

## 學佛行儀（待客第八）

# Deportment Guidelines for Buddhist Practitioners

## (8. Welcoming Guests)

善因法師 述

Narrated by Dharma Master Shanyin

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English Translated by Early Bird Translation Team

【白話】不論出家人或居士在招待客人時，除了最初談一些往來的事宜，之後應該以佛法因緣和善惡因果為主題來交談，避免談論政治、戰爭、訴訟，以及一切無益的世俗話題。此外，應在客廳中貼一則告示，內容為：「我家學佛，不談世事，不用葷酒，不敢歌唱，不傷害生物，不占卜，不看相，不信邪教。恐怕怠慢賓客，特此預先告知。」

凡是接待賓客的飲食，應該提供素食，不得殺雞宰魚。如果萬不得已（例如父母、兄弟尚未深信佛法等情況），則可以購買市場上眼不見殺、耳不聽殺、不為己所殺的肉類（三淨肉）來招待賓客。這一條主要是針對居士的規定，若是出家人則不可開此方便。接待工人的規矩與招待賓客相同，並且可以適當多給工人一些工錢。

陪同客人參觀時，應該先帶他們到佛堂，先瞻禮佛像和經書，接著再到園林、樓閣等地方。另外，應在各處張貼經文中的警示語句，堂中的屏風或對聯也應選用經書中的勸世語句。如果賓客有請求，或有事相求之類，應趁機詢問：「您能夠念佛、戒殺，並奉行佛法嗎？」如果可以，就予以幫助。

Whether one is a monastic or a layperson, when welcoming or hosting guests, aside from asking the reason for their visit, one should always center the conversation around the principles of the Buddhadharma. Suitable topics include causes and conditions, the law of cause and effect, such as the wholesome rewards for doing good and the negative retributions for doing evil, among others. Discussions on politics, war, legal disputes, or other trivial and meaningless topics should be avoided. One may also display a permanent notice in the reception area, prominently stating: “We do not engage in idle talk about worldly affairs; we do not consume meat or alcohol; we do not sing or dance for entertainment; we do not harm living beings; we do not partake in divination or fortune-telling; we do not follow false teachings. This is the spirit of Buddhism. If this seems unwelcoming or aloof, we ask for your understanding and forgiveness.”

When serving a meal to guests, one should offer vegetarian dishes instead of chicken, fish, or other animal meats. If this is met with resistance and there is no other option (in a private house)—for instance, if one’s parents or siblings have yet to develop faith in the Dharma—then the host may accommodate the guests’ preferences. In such cases, one may purchase meat from the market; however, one should ensure not to see or hear the animal being killed, and confirm that it was not slaughtered specifically for oneself. This rule is mainly for laypeople; monastics should not be granted this convenience. This approach can also apply when hosting workers. For workers who are uncomfortable with a strict vegetarian diet, one may offer increased pay as an incentive.

When giving guests a tour, begin by leading them to the Buddha hall to view Buddha images and sutras, then continue to the gardens, groves, towers, pavilions, and similar areas. In prominent places, one may post quotes from the sutras to awaken worldly beings from their illusions. Such quotes can also be displayed on frames or screens as couplets. If guests express a need for assistance, such as finding work or requesting a favor, one can take the opportunity to speak the Dharma by asking, “Can you refrain from harm? Can you uphold and practice the Dharma?” If they agree, one can proceed to help them. This approach also applies to charitable

(接濟貧困者時，也應該這樣行事。)

平日交談中，不可自我誇耀或批評他人，不可搬弄是非，挑起矛盾。不得陪同賓客進行彈琴、下棋、唱歌或博弈等娛樂活動。賓客離開時，可以贈送經書或念珠等物品以作為留念。

如果見到長老、法師和諸位德高望重的人前來，應當禮拜迎接，並讓子女、徒弟和眷屬等一行禮迎接。在送行時，也應該禮拜送別。《梵網經》說：「若佛子！見大乘法師、大乘同學、同見同行，來入僧坊、舍宅、城邑，若百里千里來者，即起迎來送去，禮拜供養。日日三時供養，日食三兩金，百味飲食、床座、醫藥，供事法師，一切所需，盡給與之。常請法師三時說法，日日三時禮拜。不生瞋心、患惱之心，為法減身，請法不懈。若不爾者，犯輕垢罪。」

待續

giving to those in need. In conversation, avoid self-praise or denigrating others. Refrain from divisive speech that could cause discord, and do not provoke discussions of right and wrong. Avoid accompanying guests to entertainments like dancing, gambling, or other games. When guests are about to leave, one may offer them gifts such as sutra books, recitation beads, and similar items.

When receiving elder masters, Dharma Masters, or other virtuous figures, one should extend a warm and respectful welcome, observing the proper courtesies and formalities. One may also invite one's disciples or family members to join in the greeting. When it is time for the guests to leave, the same respectful courtesies should be observed.

The *Brahma Net Sutra*, in its sixth minor Bodhisattva Precept, states: "When a Mahayana Dharma Master or a fellow practitioner of similar views and practice travels from thirty, or even three hundred miles, to visit a Buddhist disciple's temple, residence, city, or village, the disciple should receive them respectfully, and send them off with appropriate courtesies and gifts. Offerings should be made to the visiting Dharma Master three times a day, even if it requires significant expense, up to three taels of gold. The disciple should provide high-quality food, bedding, and medicine, meeting all the Dharma Master's needs. Furthermore, they should request Dharma teachings three times a day by bowing respectfully, without harboring resentment or affliction. They should be willing to sacrifice themselves for the Dharma, showing diligence in seeking it. If one fails to act in this manner, they violate this minor precept and commits a minor offense."

To be continued

## 陶淵明詩講錄（第十七講）（續）

### Lectures on Tao Yuanming's Poems (Lecture seventeen)

(continued)

葉嘉瑩教授 講 By Professor Yeh Chia-ying

陶詩裏，提到飲酒有不同的情況：一種是獨飲；一種是和不相知者同飲。還有一種情況，就是和互相知賞的朋友同飲。

那麼，什麼叫「不相知者」？就是沒有共同語言的那種人。沒有共同語言也可以在一起喝酒嗎？這話很難說，他講的其實是一種做人的態度。

儒家四書之中有一本書叫《中

In Tao's poetry, wine appears in different contexts. One is the solitude of drinking alone. Another involves drinking with people who don't understand you. Yet another depicts sharing wine with friends who truly appreciate and understand you.

What about "those who don't understand each other?" It just refers to people who don't have a "common language." Can people genuinely connect over drinks without shared understanding? It's hard to say, as Tao Yuanming was expressing a broader attitude toward life.

The *Doctrine of the Mean* (Zhong Yong), one of the Four Books