要兼利他人，所以這就是菩薩。

As devoted Buddhist practitioners, we should not only benefit ourselves, but also benefit all sentient beings. This is the Bodhisattva's resolve.

學佛想要到達成佛的境界，一定會走過這條菩薩道，所以人人既然發心為菩薩，所以菩薩就要再教化眾生。我們要教化眾生，一定要具足四無畏。

To learn the Buddha's Way and attain Buddhahood, we must walk the Bodhisattva-path. Since we all resolve to become Bodhisattvas, we have to help all sentient beings. But before we can help others, we must have the Fourfold Fearlessness.

Fourfold Fearlessness of Bodhisattvas in expounding the Dharma:

1. Completely upholding without forgetting 2. Feeling the joy of knowing all Dharma and completely understanding sentient beings

Fourfold Fearlessness of Bodhisattvas in expounding the Dharma:

3. Answering questions skillfully 4. Being able to eliminate doubts



在《靜思晨語。法譬如水。菩薩四無畏（一）》已經說過了：「總一切法，持一切善不忘。」法有出世法，那就是佛陀對我們的教育，教導我們如何安住我們的心，在人群中「無罣礙，無罣礙故無有恐怖，遠離顛倒夢想。」

Previously, we said to "uphold all teachings, practice all good deeds". The world transcending Dharma is what the Buddha taught us so that we could maintain a mind free of worries while working with other people. When there are no worries, there is no fear, and thus no distorted or illusory thoughts. The Buddha taught us that if we have worries and fears, then distorted thoughts arise.

我們若有罣礙、有恐懼，那就是顛倒亂想了。所以我們講究這一念心，就是不斷、不斷安定我們自己的心，對佛陀的教法，我們堅定信敬不疑；所以我們對於出世法一定要很堅定。

We always emphasize the importance of the mind. We should all strive to always keep calm, and have complete faith in the Buddha's teachings. We have to have strong faith in the world-transcending Dharma.

Spiritual cultivation is not about self-salvation. It is about entering the world to teach and help transform other beings. When one's body, speech and mind are in harmony, one can fearlessly expound the Ultimate Truth.

但是我們修行並不只是為了要獨善其身，我們也要有出世的精神，做入世的志業。出世的精神就是與人無爭，還有什麼可爭的呢？我們已經是非都分得清楚了，世間萬物一統皆歸無常；世間一切都是無常，何必與人爭？和人都無爭了，自然我們的心就安了。

Spiritual practice is not about only benefitting ourselves. We also need to have a world-transcending spirit, which means having no conflicts with others. What is there to fight about? We should be clear that everything in this world is impermanent. Since nothing is permanent, what is there to fight over? When there are no disputes, we are at peace.

與人無爭則人安——別人也安心，我們也安心了。

When we are not in conflict with anyone, the people around us are also at peace.

與世無爭則世安——和世間都無爭了，還有什麼不安心呢？



When there is no conflict in the world, we will have world peace. Then what is there to worry about?

當然，在世間不離開人與事，所以與事無爭則事安——我們若看得開，還有什麼事情好爭的？

Human interactions are inevitable in our world. When there is no conflict with others, we are all at peace. Then there is really nothing to fight about.

世間紛紛擾擾、是是非非、懵懵懂懂，都是因為我們不清楚，境界不明。所以出世法，就是要學習看待「人、事、世間」一切我們都可以很清楚，如此就稱作「出世法」。

All the conflicts and afflictions in the world stem from unclear minds. To practice the world-transcending Dharma, we must learn about people, about things and about the world. When we are clear, that is world-transcending Dharma.

說起來很簡單，其實每天在說的法，好像說不完的法數。法有很多的數字分類方法，可以分得很微細，其實不離開人、事、世間。所以我們要如何要在「人、事、世間」當中不染著、不糾結，那就叫做出世——出世的精神。

Doesn't it sound very easy? The Dharma we talk about every day seems infinite. The analysis of the Dharma is very detailed, and there are many numerical terms involved. Dharma is actually about how we live in the world. How can we live in the world without attachments and entanglements? We must have the world-transcending spirit.

然而我們的目標還是要入世，要進入群眾中，才能夠度眾生。佛陀來人間不為了別的目的，就是為了眾生。因為眾生就是在這個苦樂參半，尤其是苦難偏多的娑婆世界當中，佛陀不忍心，所以再來到人群當中。佛陀到人群中，就是要說法度人。所以我們所要說的法，必定要將佛陀所說的法，為世間人說法。

Our goal is to live in the world, not in solitude. Only when we are among people can we benefit them. The Buddha came to the world for the sole purpose of helping all sentient beings. Everyone living in the Saha World is suffering. So out of great compassion, the Buddha came back to this world to expound the Dharma and transform people. We too need to expound the Dharma for all people of the world.



當然你還要再盡知世間事，不只是了解出世間法，我們還要入世了解世間的大事。無論是天下大事，或是人與人之間微細的心境，我們都要很用心去分析。去分析了之後，讓人人
心能通；能夠讓人人如此，這就是我們要說的法。

This requires a good understanding of the world-transcending Dharma, and it requires being among people in order to understand their worldly affairs. Whether it is a major world event or subtle interactions between people, we need to consider everything mindfully. Only with a thorough understanding can we make real connections with others.

所以「三慧明、三達朗」這在之前也已經說過了。

In doing so, we can really teach the Dharma and realize the Three Wisdoms and Three Insights, which I have previously mentioned.

我們的智慧要能夠真的很明朗，我們要做的事情真正通達無礙，這就是在說法中所得。人與人之間，就是要互相分享、要互相教導，這就要用口說。口能夠說法，但是我們的身行能教法，就是「口說法、身教法」。

Our clear wisdom and insight, and the freedom to not encounter obstacles in anything we do, are gained from expounding the Dharma. In our interactions with others, we should share with one another, and educate one another. This is done through speech. Not only should we speak the Dharma, we should also teach by setting a good example. We should teach the Dharma with speech and action.

所以常常說：「身教勝於言教。」我們光是用說的，說的天花亂墜、說得很好，但若我們的身行又是另外一回事，這樣要如何能夠調伏眾生心呢！所以不只是言教，還要有身教；口、身一定要平行。

They say, "Actions speak louder than words." Words do not mean much, because they can be deceiving. They may sound very nice, but does our behavior reflect our words? Not necessarily. So how can we transform the minds of other people? Talking alone will not do it. We must set a good example. So our speech and behavior must match.

不只是我發心就好，發心要知道很多事情去對人說，說了之後我們還要身體力行去帶人走，這叫做身、口、意三樣合一，這樣我們才能夠真正說出真實法，而無所畏。所以「總一切法不忘，說法無所畏。」



Making vows alone is not enough. After making vows, we should share the many things we have learned. Then we must put them into practice to lead and guide others. By unifying our action, speech and thought, we can truthfully expound Dharma without any fear. That is "upholding all Dharma without forgetting, one fearlessly expounds the Dharma."

The second Fearless is "Feeling the joy of knowing all Dharma and completely understanding sentient beings, one fearlessly expounds the Dharma."

再來第二就是「盡知法樂，知眾生根性心欲，說法無畏。」

The second Fearless is "Feeling the joy of knowing all Dharma and completely understanding sentient beings, one fearlessly expounds the Dharma."

意思就是我們要盡知，要去了解。我們雖然從說法當中可以明白世間有很多很多的苦難，不只是有形的物質、貧窮的苦難、天災人禍的苦難，等等－這些都是佛陀所說的「苦的道理」。

The passage means that we need to understand the Dharma we teach about the suffering in the world, not only the suffering of being poor, but that of manmade and natural disasters, too.

佛陀說法，看盡了世間多少苦難的法，就要為眾生分析為什麼會有這樣的苦？就是「因、緣、果、報」。有什麼樣的因，再加上有什麼樣的緣所集合，結果變成人與人之間的互動，那麼複雜的事情。這修都是由苦的道理所延伸出來，解釋出天下無量數的法。所以又稱為「苦、集、滅、道」。

Before the Buddha expounded the Dharma, He had seen a lot of suffering in the world, and He analyzed the cause of it. Why is there suffering? It is a result of karmic causes and conditions. What are the cause? The Buddha explained this in many ways. Collective conditions and connections among people result in complicated human interactions. From the Truth of Suffering we can explain the infinite Dharma in the world.

當然了，這完全都是在說「苦法」，要先能夠透徹「苦法」才能進入「道」中。



It all begins with The Four Noble Truths. One has to first understand suffering before entering the path to practice.

若知道既然是如此——「知道世間有這麼多的苦，如何能夠得到快樂呢？」所以佛陀就教育我們，我們要「盡知法樂」。什麼樣的事情可以讓我們很快樂？就是要投眾生的根機。

One might ask, "With so much suffering in the world, how can we have true happiness?" To that the Buddha said, "Feel the joy of knowing all Dharma." We gain this joy by working to benefit people according to their dispositions.

There is no need to struggle with fate. Life is like a drama, and we actually wrote the script of our lives.

If one can offer suitable teachings for sentient beings who are suffering, one can transform their suffering into happiness. Feeling the joy of knowing all Dharma and completely understanding sentient beings, Bodhisattvas fearlessly expound the Dharma.

我們常常聽到憂鬱症或是躁鬱症，或是有很多的習氣煩惱解不開，很苦啊！無論他的生活多富有，無論他的知識有多高、名聲多大，但是他不快樂。

We often hear about cases of depression or bipolar disorder. People are trapped in their habits and afflictions. This is suffering. No matter how rich, how educated or how famous someone may be, they may still not be happy.

不快樂要怎麼辦？當然我們已經開啟了很多的法門，有了這麼多無量的法門，把他引進來到人群中去看；看看人群是這樣的，世間不只是有「我」一個人而已。「光是我一個人，我所要求的，求不到我就覺得很苦了！」

Why is that? We have many ways to help people like this. With infinite Dharma doors, we can lead them to work with others and learn that the world does not revolve around them. If they only think about themselves, when their expectations are not met, they suffer greatly.



但看看人群中，比比皆是，大家都求，是不是都能夠稱心如意呢？原來人人不如意的事情，十有八九。

But this kind of suffering is everywhere. Everyone asks for something for themselves. But can everyone be satisfied? No one gets everything they want all the time. There are many who are worse off than we are.

「我覺得苦，還有很多人比我更苦。」像這樣人比人，以智慧的態度去比較，自然我們就會很滿足。

People naturally compare themselves with others. But if we are wise when making comparisons, then we will naturally be content.

澎湖有一位林先生，本來他有一個小康的家庭，他在經營建築的行業。有一次，他從三樓高的地方摔下來，造成全身都癱瘓了；而且還因為他已經氣切了，所以連講話的自由都沒有。每天躺在床上都很怨嘆，加上他的太太有一點殘缺，走路不是很方便。

Mr. Lin from Peng-hu, for example, was originally from a middle-class family. He was in the construction business until he fell from the third floor one day, became paralyzed, and also needed an incision in his windpipe to relieve a breathing obstruction. He could no longer speak easily. Bed-ridden, he was resentful every day. What made it worse was that his wife was also handicapped and could not walk very well.

像這樣的家庭，他要養家，對於家庭的責任也是很大。但是這樣的家庭又有孩子，太太又有殘缺，唯獨他的意識很清楚，但是全身都不靈活，這種心好像在地獄中煎熬一般，所以他很怨嘆。每天每天都在埋怨：「我的人生為什麼會這樣呢？」

He needed to support his family, so he had a large burden on his shoulders between supporting his children and his handicapped wife. His cognition was fine, but he could not move his body. He felt as if he were living in hell, so he complained every day. He had much resentment and thought, "Why is my life so miserable?"

但是他看到大愛電視台，看到人生都是好人，不必去怎麼爭。看看生命的劇場，其實生命的劇本都是自己寫的，業都是自己造的。既然自己造了這樣的業，現在因緣果報現前了，還有什麼可以埋怨的呢？

Then one day, he watched Da Ai TV and realized that the world is full of good people. We create our own karma. Since our karma was created by us, then when that karma comes into fruition, there is nothing we can complain about.



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

The Fourfold Fearlessness of Bodhisattvas (Part 2)

再看到有的人也是很苦，有的人有病痛但還是在做，環保志工也做得很好。所以他自我省思：「雖然身體無法動彈，但是要把握能說話的時候要盡量說。」其實他已經氣切了，要說話也無法自由的說，但若是有人來看他，他就把氣切口，用手壓住，說出的句句都是好話，說慈濟做了那些好事。

We see many volunteers who suffer from all kinds of illnesses, but they continue to work in our recycling centers. Although Mr. Lin cannot move his body, he seizes every opportunity to speak with visitors. Although he had a tracheotomy and cannot talk without much effort, when people visit him, he covers the hole in his throat to speak. Everything he says is positive. He shares the good things that Tzu Chi does.

雖然他過去和慈濟都沒有接觸，但是他從大愛台看到很多。所以他就將由大愛台所看到的，所感動的，都向來探望他的這些人分享。

Although he was not involved with Tzu Chi before, he has seen many stories on Da Ai TV, so he shares the stories that moved him with all his visitors.

同時他還像人勸募，雖然躺在床上，他也來做勸募。點滴投入功德海，就算只有一點的力量，也能做很多好事情。他現在已經心開意解了，現在他也很歡喜，他有很多的事情可以對其他人說，他能夠津津樂道說慈濟事，他能勸募人加入會員，還要他的太太要去做環保志工。

He also does some fundraising for Tzu Chi. Although he is bed-ridden, he still asks for donations. A seemingly small act may result in great deeds. Now he is worry-free and is very happy to receive visitors. He can always find a Tzu Chi story to share with his company. He urges people to become Tzu Chi members and encourages his wife to volunteer.

這次澎湖的林先生和慈濟人之間的故事。慈濟人將他引入大愛，他就心開意解了。這就是「知眾生根性心欲」——看他遇上什麼樣的困難，我們就以什麼樣的法去深入他的心，去把他那念苦的心引發出來，讓他能夠開拓心靈的天地。若如此，他會覺得：「你看，就算我躺在床上，我還是可以引度別人；我同樣也能將好的法說給人聽，讓人能夠了解慈濟、加入慈濟。」他很有成就感。像這樣，就是「知眾生根性心欲」。

Tzu Chi volunteers in Peng-hu guided him with great love until he could ease his mind. That is "completely understanding sentient beings." Seeing him suffer, they found the key to open his mind so that he could resolve his suffering and open his eyes to a new world. Mr. Lin may now think, "Even bed-ridden I can help transform people. I can share the



Dharma with others and let people know more about Tzu Chi." He has a great sense of achievement with Tzu Chi. This is "Understanding sentient beings."

只要讓他感到他不是一個廢人，他是殘而不廢，就是「說法無畏」。

Mr. Lin no longer feels useless. Though handicapped, he is still useful, He is "fearlessly expounding the Dharma."

When expounding the Dharma, what we say must be fitting and appropriate. When answering questions, we must use the proper teachings. To guide others to enter the realm of Dharma is to "answer questions skillfully".

第三「善能問答，說法無畏」。我們不是一直說、一直說，以為「我說你聽就對了；對不對我不管你，反正你要聽就對了。」說法應該就是要適宜，你在說法給人聽，他如果有什麼樣的疑問，拿出來問，我們都要好好回答，要回答得他能夠真正的心開意解，就是心服口服；讓他聽我們的法，真的有心得。

The third is "answering questions skillfully." We cannot just continue to talk and expect people will listen to us, thinking, "Right or wrong it doesn't matter. Just listen to me, that's all." What we say must be appropriate. When talking to others, make sure that if they have doubts, they can raise their questions. We should answer them thoroughly so that they listen their hearts, open their minds, and are convinced. Only then can people truly absorb the Dharma and benefit from it.

不只是有心得，我們還能給他能夠行在生活中的法。我們若是能引導人人知法、入法，若深入在生活中，就能夠去做、去體會、去了解。所以不只是說，不只是回答他，我們還要帶領他進入法的境界，導入道的境界。所以這叫做「事能問答，說法無所畏。」

Besides sharing the Dharma, we should also get them to apply the Dharma in their lives. We should get others to know the Dharma and apply it in their daily living through practice, understanding and experience. It is not just talk. It is much more than just answering questions. We need to lead them into the realm of Dharma to follow the Bodhisattva-path. This is called "answering questions skillfully, one fearlessly expounds the Dharma."



再來就是說「能斷物疑，說法無畏」。意思就是——我們不只是對人、對事，連對一切的事物，我們也要很清楚了解，去斷定這個東西該不該用，這個東西是什麼東西？對人有利或是有害？我們都應該要去了解。不只是知人、知事、知禮，還要斷定萬物。若能夠這樣，天底下都無障礙。

Our final topic today is "Being able to eliminate doubts". What that means is that we need to have a good understanding of everything in the world so we can determine whether a thing should be used for a certain purpose. Is it beneficial or harmful to people? It is truly important to not only know about human affairs, but also about material objects. Only then can we expound the Dharma without obstacles. Everything in the world has a principle.

所以天下萬事萬物，都有它的道理。這些萬事、萬物我們想要了解透徹實在不容易。所以孔子說：「活到老，就要學到老。」對！無量數的法我們都應該要了解。

It is impossible to understand everything. So Confucius said, "One is never too old to learn." Indeed! There is infinite Dharma that we need to learn.

隔行如隔山，所以我們要總持一切法、持一切善，就是要有那種孜孜求學而不倦，要不斷一直求。所以說菩薩上求下化——我們要不斷上求一切法，我們要不斷下化一切眾生。

Therefore, "to uphold all Dharma" and "to practice all good deeds" requires relentless enthusiasm in learning. You must have the motivation of a Bodhisattva to continually seek and practice the Buddha-dharma and relieve all living beings of their suffering.

各位，時時都是要多用心啊！世間法學不盡啊！

Everyone, there is still infinite Dharma to be learned, so please always be mindful.