

## 學佛行儀 (續)

# Deportment Guidelines for Buddhist Practitioners (continued)

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凡持經像，皆當兩手捧之平胸，不得隻手攜行。已持經像，不得向人作禮。並不得隻手作揖及合掌，但兩手捧經，齊眉一舉足矣！

凡敬法，不僅敬經一門，即衣鉢錫杖等亦同然。而無形無相之法尤多，茲不具列。

常見應赴縑流之經懺，多屬偽撰，縱有一二正經，亦爛碎污穢不堪。又近時諸新學家，見佛經淵博，亦間常取而觀覽。覽經時，非仰臥倚靠，則捲之若筒，斯之現象，俱非學佛者之所宜，更不應稱居士、沙門也。望諸同志極力勸之，免遭惡報。

### 敬僧第三

凡沙門、居士，見諸長老、法師、諸大德時，須端身齊足正立，不得坐而不起。除誦經時、病時、剃髮時，及作羈身事務時。背後不得說長老、法師、諸大德過。不得單稱名字，當稱某某長老、某老和尚、某老法師、某某大師。若面晤時，更不得提出名字，但可單稱長老二字，或法師、或和尚。自則通稱學人。

When holding a Buddha image or a sutra, one should hold it at chest level. One should not hold it with one hand while walking. While holding a sutra with one hand, one should not hold a sutra between one's palms (in a praying position;) nor should one join palms with a sutra in between. As a gesture of greeting, one can simply hold the sutra with both hands and raise to the level of one's eyebrows. That will do!

Showing reverence towards Dharma includes, but not limited to, sutras, precept sashes, monastic robes, alms bowls, tin staffs, etc. There are many Dharmas that are without shapes or forms—too many such that it is impossible to fully list them in this book.

We have often seen sutras used by some monastics for funeral rituals, except for one or two that are authentic, often are fake or fabricated; worse yet, they are usually bent, disbound, heavily soiled, or damaged to almost beyond repair.

In recent times, many so-called Buddhist scholars, upon discovering the expansiveness and profundity of sutras, would pick up or borrow them. However, when reading the sutras, they either lean to the side or backwards, or lie down. Or, they just roll up the sutras into the shape of a bamboo tube. Such behavior is unfitting for Buddhist practitioners, even more so for those who claim to be “laity” or “shramaneras.” I sincerely exhort fellow practitioners to refrain from behaving as such to avoid future bad retributions.

### 3 Respecting the Sangha

Unless when reciting sutras, suffering from illness, shaving their heads, or performing temple duties, shramaneras and laity should not remain seated but rise to greet venerable individuals, high masters, or other greatly virtuous people.

One should not speak of the faults of a venerable person, a high master, or any greatly virtuous person. When it comes to addressing, they should be addressed by their honorific titles, and not by their Dharma names, for instance, “Venerable so and so,” “High Master so and so,” “Elder Master so and so,” “Great Master so and so.” When meeting face to face, apply the direct form of address, such as “Venerable,” “Dharma Master,” or “High Master.” When referring to oneself, one should say “Disciple” or “Student” in lieu of “I.”

待續

To be continued