

學佛行儀 (續)

Deportment Guidelines for Buddhist Practitioners (continued)

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不得寄住女流(尼庵反是)。不得逢人募化。不得作應赴法事，若真善信家，萬不得已則往。否則，除自來庵中，然亦不得以為常業。

凡僱工匠，須預先於定工日說明吃素，戒殺念佛，無葷酒，乃至不得歌唱笑罵等事。當多給工費，以代各項。庵外不得植桃李果樹，免招口舌。

不得食五辛。不得種五辛。不得邪命自活。《梵網經》云：「若佛子，以惡心故，為利養販賣男女色，自手作食，自磨自舂，占相男女，解夢吉凶，是男是女，咒術工巧，調鷹方法，和合百種毒藥、千種毒藥、蛇毒、生金銀毒、蠱毒。都無慈憫心，無孝順心。若故作者，犯輕垢罪。」

庵中除警策語聯外，不得多掛字畫。凡有諸莊嚴具，當供之於佛殿經堂，然亦不得過於

Male practitioners should not lounge in female's quarters or in a nunnery and vice versa. One should not seek donations from others. One should not perform funeral recitations, unless it involves helping a true Buddhist devotee and one feels compelled to do so. One may agree to perform funeral recitations only if a devotee comes to the monastery and makes the request—even under such circumstances, one should not take this as a means of livelihood.

When hiring workers from outside, one should make it clear in advance that only vegetarian food is allowed in the temple. Workers should be encouraged to recite the Buddha's name, and to refrain from eating meat, drinking wine, and harming. They should further be discouraged from singing, dancing, casually cracking jokes or teasing others. To promote such worksite ethics extra wages may be applied. One should avoid planting peach, plum, or any fruit trees outside of the monastery in order to prevent disputes.

One should not consume or grow the five pungent plants, nor should one engage in wrong livelihood. (The twenty-ninth minor precept on improper livelihoods of) the *Brahma Net Sutra* says, **“A disciple of the Buddha must not, for the sake of personal benefit or with evil intentions, engage in soliciting prostitutes; he must also not make his living by cooking or processing foods, such as milling and grain pounding. He must not tell fortunes to calculate a couple's marriage compatibility, interpret the relative auspiciousness of dreams, predict the gender of unborn children, or practice sorcery. He must not create handicrafts, train falcons, or prepare any of the many kinds of toxic potions, such as snake venom, toxins from precious metals, or poisons from insects. Such occupations lack compassion, mercy and filial respect. If a disciple deliberately pursues these livelihoods for a living, he violates this Minor Precept and commits a defiling offense.”**

Except for some exhortation couplets, there should not be an excess of couplets, paintings, calligraphy, or other art pieces hanging about everywhere in a monastery. Items for adornment should be placed in the Buddha Hall or lecture halls as offerings. One should be careful not to make the hall too grandiose—the first and foremost consideration for a monastery or a nunnery is purity and simplicity.

華麗，要之既名曰庵，當以清潔樸素為主。又不得廣蓄錢穀、衣服、珍重寶物，免人希望。有則宜於荒年施諸貧乏。不得恒以錢穀借貸，生富庵名譽。不得以銀錢、葷酒，結交地紳，及諸無賴。不得與教讀文人，酬答詩文。不得與鄰近貧乏，生諸嫌舌。若逢饑歲，或嚴冬及哀喪等事，當隨力周濟之。

不得與民家結拜父母兄弟姊妹。不得彼此互送盒禮，與民家往還，送他庵亦然，除供養長老。不得送花果與民家。不得與民家賀慶，除喪弔而庵中亦不得時有慶事。

若佛菩薩聖誕，當聚眾演說佛法，送佛書。不得收幼稚徒眷。無極大事，不得託人向豪貴家化緣，及求誦經懺等。不得停學塾。不得停閒人、歹人，除養病者。其養病者，須時與說佛法因緣。不得琴棋歌唱。

不得談政事、戰事、訟事、民間是非，及一切世諦等事。無事當聚徒眾、同參、工人等，談佛法因果。不得受寄女流衣物(尼庵反此)。不得放火焚燒山林等處。《梵網經》云：「若佛子！以惡心故，放大火燒山林曠野，四月乃至九月放火。若燒他人家屋宅、城邑、僧坊、田木，及鬼神官物、一切有生物，不得故燒。若故燒者，犯輕垢罪。」

上章雖僅指沙門言，然將來居士，亦必有居庵者，當例此施行。

One should not hoard grains, money, clothes, or precious items, in order to prevent others from coveting such goods; whenever there are such items in excess, they should be given to the needy in times of scarcity. One should not get into the business of money lending, and risk earning the monastery reputation as the infamous “filthy rich monastery.” One should not use money, wine, alcohol, or non-vegetarian food to cultivate friendships with influential locals, such as members of gentries and gangs. One should not reciprocate with local literati by exchanging poetry and couplets. One should not get into arguments with neighbors or the impoverished. In times of famine, severe winters, and grief, one should give a helping hand in accord with one’s ability.

A practitioner should not become a godparent, or sworn brothers or sisters. One should not exchange gifts, including with laities and monastics of other monasteries, except for making offerings to the revered elders. One should not give fruits or flowers to worldly people, nor give or offer congratulatory notes or gifts, nor attend secular celebrations except for funerals. Within a monastery or nunnery, there should not be excessive occasions for celebration.

On the birthdays of Buddhas and Bodhisattvas, sutra lectures and Dharma speaking should be conducted for the assemblies, and Buddhist texts are to be distributed on those days.

One should not take young children as disciples. Except for absolutely important matters, one should not make connections with the rich and the prestigious in order to seek donations or the opportunity to perform rituals or recitations. Mundane teachings, idlers, and unwholesome people should be kept outside the mountain gate, with some exceptions for the sick—one should explain or teach the Buddhadharma in accord with the given conditions. Those who are allowed to stay are required not to engage in worldly entertainment, such as singing, dancing, playing games of chess, or playing musical instruments.

One should not discuss politics, military affairs, lawsuits, civil disputes, or any other worldly matters. One should always strive to assemble disciples, fellow practitioners, monastic workers, and the like to speak about the Buddhadharma—the Law of Cause and Effect. Male practitioners should not help store the clothes or other belongings of female monastics, and vice versa. One should not set fires to clear mountain forests. (The fourteenth minor precept on igniting destructive fires of) the *Brahma Net Sutra* says, “**A disciple of the Buddha must not, with unwholesome intentions, start a conflagration to burn forest or wilderness, especially not during the fourth to the ninth months of the lunar calendar. He must not burn people’s homes, cities, dwellings of the Sangha, fields and trees, the possessions of ghosts and spirits, and government property. He must not intentionally set fire to any habitable place where creatures live. If he deliberately starts such a fire, he violates this Minor Precepts and commits a defiling offense.**”

The above chapter applies not only to monastics but also to laity who wish to reside in a monastery.

事師第五

凡沙門事師，當悉照〈威儀門第二〉、〈第三〉兩章習之，此不重述。居士事師，此際實行者似寡，且暫不空言。蓋事師即侍奉師長也。即有一二皈依信徒奉侍長老，亦可照〈威儀門事師章〉習行，故不必重述。

事親第六

凡沙門、居士事親，不專在晨昏定省、溫煖飽食，而在令其脫離輪迴苦海，故與儒禮多有不同。

學佛者見父母，須端身正立或正坐，不得倚靠。並默念偈云：「孝事父母，當願眾生，善事於佛，護養一切。」宜時以佛法因緣奉告，並託相熟善友以佛法勸，令種善根。若素無信仰，則遇有機緣方告，如病痛、災難、哀慟等。

若父母需葷酒，則宜哀跪告曰：「兒持佛戒，葷傷生物，酒昏心性，不得自食飲，不得與人食飲。惟願我親，全兒戒行，並全我親德行，又全眾生生命云云。」如此哀求，未必定要辦也。凡壽誕喜慶，必須以正理說明，依佛法行為，免傷生物。

若壽命將終，宜預先早早以淨土樂境現象聞之。若命終時，宜預先通告家人，勿生悲哀。喪禮悉依下文舉行。縱難盡爾，亦須不傷生物為要。凡見叔伯尊長，亦宜端正，並曉以佛法因緣。

☞待續

5. Serving Spiritual Mentor

When serving a master, a monastic should adhere to “Sections II and III of the Twenty-Four Gates of Deportment,” therefore, those instructions will not be repeated here. Since very few lay people are able to practice accordingly, talking about those rules at present would be in vain. Serving the master means taking care of and respecting the teachers and senior practitioners. For the reverend monastics who have a couple of refuge disciples, these disciples can still rely on the section “How to Serve One’s Master” of the Twenty-Four Gates of Deportment. Therefore, there is no need to repeat the corresponding rules here.

6. Serving Parents

When it comes to fulfilling one’s filial duty, whether monastic or laity, one need not rigidly perform the daily duties of checking on parents and ensuring that they eat well and are warm; rather, it is more important for people to help parents transcend samsara. From this viewpoint, serving one’s parents takes on a different meaning than that of the Confucian teachings.

When Buddhist practitioners visit their parents, they should stand straight and sit upright without leaning casually. Further, they should recite the following verse silently: *Serving my parents with filial respect /I vow that all living beings /Skillfully serve the Buddha and /Nurture and protect all beings.*

When appropriate, one should encourage or exhort one’s parents with the principles of the Buddhadharma, or one may rely on good friends to do so, thus causing the parents to plant roots of goodness. However, if they do not believe in Buddhism, one should wait until the appropriate time or conditions arise, such as being sick, bereaved, grief-stricken, or being hit by calamities.

If one’s parents request for meat and intoxicants, one should kneel down and earnestly beseech them, “Your child upholds the Buddhist precepts. Since eating meat harms animals and consuming intoxicants confuses the mind, I ought not to eat meat or consume intoxicants; nor should I give meat or alcohol to others. May you as my parents allow me and support me to uphold the precepts purely. By doing so, you will accomplish your own virtuous deeds; meanwhile, you give the animals a chance to live.” Such an earnest plea might free one from fulfilling the parents’ request for meat and intoxicants. During celebrations of birthdays or weddings, one should explain to others the right principles so that they can follow the Buddhadharma and refrain from harming any creatures.

As one’s parents are nearing the end of life, one should, as early as possible, inspire them through sight and sound of the blissful Pure Land. When the parents pass away, one should inform the family members and relatives not to wail during the grieving period. Funeral arrangements can be made in accord with the ritual texts which will be covered later on. If one cannot follow the procedure completely as described, one should strive at least to refrain from harming any creatures. During the funeral occasion, when interacting with others such as one’s uncles, superiors, or elders, one should conduct oneself with dignity and should try to help them understand the Dharma.

☞To be continued