



浴佛浴心復清淨—記2019年監獄浴佛法會

Bathing the Buddha, Bathing Our Hearts, and Regaining Purity — A Record of the Observance of the Buddha's Birthday in Prisons

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應花蓮監獄、花蓮看守所、自強外役監獄邀請，彌陀聖寺分別於4月15日、16日及5月6日在監獄舉行三場浴佛法會。

4月15日·花蓮監獄浴佛

花蓮監獄是收容重刑犯的監所，現任典獄長葛煌明表示，這是他生平第一次參加在獄中舉辦的法會，也是第一次在佛前上香，因此很期待這次的浴佛。

當天參加浴佛的受刑人有150人。法會開始前，比丘尼恒才師先教導大眾浴佛的意義與方式。隨即在維那師的帶領下，大眾齊聲唱浴佛的讚偈與真言，氣氛莊嚴恍若佛殿。在現場義工引導下，受刑人井然有序地排隊浴佛，無論過往的經歷如何，此時他們的臉上只有虔誠與恭敬。

浴佛畢，法師為大眾開示。才法師鼓勵大眾誠心懺悔，每天去除一點毛病，誠心悔改，並且將浴佛的功德迴向讓家人與自己越來越好。近順師講述了《法華經》裡的老樵夫「南無佛」的

In the spring of 2019, Hualien Prison, Hualien Detention Center, and Zihciang (Ziqiang) Minimum Security Prison invited Amitabha Monastery to hold Bathing the Buddha ceremonies in each prison respectively on April 15, 16, and May 6, 2019.

April 15: Bathing the Buddha Ceremony at Hualien Prison

Hualien Prison is for convicts of heavy crimes. The current warden, Ge Huang Ming, expressed that this occasion was his first time attending a Dharma event in prison, as well as his first time offering incense in front of the Buddha; therefore, he had really been looking forward to this Buddha Bathing Ceremony.

On the day of the event, there were 150 inmates who attended Bathing of the Buddha. Prior to the ceremony, Bhikshuni Dharma Master Heng Cai first instructed the assembly on the meaning of the practice of bathing the Buddha. Afterwards, the cantor led the assembly to recite the Praise for Bathing the Buddha and then the True Words for Bathing the Buddha. The solemn atmosphere resembled that of a Buddha Hall. Under the guidance of volunteers, the convicts gathered in an orderly fashion to line up as each awaited their turn to bathe the Buddha. Regardless of their past experiences, their expressions showed only sincerity and reverence.

After the completion of the Bathing of the Buddha ceremony, the monastics gave Dharma instructions to the assembly. Dharma Master Heng Cai encouraged the assembly to sincerely repent and reform to get rid of their faults and shortcomings little by little every day, and to truly correct themselves and dedicate the merit of bathing the Buddha to their family and themselves. Dharma Master Jin Shun talked about “Namo Buddha,” a public record in the *Dharma Lotus Flower Sutra*, about an old woodcutter, to

公案，鼓勵大家多念佛，能把一時衝動的情緒加以化解，海闊天空。從唱誦中感受到大眾誠心的近康師說，甚麼叫作自由？枷鎖來自心裡，要從思想解脫才是真自由，能為他人著想，心就能開放，也就是自我修行。

受刑人靜靜地聆聽，法水流入心中，這些善根種子將伴隨他們生生世世。

4月16日·花蓮看守所浴佛

這是看守所連續第17年舉辦浴佛法會，參加的同學有101人。和花蓮監獄不同的地方，這裡多數是等待宣判或是短期服刑的受刑人，因此心情比較浮動。然而佛法的力量不可思議，在「唵·底沙底沙·僧伽婆訶」的沐浴真言聲中，同學們逐次浴佛，心情明顯安定許多，也願意專注聆聽法師開示。

當被問到，是否注意到浴佛之後，心性變得安定了？同學們愣了一下，然後紛紛點頭。法師解釋那是因為浴佛有了功德，就能幫助身心穩定下來，因此要鼓勵自己善念越來越多，惡念越來越少。如何做到？有許多方法，真心懺悔、誦念佛號或者誦唸觀世音菩薩聖號，都可以幫助自己看守住念頭，慢慢走向正道。

5月6日·自強外役監獄浴佛

上午十一時，六位法師、十九位義工抵達位於光復鄉的自強外役監獄，在僧俗齊心布置之下，監獄禮堂頓時變成莊嚴的佛堂。

法會開始前，法師會晤彭永富典獄長時提到，監獄是人造的，

encourage everyone to chant the Buddha's name as much as possible to help overcome impulsive emotions; thus, new worlds will open up. Bhikshuni Dharma Master Jin Kang said that she felt the sincerity of the assembly throughout the recitation. She asked them, "What is freedom? Shackles are from our mind. True freedom comes from liberating our mind. If we can be considerate of others, then our hearts will open up, and that is self-cultivation."

While the convicts quietly listened, Dharma flowed into their hearts and planted indestructible Bodhi seeds.

April 16: Bathing the Buddha Ceremony at Hualien Detention Center

This year, Hualien Detention Center hosted its seventeenth annual Buddha Bathing Ceremony, with a total of 101 inmates attending. Unlike Hualien Prison, most inmates were either serving short-term sentences or awaiting sentences; therefore, they were more restless. The power of the Buddha Dharma, however, is inconceivable. While reciting the True Words for Bathing the Buddha Mantra (*An Di Sha Di Sha, Seng Qie Suo He*), the inmates took turns bathing the Buddha; afterwards, they calmed down and listened attentively to the Dharma Masters' teachings.

When asked if they felt calmer after bathing the Buddha, those in the assembly were taken aback for a moment and then nodded their heads. The Dharma Master explained that this was because of the merit gained from bathing the Buddha, they would be able to calm their bodies and minds. Therefore, we should encourage ourselves to increase our wholesome thoughts and decrease our unwholesome thoughts. How does one accomplish this? There are many ways, such as sincere repentance, chanting the Buddha's name or Guanyin Bodhisattva's name. All of these methods can help us guard our thoughts and gradually move toward the right path.

May 6: Bathing the Buddha Ceremony at Zihciang Minimum-Security Prison

At eleven in the morning, six DRBA monastics and nineteen volunteers arrived at Zichiang (Ziqiang) Minimum-Security Prison located in Guangfu Village to work together to turn the prison lecture hall into an adorned Buddha hall.

Before the Dharma talk began, the Dharma Master instructed Mr. Yongfu Peng, one of the wardens, that "Prisons are created by people as a result of wrong actions. Hells are made by the mind; they are the retributive manifestations of karma. King Yama is in charge of the hells, whereas it is the wardens who have the responsibility to educate and transform the prisoners." Having read through the whole set of Venerable Master Hsuan Hua's

因行為偏差而造成的結果；地獄是心造的，是由業力所顯現的果報。閻羅天子在地獄掌管審判，典獄長則在監獄擔負教化之責。看過整套上人法寶的劉副典獄長，好奇地問〈楞嚴咒〉真有那麼靈嗎？法師說：「有！」因為咒語是真言，是大白傘蓋，充滿祥瑞之氣，越誠心誦，傘蓋越大，可庇蔭眾生。

浴佛儀式下午兩點開始，現場有174位同學參加，雖然只有少數佛教徒，但是多數都願意浴佛並稱念佛號。浴佛後，法師們一一開示，鼓勵莫因善小而不為，可以透過念佛、拜佛來懺悔滅罪，也鼓勵大家學著吃素，清淨身心。並且期勉同學不要和別人攀比，攀比會引發爭心；爭心一起，就有了心裡的戰爭，容易失去理智。看待事情，總有正面和負面兩種角度，比方下雨，正面的看法是清涼舒適，負面的看法是泥濘難行。我們應當保持正面，讓心中充滿正向的能量。

浴佛法會，為獄中的同學們種下一顆菩提種子，待因緣成熟時，自會發芽茁壯。✽

Dharma treasury, Mr. Liu, the assistant warden, curiously asked, "Is the Shurangama Mantra truly that auspicious?" The Dharma Master answered, "Yes! Because mantras are simply genuine words. The [Shurangama] mantra is like a big white canopy; it fills the atmosphere with auspicious energy. The more sincere you are, the more expansive the white canopy will be! It will then be able to extend its protection to all beings."

The ceremony of bathing the Buddha started at two in the afternoon. There were a total of 174 participants. Among them, very few were already Buddhists, yet many still participated in bathing the Buddha and reciting the Buddha's name. After bathing the Buddha, each Dharma Master gave a Dharma talk, encouraging people to do good deeds, no matter how small or insignificant. Through reciting the Buddha's name or bowing to the Buddha, beings can eradicate offenses. The Dharma Masters encouraged the participants to lead a vegetarian lifestyle to cleanse the mind. Furthermore, the Dharma Masters advised those in the assembly not to compare themselves with each other because comparison will cause contention. When contention arises, there will be wars within the mind, and then it will be easy to lose one's equanimity. When one looks at a situation, there will always be at least two opposing perspectives, one positive and one negative. For example, in the case of rain, a positive perspective might be that the rain provides nourishment and coolness. On the other hand, a negative perspective would be that the ground would be muddy and difficult to walk on. We should always try to focus on the positive perspective, and fill our hearts with positive energy.

The Bathing of the Buddha Ceremony enabled all of the participants to plant Bodhi seeds, which will sprout and grow in the future when the causes and conditions ripen. ✽



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