

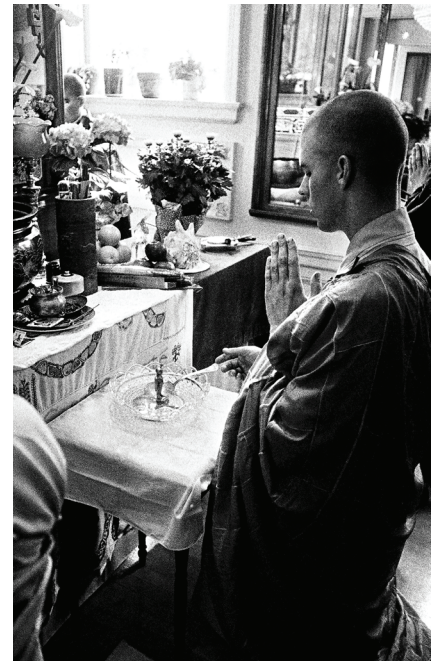
浴佛節

Celebrating the Bathing of the Buddha

宣公上人1976年5月2日開示於華盛頓街國際譯經學院浴佛大典
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A Dharma talk given by Venerable Master Hsuan Hua on the Buddha's Birthday at the International Translation Institute on Washington Street in San Francisco, California on May 2, 1976

English Translated by Early Bird Translation Team



今天，是紀念釋迦牟尼佛出生的日子。所謂的紀念日，就是讓我們不要忘記這一天。我們每一個人在佛誕這天來浴佛，藉著浴佛的機會，了解佛陀出生時發生的事情。不論佛是在幾千年前出生，或者是今天早上出生，我們都要記住佛陀曾經出現在世間。所以，我們按照慣例，在這天舉行慶祝活動。

中文有句話說「馬後課」，就譬如事情發生之後，你才會想到，也就是後知後覺，那是「事後諸葛」；諸葛亮是

This is the anniversary of the Buddha's birthday. An anniversary is a date designated for us to commemorate or honor someone, so that we do not forget him. On the anniversary of the Buddha's birth, everyone comes to bathe the Buddha, and this commemorates what actually happened when the Buddha was born. It wouldn't matter if the Buddha was born several thousand years ago or this morning; we still wish to remember the circumstances which surrounded his appearance in the world. Therefore, following this custom, we hold this celebration on the day assigned to commemorate the event.

There is a Chinese expression "devising a strategy after the war horse has already charged the enemy," which means being "wise

馬前課，料事如神。好比，你從來沒有被人打劫過，突然有一天，小偷來偷你的東西。還沒有被偷的時候，都沒有想到睡覺前要把門鎖了。等到小偷偷了東西，方才知道要鎖門；這就是所謂的「後知後覺」（馬後課——馬被偷了才知道關倉門）。我為什麼要說這個呢？因為在佛出生前，沒有人想到浴佛。但是，當佛來到這個世界，人就知道佛誕生時，有九條龍來噴灑甘露，給初生的佛沐浴。所以，以後佛出生的這一天，我們來浴佛。這也可以說是一種習俗，一種「後知後覺」的做法。

那麼，我們是不是被賊偷東西了，現在才關上門了？是的！我們在以前，眼睛就被色塵給誘惑去了，耳朵就被聲塵給引誘跑了，鼻就被香塵給引跑了，舌就被味塵給引跑了，身就被觸塵給引跑了，意就被法塵給引跑了。眼、耳、鼻、舌、身、意這六根，就被色、聲、香、味、觸、法這六塵給染污得不清淨了，這也就好像把你自己的財寶給丟了似的；在這個時候，你不知道把門關上，來迴光返照。我們現在學習佛法，能知道有個浴佛節，就是知道把門關上了，不被色、聲、香、味、觸、法這六塵所引誘了。

我們現在是浴佛。佛，是不是需要我們來浴他？佛本來不需要，但是我們眾生為了紀念佛的生日，所以來浴佛。在浴佛的期間，我們也就發菩提心了：「哦！佛也是個人，我也是個人，為什麼我沒有成佛？因為我沒有發菩提心。那麼我由今天開始，就發大菩提心！由浴佛開始，我內裡邊，把心裡頭洗乾淨了它；外邊，把身也洗乾淨了它。」

我們浴佛，要浴自性佛，不是看到銅鑄的小佛像在那兒，我們來浴他，那就是浴佛了。不是的！我們要浴自性佛、自性法、自性僧。佛，本

after the fact.” If you figure out how to handle a situation after it has already taken place, that is an example of being “wise after the fact.” For instance, suppose you have never been robbed before and then suddenly one day a thief comes and steals things from you. Before the robbery, the people living in the house never considered locking the doors before going to sleep. After they were robbed they realized they should do so. That’s called being “wise after the fact” (or “closing the barn door after the horse has already gotten out”). Why do I bring this up? Because, before the Buddha was born, no one had ever thought of having a celebration to bathe the Buddha. However, in the time after Buddha came into the world, people knew what happened when he was born: nine dragons came and sprayed down the sweet-dew-like rain water to bathe the newborn Buddha. So, we will also bathe the Buddha. This too is said to be a custom, a practice of being “wise after the fact.”

Have thieves also stolen our possessions? Yes. In the past, our eyes have been enticed by sights, our ears by sounds, our noses by smells, our tongues by flavors, our bodies by objects of touch, and our minds by mental constructs. Our eyes, ears, noses, tongues, bodies, and minds have been defiled by these six sensory objects and lost their purity. This is like a loss of wealth. When this happens we don’t know to close the doors of our senses and reflect within. When we study the Buddhadharma and come to learn about this festival of bathing the Buddha, we realize that we should close the doors to our senses and not be enticed by the sensory objects of sight, sound, smell, and flavor, nor by objects of touch, nor by mental constructs.

Today we are going to bathe the Buddha. Does the Buddha need us to bathe him? No. Not at all. Rather, it is because we, living beings, want to commemorate the Buddha’s birthday that we come to bathe the Buddha. During the bathing of the Buddha, we resolve on Bodhi (like the Buddha did) while reflecting: “The Buddha was a person, and so am I, so why haven’t I become a Buddha? Because I have not resolved on Bodhi. So, from today onward, I will bring forth a firm and great resolve for Bodhi. As I bathe the Buddha, I cleanse myself — both internally and externally.”

When we bathe the Buddha we ought to bathe our inherent-nature Buddha, rather than focus solely on the small bronze Buddha figurine, assuming that is what is meant by “bathing the Buddha.” That is not the case. We ought to bathe our inherent-nature Buddha, inherent-nature Dharma, and inherent-nature Sangha. Fundamentally speaking, the Buddha does not need us to bathe him, because the Buddha is neither defiled nor pure. Since the Buddha is neither defiled nor pure, why do we want to make the unnecessary gesture of bathing him? Please

來不需要我們浴的；佛，是不垢不淨。既然不垢不淨，為什麼又要多此一舉來浴佛呢？這一點，我們人人都應該注意。這個「浴佛」，就是要洗滌身心，令身心清淨，沒有染污。我們外邊浴佛，內裡邊也浴佛，內外一齊浴，啊！內也清淨，外也清淨，內外都清淨；內外清淨那還不算，還要內外不垢不淨，也不垢了，也不淨了。所以這是很要緊的。

我們現在不要盡掛著浴佛，要浴自己。你要單單浴佛，那是一點用都沒有。你要浴自己，你自己清淨了，佛也歡喜了。如果你自己不清淨，你說：「佛，我浴你；佛，我浴你。佛、佛……」哎！你真是太麻煩了！你快離遠一點啦！這是何必的呢？你要自己迴光返照，浴一浴自己，把自己身心清淨了。佛說：「哦！阿彌陀佛！你如是，我也如是；你是不垢不淨，我也是不垢不淨；你是這樣子，我也是這樣子。」這才算數。如果你只是向外邊去浴，你就算洗他八萬個大劫也沒有任何功德。如果你迴光返照，浴你自己，令你自性不垢不淨了，那才是真浴佛。

有人說：「法師，你講的道理，我聽了是不合乎邏輯；因為我裡邊從來都是乾乾淨淨的，外邊也不邇邇。」你自己看著，是乾乾淨淨的；在佛眼來觀察，你是很渾濁的，不清淨的。不單在佛眼來觀察，就是在我的眼睛來觀察，也不乾淨。為什麼呢？你自己反躬自問，問問自己：你有沒有貪心？你願不願意發財？你願不願意做官？你願不願意有一個好名？這些個問題，你要都沒有，那你就是乾淨了；你要有的話，就是沒乾淨。還問問你自己：有沒有脾氣？有沒有無明？有沒有煩惱？有人突然間來打你兩個嘴巴，你會不會歡歡喜喜的接受？說：「我不能夠！」不能夠，那

pay attention to this point that I am making. The act of bathing the Buddha is meant to remind us to cleanse both our bodies and minds and be free of any defilement. When we bathe the Buddha outside, we must also bathe the Buddha inside; we must bathe Buddhas, both internally and externally, so that we become pure inside out — so that we are pure both inside and outside, without any defilement. When we are pure inside out, that isn't good enough. We must be neither pure nor defiled, both inside and outside. This is an essential point.

You should not only be concerned about bathing the Buddha, but also about bathing yourselves. If you just go through the motions of bathing the Buddha, that is totally useless. The key point is that you ought to bathe and purify yourselves, which will certainly make the Buddhas happy. If you don't purify yourselves, and say, "I want to bathe the Buddha; I want to bathe the Buddha, the Buddha, Buddha, Buddha..." you are just making trouble. You might as well leave right now; why bother to bathe the Buddha? You need to reflect and shine the light within, to bathe yourselves, and to purify your body and mind.

The Buddha said, "Amitabha Buddha, You are like this; and so am I. You are neither pure nor defiled, and so am I. You are this way, and I am also this way." Only then are you considered to have truly bathed the Buddha. If you just go through the external motions of bathing the Buddha, then even if you bathe the Buddha for eighty great kalpas, you still won't gain any merit and virtue. On the other hand, if you can reflect within, bathe yourselves to make your inherent nature neither pure nor defiled, then you are truly bathing the Buddha.

Someone objects, saying, "Dharma Master, what you said sounds really illogical to my ears. I have always been clean and tidy inside; outside, I am also not sloppy." That is your perception of cleanliness; from the Buddha's perspective, you are still quite turbid and impure. You are impure not only in the eyes of the Buddha, but also in my eyes. Why? You need to ask and reflect on this for yourselves. You should ask yourselves: "Am I greedy? Do I want to strike it rich? Do I want to become an official? Do I want to make a name for myself?" If you have none of these problems (arising from greed), then you are pure and clean. If you still have them, then you are not pure and clean. You can also ask yourselves, "Do I have a hot temper? Do I suffer from ignorance? Do I have afflictions?" If you answer yes to any of these, then you are not yet clean and pure. Suppose someone suddenly slaps your face: can you accept it with a contented smile? You say, "No. I can't." Then you are not yet clean and pure.

你就是沒乾淨。

如果有人來對你不客氣，你會發無明的，就生出一種愚癡的行為，或者用種種的手段來報復。你是不是有報復的手段？要沒有，那你是乾淨了；要是有的話，人家對你不好，你不能以德感人，啊！那還是沒乾淨的，那還是要修養了。

為什麼說佛是不垢不淨的呢？無論哪一位佛成佛，都先住兜率內院，那叫「候補佛位」。

在那兒等著哪一天應該降生到世界上來，他就降生了。佛的第一相，是「降兜率」。

第二相，就是「入胎」；由兜率降下來的菩薩，就入母的胎裡了。

第三相，就是「住胎」；菩薩住在母的胎裡頭，還是一樣給鬼神說法，就像在宮殿裡住一樣的。不是像我們人住在母腹裡邊，就什麼也不知道了。

第四相，就是「出胎」；四月初八日，釋迦佛自摩耶夫人右脇出胎。

入胎，也就好像旅行那麼歡喜，住胎也是歡喜，出胎更是歡喜；然後又「出家」，出胎之後他就出家，出家之後就降魔「成道」，成道就「轉法輪」，然後就「入涅槃」。佛經過這「八相成道」成佛。

我今天很歡喜，有這麼多教授來參加我們這個浴佛節。我希望大家都能一起修道，每一位人都達到你們自己所願意去的地方——你們願意成就的成就，願意成佛的就成佛，願意生天堂的就生天堂，我相信絕對沒有人願意下地獄的！所以每一個人要願意吃好東西，天天就吃一點好東西；要願意穿好衣服，天天穿一點好衣服，但是這都不是究竟的，我希望你們各位，依照佛法來修行，早成佛道。

我覺得各位坐得很疲倦了，我

If someone is rude to you, you will give rise to ignorance and do something foolish, for example try to find ways to retaliate. Do you still harbor vengeful thoughts even here at the ceremony of bathing the Buddha? If you do not, then you are pure. If you do, then, if someone mistreats you, you will be unable to influence him with your virtue. This is a sign that you are not yet clean and pure and still need to cultivate your virtue.

Why do I say that the Buddha is neither pure nor defiled? Any Buddha, before coming into the world to become a Buddha, needs to go first to the Tushita Heaven and stay at the Inner Court. This stage is called the position of being a Buddha-to-Be. After having waited at the Inner Court, when the day has arrived, they descend from the Heaven and become reborn in the world.

The first of the Eight Attributes of the Buddha's accomplishing the Way is to descend from the Tushita Heaven.

The second is to enter the mother's womb. The Bodhisattva descends from Tushita Heaven and enters the mother's womb.

The third attribute is to dwell in the womb. The Bodhisattva dwells inside the womb, while he still speaks the Dharma for spirits and ghosts. He stays in the womb just like staying inside his palace. He is unlike all of us human beings who do not know anything when we stay in our mothers' wombs.

The fourth attribute is to exit the womb to be reborn in the world. On the eighth day of the fourth month, Shakyamuni Buddha was born from the right side of Lady Maya. His entering the womb and exiting the womb were both happy endeavors for him, just like a happy journey that he took. He was happy both when staying in the womb and when exiting the womb.

Later, he renounced the householder's life. After leaving the home-life, he subdued the demons and realized the Way. Having realized the Way, he turned the wheel of Dharma. Finally, he entered Nirvana. The Buddha went through these eight junctures of the Buddha's life (from his birth to his nirvana).

I am very happy today because so many professors have come to participate in the Festival of Bathing the Buddha. I hope we all cultivate the Way, and that each of us will be reborn wherever he wants. I hope that we all have our wishes fulfilled, and that those who want to become Buddhas become Buddhas and those who want to be reborn in the heavens are reborn in the heavens. I am absolutely certain no one wants to be reborn in the hells! I hope that those who want to enjoy delicacies get to enjoy delicacies every day and that those who want to wear fine clothes get to wear fine clothes every day. However, [bear in mind that] none of these enjoyments are permanent and lasting. I hope that you

不要一點也不知道進退，也不識時務，就這麼講、講、講，把大家講得心都跑了。我看現在有好幾個人的心都跑了，所以我早一點不要講了。那麼大家明白的，就去做去；不明白的，慢慢學習，希望將來皆共成佛道。

再等等！你們不要站起來（上人笑），不要滑頭。為什麼呢？我頭先聽見有人說用油來浴佛。這是不可以的！因為佛不會滑頭的（眾笑）。我們人有的很滑頭的，怎麼滑頭呢？他就感覺把頭上抹了很多油，到死的時候，因為他那個頭太滑了，鬼要來想抓他，都抓不住了。佛，根本不生不滅的，不需要用油來浴佛，這是不可以的。（上人笑）不單不需要用油，就連水都不需要。不過這是我們凡夫的知見用水來浴佛，根本不需要的。佛是無相的，既然是無相的，怎麼又需要你來用水、用油給他浴佛呢？不需要的。

我也不知道我所講的，是對、不對？你們每一個人，都有自己的智慧，回去到家裡，用你們自己的智慧去想；想一想，哪個是對？哪個是不對？是道則進，非道則退。❀

will all follow the Buddhadharma and cultivate the Way so that you all can all become Buddhas soon.

I think everyone is very tired of sitting. I want to be mindful of taking appropriate actions at appropriate times — I don't want to just keep talking until no one can absorb what I am saying. That is why I stopped talking earlier. If you understand [what I said], act on it (follow the Buddhadharma and cultivate the Way); if you don't understand, learn slowly. I hope that we will all realize Buddhahood in the future.

Hold on. Don't stand up (the Master laughs), and don't act in a slippery way (cunning and mischievous). I heard that someone suggested that we bathe the Buddha in oil. Absolutely not! Because the Buddha is not slippery (everyone laughs). Some people among us are very slippery; how are they slippery? They believe that, if they anoint their heads with oil, when they die, the ghosts of impermanence will not be able to catch hold of them. Buddhas neither live nor die. You don't need to bathe the Buddha in oil... (The Venerable Master laughs). Not only do we not need oil to bathe the Buddha, we don't need water either. It is as a result of our views as ordinary beings that we think we need to use water to bathe the Buddha. It's not really necessary. The Buddha is without attributes. Since he is without attributes, why would we need to use water or oil to bathe him? We don't!

I don't know if what I said is right or wrong. Each of you has his own wisdom. Go back home and use your wisdom to think about what I have said; think about what things are right and what things are wrong. If what I have said is in accord with the Way, you will advance; if not, don't follow it. ❀

八相 The Eight Great Events of the Buddha's Life:

「八相成道」有不同的列法，一般採用的天台宗「八相成道」如下：

Regarding the eight great events (Skt. *aṣṭa-lakṣaṇa*) of the Buddha's life from his birth to his entry into nirvana, lists vary, but a fairly standard one of the Tiantai School includes:

降兜率 Descent from the Tushita Heaven

託胎（托胎，入胎）Entry into his mother's womb

降生（出胎）Birth from his mother's side in Lumbinī

出家 Leaving home at 19 (or 25) to cultivate the Way

降魔 Subduing demons and overcoming afflictions

成道 Attaining enlightenment

轉法輪 Turning the wheel of Dharma.

