



四大威儀（續）

The Four Awesome Departments (continued)

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好，這個就是行住坐臥四大威儀的偈頌，這是在虛雲老和尚的年譜有的。他引古德的偈頌就說：

舉佛音聲慢水流，
誦經行道雁行遊，
合掌當胸如捧水，
立身頂上似安油，
瞻前顧後輕移步，
左右回視半展眸，
威儀動靜常如此，
不枉空門作比丘。

這個就是「立如松」。站的時候要像那個松樹一樣，很挺拔的。上人說：「我們出家修道要時時刻刻攝持身心，不可隨便放

Now this is the verse of the four awesome departments for walking, standing, sitting, and lying. In the *Chronicle of Great Master Xuyun's Life*, he quoted the verse of an ancient sage. Here goes the verse:

*The sound that praise the Buddha flows slowly like trickling water,
When reciting the sutra and while walking be like the flying formation
of geese,
Put one's palms together in front of one's chest like carrying water,
Stand tall like balancing a bowl of oil on the crown of the head,
Look to the front and pay attention to the back moving the feet lightly,
Glance to the left and to the right with eyes half closed,
Always with such deportment, in stillness or movement,
Becoming a bhikshu would not be in vain.*

This is to say “Standing like a pine.” When we are standing, we should stand tall like a pine tree which is very straight. The Master said, “When we leave the householder’s life and cultivate the Way,

逸。」所以上人說威儀就是幫助我們攝心的。持戒要持得好，先要攝心為戒；就要先從這個外相，要整整齊齊，不可以隨便放逸。

「站的時候，身挺直，頭端正，好像大松樹，聳然獨立，誰也不依靠。」立如松，就有一個很好的形象；我們想到松樹，就聳然獨立，非常挺拔的。所以這個也是幫助我們，我們外在的相，會讓我們內心也有相對的一種勇氣、一種風骨，那種志氣都站起來。

「嚴整威儀善根熟。嚴整威儀就是持戒律。你要嚴持戒律，善根才能成熟，將來才能成佛的。」所以修行必定需要善根；那善根就是從這些點點滴滴來培養，來修的。

「威儀具足，才能夠度化眾生，令眾生有好感，相信所說法是真實的。」假如我們隨隨便便不認真，眾生就對我們沒有信心了；我們的外表都這麼隨便，那所講的法也不是很真實，就沒有辦法讓聽者或者見著出那個恭敬的心，信仰的心。

「君子不重則不威，學則不固。」這個是《論語》出來的。上人就說一個人沒有威儀，很隨便、很放逸，很容易讓人家看不起我們；讓人家覺得我們一點知識都沒有。因為一個君子他是很穩重的，很有威嚴的。假如我們也不穩重、也沒有這個威嚴、也沒有那個認真的態度，所學的都不會堅固的，都是無根的，虛無縹緲，一點紮實的基礎都沒有。

「時時刻刻守住四大威儀，有事無事常在行。」因為威儀是幫助我們攝心的，時時刻刻的都要注意守住我們該有的舉止，無論有事無事語默動靜，我們都在這個軌範當中來行持。這個就是幫助我們攝心了。

那麼「坐如鐘」，坐的時候要像

we must constantly gather in our body and mind. We cannot be casual and let ourselves go.” Now the Master said the deportments will help gather in our minds. If we would like to uphold the precepts well, we must start from gathering in the mind as our precept. That is to mean we must first begin from our external appearances: we must always be neat and tidy, and we cannot be casual and let ourselves go lax.

“When standing, the body should be upright, the head must be proper just like a big pine tree, towering independently, not leaning on anyone.” Standing like a pine will give us a very good appearance. When we think of the pine tree, we will naturally stand towering and be very upright. So this helps our external appearances. It will also prompt our internal courage, good character and aspiration to stand up.

“If we are strict in our deportment, our wholesome roots will mature. Being strict with the deportment is just upholding the precepts. You need to strictly uphold the precepts, only then would your wholesome roots mature and only then you will be a Buddha in the future.” This is to say, to cultivate the Way, one must have wholesome roots. Now wholesome roots are nurtured and cultivated little by little.

“When the deportments are perfected, only then can one rescue and transform living beings. It will leave a good impression on living beings and that will make them believe the Dharma that was spoken is true”

“If a gentleman is not serious, he will not be dignified, and his learning will not be solid.” This is from *the Analects*. The Venerable Master said that a person who has no dignity is very casual and lax, which will easily cause others to look down on us and make them think that we have no knowledge at all, since a gentleman is very composed and dignified. If we are not prudent, dignified, and serious, all that we have learned will be on shaky grounds; it will be groundless, illusory, without a solid foundation at all.

“Uphold the four deportments at all times, and always uphold them regardless if the situation calls for it.” Because the deportments help us gather in our minds, we must pay attention to guarding our deportments and behaviors at all times. No matter if we are engaged in a situation or not, or if we are talking, in silence, moving or in stillness, we should all follow this rule. This is what helps us gather in our minds.

Then “sitting like a bell”, you have to be as composed as a bell

鐘一樣這麼穩重。我記得這個是上人在《法華經》講的，「人如果能端然正坐，本有之戒體即能現前。」

「四大威儀守得住，妄想心自然會減少，道心自然會堅固。」

「和合眾就是不爭。」我們出家人要和合，大家裡外都應該和合。為什麼出家人叫和合眾？就是大家一合相，不爭。

「坐的時候要端然正坐，形如大鐘，不動不搖，心無妄想，自然就不動了。」

「四大威儀做不好，要成就，那是無有是處的。」所以最簡單、最外在、最粗淺的，假如我們都沒有做好，我們所要了生脫死，要有什麼成就，那都是沒有希望。

所以我們看到上人或者虛老這些大德高僧，從他們的外相就可以看到道人那種風貌，那種風骨。

真的，上人坐的時候背直腰挺，氣穩神定，頗有坐如泰山之穩勢。出家人就是要這麼挺拔。

上人說：「要像一座鐘那樣安穩不動，頭也不前俯後無仰，身體不左歪右斜，端端正正的，一點毛病也沒有。」所以古人說，什麼叫威儀？威儀，就是有威可畏，有儀可則，這個和相。就是說我們的威儀舉止，有種讓人敬畏的那個樣子；我們的舉止行為可以作為一個人的榜樣，一個法則的。這個叫威儀。

我常常說：人有人的威儀，物有物的威儀。什麼叫威儀呢？用很淺白的話說，就是端端正正、整整齊齊、乾乾淨淨。

☞待續



when you sit. I remember the Master said this when lecturing on the *Lotus Sutra*, “If a person can sit upright and proper, the original precept substance will appear.”

“If you can keep the four deportments, your discursive thoughts will naturally decrease, and your mind in the Way will naturally be strengthened.”

“To be in harmony with the assembly is to not fight.” We monastics must be in harmony. Everyone should be in harmony with each other both externally and internally. Why are monastics called the assembly that is in harmony? That is, when everyone is united in appearances and mindset, there is no competition.

“When you sit, you should sit upright, like a big bell, not moving or shaking. If one has no discursive thoughts, one will naturally be unmoving.”

“If we do not do well the four deportments, it will be useless if we want to achieve anything.” Therefore, if we cannot master the simplest, most external, and most superficial aspects, it is hopeless to transcend the cycle of birth and death or to achieve anything.

So when we see great virtuous monks like the Venerable Master or Master Xuyun, we can see the demeanor and character of a cultivator of the Way from their appearances.

Indeed, the Master always sat with his back straight and upright, his breath was steady and his mind was calm, sitting solemnly very much like Mountain Tai [of China]. Monastics are meant to be straight and upright like such.

The Master said, “We should be as stable and motionless as a bell. The head should not be tilting forward or backward, and the body should not be swaying left or right. It should be straight and upright without any faults.” So the ancients said, what is deportment? Deportment means that there is majesty to be feared, and there is good demeanor to be set as a model, that is an appearance of harmony. That is to say, our deportment and demeanor could be seen as awe-inspiring; our demeanor and behavior can be used as a standard, a model for others. This is deportment.

I often say: People have the deportment of people, and things have the deportment of things. What is deportment? In very simple words, it is being upright, neat, and clean.

☞To be continued