

## 佛教的沐浴修行 ——以佛陀僧團、漢傳禪宗為主

蘇美文\*

### 摘 要

本文以沐浴為焦點，觀察佛陀僧團與漢傳禪宗的沐浴精神、空間、修行、禪法觀行等內涵。

佛陀因神醫耆婆之緣，允許並引導建造溫室，使得皮膚病弟子能療癒，讓修行者有健康安穩的身心，也助於悟道解脫。為此，設計浴室溫室之空間建造、方位格局、水管通風、燃火防蟲等設備安排以及浴具使用、入浴秩序、安全設施等。而因沐浴產生與民眾、社會互動，如何和諧，不干擾、不受譏毀等規定也產生。這些都成為戒律行儀，讓修行者如理而行，也形成僧團健康、有序、安然的形象。

進而，佛陀將沐浴作為修行的一環，體踐修行即生活，生活即修行的精神。所以《佛說溫室洗浴眾僧經》宣講洗浴具七物、除七病，供養洗浴則具七福，除七病有益修行，所具七福，甚至能達至圓滿成佛。

這樣的導向對漢傳佛教影響甚深，禪宗寺院建築空間，浴室是七堂伽藍之一，又稱作「宣明」，有沐浴職事與儀規，更有修行的禪觀與徹見。形成豐富的沐浴修行：一、以水悟道的典範與公案：跋陀婆羅等十六開士、水三昧月光童子。二、浴室、洗浴

的機鋒公案。三、沐浴的般若空觀。四、沐浴的菩薩願行。五、供養沐浴功德。六、勿樂著沐浴，行「水火釜」為「戒智慧」的真沐浴觀法。七、浴佛。

**關鍵詞：**沐浴、溫室、耆婆、宣明、跋陀婆羅

## **The Bathing Practice in Buddhism: Focusing on Buddhist Sangha and Chinese Zen**

Su, Mei-Wen \*

### **Abstract**

This paper aims at focusing on “bathing” to observe the connotations of spirits, space, practice and meditation during the era of the Sangha and the era of Chan Buddhism.

During the time when Gautama Buddha led the Sangha, they have encountered the skillful doctor Jivaka, who guided them to build the bathhouse, allowing disciples with skin diseases to be treated whilst offering both physical and mental health, as well as stability for practitioners for the benefit of epiphany and enlightenment. Therefore, the arrangement of facilities, such as the construction, patterns; water tubing, ventilation; water heating and pest control for the bathhouse was designed, just as the bathing equipment, entry orders and safety devices were. Meanwhile, regulations in the bathhouse corresponding to the connections and interactions between the public and the monks, such as being harmonious without disturbing others and not being defamed had also generated. All these contents have developed etiquettes of Vinaya, as well as rules for practitioners to follow; at the same time, they have formed healthy, orderly and peaceful images for

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\* Associate Professor, Center for General Education/Department of Architecture, China University of Science and Technology.

the Sangha.

Furthermore, Gautama Buddha has also regarded bathing for a healthy life as part of the practice, carrying the spirit of “the practice is life, and life is the practice”. That is also why “seven items are required while seven diseases are removed in bathing; bath offerings, moreover, are with seven types of blessings” is claimed in the *Sutra on Bathing the Sangha in the Bathhouse (Fo Shuo Wenshi Xiyu Zhongseng Jing)*. That is, removing the seven diseases is beneficial to the practice; obtaining the seven types of blessings may even achieve to the realm of a Buddha.

This orientation has influenced Chinese Buddhism greatly; specifically, in the internal space of Chan monasteries, the bathhouse, also called the “Senmyo,” is one of the Shichido Garan. Not only does it contain the ministry and rituals of bathing, but it has Chan insights and lucidity of practice. Such bathing practice developed afterwards is extremely rich that it could be categorized into 7 aspects. The first: cases of being enlightened by water: Bhadrápala and Candraprabhákumara Samadhi in water. Secondly, edificatory cases for the work in the bathhouse. Third: Sunyata (emptiness) of Prajna in bathing. Fourth: vows of Bodhisattva in bathing. Fifth: merits of bath offerings. Sixth: instead of being addicted to bathing, practice the limpid Vipás (enlightenment). Last but not least, ceremony of bathing the small Buddha.

**Keywords:** Bathing, bathhouse, Jivaka Komarabhacca, Senmyo (bathing room), Bhadrápala

