

## 四大威儀

# The Four Awesome Departments

恒貴法師2017年7月22日講於萬佛聖城大殿  
沙彌尼近本 英譯

A Dharma Talk by Dharma Master Heng Gwei  
at City of Ten Thousand Buddhas on July 22, 2017  
English Translated by Shramanerika Jin Ben

上人慈悲，各位法師，各位同參，各位戒子，各位善知識：

這次又是萬佛聖城舉辦的一百零八天的戒期，在戒期當中呢這個是非常重要的；因為我們又要有一批新的比丘、比丘尼要出來了，要學習擔起如來的家業，弘揚佛法，弘法利生。

每期的戒期，我們都有從頭溫習很多的課題，那最基本的就是我們的威儀舉止。

我記得三十多年前我出家的第一天，用完齋之後，上人就叫我去上人的方丈室，就是給我講出家人的四大威儀。

那麼在我一九九二年我要去臺灣的時候，那個時候我在溫哥華的金佛寺。早課之後上人打

Compassionate Venerable Master, all Dharma Masters, all fellow cultivators, all preceptees, and all good knowing teachers:

Now the City of Ten Thousand Buddhas (CTTB) has again held a complete 108 days of precept training. The precept training is very important because it means another group of newly ordained Bhikshus and Bhikshunis will emerge. They will learn to carry on the torch to propagate the Buddhadharma and benefit all living beings.

During every precept training, we will revise many lessons from the very beginning. Now the most fundamental is our deportment and demeanor.

I remember the first day after I left the householder's life over thirty years ago, after having our meal, the Master called me to the Abbot quarters to teach me the four awesome departments of monastics.

In 1992, the Master wanted me to go to Taiwan; at that time, I was in Gold Buddha Monastery in Vancouver. The Master's phone call came through after the morning recitation. At that time, our

電話來，那麼當時我們習慣就是接到上人的電話，都跪在地上跟上人講話。我記得我第一句就請問師父，我說：「上人，弟子這次去臺灣，要注意一些什麼嗎？」上人不經思索，馬上就回答：「出家人的威儀是很重要的，不然的話人家看你就夠了。」那麼上人一直以來對於我們出家人的威儀教相，都非常重視的。

所以這次再重新來講這個題目，真的覺得很慚愧。因為三十多年前把那個課題都沒有學好，都是在摸索，都是在學習。

那個威儀舉止，我們大家都覺得它很簡單，誰不知道立如松、行如風、坐如鐘、臥如弓，大家都知道；但是因為這麼簡單、這麼容易的這個課題，往往是給我們很容易忽略的、很容易被我們輕視的，因為我們覺得這個不重要。

我記得每次的戒期，或者每次教沙彌尼的時候，很多同參，現在在座的有些都記憶猶新，每次都有人來抗議，說：「我們來學佛的、來學修心的，不是學這些的。」每次跟上人報告，上人都呵斥我們：「誰知道我們的心怎麼樣？不學這些，不要來出家。」等等、等等。

我今天給我們大家一起溫習下，就是我們佛弟子第一個課程「四大威儀修行的次第」。

所以這個威儀不光是要知道，我們必須要躬行實踐，要給時間我們去練習，這個是不容易的。

我相信這個階段經文大家都非常熟悉，就是優波離尊者跟佛報告他的圓通的經驗，那麼因為時間的關係我不再講，只是講那句「佛問圓通。我以執身。身得自在。次第執心。心得通達。然後身心一切通利。斯為第一。」在這段優波離尊者最主要就告訴我們修行的次第，他呢是以執身，身得

custom was to kneel while speaking to the Master whenever we received his call. I remember the first thing I uttered to the Master was, “Master, what should the disciple (I) pay attention to during this trip to Taiwan?” Without even giving it any thought, the Master answered immediately, “The deportment of a monastic is the most important. Or else, everyone will be preoccupied looking at you.” Now the Master had always paid a lot of attention to the deportment of us monastics.

Now that we are revisiting this topic again, I am tremendously ashamed, because I did not learn this topic well from thirty years ago. I have been fumbling around and have been learning along the way.

This deportment, we all think, is very simple. Who doesn't know about “standing like a pine, walking like the wind, sitting like the bell and lying like a bow?” This is something everyone is very familiar with. However, it is because this topic is so simple and easy that we often neglect and take it lightly, since we don't think it is important.

I remember during each precept training or whenever I teach shramanikas — some of you in the audience might still remember — someone was bound to protest, “We have come to learn from the Buddha, to learn to cultivate our minds, we have not come here to learn this.” Whenever I reported this to the Master, he would scold us, saying, “How do you know what our minds are like? Don't leave the householder's life if you don't want to learn this.” And so on.

Today I would like to revisit this first lesson for all Buddha's disciples, which is “the sequence of cultivating the four awesome deportments”.

We must not only know about the deportment, but we also must practice it. It takes time for us to practice it as it is not easy to do.

I believe this following sutra passage will be very familiar to everyone. This is from the Venerable Upali when he reported his experience on his perfect penetration. Due to time constraints, I will mention just one line, which is “*The Buddha asks about perfect penetration. I disciplined the body until the body attained ease and comfort. Then I disciplined the mind until the mind attained penetrating clarity. After that, the body and mind experienced keen and thorough absorption. This is the foremost method.*”

自在；然後執心，心能夠通達，然後身心內外一致，那麼一切就通利了。所以對他來說這個是最好的修行方法。

在這一段就說明修行是有次第的，我們先從外到內，從有形到無形，身是有形的，心是無形的。那麼次第來修，就會得到一切通利，智慧能夠通達了。

這個就是我選這一段出來，最主要的就說明修行的次第。

這個是上人的開示，上人說：「凡事有一定次序，不可因循隨便。時時都要齊莊中正，畢恭畢敬，不可以因循苟且方便。應該常常觀察自己，如面對佛，如臨師保，不可以馬馬虎虎，把光陰都空過去了。」

還有上人說：「修道是由小而大、由近而遠、由自而他、由淺而深，一步一步的修的。」

這個就是剛才我先把優波離尊者他的修行次第給大家找出一個重點，我們修行的次第不能逆等而進。

那麼虛雲老和尚又怎麼說呢？他說：「今欲返本還原，要先調身，斷除習氣，把粗心變為細心。從有為到無為，在自性清淨身上用功，行住坐臥，一天到晚，如切如磋，如琢如磨，小心謹慎，斷除習氣。」所以這個就是也告訴我們四大威儀都是來幫助我們，來斷除我們的習氣的。

「功夫從外頭做起，先講威儀教相，行住坐臥都有威儀，不要說忙得要死，還講什麼威儀呢！」

在〈大學之道〉也說了：「物有本末，事有終始，知所先後，則近道矣。」就是物都有它的本有它的末。就是上人常常說，有它的根本，有它的枝末。那麼事情呢總有一個開始，有一個終了的時候。假如我們知道什麼該做先，什麼該做後，知所先後；則近道已，那麼我們修道這條路呢就靠近了，就不會與道違背，背道而馳。

The main point Venerable Upali is trying to tell us is the sequence of cultivating. He disciplined the body until the body eventually attained ease and comfort. He then disciplined his mind until his mind attained penetrating clarity. When the inner and outer states of the body and mind unites, everything else is not obstructed. Therefore, this was for him the best method to cultivate.

This passage clearly explains a sequence in cultivation. We start from the outside toward inside, from form (body) to no form (the mind). When we cultivate in such a sequence, we will attain the state where everything will be unobstructed and our wisdom will attain penetrating clarity.

That is the main point I am trying to make by choosing this passage which is to clarify the sequence of cultivation.

This next passage is from the Master, "There should be an order to everything. It should not be taken casually or delayed. Moment after moment, one must be proper and upright with reverence. One simply should not dilly dally and cut corners for convenience. One should always reflect within as if facing the Buddha, as if facing the teacher. Don't be casual and spend the time in vain."

The Master also said, "The method of cultivating the Way is from small to big, from near to far, from me to them, from shallow to deep. Cultivate by taking one step at a time."

This is the main point for first bringing up the sequence of cultivation by Venerable Upali. When we cultivate, the sequence cannot be reversed.

So what did Master Xuyun say about this? He said, "Now as we would like to return to our origin, we must first regulate our body, cut off all habits and transform coarse thoughts into subtle ones. Go from the conditioned into the unconditioned. Put effort into uncovering the inherently pure and undefiled nature. While walking, standing, sitting, and lying, from dawn to dusk, be very meticulous and take heed to be very careful and cut off all habits." This tells us the four awesome deportments are to help us to cut off our habits.

"When developing skills, we must first begin from the outside and start with the teachings of the deportment so that we have deportment while walking, standing, sitting, and lying. Don't complain saying that you are too busy to bother with the deportment."

蕩益大師怎麼說呢？「道者，從因趨果所歷之路也。」那麼我學佛，就是為了有修道；學到佛教我們的道理，我們怎麼樣應用在修行的功夫上呢？什麼叫道呢？蕩益大師的解釋就說，道呢，就是從因趨向那個果；你所經歷的路，這個就叫做道了。

就好像我們現在有出家或者有受戒，就是種那個因。怎麼樣達到我們的目的地，結出完美的、好的果實呢？就是在我們經歷當中，我們怎麼樣把我們所學到佛教我們的道理，應用在我們所經歷的一切的境界當中；能不能夠把持我們，會不會對境又被轉掉呢？所以這個是很重要的。

蕩益大師又說：「習氣不除，無出生死分。」我們每個人都是氣稟所拘，我們每個人都是乘著過去我們的業習而來的。假如我們不針對我們的業習、我們的習氣毛病來改正，那說我們了生脫死，是不可能的，所以無出生死分。

那麼蕩益大師又說了：「學佛別無實法，變化氣質，剷除習氣而已。」你看！學佛多簡單，只是變化氣質，剷除習氣而已。但是在這個過程當中，是相當不簡單的。我們不要以為我們的習氣毛病很容易改，那是相當不容易改的。

那我們現在繼續看看上人的開示：「我們學佛法對眼前最微細地方，都要注意；不要學很多年佛法，連四大威儀都不懂。我看出家人也都沒有注意威儀，在家人也是不講威儀。這個威儀是很要緊的。」

很多人以為四大威儀是出家人的事，跟居士沒有關係。其實不是的，師父對在家弟子也要求，佛弟子要有佛弟子的威儀舉止；不要說在家成人居士，就是小孩子，師父也要求小孩子要注重威儀舉止。

上人在開示錄的第九冊，他說：「行、住、坐、臥都要有威儀。」這個

In the *Great Learning*, it mentions, “Objects have its roots and tips; all matters have a beginning and an end. When we know the sequential order of first and latter, the Way will be close.”

What did Great Master Ouyi say about this? “The Way is the path traveled where causes lead to effects.” I am now studying the Buddhadharma to cultivate the Way. After we have learned the principles taught by the Buddha, how do we apply them to our cultivation? What is the Way? Great Master Ouyi explains the Way as the path one experiences where causes approach effects. This is referred to as the Way.

For example, we now have people who have left the householder's life or people who have received the precepts, that is to plant the causes. How do we reach our destination and produce perfect and good fruits? That is to figure out how to apply the principles we have learned from the Buddha into all the circumstances we encounter. Can we control ourselves to not be turned by circumstances? That is why this is very important.

Great Master Ouyi said, “If one does not get rid of one's habits, he or she will never be able to transcend birth and death.” Everyone of us is controlled by our inherent disposition; we all came here taking along the habits of karma from our past lives. If we do not try to correct ourselves by targeting our habits, then it is impossible to transcend birth and death.

Great Master Ouyi again said, “There is no other way to cultivate when studying the Buddhadharma; it is just transforming our conduct and getting rid of our habits.” Just take a look. It is just that simple to study the Buddhadharma: just transform one's conduct and get rid of bad habits. However, it is not easy at all to go through that process. Don't be mistaken that it is easy to correct our habits. It is actually not easy at all.

Now let's continue with the Master's lecture, “When we are studying the Buddhadharma, we must pay attention to the most minute details that are right in front of our eyes. Don't end up studying the Buddhadharma and yet not know anything about the four awesome departments. I have noticed the monastics don't pay attention to deportment and the laity also do not pay attention to deportment. But deportments are actually very important.”

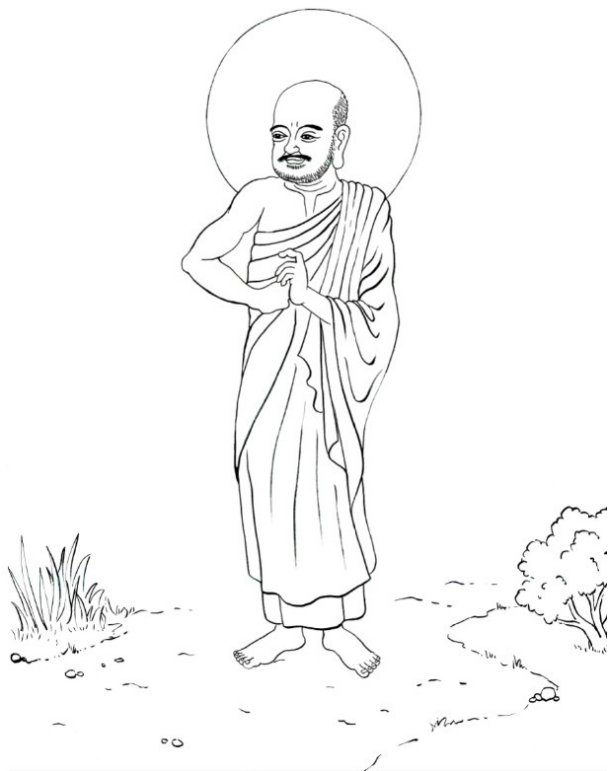
A lot of people think the four awesome departments are

是上人給小朋友講開示的。他鼓勵小孩子要有做人的一個目標、宗旨；但是要有一個陪襯，這個陪襯就是講我們的舉止、態度四大威儀。所以小孩子從小，上人就給灌輸一個外在的一個儀容，那種端正、端嚴。那個儀容對一個人的品性的修養是一個基礎，是相當重要的。

上人以前吩咐，法總要編自己的教材。所以我們在教學生佛學的時候，就是把師父這些開示給學生做為一個課題的。現在那些學生，無論西方人、東方人、越南人等等，他起碼知道什麼叫四大威儀。所以我覺得我們不要忽略。上人說：「教育是很重要的，要在西方弘揚佛法一定要注意教育；教育就從小的時候那個幼苗培養，那麼這個將來就是佛教的棟樑，世界良好的公民。」所以這一點希望我們大家都把這些上人的開示，編成為一個我們的教材。

上人有說：「佛教剛剛在美國興起，凡是出家人，都要向馬勝比丘學習，嚴肅威儀，給西方人一個良好的印象。一言一行，一舉一動，都要合乎威儀。無論是比丘，或是比丘尼，到外邊去的舉動行為，都要十分小心謹慎，不可隨隨便便，有損威儀。」

☸待續



the business of the monastics and they have nothing to do with the laypeople. In reality, that is not true. The Master required this of the laypeople as well because a Buddha's disciple should have the deportment and demeanor of a Buddha's disciple. The Master would also require children to pay attention to their deportment, let alone adult disciples.

In the ninth volume of the Master's instructional talks, he said, "while walking, standing, sitting and lying we must have deportment." That was a lesson he had for the children. He encouraged children to have a goal in life. However, the goal should have a complementary aspect. The complementary aspect would be our demeanor, our attitude and our four awesome deportments. That is why the Master would teach children to have a proper and adorned demeanor from a young age. This grooming is a foundation for one's character and moral conduct, it is of great importance.

The Master has instructed that DRBA should compile our own teaching materials. That is why when we teach Buddhism to students, we will incorporate the Master's talks as class lessons. Now these students, regardless if they are westerners, Asians, or other ethnic groups, they will at the very least know what are the four awesome deportments. That is why I think we should not neglect it. The Master said: "Education is very important. When propagating the Buddhadharma in the west, we must pay attention to education. Education is to nurture budding sprouts when they are young so they will become pillars of Buddhism or good citizens of the world." I hope we will all be able to compile the Master's talks into teaching materials.

The Master said, "Buddhism is just taking off in America. All monastics should emulate Bhikshu Aśvajit's awesome deportment and leave a good impression with the westerners. Every word and every motion should be in accord with the deportment. Whenever bhikshus or bhikshunis go out they must be very careful with their deportment and demeanor. It will damage your deportment if you act casually."

☸To be continued