

學佛行儀 (續)

Deportment Guidelines for Buddhist Practitioners (continued)

善因法師 述 Narrated by Dharma Master Shanyin
晨珪譯組 英譯 English translated by Early Bird Translation Team

凡往來書信亦然，不得稱「晚」及「余、愚」等。尊長老法師，當稱「座下、杖下」，不得稱「方丈」。若對尼侶，當稱「大士、蓮下、蓮前」等。見尋常緇侶，當稱「某師」，不得直呼名字。若問尊號，當云「菩薩尊上下」，不得云法名。蓋問法名者，係上座問後學也。而自己則稱「後學」，不得稱「不慧、不才、不佞」等。

凡沙彌、居士，（文中稱比丘、沙彌、居士處，即含有比丘尼、沙彌尼、女居士之意在內。以省文故，向下例此。）不得盜聽大沙門說戒，（文中單稱大沙門處，即含有長老法師之意在內。以下例此。）亦不得盜聽比丘誦戒經。

凡入僧室，無論何室，不得鹵莽闖入，須預先於門上彈指三下，內應則入，不應則去。入內，先向佛像前問訊，次向大德看經桌前，對桌問訊，蓋即是向大德問訊也。

凡見諸大德、長老、法師時，當如見佛，儀如前後說。即見尋常緇侶，亦須如見菩薩然，不得藐視。縱非好僧，亦應恭敬，以有沙門形相也。且其跡示，亦非肉眼所能盡窺。

待續

The same form of address applies to correspondence, one should not refer to oneself as “Me the Junior One,” “me,” or “I,” etc. When corresponding with an elder master, use the formal address, such as “Venerable One of a High Seat” or “Venerable One with a Tin Staff” rather than just “Abbot.” One should address a nun as “Da shi (Great Heroine)” or “Lian xia (Venerable One)” or Lian qian (Noble One).”

When seeing or meeting general members of monastics, one addresses them as “Master so and so” rather than by their names. When inquiring about their names, one should say, “May I have the bodhisattva’s name?” One should not say “May I have your Dharma name?” This is because a Dharma name is usually asked by senior practitioners when addressing juniors. When referring to oneself, one should use the term “junior in learning” instead of “Bu hui (one who lacks wisdom),” “Bu cai (one who lacks talent),” or “Bu ning (one who lacks eloquence).”

Be it a shramanera or a lay person, one should not eavesdrop on the recitation or other precept proceedings of great shramanas (as Dharma is gender-inclusive, whenever terms “bhikshus” and “shramanera” appear in the text, they imply “bhikshunis” and “shramanerika.” Similarly, whenever the term “great shramana,” it implies the inclusion of senior ones and elder masters).

One should not casually walk into a sanghan’s quarters, regardless which room or area. One should first knock gently on the door three times, and wait for a welcome response, then one may enter. Otherwise, one should leave. Upon entering, one should first make a half bow to the Buddha image, and then to the sutra table because a salutation to a sutra table is the same as greeting a greatly virtuous person.

When encountering the greatly virtuous, elder masters, or Dharma masters, one should regard them as if they were Buddhas and adopt proper deportment which was previously discussed. When meeting regular monastics, one should regard them as Bodhisattvas, and never slight or despise them. Even if one dislikes monastics, one should maintain reverence in one’s heart because, in their monastic attire, they represent the Sangha. Their manifestation in the world is beyond one’s mundane understanding.

To be continued