

學佛行儀

Department Guidelines for Buddhist Practitioners

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昔蓮池大師於律藏中集諸要義，著〈威儀門二十四章〉，以便學者易於記憶，簡而易持，久之相習成性，則於戒律，必無瑕疵矣！無如今世沙門，弊習尤多，有非斯篇所能盡及者。又近時一班新進居士，發心雖猛，而於行儀，多未合法。夫學佛乃超凡入聖之事業，有一分恭敬，即有一分道德。若行儀未審，而能自修有得，深入佛道者，蓋未之見。

是以不揣固陋，擇其日用所必需者，重述二十四章，曰《學佛行儀》。凡比丘、沙彌、居士及女尼等，皆可習而行之。惟其中有可共習者，有不可共習者，茲恐文繁故未類別。但於每章首句點出之，望諸同志，各自分別習行可也。

In the past, Great Master Lianchi (1523-1615) compiled essential principles for cultivation regarding deportment in the Vinaya and wrote *Twenty-Four Gates of Deportment for Shramaneras (Novice Monks)*. This was to help practitioners to easily remember, learn, and practice good deportment; over time, good deportment would become habitual, and practitioners would be free of flaws in their conduct. They would not be like shramanas of today who have so many bad habits that they cannot all be covered in detail in this book. Lately, although there are laypeople who have made courageous resolves, they still fall short in many aspects when it comes to deportment. Since practicing the Buddhadharma enables one to transcend the mundane and enter the ranks of sages, the deeper the sense of respect, the loftier its corresponding virtue. There has never been a case where without mindfulness of one's own deportment, one attains spiritual achievement and enters the Buddha's path.

Therefore, in spite of my own mediocrity, I have chosen relevant examples and situations from *Twenty-Four Gates of Deportment for Shramaneras* that practitioners could use in their daily life, and I have simplified them into *Deportment Guidelines for Buddhist Practitioners*. Any bhikshu, bhikshuni, novice, or layperson can rely on this simplified version in their practice. Among the twenty-four gates, some are applicable to group scenarios, whereas others are only on an individual basis. However, Great Master Lianchi's descriptions detailing the differences between group scenarios and individual cases were extensive, and for fear that these descriptions would make the instructions too complex, they have not been included in this book. Whether a rule of deportment applies to group or to individual is noted at the beginning of each chapter. I hope that all fellow practitioners will be able to practice each aspect of deportment accordingly.

敬佛第一

凡沙門、居士，見佛像時，無論塑像畫像，皆應整衣禮拜，最少亦須問訊即作揖或合掌。

若在佛殿經堂見佛像，則必須禮拜。拜時當默念偈云：

天上天下無如佛，
十方世界亦無比，
世間所有我盡見，
一切無有如佛者。

唵·嚩日囉·斛。（三遍。凡偈文祇念一遍，凡咒語須念三遍。以下例此。）」

凡入佛殿經堂，不得攜帶器物，除佛經像及供佛物。入內不得東西顧視，必於禮拜後，始可抬頭瞻仰。默念偈云：

若得見佛，當願眾生，
得無礙眼，見一切佛。

又須默讚云：

法王無上尊，三界無倫匹。
天人之導師，四生之慈父。
我今暫皈依，能滅三祇業。
稱揚若讚歎，億劫莫能盡。

凡在殿堂經行，必右繞，不得左旋（左右以殿為主）。三匝或七匝，皆須平視直行念佛。不得談世諦語言，即言佛法，亦勿高聲。不得笑，不得坐，不得涕唾，不得倚壁靠桌。若咳嗽，須以袖掩口。凡禮拜，必須從容，五體投地，精勤作觀，不得急落急起。

教列七種禮，不可不知。

1. Respecting the Buddha

Any monastic or layperson, upon seeing the image of a Buddha—be it a sculpture or a drawing—should tidy up their attire and make obeisance. At least, one should join one's palms together and make a half bow.

Upon seeing a Buddha image in a Buddha Hall or in a Lecture Hall, one should bow down. When bowing, one should silently recite:

*In the heavens above, in all that is below,
Nothing compares with the Buddha.
Throughout the worlds of the ten directions he is matchless.
Of all that I have seen in the world,
There is nothing at all that compares to the Buddha.*

Followed by reciting this mantra three times: Nan, wa zhi ra, hong. Per convention, verses are recited once and mantras thrice.

When entering a Buddha Hall or a lecture hall, one should not carry any other items along, except for Buddha images, sutras, or items to be offered to the Buddha. Having entered, one should not look around, here and there. Only after one has made obeisance to the Buddha can one raise one's head to look or gaze at the Buddha in admiration, while silently reciting the following verse:

*When seeing the Buddha, I vow that all living beings
Shall obtain the unobstructed eyes, And see all Buddhas.*

One should also silently recite this verse in praise of the Buddha:

*Supreme is the Dharma King,
Peerless in the three realms,
A guiding teacher for humans and gods,
A kind father for beings of the four births.
In him I now take refuge—if even for just an instant,
I can eliminate karmic offenses for three asamkhyea eons.
Whether by praising or extolling,
Never can I finish speaking of his merit and virtue.*

When circumambulating, walk clockwise rather than counterclockwise three or seven times [per convention]. Hold the gaze at eye level. Walk in a single file and recite the Buddha's name. Do not engage in chatting or gossiping about worldly matters. Should the situation demand that one speak the Buddhadharma, one should still keep one's voice low. Do not laugh or sit down mindlessly. One should not spit, blow one's nose, or wipe snot inside the Buddha Hall. Do not lean against a table or wall. When coughing, one should cover one's mouth with the upper sleeve (ideally, one should cough into one's elbow).

When making obeisance, one should do so in a dignified manner, with head and all four limbs touching the ground, one should sincerely contemplate the image of the Buddha. When bowing, and one should not get up quickly or throw oneself down.

七種者：一、我慢禮：調依位次，無恭敬心，心馳外境，五體不具，如擣確然。

二、唱和禮：調心無靜想，見人則身輕急禮，人去則身惰心疲，蓋心散而口和也。

三、身心恭敬禮：調聞唱佛名，便念佛想，身心恭敬，精無厭怠。

四、發智清淨禮：調達佛境界，隨心現量。禮一佛，則禮一切佛；禮一拜，則禮法界，蓋諸佛法身融通故。

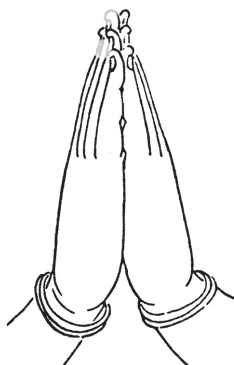
五、遍入法界禮：調自觀身心等法，從本以來，不離法界，佛我平等，今禮一佛，即禮法界諸佛。

六、正觀禮：調禮自佛，不緣想他佛，以一切眾生，各有平等佛性故。

七、實相平等禮：調上六種，有禮有觀，自他兩異，惟此一禮，無自他分別，凡聖一如，體用不二。

故文殊菩薩云：「能禮所禮性空寂云云。」此七種前三名事禮，後四名理禮，學者常依後五種，不依前二。）凡拜佛、拜塔、拜經、拜大沙門，皆須如此，下不重宣。

待續



The Dharma teachings list seven types of bowing that one should know. They are:

1. **Arrogant bowing.** Although following the crowd appropriately, one shows a lack of respect and reverence at heart, letting one's mind run wildly and engaging in things outside. One makes half-hearted obeisance, just going through the motions, or bowing, but the head and four limbs don't fully touch the ground.
2. **Perfunctory bowing.** One has a restless mind. Upon seeing others, one exerts great effort in bowing. As soon as others have left, one slacks off, quickly getting tired and lazy in body and mind. One merely goes through the motions of chanting and bowing with a mind that is scattered.
3. **Bowing with reverence both in body and mind.** Upon hearing the Buddha's name, one becomes mindful of the Buddha and is respectful in both body and mind, without ever becoming tired or lax.
4. **Pure bowing that sparks wisdom.** One resonates with the Buddha's states, which unfold within and in accord with the capacity of one's mind. By bowing to one Buddha, one bows to all Buddhas. With a single bow, one bows to the entire Dharma Realm. This is the Buddha's Dharma body permeates and interfuses with the entire Dharma Realm.
5. **Bowing that pervades the Dharma Realm.** One contemplates thus: Fundamentally, all dharmas, including this body and mind, have never been apart from the Dharma Realm. The Buddhas and I are equal and the same. Thus, bowing to one Buddha is just like bowing to all Buddhas throughout the Dharma Realm.
6. **Bowing with proper contemplation.** When bowing, one does not contemplate any other Buddhas, but the Buddha of one's own Buddha nature, because all living beings are equally endowed with this Buddha nature.
7. **Bowing in accordance with ultimate reality.** The aforementioned six kinds of bowing still involve the actual bowing and contemplation within the mind; there is still a clear distinction between the notions of self and others. Only this seventh type of bowing is devoid of discrimination between self and others. Sages and ordinary people are just one and the same, and there is no duality in their essence or actions. Therefore, Manjushri Bodhisattva said, "The worshipper and the worshipped are both empty and tranquil..."

Among the seven types of bowing, the first three are bowing merely in form, while the remaining four involve the mind actively contemplating the metaphysical. Practitioners should rely on and adopt the last five types of bowing into their practice while avoiding the first two whenever they have occasion to bow to any Buddha image, stupa, sutra, or sramanera (monastic.) In the following texts, these principles will not be mentioned again.

To be continued