

## 學佛行儀 (續)

# Deportment Guidelines for Buddhist Practitioners (continued)

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English Translated by Early Bird Translation Team

故常不輕菩薩見一切人，皆云：「汝等皆當作佛，吾不輕汝等。」即可知矣。居士見沙彌、比丘時，須起立。沙彌見比丘時，須起立。女尼見大僧時，須起立。而居士見比丘尼時，亦須起立。若見同等，端坐亦可。

凡拜諸大德，惟於坐時、立時可拜。若大德正在坐禪、經行、飯食、剃、浴、息眠等時，則不得拜。若閉戶，須入戶拜，不得戶外拜。凡問佛法，當整衣禮拜，最少亦須問訊，合掌正立，（若命坐，則坐）。澄心諦聽，思惟深入。大德之語未了，不得急語急問。凡僧尼有過，由大沙門於自恣時舉之。居士不得舉沙門過，背後言亦然。

凡途中遇諸大德，宜預先側立，俟大德過再行，不得彼此互進。凡同行，當讓大德前行，並代大德攜物。凡坐位，當讓大德上坐，坐席亦然。凡見諸大德，不得叉腰。不得搖臂搖身。不得蹲坐。不得跳行。不得走行，除急務。不得纏頸覆頭，除病。不得左右顧視。

Therefore, Never Slighting Bodhisattva regarded everyone as a Buddha, and said, "All of you will become Buddhas, and thus, I dare not slight you." This supports the practice of never slighting or despising others. Upon seeing a novice or a bhikshu, a layperson should stand up. Upon seeing a bhikshu, a novice should stand up. Upon seeing a bhikshu, a bhikshuni should stand up. Upon seeing a bhikshuni, a layperson should stand up. Upon seeing a fellow practitioner, one may remain seated.

One should bow to greatly virtuous persons only when they are seated or standing, but not when they are sitting in meditation, circumambulating, eating, shaving, resting, or during their bathing time. When a greatly virtuous person is in a room, one should not bow if the door is closed, but wait until after one has entered the room. When inquiring about the Buddhadharma, one should first straighten one's attire and then bow before asking a question, or, at the very least, stand with palms joined and make a half bow, and wait until instructed to take a seat. While listening, first clear one's mind, then listen attentively and contemplate profoundly. Before the greatly virtuous one finishes speaking, avoid interjecting or interrupting with questions. If a monk or a nun has committed a fault or offense, this can be brought up on the day of *pravāraṇā*—the last day of the Summer Rains retreat. On this day, monastics can freely bring up and discuss the faults of others, and those in question can confess and repent. Laity should not point out or speak about monastics' faults, nor should laity speak behind monastics' backs.

When encountering a greatly virtuous person, one should step aside and let the greatly virtuous one pass before continuing on. One should avoid walking past a greatly virtuous one while on the same path. When walking together with a greatly virtuous one, walk behind and help carry any personal belongings. When it comes to seating, offer the greatly virtuous one the higher seat. Whenever meeting a greatly virtuous one, one should not stand with arms akimbo, nor should one shake one's arms or body, squat, skip, or walk hastily — unless there is a call for urgency. In addition, one should not walk with one's neck wrapped or head covered, except when sick, nor should one look here and there, stand at an elevated level, tease or joke around with a

不得高處立。不得戲笑。餘如律中所明，文繁不錄。

## 居庵第四

凡沙門居庵，於內外各處，宜灑掃潔，不得狼籍雜物。早晚鐘鼓宜分明，不得遲誤。庵前徑路須開闢，不得荒蕪。二時飯食須清潔，不得豐穢。

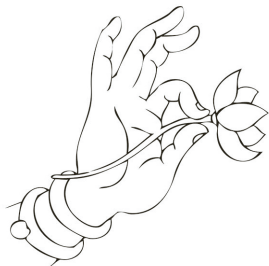
佛殿經堂須時常抹掃清潔，除法器香燈外，不得安置雜物。供佛花果、淨水、飯食等，不得先以鼻嗅。非時，不得亂鳴鐘鼓、槌槌。佛龕佛燈皆須帳以玻璃，免受塵垢傷蛾，並時常抹潔令清心目。佛像金身宜恆如新塑，不得污垢難堪。

常見近俗小庵之僧侶，於自身則莊嚴不已，於佛像則斑剝難堪。佛殿塵高尺寸，掛像（俗云功德）隨處擱置，狼籍不堪見聞。斯之現象，即袈裟下失卻人身者之所為。望諸來哲，各宜勉旃。

曉夕應恒常念誦，不得間歇。佛前香燈須鮮明，不得間斷。款待賓客須有禮，不得僞諂。訓徒有時，不得怒罵。

不得畜養雞鴨豬貓。不得藏刀鎗、銃炮、鉤網等一切害物傷慈之具。

☞待續



virtuous one. The rest of the rules of deportment described with great detail in the Vinaya will not be included here.

## 4. Dwelling at a Monastery

The dwellings of “shramana” should be swept, mopped, kept clean, and not be left messy and dirty. Every morning and evening, the regular schedule of the monastery, including ringing of the bell and beating of the drum, should be strictly observed. The paths in front of a monastery or nunnery should be paved and well-maintained, allowing no lawn to be overgrown. Proper food handling for the two daily meals must be applied.

The Buddha Hall and the lecture hall should be swept, mopped, and well-maintained. Except for incense, censers, lamps, and Dharma instruments, there should not be any other miscellaneous items in the hall. One should not smell offerings such as flowers, fruit, pure water, or food — which are meant for the Buddha. Dharma instruments such as bells and drums cannot be sounded casually, but at the appropriate time, and the same goes for sounding wooden boards. Lamps in front of the Buddha’s shrine as well as the shrines themselves should be encased in glass so as to protect them from dust, dirt and moths, and should also be wiped clean on a regular basis. Gilded Buddha images should also be kept in like-new conditions and not be allowed to become tainted or soiled, which would be extremely embarrassing.

We have often seen monastics from small monasteries and nunneries, who show excessive concern over their own appearance, while neglecting the Buddha images. Those images become soiled, discolored, and corroded, which is unsightly. In the Buddha Hall, layers of dust and dirt can accumulate several inches thick. Hanging a Buddha image on the wall is conventionally deemed an act of merit and virtue, but those in charge of the monastery casually place Buddha images everywhere, so much so that the whole place becomes so disorganized and messy that no one can stand it. Monastics who exhibit such behavior are destined to lose their human form in future lives. Thus, I earnestly exhort all future wise ones to exert diligence (and not commit such offenses as these.)

Morning and evening ceremonies should be carried out each day in the Buddha hall without fail. Lamps and incense should be tended to regularly. When welcoming guests, one should be hospitable and not arrogant or obsequious. When giving instructions to trainees or disciples, one should do so at the appropriate time. One should not scold or vent one’s anger on trainees.

One should not raise chickens, ducks, pigs, or cats, nor store weapons such as sabers, rifles, guns, hooks, or nets used to harm or kill animals—this would be truly detrimental to one’s practice of kindness.

☞To be continued