



七月 不是鬼節

• 孙果森 居士 •

THE 7TH LUNAR MONTH
IS NOT THE GHOST SEASON

Compiled By:
● SOON GUO SEN ●

●「七月」不是鬼节●

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人帮鬼庆祝「节日」？

数千年来，世人诸多迷信。

鬼是三恶道众生之一，其苦已不堪言。生在**鬼道**的众生没有节日，也没有庆祝节日可言。

反而，每年**七月**的时候，人帮鬼安排多姿多彩的节目，来为鬼庆祝「节日」谓之：「**鬼节**」！

其实，每年**七月十五**，做儿女的，对现在世、过去世，甚至未来世的父母孝顺的日子。不是庆祝「**鬼节**」，而是庆祝「**孝亲节**」！

WHY DO PEOPLE CELEBRATE 'GHOSTS SEASON' ON BEHALF OF THE GHOSTS?

Throughout thousands of years, most people are born deluded and superstitious.

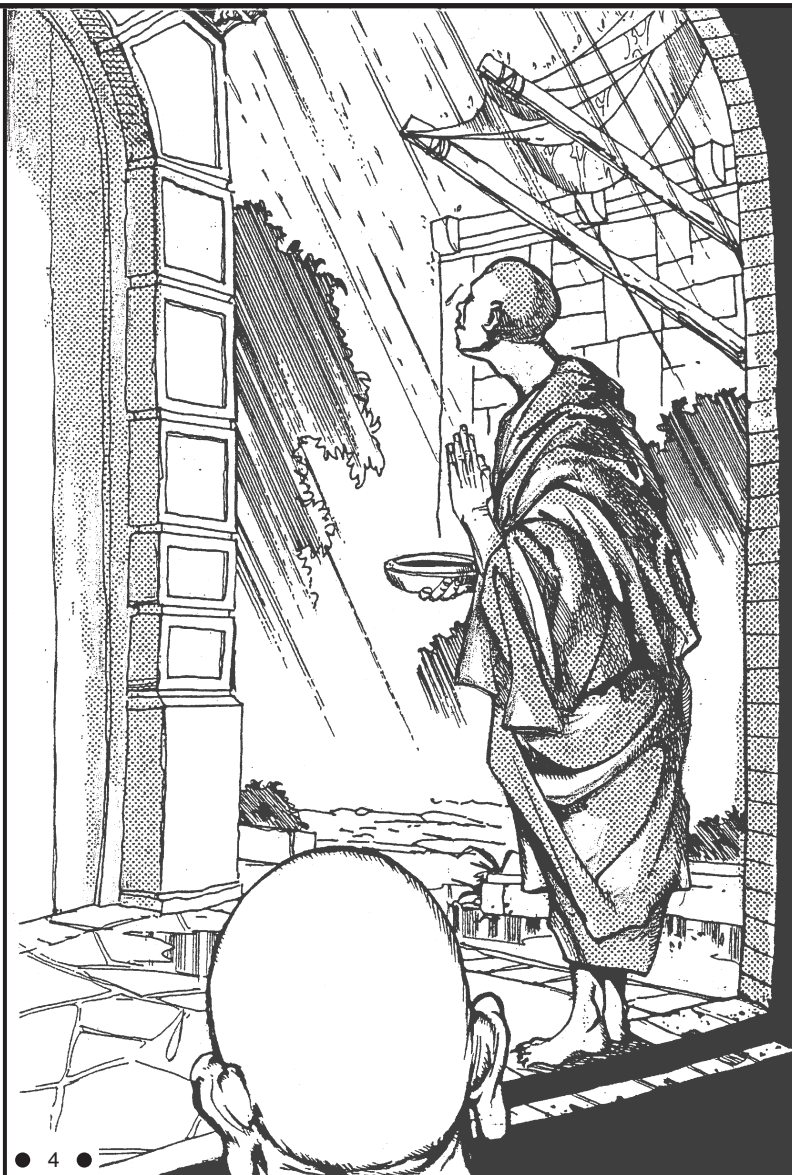
The ghosts belong to the beings in **One** of the **THREE EVIL PATHS**. Their suffering is indeed acute. There is no special celebration in the **Ghost Realm**.

On the contrary, every **7th Lunar Month**, the worldly people will arrange special programmes and celebrate '**Ghosts Season**' on behalf of the ghosts!

In fact, the **15th** of the **7th Lunar month** is meant for all filial children to practise filial piety towards their present parents, parents of the past and future. So, we should not celebrate '**Ghosts Season**'. Instead we should celebrate "**The Season of Filial Piety**"!

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在印度，每年四月十五至七月十五的三个月内，是多雨的季节，僧团在外托钵生活，是很不方便的...。所以，规定在这三个月内，大家安定下来，勇猛精进修行。

In India, the rainy season lasts for three months yearly. It begins on the 15th of the 4th Lunar Month and ends on the 15th of the 7th Lunar Month. So it is very inconvenient for the Sangha to beg for food during that season. It was then decided that all monks must cultivate diligently during these three months while staying indoors.

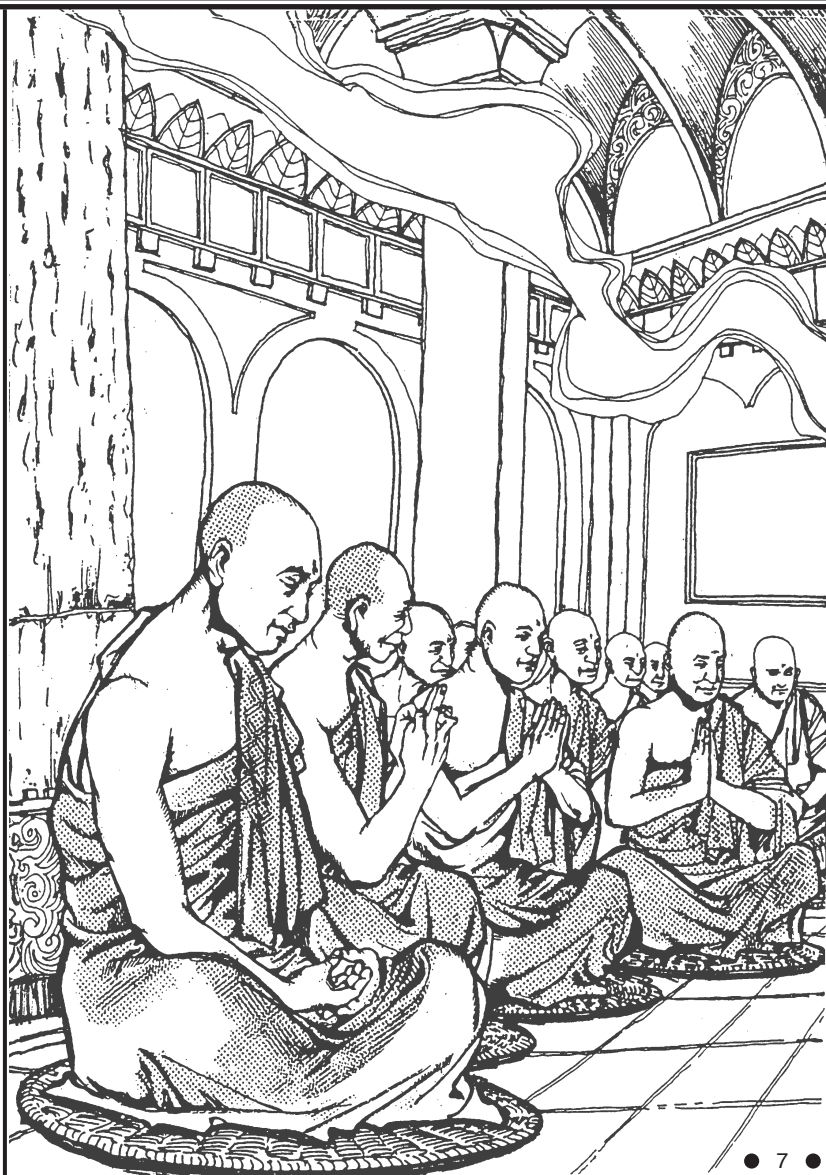
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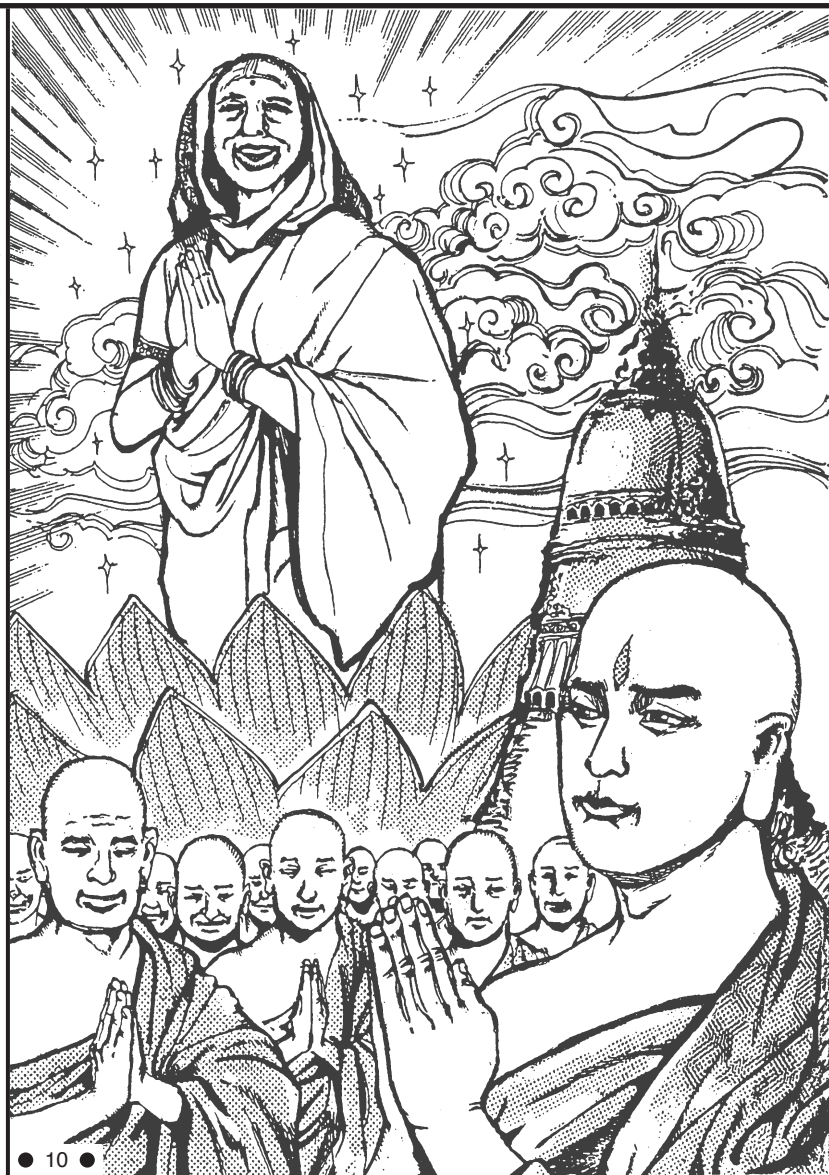


『三 个月修行的结果，得道的圣众特别多，所以十方诸佛，皆大欢喜。又在这一天，许多僧人圣众，聚集起来，把这三个月学习期满的心得，功、过、得、失，都坦白发表意见，所以叫做：「僧自恣日」。

After cultivating for three months, many of the sagely assembly attain the Way. The Buddhas in the ten directions rejoice over their attainment. And also on that day, the sagely assembly come together to discuss their individual progress. All merits and demerits are to be announced to the multitude. So it is also known as the " Sangha Pravaraṇa Day. "

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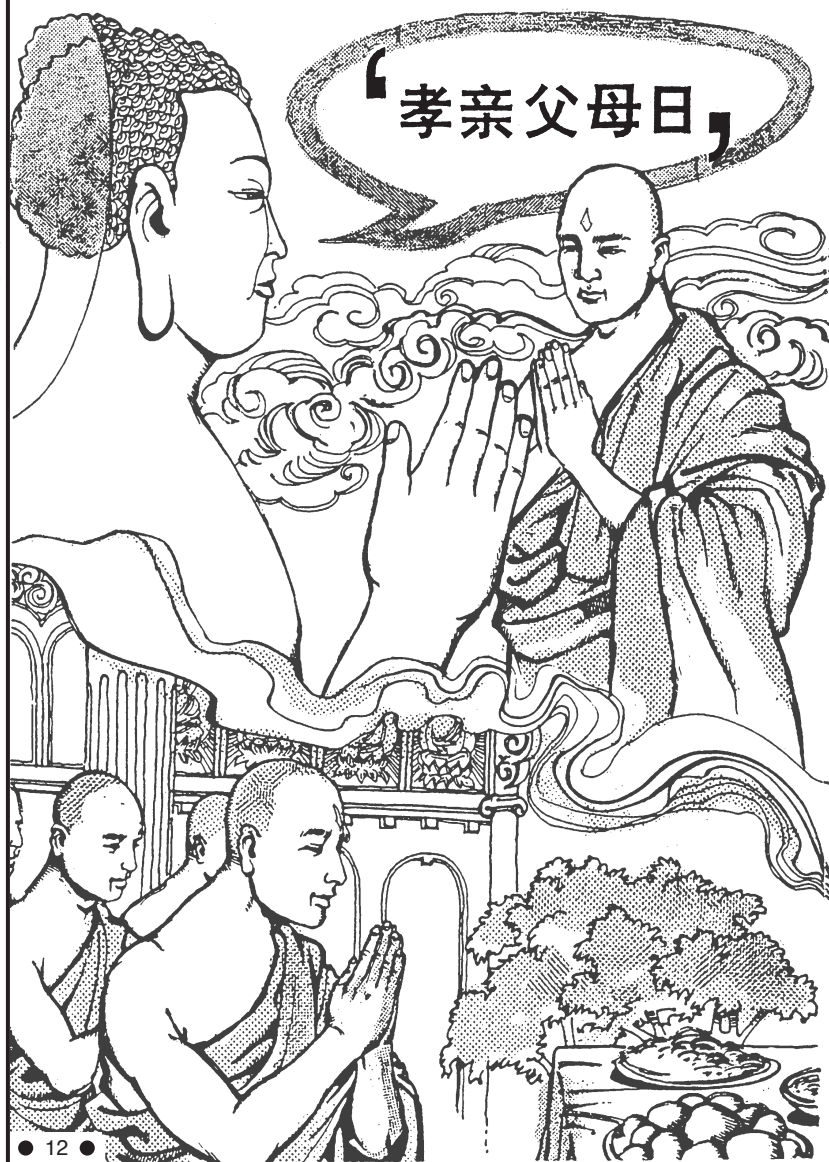


.... 同时，目犍连的母亲因造下许多深重悭贪的罪业，并非目犍连一个人的力量可以救度他的母亲；亦非一切天神地祇所能为力；须仰赖十方得道圣僧的共同力量，才能夠解救目犍连尊者的母亲！

At the same time, The Venerable Maugalyayana's mother was experiencing suffering in the Hungry Ghost Realm as she had committed heavy karmic offences of being stingy and greedy. She could not be saved by depending on the spiritual strength of her son alone neither could she be saved with the strength of all earth and heavenly spirits. She could only be saved with the combined strength of the sagely Sanghans in the ten directions who had attained the Way.

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因此，佛陀教目犍连在七月十五日那天，就是「佛欢喜日」，广施「盂兰盆供」，是为现在世及过去世的父母祈福灭罪，叫做「孝亲父母日」。

So The Buddha instructed The Venerable Maugalyayana to widely make Ullambana offering to the Sagely Sanghans on the 15th of the 7th Lunar Month or "The Buddha's Happy Day " By doing so, the present and former parents would receive the blessings and put to extinction all offences. It is also known as " The Day Of Filiality To Parents "

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【数 千年来，现世的人误把「七月」这「孝亲日」当作是「鬼节」，说甚么鬼门关开。华人习俗迷信的深度，由此可见一斑！

For many thousands of years, the worldly people have mistaken "The Day Of Filiality" as the "Ghost Season". They talk confusedly about the opening and closing of the ghostly door. From here we can see how deep the superstitious practice of the Chinese can be !

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假如在那个时候，佛陀教目犍连在六月十五日（或其他任何日子）广施「盂兰盆供」解救目犍连的母亲。那么，现在的人岂不是要把「六月」当作是「鬼节」了吗？鬼，天天都有，谁说等「七月」才是「鬼节」呢？

At that time, if The Buddha were to teach The Venerable Maugalyayana to make the 'Ullambana Offering' on the 15th of the 6th Lunar Month (or any other days) in order to save his mother then the present people would have treated the 6th Lunar Month as the 'Ghost Season', wouldn't they? The ghosts are always there. Who says that they only appear on the 7th Lunar Month, the "Ghost Season"?

● 摩诃目犍连 ●

摩 诃目犍连，或叫目连，
是佛陀十大弟子之一，
以神通第一著称。

● THE HONOURED ONE MAUGALYAYANA ●

The Honoured One Maugalyayana,
who is foremost in spiritual penetration, is
ONE of the Ten Great Disciples of
SAKYAMUNI BUDDHA.





佛说 盂兰盆经

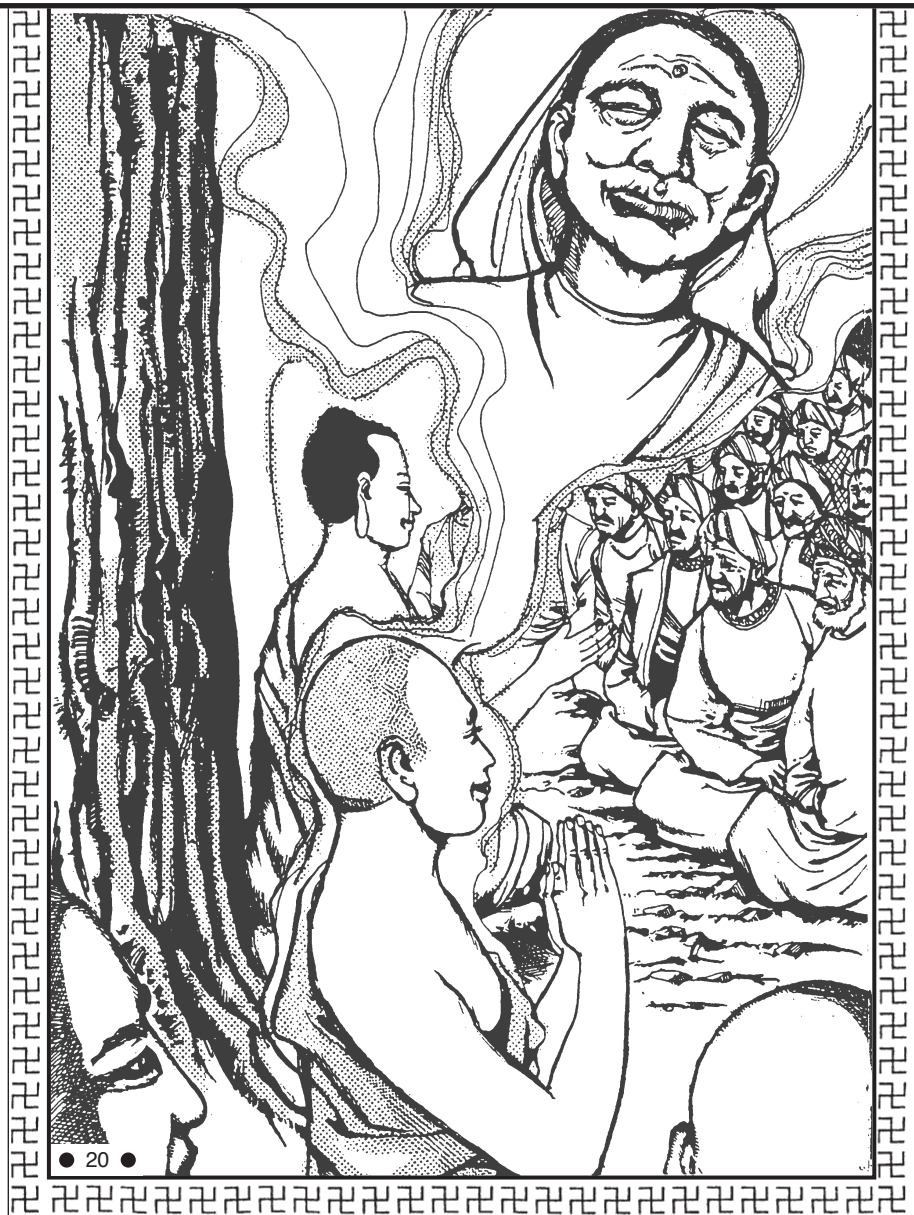
● 孙果森居士 ●

THE BUDDHA SPEAKS ON THE ULLAMBANA SUTRA

● COMPILED BY:
SOON GUO-SEN ●

● 佛说盂兰盆经 ●

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“有一个时候，佛在舍卫国的祇树孤独园中说法，在十大弟子中，有一位刚得了六神通的大弟子目犍连尊者，想起了自己死去多年的父母，不知现在何处？

At one time, **The Buddha** was giving Dharma talks at the Jeta Grove in the Garden of Anathapindika in Shravasti. **The Venerable Maugalyayana** was one of the ten Great Disciples who had just attained the six spiritual penetrations. He remembered his parents who had passed away for some time and wanted to see their whereabouts.

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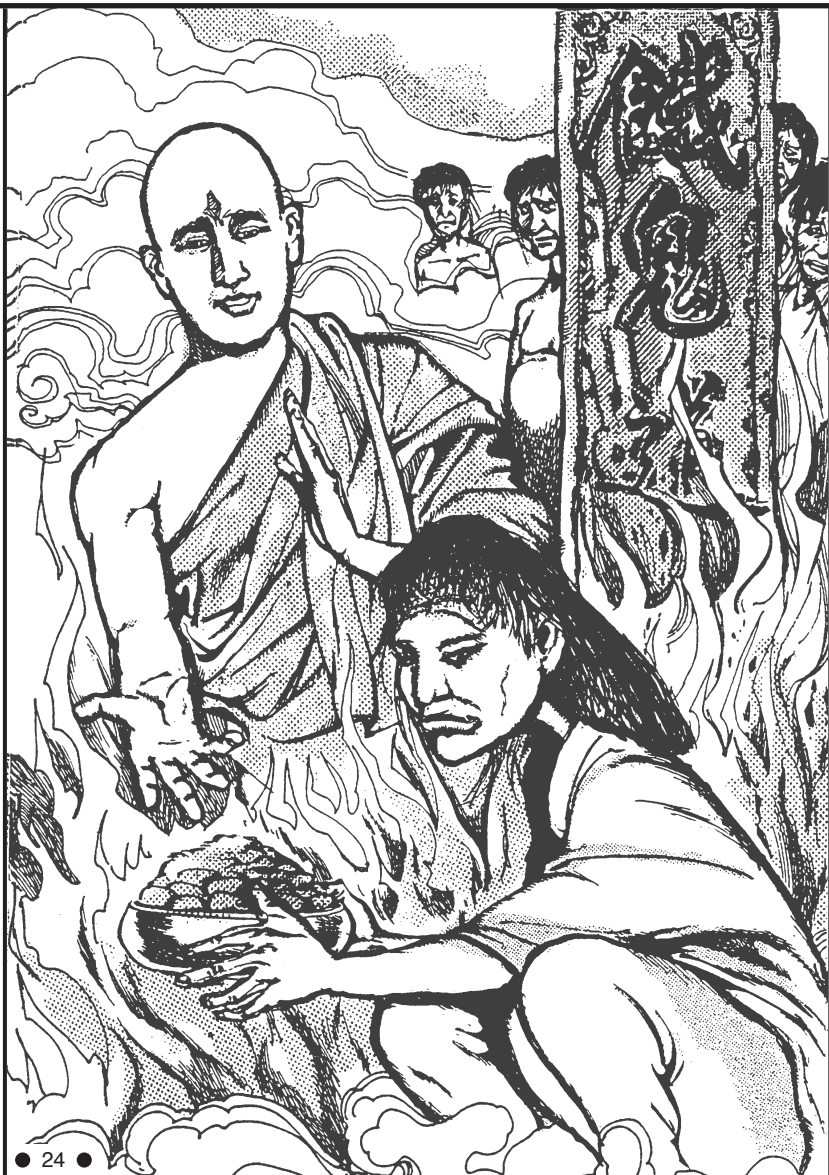


【为了报答母亲乳哺的恩德，就以自己修持所得来的道眼，遍观娑婆世界，看见自己慈爱的母亲，居然沦落在饿鬼道群中，那种瘦得皮肉包骨的样子，真是惨不忍睹！

In order to repay the kind virtues of his mother who had given birth to him and brought him up, he used the Heavenly Eyes which he had cultivated to pervasively contemplate The Saha World Realm and found that his kind mother was suffering in the Hungry Ghost Realm. She was so thin that her skin hung loosely on her bones. It was really pitiful !

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目犍连见了 母亲这个样子，非常悲哀。他运用了神通，将自己平常盛饭的钵，装满了食物去救济救他的母亲。目犍连的母亲看见有人送食物来，恐怕别的饿鬼会来抢吃，便用左手遮住钵内的食物，不让其他饿鬼看见 ……。

After seeing that, **The Venerable Maugalyayana** was very sorrowful. He filled his alms bowl with food and went to relieve her suffering. When his mother saw the food, she covered it with her left hand as she was afraid other ghosts might come to snatch away the food.

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同时用右手把食物送入口里吃。谁知道当食物还没入口，已全部化成了火炭。接着，目犍连看见母亲的口里喷出了一团火焰，立刻便把自己烧成了焦炭！

Habitually she used her right hand to take the food and put it into her mouth. But before she had the chance to eat the food, it had already transformed into burning charcoal. Then flames burst out from her mouth and she was burnt to death !

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目犍连见了当时的情形，伤心得悲声号叫，哀痛涕泣。想到了自己修行证得了果位的圣人，居然无能为力把自己的母亲从饿鬼地獄中拯救出来。作为儿子的，在这种情况下，真是越想越伤心。在无可奈何的情况之下，只好去求教佛陀。

When The Venerable Maugalyayana witnessed this, he cried sorrowfully. He who had certified to fruition position through cultivation was still incapable of saving his mother from the hellish suffering in the Hungry Ghost Realm. Under such circumstances, he as a son was indeed helpless and sad. So he went to seek The Buddha's help.

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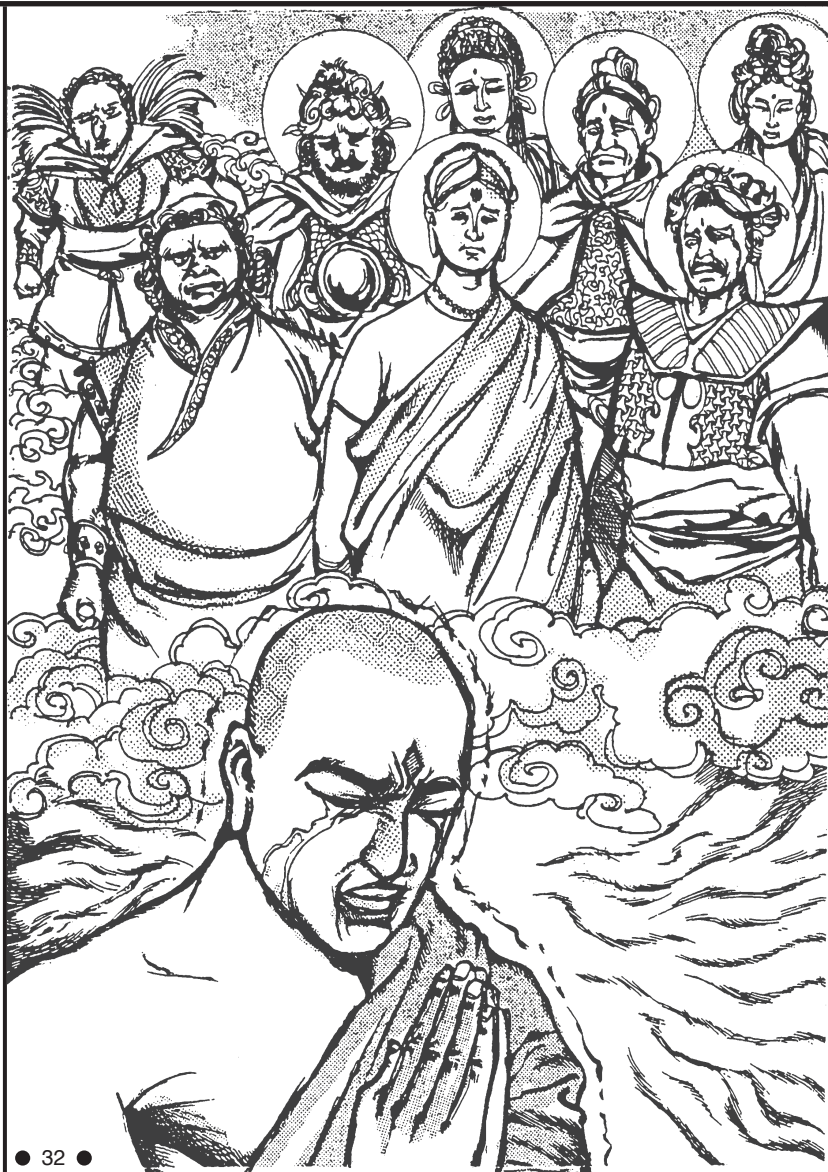


目犍连把母亲所遭遇的经过，一一向佛陀报告，请求佛陀赐告他一个拯救母亲出苦的方法。佛陀聆听了目犍连的倾诉之后说：「你母亲以前所造的罪业，根源绞结得太深，这不是你一个人的力量就能夠求脱你的母亲。

The Venerable told **The Buddha** about his mother's suffering and asked for advice. After listening, **The Buddha** said, "The former karmic offences of your mother were too heavy. It is impossible to save her with your strength alone."

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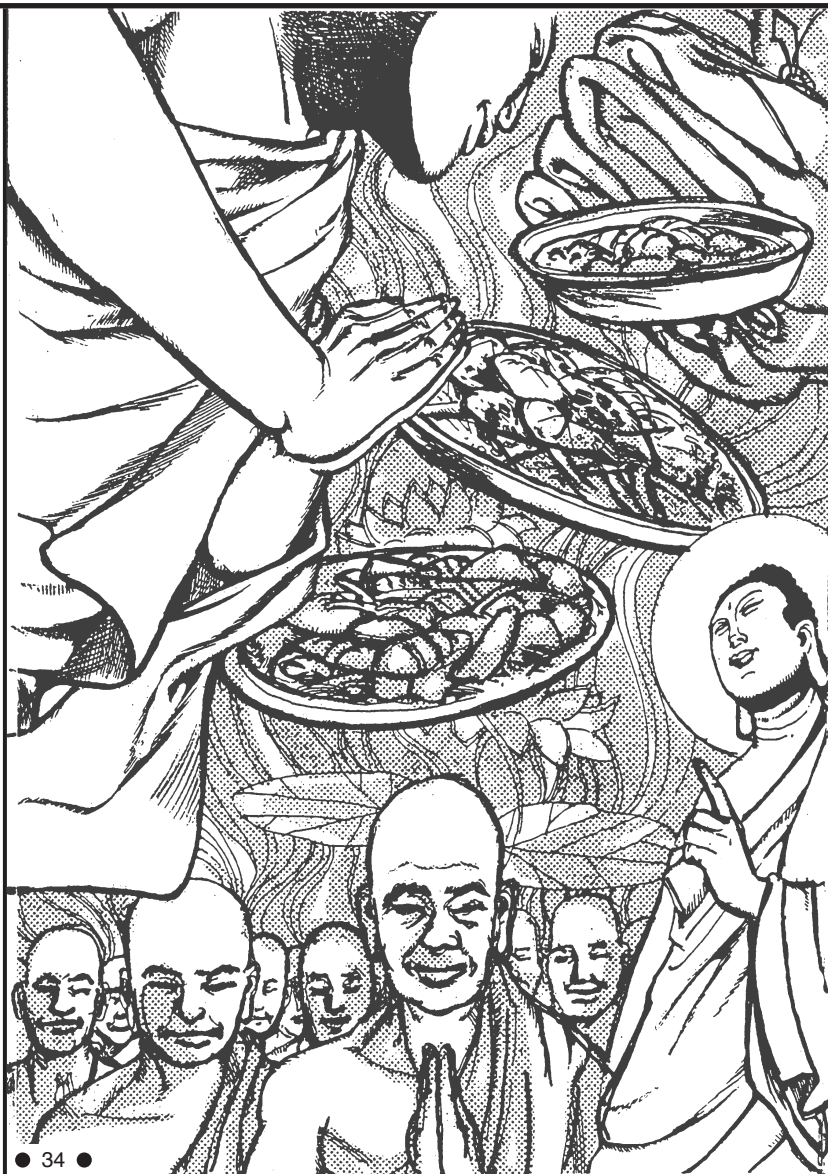


「你虽然孝顺母亲，哭声能震天动地，孝能撼动天神、地祇、邪魔外道……所有修道之士以及四天王神，但这一切都救不了你的母亲！」

"You are a filial son, and your cry may vibrate the **Heaven and Earth**, your filial piety may move the **Heavenly Spirits, Earth Spirits, the Practicers of Deviant Paths**"
"..... All the **Way Cultivators** and the **Four Heavenly Kings**, but they are still unable to save your mother ! "

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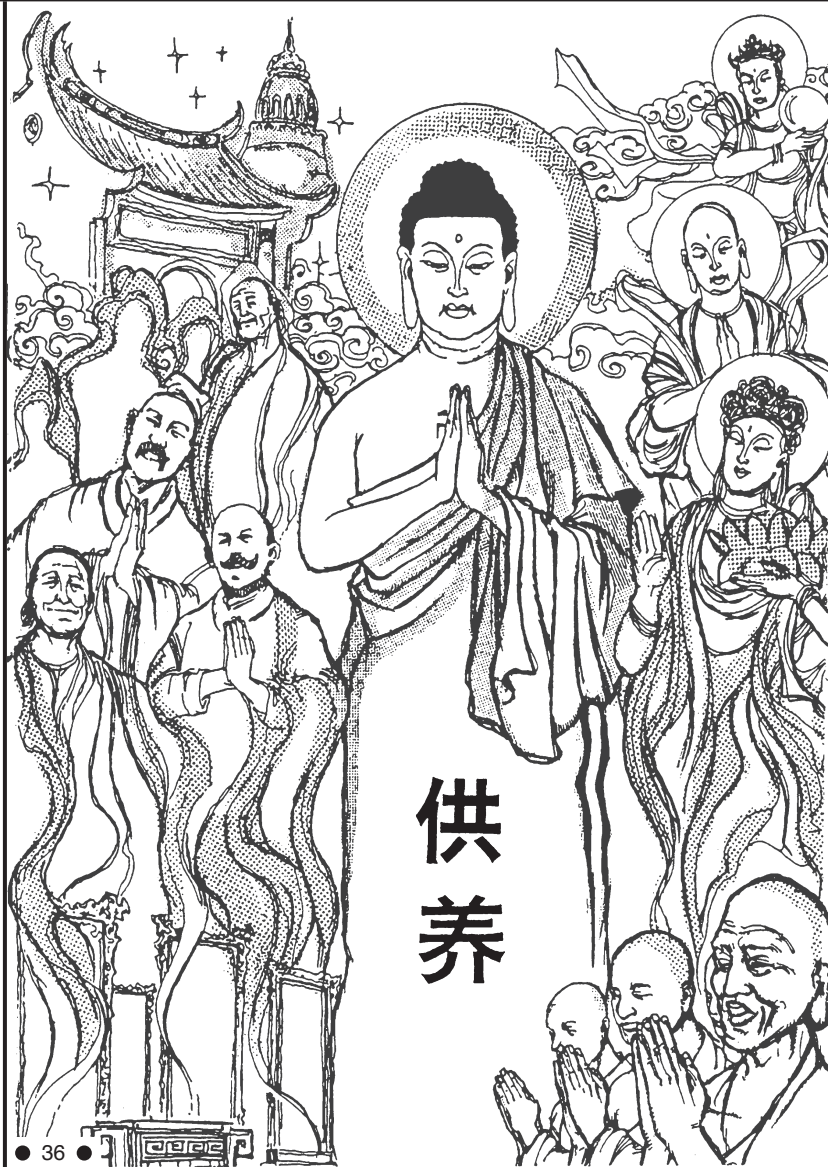


当时目犍连非常绝望，他的眼泪滚滚而下时，佛说：「我现在告诉你一个唯一能拯救你母亲出苦的方法：「你必须在七月十五日（阴历）这一天是所有出家僧众快要结束夏天安居的生活之前的「佛欢喜日」即刻准备一切最好的日用必需品去供养十方大德僧众」。

The Venerable was indeed sad and his tears rolled down unceasingly. **The Buddha** said, " Now I will tell you the only way to save your mother from suffering ". " You should prepare the best offering of daily necessities and offer them to the Great Virtuous Sangha assembly in the ten directions on the 15th day of the 7th Lunar Month, that is ' **The Buddha's Happy Day** ' at the end of the Rains Retreat ".

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「在这个时候，举凡一切圣众，无论住在那里的修行人，或声闻、缘觉、十地菩萨等，都会化作比丘身来接受你的供养」。「用这些供养，功德非常的大。这时，不但多生前的父母和现世的六亲眷属当时就能得到解脱，出离三涂」。

"At that time, all the sagely assemblies, The Sound Hearers, The Conditioned Awakened Ones, The Tenth Ground Bodhisattvas and others, wherever they may be cultivating or dwelling, will transform into Bhikshus to receive your offering ". "The merits and virtues of this offering are very great. Not only the parents and relatives of many past lives will be liberated immediately from the three evil paths.....".

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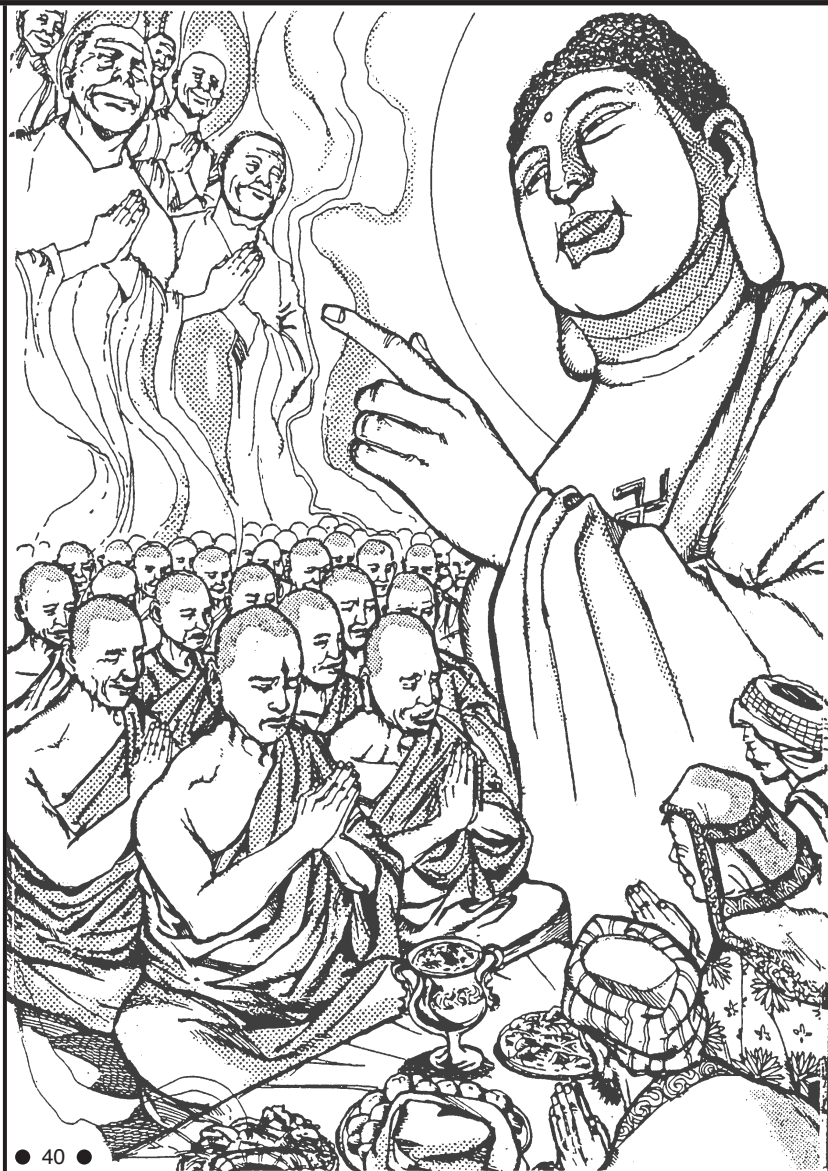


「就算是仍健在的父母，
也可使身体更加健康，福乐百
年。若是七世父母，更能急速
生天，自在化生而进入天华光
中。」

"Even our present parents who are
still alive will be healthy and gain
longevity. Our parents in the past seven lives
will be at ease and be born from transfor-
mation in the Heaven and enter the light of
heavenly flowers quickly."

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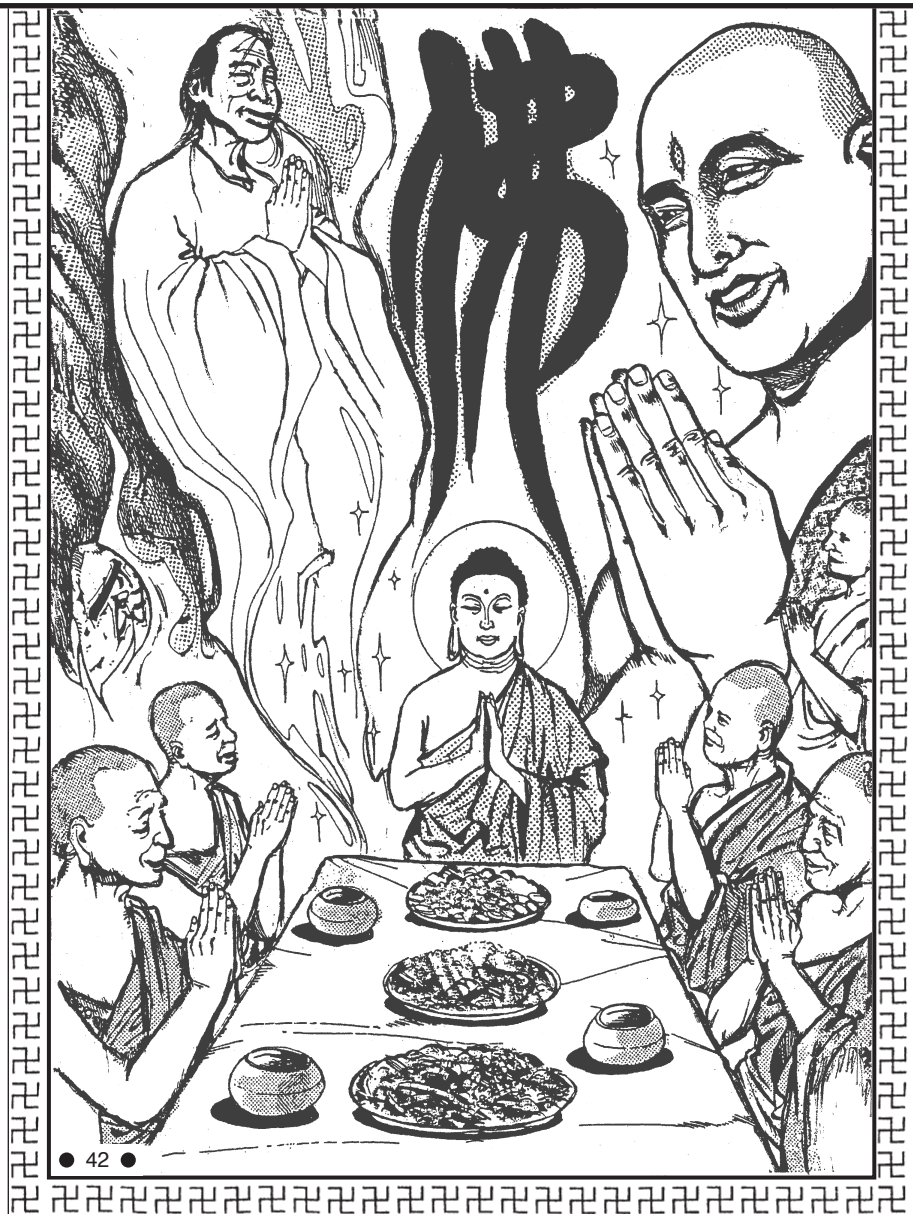


目犍连就遵照佛的指示办理，佛陀命令法会中的十方僧众，先为来供养的各施主念经祈愿……愿七世父母作修行观想，行禅定想，然后才接受所施的食物进食。

So The Venerable Maugalyayana acted in accordance with The Buddha's Instructions. The Buddha also asked the multitude of Sanghans from the ten directions to recite the Mantras and seek blessings on behalf of the donors..... . Wishing that their parents of seven lifetimes would contemplate cultivation and bring forth the mind to practise meditation, before accepting the offering of food.

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「开始受食时，要先在佛前，或在塔寺中的僧众念经祈愿完了之后，才可以接受施主的食物进食。」

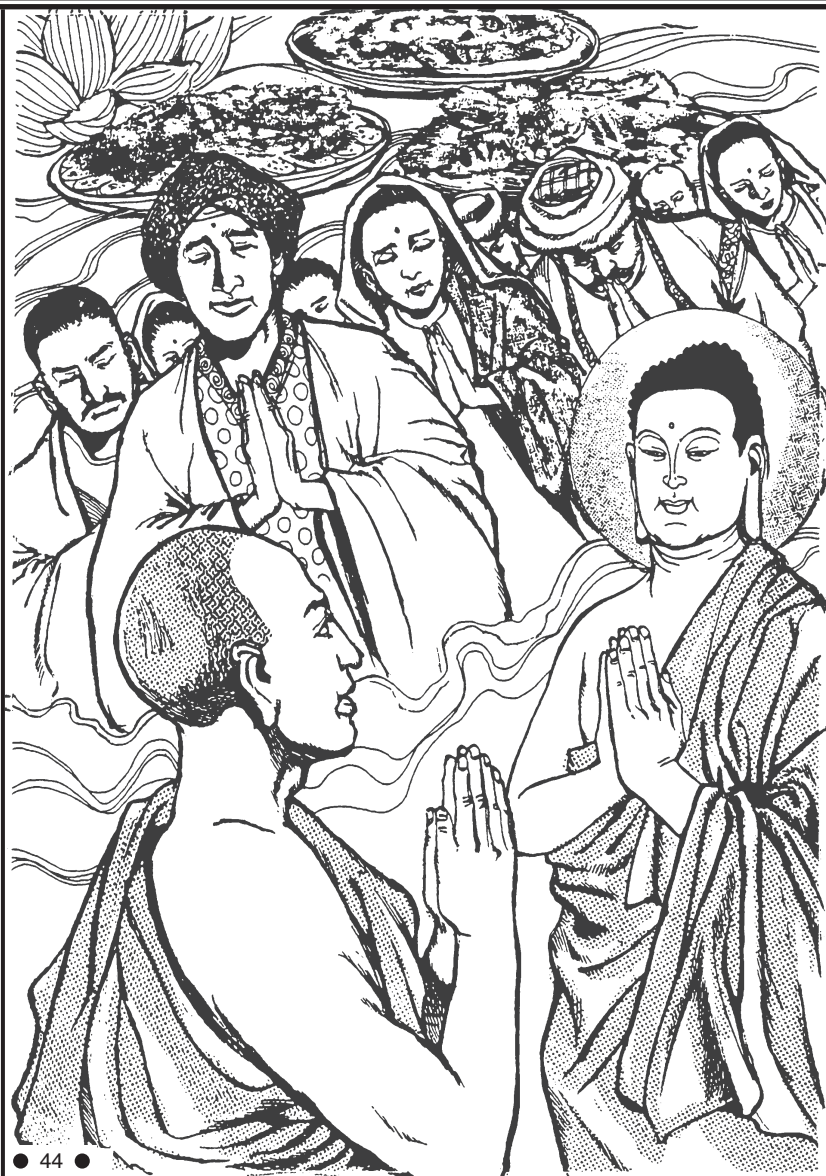
这时，来应供的圣众比丘和各大菩萨众，大家心中都充满了欢喜。目犍连比丘心中悲伤的情怀和啼泣的声音也随之消失，他母亲也就在此刻，脱离了这一劫的饿鬼道之苦。

The offering must be arranged before **The Buddha**, in the temple or pagoda. Only after the Sanghans have recited the mantras and transferred the merits can the food be eaten.

At that time, the multitude of sagely **Bhikshus** and great **Bodhisattvas** were filled with joy. **The Venerable Maugalyayana's** mother also left the suffering of Hungry Ghost in this kalpa. So all his sorrows and worries were gone too.

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目犍连又禀告佛说：「弟子生母现在蒙三宝功德及众僧威神的大力，离苦得乐。如果将来也有佛弟子想救度自己现在或七世父母，是不是也可以采纳像现在孟兰盆施僧法会的同样方法呢？」

The Venerable Maugalyayana again said to **The Buddha**, "My mother had left behind the suffering of a Hungry Ghost all because of the merits and virtues of **The Triple Jewel** and the great awesome spiritual strength of the Sangha assembly". In future, if there are **The Buddha's** disciples who wish to cross over their present parents, parents of seven former existence, can they use the same method of making offering to the Sangha assembly in the **Ullambana Dharma** ceremony ? "

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「这是一件最大的好事，难得你提出来问，我正想要说呢！」佛说：「善男子呀，如果有比丘、比丘尼、从国王以至庶民等人，要想实行慈孝父母，都应在七月十五日（佛欢喜日），出家人结夏天安居将结束的那一天」。

"It is good of you to ask such a question! In fact, I have in mind to tell you all about such a good practice!" **The Buddha** said, "Good men! If there are **Bhikshus, Bhikshunis, Kings and Commoners** who wish to fulfil filial piety, they should make offering to the Sangha on the **15th Day of the 7th Lunar Month (The Buddha's Happy Day)** at the end of the Rains Retreat"

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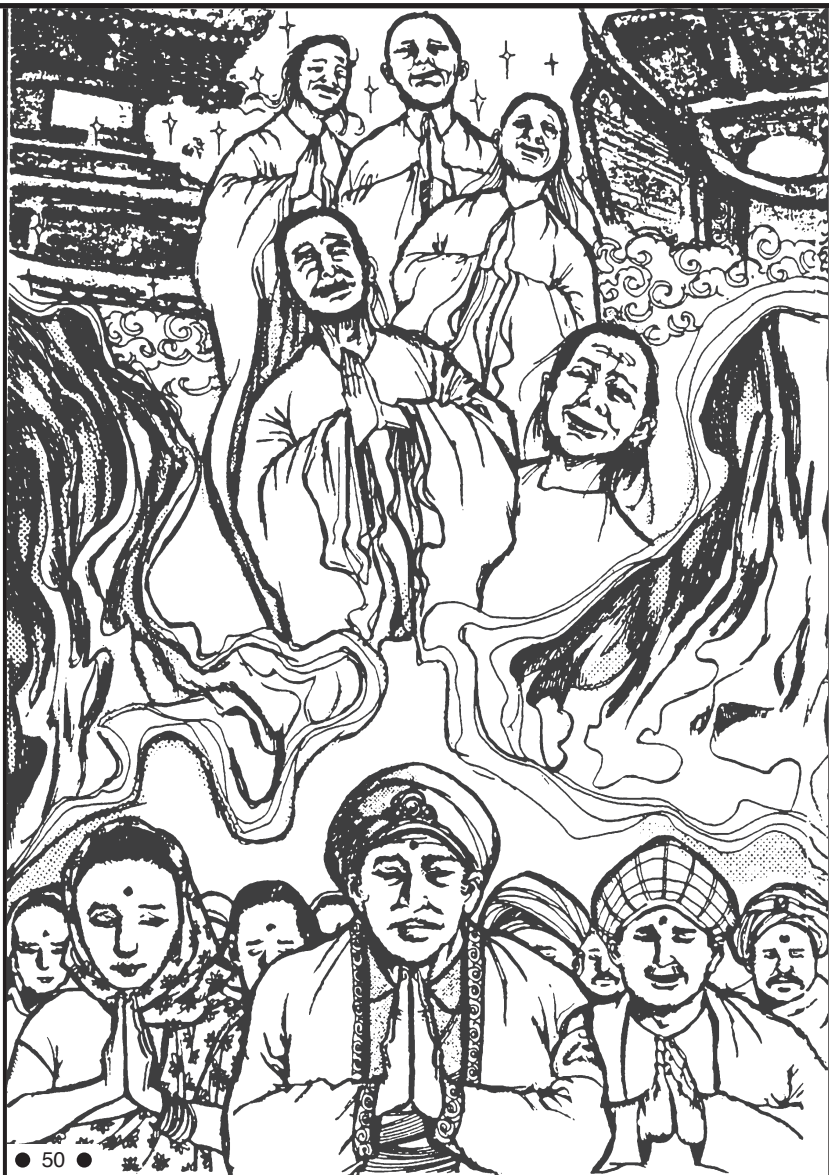


「以百味物食，盛盂兰盆中，施供十方修行的僧众，愿现在的父母寿命百年，无烦恼，无病苦、无灾患」。

"They must prepare all kinds of tasty food and delicacies and put them in the **Ullambana Bowl** to make offering to the multitude of Sangha who are cultivating in the ten directions, and transfer the merits to the present parents so that they will gain longevity, be free from worries, illnesses and disaster."

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过去的七世父母脱离饿鬼之苦，生人天中，福乐无穷。这是每一个佛弟子修持孝顺父母的人，应该念念于心永不忘怀！

".....And their former parents in the seven lifetimes will be relieved from the suffering in the Hungry Ghost Realm, be born among the humans and heavenly beings to enjoy pervasive blessings and bliss. All **Buddha's** disciples who wish to practise filiality should always keep this in mind".

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「每 年七月十五日为父母作「盂兰盆法会」，供佛施斋僧众，是做人子女者忆念父母所尽的责任，以为报答父母教养慈恩德的最好方法。每一个做人子女者都应该奉行这种方法。」这时，目犍连比丘和四众弟子们，都非常高兴的至诚奉行。

" All filial children must repay the parental kindness and compassion and the sufferings they have gone through by making offerings to the multitude of Sangha in the **Ullambana Ceremony** on the 15th of the 7th Lunar Month. This is the best practice for all filial children ". At that time, **The Venerable Maugalyayana Bhikshu** and the four-fold disciples rejoiced over **The Buddha's** teaching. They upheld and practised it sincerely.



迴向偈

VERSE OF TRANSFERENCE

願以此功德，

May the merit and virtue accrued from this work,

莊嚴佛淨土，

Adorn the Buddhas' Pure Lands,

上報四重恩，

Repaying four kinds of kindness above,

下濟三塗苦。

And aiding those suffering in the paths below.

若有見聞者，

May those who see and hear of this,

悉發菩提心，

All bring forth the resolve for Bodhi,

盡此一報身，

And when this retribution body is over,

同生極樂國。

Be born together in the Land of Ultimate Bliss.