

法界佛教總會慶祝2024年浴佛節

Dharma Realm Buddhist Association Celebrates the 2024 Bathing Buddha's Day

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法界佛教總會（法總）遍佈美加亞太各分支道場於5月12日（週日）和15日（正日），紛紛舉行2024年浴佛節慶典，紀念釋迦牟尼佛的誕生。南加州福祿壽聖寺則於5月19日浴佛。

法總每座分支道場都以美麗的鮮花點綴浴佛臺，每座浴佛臺上都有小佛像，站在浴佛水中，由法師和信眾們相繼浴佛。佛經記載，釋迦牟尼佛在藍毗尼園從摩耶夫人右脅降生人世，向四方各走七步，然後一手指天，一手指地說：「天上天下，唯我獨尊」，此時天女散花，九龍吐水，為佛沐浴，從此相沿成習，全世界的佛教徒在佛陀誕辰紀

Dharma Realm Buddhist Association (DRBA) held 2024 Bathing Buddha's Day celebrations in branches across the United States, Canada, and Asia-Pacific on May 12 (Sunday) and 15 (the actual day) to commemorate the birth of Shakyamuni Buddha. The Blessings, Prosperity, and Longevity Monastery in Southern California held the ceremony on May 19.

Each Buddha bathing platform in branches of the DRBA was decorated with beautiful flowers and a baby Buddha statue standing in the Buddha bathing water. Dharma Masters and laypeople bathed the baby Buddha one after another. Buddhist scriptures recorded that Shakyamuni Buddha was born into the world from the right side of Lady Maya in the Lumbini Garden. He walked seven steps in each direction, then pointed to the sky with one hand and the earth with the other: "Throughout heaven and earth, I alone am the honored one." At this time, heavenly girls scattered flowers, and the nine dragons came spitting water to bathe the baby Buddha, which has become a



念日，都來歡喜浴佛，慶祝佛陀以一大事因緣降生娑婆世界，為五濁惡世的眾生指引自在解脫之道。

法界佛教總會的總部萬佛聖城，於今年萬佛寶懺5月10日圓滿後，隨即在12日舉行浴佛節，許多拜完寶懺的信眾，都留下參加浴佛節。清晨有拜願、朝山、念誦〈普賢行願品〉。上午八時，萬佛聖城住眾、法界佛教大學、培德中學、育良小學的住校師生、以及護法居士，數百人一同來到佛殿和客堂之間的大帳篷，在「唵底沙底沙僧伽娑訶」浴佛真言聲中，列隊魚貫向前，恭恭敬敬頂禮佛像，然後跪在拜殿上，手持銀勺舀起浴佛水，三次灌注在小佛像身上，也象徵著清淨我們自己的身語意三業。

萬佛聖城方丈恒律法師在午齋中指出，今天大家很誠心一起來禮佛、浴佛，表達我們對佛陀誠摯的感恩，同時也是在提醒我們，要向本師釋迦牟尼學習，將慈悲與智慧實行於我

custom for Buddhists from then on. Buddhists all over the world come to bathe the Buddha happily on the anniversary of the Buddha's birth to celebrate the Buddha's appearance in this Saha world because of the causes and conditions of the great matter and to guide the way to self-mastery and liberation for all living beings in the world of five turbidities.

City of Ten Thousand Buddhas (CTTB), the headquarters of DRBA, celebrated the Buddha's birthday on May 12 this year, soon after completing the Ten Thousand Buddhas Jeweled Repentance on May 10. Many laypeople who had finished the bowing session stayed to participate in the Bathing Buddha's Day. In the early morning, there were bowing, three steps, one bow pilgrimage from the mountain gate to the Buddha Hall, and recitation of "The Practices and Vows of Samantabhadra Bodhisattva" Chapter. At 8 a.m., residents of CTTB, teachers and boarding students of Instilling Goodness and Developing Virtue Schools as well as of Dharma Realm Buddhist University, and upasikas, upasakas, several hundred people all together came to the big tent between the Buddha Hall and the Guest House to bathe the baby Buddha. As "*Nan Di Sha Di Sha Samgha Swo He*," the true words for bathing the Buddha, were spoken, the queues filed forward; everyone respectfully bowed to the Buddha statue, then knelt on the bowing cushion, scooped up the Buddha bathing water with a silver spoon in hand, and poured it into the baby Buddha statue three times, which also symbolizes the purification of our own three karma of body, speech and mind.

Dharma Master Heng Lyu, the Abbot of CTTB, pointed out during lunch that today, we sincerely come together to bow and bathe the Buddha to express our sincere gratitude to the Buddha. At the same time, it also reminds us that we must learn from our fundamental teacher, Shakyamuni

們的日常生活當中。佛陀一出生，就說「天上天下，唯我獨尊」，這指的是，我們每個人與生俱來的佛性，是世界上最尊貴的。因為有了佛性，只要我們真正修行，都可以成就無上正等正覺的佛果。什麼是真正的修行？宣公上人說：「要多迴光返照，先從改變自己做起，才是真正修行的開始。」

比丘恒江法師則說，1990年宣公上人曾在浴佛節開示說，「浴」就是舉行個紀念，慎終追遠這種孝念，這也是一種孝道。釋迦牟尼佛出生那一天，九龍吐水，所以以後佛教徒就傳下來這一個儀式來浴佛。我們是佛教徒，對於我們的師父就應該有一種孝念，所以就浴佛。浴佛的意義是將自身的塵垢洗乾淨，浴佛係在啟迪身心令使離垢。在所謂的塵垢中，最大的就是煩惱，能去除煩惱，則心中之黑暗也洗乾淨了。如此自有智慧，便不會做糊塗事。

比丘尼恒輔法師引用了《華嚴經》和《阿育王經》的數段經文，其中《華嚴經·如來出現品》有段經文說：「……菩薩不於佛所曾種善根，能得如來少分智慧，無有是處。」輔法師表示，我們累劫都種過善根，所以今天才能一起浴佛，即使第一次來浴佛的人，也種了善根，所以有一天都能得到佛的智慧。「現在全球氣候異常，各種天災頻繁，我們大家多用功，就能解除天地間的戾氣，所以大家要一起努力用功。」

當天恰逢母親節，法師們都祝福所有的母親平安健康快樂。對於佛教徒的母親們來說，能在

Buddha, and practice compassion and wisdom in our daily lives. As soon as the Buddha was born, he said, “Throughout heaven and earth, I alone am the honored one.” This means that the Buddha nature that we are born with is the noblest in the world. Since we have Buddha nature, as long as we genuinely practice, we can achieve the Buddhahood of supreme enlightenment. What is “true practice”? Venerable Master Hua said, “You need to return the light and reflect it within, and you must first change yourself. This is the beginning of true practice.”

Bhikshu Heng Chiang said that in 1990, Venerable Master Hua said in an instructional talk on the celebration of Shakyamuni Buddha’s birthday that “bathing” is to hold a commemoration and to recall forefathers, which is also a kind of filial piety. On the day when Shakyamuni Buddha was born, nine dragons spewed water to bathe the baby Buddha, so later Buddhists passed down this ritual to bathe the Buddha. As Buddhists, we should have a sense of filial piety towards our fundamental teacher, so we bathe the Buddha. The significance of bathing the Buddha is to wash away one’s own defilements. Bathing the Buddha enlightens the body and mind, freeing them from defilement. Among the so-called defilements, the biggest one is the afflictions. If the afflictions can be removed, the darkness in the heart will also be washed away. Then, one will spontaneously have wisdom and will not do foolish things.

Bhikshuni Heng Fu quoted several passages from the *Avatamsaka Sutra* and the *Aśokarāja Sūtra*. Among them, there is a passage in the “Chapter of the Tathagata Manifestation” of the *Avatamsaka Sutra* that says, “It’s impossible for Bodhisattvas to attain a small part of the Tathagata’s wisdom without planting roots of goodness in front of the Buddha.” Dharma Master Fu said that we planted roots of goodness eons ago to bathe the Buddha together today. Even those who come to bathe the Buddha for the first time have planted roots of goodness today so that the first-timers can attain Buddha’s wisdom one day. “Now, there are unusual changes in the global climate as various natural disasters frequently visit us. If we can apply efforts and work hard in our practice, we can neutralize the hostility between heaven and earth, so everyone must work hard together.”

That day coincided with Mother’s Day, and Dharma Masters wished all mothers peace, health, and happiness. For Buddhist mothers, it was a great honor and joy to celebrate Mother’s Day on the same day as Shakyamuni Buddha’s birthday. After lunch, paying respect to the shariras of the Buddha, Elder Master Xuyun and Venerable Master Hua, and the Great Compassion Repentance were held. For those who took an extended leave to attend the Ten Thousand Buddhas Jeweled

慶祝佛誕典日這天過母親節，真是無比的榮幸和開心。午齋後是瞻仰舍利和大悲懺，對於請了長假到萬佛聖城參加萬佛寶懺和浴佛節的人而言，充滿法喜的佛法假期就在這裡告一段落。

來自馬來西亞的蘇保華以前參加過多次浴佛法會，這回第一次在海外浴佛，雖然同樣是浴佛，但萬佛聖城環境好，空氣清新，又有孔雀在浴佛帳篷四周梭巡，令他覺得簡直是置身「人間天堂」。

來自台北的謝雪敏則說，萬佛聖城浴佛人數眾多，感覺更殊勝。從重病中站起來的謝雪敏，十分珍惜能夠健康浴佛的機會。尤其加州陽光燦爛，天氣好，花朵特別鮮豔，開得特別大，為浴佛留下美好經驗。

經常三步一拜的呂雪妮，特別喜歡浴佛節當天清晨的三步一拜朝山。她自己在萬佛聖城從山門三步一步到佛殿，少說也有20次了。然而跟著法師們一面拜，一面唱誦釋迦牟尼佛聖號，比起自己三步一拜，感覺更攝心。

馬來西亞居士這次有72人組團前來萬佛聖城，拜完萬佛寶懺後，58人留下參加浴佛節。他們利用週六（5月11日）在恒穆法師帶領下，展開「萬佛聖城半日遊」，進而深入認識萬佛聖城近半世紀的許多歷史典故，以及宣公上人成立萬佛聖城付出的心血與誓願，那就是「萬佛城，誰來了，誰就有份成佛，到了萬佛城，將來是一定要成佛的。」而上人於1989年為浴佛節所作的偈頌，正是上人心願的最佳註腳：

浴佛浴心復清淨，
吃飯吃藥去疾病。
本來面目無纖塵，
行住坐臥皆在定。❀

Repentance and the celebration of Shakyamuni Buddha's birthday at CTTB, the Buddhist vacation full of Dharma joy ended here.

Saw Poh Wah from Malaysia had participated in many bathing Buddha ceremonies before. This was the first time he had bathed the Buddha overseas. Although he was doing the same thing to bathe the Buddha, the wonderful environment of CTTB, the fresh air, and peacocks patrolling around the Buddha bathing tent, all made him feel like he was in "heaven on earth."

Hsieh Hsueh Min from Taipei, Taiwan, said that the many people bathing Buddha in CTTB made it feel even more supreme. Hsieh, who had recovered from a severe illness, cherished the opportunity to bathe the Buddha in good health. Especially in California, the sun was shining brightly, the weather was nice, and the flowers were particularly bright. They bloomed particularly large, leaving her a wonderful experience of bathing the baby Buddha.

Loo Suat Nee, who often made a three-steps-one-bow pilgrimage by herself, especially enjoyed doing it in the early morning on Bathing Buddha's Day. She made the pilgrimage from the mountain gate to the Buddhist hall in CTTB at least 20 times. However, making the pilgrimage with Dharma Masters and chanting Sakyamuni Buddha's name at the same time made her feel more mindful than making it on her own.

This time, seventy-two lay people from Malaysia came to CTTB in a group. After the bowing session ended, fifty-eight people stayed to participate in the celebration of Shakyamuni Buddha's birthday. They embarked on a "half-day tour of CTTB" led by Dharma Master Heng Mu on Saturday (May 11). After the tour, they had an in-depth understanding of the many historical allusions to CTTB in nearly half a century and the hard work and vow that Venerable Master Hua put into establishing CTTB. Venerable Master Hua said, "Whoever comes to the City of Ten Thousand Buddhas will have a chance to become a Buddha. Whoever arrives at the City of Ten Thousand Buddhas will definitely become a Buddha in the future." In 1989, during the celebration of Shakyamuni Buddha's birthday, Venerable Master Hua composed a verse which is the best footnote to this vow of his:

*Bathing the Buddha and bathing the mind to restore the purity of our minds,
Eating food and taking medicine to eliminate diseases.
The original face has no trace of dust,
Walking, standing, sitting, and lying down are all in samadhi. ❀*