

四大威儀 (續)

The Four Awesome Deportments

(continued)

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上人曾說過我們，供品放在供桌上亂七八糟的，一點恭敬心也沒有。那麼佛桌上的供品讓人產生恭敬心，可以發起菩提心。如果亂放，人看到了都發不出這個恭敬心和菩提心。

譬如我們去個地方，這個地方樣樣都整齊齊、乾乾淨淨，我們就不敢隨便亂來，怕弄亂人家的地方。假如我們去的那個地方亂七八糟的，我們對那個地方就會一點好感也沒有，更不會提到生起一個恭敬心。

所以人有人的威儀，物有物的威儀。我們在日常生活中的起居，一切一切都整齊齊、乾乾淨淨、端端正正，這樣子才合乎生活的秩序。

上人說：「端就是端正，正就是不偏。端然正坐，不前仰後靠，左倚右斜。嚴就是時時刻刻不馬虎、不疏忽、不放逸，不隨隨便便。不是律己不嚴，盡自己原

The Venerable Master once said that if we make food offerings, for example, the offerings are placed in a mess on the altar table, that shows we have no respect at all. The offerings can cause people to bring forth their Bodhi resolve and give rise to respectfulness. If offerings are placed in a mess, they will not be able to bring forth their Bodhi resolve nor any reverence.

For example, when we go to a place, if everything there is neat and clean, and we dare not casually mess around for fear of disturbing other's places. If the place we go to is messy, we don't have a good impression of that place, let alone any reverence.

Therefore, people have the deportments of people, and things have the deportments of things. In our daily life, everything should be neat, clean, and upright, so that it is in line with the order of life.

The Master said, "Uprightness means upright and proper, uprightness means not leaning to one side, sitting upright, not tilting forward or backward, leaning left or right. Solemn

諒自己，給自己打圓場。」

說來說去，其實這個威儀就是一種態度，就是表裡相。裡外是互相影響的，我們外在的舉止行為會影響我們的內心。所以假如我們的外在是非常端正的，我們的心也自然會端端正正。假如我們不端正也不端嚴，那個心態沒有了，起來的是什麼呢？就是馬馬虎虎，隨隨便便，就是疏忽、放逸。威儀——不是說好看不好看，而是幫助我們用外在的端嚴，來影響我們內心的謹慎。

這個是《大智度論》上面說的：

「直身心易正故。其身直坐，則心不懶。端心正意，繫念在前，若心馳散，攝之令還，欲入三昧故。種種馳念，皆亦攝之，如是繫念入三昧王三昧。」

那麼最主要的就是剛才所說的裡外是互相影響的。假如我們的身直，那我們的心就容易正；假如我們的身直，我們的心就不容易懶惰，就容易端心正念。所以這個就說明裡外是互相影響的。

其實我們現代的人言行舉止很隨便，比如坐沒坐相，那麼所以我們的心很容易懶散。

上人說：「行如風。這個風不是颶風，是如輕風徐來，水波不驚，身體也不搖搖晃晃，也不低頭彎腰的。」行路就要這樣子。

《永嘉大師證道歌》上邊說：

「常獨行，常獨步，達者同遊涅槃路，調古神清風自高，貌頹骨剛人不顧。」

這是一個修道人，無論他的行、住、坐、臥，都非常讓人家肅然起敬，有種一種高尚的道風。

「臥如弓」。睡覺的時候要怎麼睡

means not being sloppy, not negligent, not lax, and not casual. It's not that one should be lax in self-discipline, nor is it forgiving yourself only and always trying to justify yourself.”

After all, in fact, deportment is an attitude, that is, the internal and external both reflect each other, and the internal and external also both influence each other. Our outward behavior will affect our inner mind. So if our appearance is very upright, our mind will naturally be upright as well. If we are not proper and strict, and the attitude is gone, what is it that arises? What arise are attitudes of being casual, negligent, careless, and lax. Deportment does not mean being good-looking or not; instead, external deportment is used to influence our inner prudence.

This is what is said in *The Treatise on the Great Perfection of Wisdom (Skt. Mahāprajñāpāramitā Śāstra)*,

“Because the body is straight, it is easier for the mind to be proper. When the body is sitting upright, the mind will not be lazy. When the mind is upright with proper thoughts, the thoughts will be focused ahead. If the mind wanders, gather it in so it will return to the state of samadhi. All kinds of wandering thoughts should also be gathered in, such as gathering thoughts into the samadhi of the king of samadhi.”

The most important point here is that the internal and external are reflective of each other, and the internal and external influence each other. If our body is straight, then our mind is easy to straighten. If our body is straight, our mind will not be lazy easily, and it is easy to have a proper mind and thoughts. So this shows that the internal and external influence each other.

In fact, modern people are very casual, regardless of whether it is the speech or actions. For example, people sit without proper posture so their minds tend to be lazy.

The Master said, “Walk like the wind. This is not the wind of a hurricane, but a gentle breeze that comes slowly and does not disturb the waves. The body is not shaking, the back is not bent, and the head is not drooping.” Walking should be like this.

I used Master Yongjia's Song of Enlightenment, which said,

“Ever strolling in solitude, ever walking alone, together with enlightened ones, he travels on the path to nirvana. His tune ancient, his spirit pure, his bearing lofty, his face haggard, his integrity unshakable, yet people do not recognize him.”

法？我們姿勢是如何？佛教我們臥如弓。

上人教：「躺著的時候，像一張弓似的，腿不亂伸，手臂也不亂放，最好是吉祥臥——托腮搭胯，右手托著右邊的腮，左手搭在腿胯上。假如是一個人的威儀不好，這有很多的障礙，坐立不正當，一切都不正當，心也就不正當了。」這如同剛才《大智度論》上面所說的。

「合掌當胸如捧水。」雖然四大威儀沒有講到那個合掌，但是在四大威儀的偈頌就提到了「合掌當胸如捧水」。

那我們看到上人每一個合掌，都是非常專心誠心的。我個人為什麼這麼注重呢？因為我曾經看過一個照片，恰好是我跟上人講話的時候。我看了自己那個合掌真的非常難看，覺得非常羞恥。所以我從那個時候就比較注意自己的合掌。而且中醫講「十指連心」。其實十法界不離一念心，十指合攏就歸於一心。我們佛弟子無論出家在家，每天很多時候合掌的，我們要注重那個合掌。

因為比丘是七眾之首，所以這裡就單提比丘。上人說：「作比丘要是無規無矩，這個比丘作得一點價值也沒有。比丘尚且不守規矩，在家人是跟比丘學佛法的，更不會守規矩。比丘的一舉一動，一言一行，都是給人做榜樣的，所以行、住、坐、臥都要合乎規矩。所謂三千威儀，八萬細行，這是代表出家人一個威儀。」你看！上人的合掌，還是這麼誠誠懇懇，非常專注地。

這個是虛老圓寂的時候，在佛教講堂上人禮拜虛老舍利，這麼專注、恭敬地。上人合掌常常都是這樣子。非常專注，非常恭敬地合掌。

「我們誦經、持咒、念佛修行，

This is a cultivator of the Way. His walking, standing, sitting, and lying down are all very awe-inspiring and encompasses a kind of nobleness of the Way.

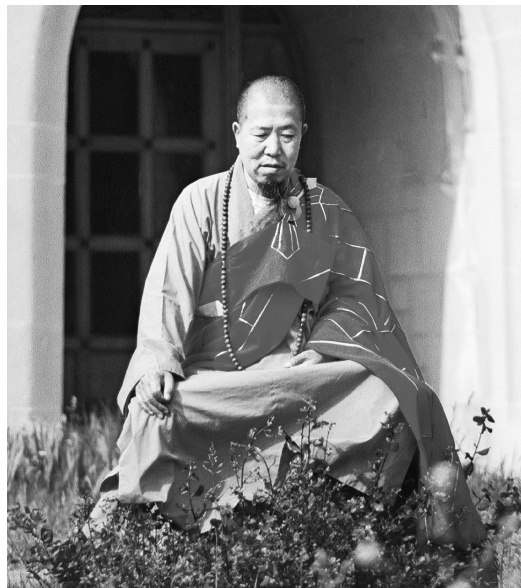
“Lying like a bow.” How do you sleep? What is our posture? The Buddha taught us to lie like a bow.

The Master taught us, “When lying down, be like a bow. The legs do not stretch out in all directions and the arms are not placed randomly. It is best to lie down in an auspicious posture—‘prop your chin and hang over your hips.’ The right hand props up the right chin, and the left hand hangs over the legs and hip. If a person’s deportment is not good, there will be many obstacles. If sitting and standing are not proper, everything will be improper, and the mind will also be improper.” This is just like what was previously mentioned in *The Treatise on the Great Perfection of Wisdom*.

“Putting your palms together like holding water.” Although the four great deportments did not mention folded palms, the verse of the four great deportments mentions “pressing your palms like holding water”.

Whenever we see the Master put his palms together, he was always very focused and sincere. Why do I pay so much attention to it personally? Because I once saw a photo, which happened to be when I was talking to the Master. I looked at my folded palms and it really did not look good, and I felt very ashamed. So from then on I paid more attention to my folded palms. Moreover, Chinese medicine says “the ten fingers connect to the heart.” In fact, the ten Dharma Realms are inseparable from the one mind, and when the ten fingers are put together, they return to the one mind. We Buddhist disciples, no matter if we are monastics or laypeople, we put our palms together many times a day, so we must pay attention to this.

Because the bhikshu is the head of the seven assemblies, so the bhikshu is mentioned here. The Master said, “If you are a bhikshu without rules and regulations, there is no value in being one. If the bhikshus are not subject to the rules, then the lay people who are learning the Buddhadharma from the bhikshus will also not abide by the rules. Each action of the bhikshus, every word and action are to set an example for others, so walking, standing, sitting, and lying down must conform to the rules. The so-called three thousand deportments and eighty thousand subtle characteristics represent the deportments of a monastic.” Look! The Venerable



首先要整頓自己的四大威儀。坐著要如鐘，行路像輕風，臥著好像一張弓，這都是有一定的次序，不可以因循隨便。因為你一隨便，你就不能修行了。時時都要齋莊中正，畢恭畢敬，不可因循苟且方便。一個人在房中就和在大眾中一樣，沒有差別。不能對著大眾裝老修行，在自己房中懶惰馬虎，嘻嘻哈哈的。」

那麼上人說：「要知道無量劫來沒有成就正果，就是因為嘻嘻哈哈遊戲人間的緣故。應該常常觀察自己，如面對佛，如臨師保，不可馬馬虎虎，把光陰都空過去了。」

「身精進是要勤修戒定慧；心精進是要息滅貪瞋癡。眾生的根本煩惱，就是由貪瞋癡而來的。這三毒發生作用的時候，對身方面，就有殺盜淫的行為；對口方面，就有妄語等惡業，所以要戒。不殺生就是戒瞋，凡是有殺的念頭，都是由瞋恨而起的。不偷盜就是戒貪，凡是生盜的念頭，都是由

Master's folded palms were placed very respectfully and with a focused mind.

This is at the beginning. “When we practice Buddhism by reciting sutras, reciting mantras, or reciting the Buddha’s name, we must first adjust our four deportments. Sit like a bell, walk like a breeze, lie like a bow, these are all in a certain order and cannot be followed casually. Because if you are casual, you will not be able to cultivate. You must always be upright, respectful, and not be greedy for convenience by not following the rules. There is no difference between being alone in the room and being in the crowd. You can’t pretend to be a seasoned cultivator when in the crowd and be lazy, sloppy, laughing and joking when alone.”

The Master said: “You must know that you have not had any proper achievement in countless kalpas because you were fooling around while in the world. You should always observe yourself, as if you are facing the Buddha, as if you are facing a teacher, and you can’t be careless and waste your time.”

“To be diligent in the body is to diligently cultivate precepts, samadhi and wisdom; to be diligent in the mind is to extinguish greed, hatred and delusion. The fundamental afflictions of all living beings come from greed, hatred and delusion. When these three poisons take effect on the body, there will be acts of killing, stealing and sexual misconduct; in terms of the mouth, there is evil karma such as lying, so you must refrain from it. Not killing is refraining from hatred. Any thought of killing is caused by hatred. Not stealing is refraining from greed. The thoughts of stealing are all born of greed. Not committing sexual misconduct is abstaining from delusion, and all thoughts of

貪愛而起的。不邪淫就是戒癡，凡是生淫的念頭，都是由愚癡而起的。既然知道戒的功用，還是要修定學。」

為什麼講戒律？要講到這裡我忽然間想到：因為三無漏學就是戒定慧，我們學佛修行就為了了生脫死。那麼上人說：要了生脫死，一定要有智慧。所以就要先從粗的，從外相、粗相開始慢慢修起來。所以說實在，學習修到智慧確實不容易。

我現在想讀一段關於上人的開示。因為我今天跟大家開會的時候我說：今天晚上我希望有機會讀一段上人的開示給大家聽，持戒學律也真的非常不容易，一定要有智慧。

這是上人在《法語心燈》一段開示，上人說：「各位善知識，在今天的佛教，有很多佛教徒都睡著了，不知道行。因為這個，佛教就沒有人來弘揚佛法。因為很多人都睡覺了，不知道佛教所應該做的是什麼事情。參禪的，也沒有金山、高旻的家風；學教的，也沒有過去的善知識那樣為法忘軀的精神；持律的人，也是有名而無其實。雖然說願意持戒律，但是啊找一個真正的律師，在現在的佛教裡頭，還找不出來。即便有一個、兩個說是要持戒的，但是智慧方面都不夠，所以一言一行都不能作眾人的模範。」

所以修行由因趣果這個路程，達到我們的目標了生脫死，這個過程當中是相當的漫長，而且需要我們非常小心謹慎的。

那麼因為時間的關係，我們簡單介紹完四大威儀。大家也看到虛老跟上人他們的法相。有很多的提醒我們，讓我們也有一個學習的榜樣。

sexual desire are born of delusion. Now that you know the function of precepts, you still need to practice samadhi.”

Why talk about precepts? When I got to this point, it suddenly came to me: because the study of the three non-outflows is precepts, samadhi and wisdom and we are studying Buddhism to end the cycle of birth and death. The Master said, “In order to end the cycle of birth and death, one must have wisdom.” So we need to start with the coarse aspects, starting with our outer and rough appearances and cultivate slowly. To be honest, learning and cultivating wisdom is really not easy.

Now I would like to read a lecture from the Venerable Master. When I had a meeting with you today, I said, “Tonight I hope to have the opportunity to read a lecture given by the Venerable Master. It is really not easy to uphold and study the precepts. You must have wisdom.

This is a lecture given by the Master in the monthly Dharma publication, “Fǎ yǔ xīn dēng” (*Dharma words that lights up the mind*). The Master said, “Good and Wise Friends, in today’s Buddhism, many Buddhists are asleep and don’t know how to cultivate. Because there is no one to propagate Buddhism. Many people are asleep and do not know what they should be doing as a Buddhist. Those who practice Chan meditation do not have the tradition of Jinshan (Gold Mountain Monastery) and Gao Min [Monastery]. Those who study the teachings do not have the unwavering spirit of the ancients. Those who uphold the precepts are just a facade without any real substance. Although they say they are willing to uphold the precepts, it is still impossible to find a real Vinaya master in today’s Buddhism. Even if there are one or two who say they want to uphold the precepts, their wisdom is not up to par, so neither their words nor deeds can be a model for everyone.”

Therefore, the process of practicing cause toward effect to achieve our goal of transcending birth and death is quite long and requires us to be very careful.

Then, because of time constraints, we will briefly wrap up the four departments. Everyone saw the images of Great Master Xuyun and the Venerable Master. These are many reminders for us, to allow us to learn from examples.

In fact, no matter which method you practice, I think there are two biggest elements in practice, which is what Master Yinguang said here. He said, “There are many ways to enter the Way, it just depends on one’s preferences and there is no definite method.”

其實無論修哪一個法門，我覺得修行有最大的兩個元素，就是印光大師這裡說的，他說：「入道多門，唯人志趣，了無一定之法。」因為有位居士請問印光大師，請法。那麼印光大師說，入道很多的門，很多法門。唯人志趣：就看你的根性，你的興趣是什麼。了無一定：沒有一定之法的。

「其一定者，曰誠曰恭敬。此二事雖盡未來際諸佛出世，皆不能易也。」那你說一定呢？有，是什麼呢？誠跟敬。這兩件事誠跟敬呢，就是未來諸佛出世，都不會改變的。他們都會教導我們，修哪一個法門都需要這兩個元素，才能夠讓我們所修的法門得以成就。

印光大師又繼續說了：「誠與恭敬，實為超凡入聖了生脫死之極妙秘訣，故常與有緣的人諄諄言之。」印光大師常常告訴大家，他覺得誠跟敬是真的一個秘訣，幫助我們了生脫死；從凡夫到聖人這個過程，是非常必需的。

那麼誠敬二字人人看得很平常，為什麼祖師會說它是超凡入聖極妙的秘訣呢？就是要在我們日用平常當中我們自己體會。

所以印光大師就說：「竭誠盡敬，妙妙妙！」我們很多人，包括我自己在內，為什麼還沒有覺得佛法這麼妙呢？為什麼我們體會不了呢？因為我們沒有竭誠盡敬，沒有盡我們的誠心，沒有盡我們的恭敬心，所以我們沒有覺得佛法妙在哪裡。

那麼上人說什麼呢？上人說：「主敬存誠。」上人一樣說誠、敬兩個字，要主敬存誠。所以各人慢慢體會，我們修行呢，真的誠敬兩個字，確是每一法門最重要的元素。

上人就說：「真心者大公無私之

A layman had asked and requested the Dharma from Master Yinguang Master and Master Yinguang said that there are many doors to enter the Way, as there are many Dharma doors. It depends on your propensity and what your interests are. There is not one definite method.

“Should there be a definite element, it would be called sincerity and respect. Even if all the Buddhas appear in the future, these two things will not change.” So you say there is a definite? Yes, what is it? Sincerity and respect. These two things are sincerity and respect. Even if all the Buddhas appear in the world in the future, these two definite elements will not change. The Buddhas will all teach us that these two elements are needed for any Dharma door to be practiced, so that we can have achievements.

Master Yinguang went on to say, “Sincerity and respect are really the best secrets for attaining sagehood and transcending birth and death. Therefore, he often tells this to people whom he has affinities with.” Master Yinguang often told everyone that he thinks sincerity and respect are keys to helping us transcend from birth and death. During the process of transforming from being an ordinary person to a sage, they are considered obligatory.

Then the phrase “sincerity and respect” is very common to everyone, so why did the patriarch say that they are keys to transcending the ordinary to sagehood? It is to experience it for ourselves in our daily life.

That’s why Master Yinguang said, “With all sincerity and respect, wonderful, wonderful, wonderful!” Why is it that many of us, including myself, haven’t felt that Buddhism is so wonderful? Why can’t we understand it? Because we have not been utmost respectful, we have not been sincere to the utmost, that is why we have not realized that the Buddhadharma is so wonderful.

So what did the Master say? The Venerable Master said, “The Master respects and preserves sincerity.” The Master also mentioned the words “sincerity” and “respect.” He said that we need to be respectful and preserve sincerity. So everyone will gradually realize that the two words, “true sincerity and respect” are indeed the most important elements of every practice.

The Master said, “A sincere person has a selfless heart, he does not have a heart of benefitting himself, but a heart of benefitting others. It is like Bodhisattva Dharanimdhara (Guardian of the Earth Bodhisattva) building roads for the all and benefitting pedestrians; or Bodhisattva Sadāparibhūta (Bodhisattva Never

心，不為自己，利益他人的心。好像持地菩薩為大眾修路，利益行人；常不輕菩薩向眾生叩頭。發菩提心是很平常簡單，舉凡一切利人為眾的善念都叫發菩提心。誠，也就是認真的態度。不認真，不能開我們的智慧，永遠愚癡。」

所以我們既然有那個目標，要了生脫死，了生脫死不能沒有智慧。那麼要有智慧，必須要有那個初步、第一步，從粗相外相來做起。所以說，誠就是一種認真的態度。假如我們對於我們所做的任何事情，都用一個很認真、很嚴肅的態度去面對，那麼我們自然會用很認真的態度去做大題目。阿彌陀佛！✽

Slighting) who bowed to all living beings. To bring forth the Bodhi resolve is very ordinary and simple. Every kind thought of benefiting others and serving the public is all called “Bodhicitta.” Sincerity means a serious attitude. If we are not serious, we will not be able to develop our wisdom, and we will always be foolish.”

Since we have the goal to transcend birth and death, we must not be without wisdom. To have wisdom, you must take the initial, the first step, starting from the rough and outer appearances. Therefore, sincerity is a serious attitude. If we face everything we do with a very serious and solemn attitude, then we will naturally take a very serious attitude to deal with big matters. Amitabha! ✽

BUDDHISM A TO Z

佛的三十二相 Thirty-Two Major Physical Characteristics of a Buddha

- | | | | |
|----------|---|-----------|--|
| 1. 足安平 | 1. level feet | 18. 兩腋滿 | 18. area below the armpits well-filled |
| 2. 足千輻輪 | 2. thousand-spoked wheel sign on the feet | 19. 身如師子 | 19. lion shaped body |
| 3. 手指纖長 | 3. long, slender fingers | 20. 身端直 | 20. body erect and upright |
| 4. 手足柔軟 | 4. pliant hands and feet | 21. 肩圓滿 | 21. full, round shoulders |
| 5. 手足縵網 | 5. toes and fingers finely webbed | 22. 口四十齒 | 22. forty teeth |
| 6. 足跟圓滿 | 6. full-sized heels | 23. 齒白齊密 | 23. teeth white, even and close |
| 7. 足趺高好 | 7. arched insteps | 24. 四牙白淨 | 24. four canine teeth pure white |
| 8. 臚如鹿王 | 8. calves like a royal stag | 25. 頰車如師子 | 25. lion-jawed |
| 9. 手長過膝 | 9. hands reaching below the knees | 26. 咽中津液 | 26. saliva that tastes sweet |
| 10. 馬陰藏 | 10. well-retracted male organ | 27. 得上味 | 27. tongue long and broad |
| 11. 身縱廣 | 11. height and stretch of arms equal | 28. 廣長舌 | 28. voice deep and resonant |
| 12. 毛孔青色 | 12. every pore of skin dark colored | 29. 梵音清遠 | 29. eyes deep blue |
| 13. 身毛上靡 | 13. body hair graceful and curly | 30. 眼色紺青 | 30. eyelashes like a royal bull |
| 14. 身金光 | 14. golden-hued body | 31. 睫如牛王 | 31. white urna curl that emits light between brows |
| 15. 常光一丈 | 15. ten-foot aura around him | 32. 頂成肉髻 | 32. fleshy protuberance on the crown of the head |
| 16. 皮膚細滑 | 16. soft, smooth skin | | |
| 17. 七處平滿 | 17. soles, palms, shoulders and neck well-rounded | | |

