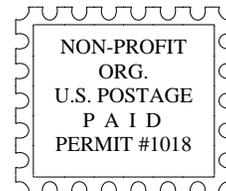


# 金山聖寺通訊

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上人法語篇

### 孝道、度生、拔苦、報恩



*The practice of filial piety, crossing over of living beings, rescuing of sufferers, repaying of kindness*

**地**藏王菩薩生生世世都很孝順父母,所以這一部《地藏經》就是佛教的一部孝經。人能孝順父母,這是天地的光輝。天地所歡喜的,就是人人能孝順父母。要是沒有父母,就沒有你這個身體,沒有你這個身體,就不會成佛了。你在這兒研究佛法,做一個世界最好的人,這對世界就有利益。對世界有利益,這就是孝順父母。

The Earth Stored Bodhisattva is very filial to his parents for all his lives, so this sutra is known as a Buddhist classic of filial piety. The Heaven and Earth will in be dazzling in joyful lights when people are filial to their parents. Both heaven and earth are greatly pleased by filial piety. There is an old saying: "Heaven and Earth deem filial piety essential; filial piety is foremost."

If you have no parents you would have no body, and if you have no body, you could not become a Buddha. Now you have come to study the Buddha dharma and to be the best person in the world, which is beneficial to the world.



# 思地獄苦發菩提心

*Pondering The Suffering In The Hells And Bring Forth The Bodhi Resolve*

上宣下化老和尚 孟蘭盆法會開示

Instructional Talk Given by the Venerable Master Hua on Ullambana Day



我們今天十方善信都來這兒慶祝「孟蘭盆會」，什麼叫「孟蘭」？「孟蘭」是梵語，翻譯成中國的話就叫「解倒懸」，什麼叫「解倒懸」？倒懸就是把一個人倒掛起來，腳朝上頭朝下，在空中吊起來，所以上不著天，下不著地，痛苦啊是無量無邊，人是這樣子，那麼在這個地方「解倒懸」並不是說人，而是指鬼在地獄裡受的苦，就譬如人在那兒倒掛起來那麼痛苦，因為目連尊者他得到六通，六通就是（天眼通、天耳通、他心通，宿命通，神足通、漏盡通）因為他證得六種神通。其實神通，也是一個名詞，再往清楚了一點說就是一種智慧，智慧充滿了，無所不知無所不明；知是一個辯知，明是個常明。那麼目連尊者他證得六通的境界，他就要觀察觀察他母親在什麼地方？於是一觀察才知道他母親在生的時候好吃肉類，好吃魚子（魚卵），最歡喜吃的就是魚子（魚卵），所以他死後墮地獄轉為餓鬼。

那麼目連尊者他本身雖證有六通，可是他去給母親送飲食去，他母親啊接過這飲食，用袖子把食器蓋著，為什麼呢？因為怕別人看見，怕其他餓鬼和他來搶，他就用手抓著飲食往嘴裡送，可是一到嘴裡就居然啊美味飲食，化為火炭，那麼燒得這餓鬼也不能吃東西了，目連尊者就去問佛這是什麼道理？佛就對他解釋說，他母親在生的時候不信三寶，不但不信三寶而且還毀謗三寶，佛、法、僧，所以死了墮地獄轉餓鬼，就猶如啊這個人倒掛起來那麼痛苦，可是他這個掛起來不是旁人掛的，是他

自己把自己掛起來，自己把自己擲到那個受苦的地獄去。所以佛說你想救她，非是一人的力量能救得了，需要假借十方的僧眾，你在這一天啊來供僧，那麼你母親就能解除痛苦，其他的餓鬼也都可以離苦得樂。因為這個緣因就留下這個孟蘭節，又叫孟蘭盆。這個「盆」字呢，是中國話，也就是啊裝飲食的器皿、器具。

所以你能在這時候，修齋、上供然後就能把你母親和十方的餓鬼都能同時離苦得樂，因為這個緣故留下這個「孟蘭盆節」。

餓鬼吃不到飲食，僧人就借這個佛光吃很美味的飲食，可是我們吃飲食啊，要《思地獄苦、發菩提心》。發菩提心，什麼叫發菩提心？發菩提心就是——諸惡莫做，眾善奉行。要嚴持戒律依教修行，這就能令餓鬼都離苦得樂了。所以我們吃這美味飲食要想地獄餓鬼啊，在那兒沒有東西吃，這種痛苦。

那麼這個餓鬼都誰去做的呢？或者我們自己的六親眷屬，無量劫的父母轉餓鬼道，都不一定，所以我們大家要拿出萬二分的誠心，來做這種佛事，不要啊貪吃的，所以吃得越好對健康是不太好的尤其吃肉的人，你吃人家的肉，將來人家也吃你的肉，互相吞食這是沒有完的時候。所以我們大家真正佛的弟子，不要有貪吃這種的思想，這個就是救自己的倒懸，也救眾生的倒懸，也救餓鬼的倒懸。我們要追憶過去，幫助未來的眾生，做這個法會。



**T**he first word Ullambana” means to save those who are hanging up side down; “up side down” refers to when a person is turned with his feet on the top and head at the bottom and is just hung there. So that above him, there isn’t any heaven; below him, there isn’t any earth, and that is “bound” the suffering; actually people are like that. But the word is not referring to people; it’s referring to the beings in the hells are just like those who are hung up side down. The ghosts in the hells suffer just as a person would if you hung him up side down.

Maudgalyayana, obtained the six the spiritual penetrations: penetrations of the heavenly eye, the heavenly ear, knowing other’s thoughts, knowing past lives, traveling freely, and no outflows. You could say that “Spiritual penetrations” is a term that means wisdom, which is so full that there is nothing that is not understood. It is the type of wisdom that is pervasive and a type of understanding that is constant. Maudgalyayana had attained the six spiritual penetrations and contemplated to find out where his mother was. He knew that his mother liked to eat meat and caviar (fish eggs). Therefore, it was not known how many lives she would take by just eating one meal. After attaining the spiritual penetration, Maudgalyayana took food to his mother. Upon seeing the food, she took it and covered it with her sleeve because she was afraid someone might see it. She feared that the other ghosts would take food away from her. However, when she put the food in her mouth, every flavor of that delicious food turned into burning coals. As a result, the hungry ghost could not eat it. The Venerable Maudgalyayana went to ask the Buddha the reason behind this. The Buddha said when your mother was alive, she didn’t believe in the Triple Jewel. Not only that, she also slandered the Triple Jewel: the Buddha, the Dharma, and the Sangha. So, she went into the hells and became a hungry ghost. She is now suffering as if hung up side down. No one did this to her; she did it to herself. She created a hell for her to undergo suffering.

The Buddha told Maudgalyayana, your power alone is not enough to cross your mother over. On this day, you can make offerings to the Sangha. He did as the Buddha instructed. As a result, his mother and all other hungry ghosts were released from suffering. “Ullambana basin”: basin is something that you can put offerings in, it’s also Chinese. Part of the Sanskrit word “Ullambana”, also means a basin that you can put things in. Therefore, on this day, you have a chance to put things into that basin; and by doing so, beings can be liberated from suffering. Because we just learned the hungry ghosts cannot eat, but the Sangha can, so the Sangha represents the hungry ghosts and takes the delicious food.

However, the Sangha shouldn’t be greedy for food, when they taste it. Every taste should be regarded as the suffering of the hells. In addition, they should bring forth

the resolve for Bodhi. What is the resolve for Bodhi? It’s doing no evil, and offering up all good. It’s strictly observing the precepts, and offering up your conduct that is accord with the teaching. Therefore, when we eat, we should be thinking about the hells and the kind of sufferings the hungry ghosts have to undergo. Who are hungry ghosts? Well, they could be our father, or mother, or any of the six kinds of close relatives, who have turned into hungry ghosts. So, you should be extraordinary sincere when doing this ceremony. Don’t be greedy and don’t take too much. If you eat too much, your body will not be able to stay in good health. Especially eating meat, if you eat living creatures, eventually those creatures will eat you. They will devour and swallow you as you have devoured and swallowed them.

Buddhist disciple should not be greedy for good things to eat. Rather, we should save ourselves from hanging up side down, save living beings for hanging up side down, and save the hungry ghosts from hanging up side down. So, on this day, everyone prepares by washing clean the Ullambana basins, and setting them out so that people have a chance to make offerings to the Sangha. We should do this particular Dharma assembly very sincerely.

I have never heard, says the Abbot, of any other way-place where while doing something like this and the sangha is still eating, somebody else starts talking and bothering the people who are trying to be filled with the joy of Dharma, and taking the dhyana bliss as their food. I mean at least if you can’t do any merit or virtue, you can, at the minimum, avoid violating the precepts. When the Sangha is eating, you shouldn’t cause them to give rise to any false thinking. When the Triple Jewel is eating, they are contemplating. I don’t know what specialist, what famous individual decided that while the Sangha is eating, someone should be talking. The way this should be done properly is that when everybody sits down to eat and when they are about finished, maybe not everybody, you can then speak if you observed that everyone is about to finish. Then, you tell people to take their time to eat their fill; or if they finished, to rest a while and listen.

In Buddhism, it seems that the rules are not understood well. Breaking the rules in a Way-Place of a permanent dwelling is something we should avoid; so nobody who thinks he is a specialist in putting on Dharma’s enlist should come in and arrange things that are not in accord with the rules. Others who really know how to do things might think that these people don’t know how to take care of matters in the City of Ten Thousand Buddhas - they talk when they eat. When Buddhist disciples are eating, they are mindful of the three recollections, and five contemplations. How can they contemplate if you are talking? You are breaking up their practice by causing them to pay attention to what you are saying instead to what they are supposed to be doing. Therefore, you should think it over. Should it be that way?

# 佛教 盂蘭盆節 的意義

竺摩法師講於在丹戎馬林



**農**曆七月十五日，為佛教的「盂蘭盆節」。每年到了這個節日，大家都忙著打算超薦祖先；或齋僧或以日用必需品供養僧眾。然而，世俗卻把它叫做「鬼節」，其實盂蘭與施食度鬼的起源和意義是有差別的。又道家的中原普度，亦是號召度鬼，但其性質與作法亦與佛教的盂蘭異趣；可是世俗的人都囫圇吞棗，把這三件事混為一談。現在趁這個盂蘭勝會，把盂蘭盆節、施食度鬼、中元普度，三者不同之處略為解釋。

## 一．盂蘭盆會的起源

「盂蘭」二字是印度語，譯成中文為「解倒懸」。古代有些刑法，把犯罪的人頭向下，腳朝上倒掛起來，時間一久，生理組織反常，非常痛苦。「盆」是擺設食物及供品的器具。即是當「盂蘭盆節」時，把珍饈美味的食物，擺在盆中，供養三寶，仰仗佛力、法力、眾聖僧力，幫助在地獄受苦的眾生，解除倒懸一樣的痛苦。

### 1．目連得道救母

「目連」是印度語，中國譯為「採菽氏」，因他的上代祖先是在山上採種菽豆為生的。他是佛陀的十大弟子之一，未出家時是婆羅門教徒，與舍利弗一樣是，印度著名的青年宗教學者。後來接受佛陀的教化，皈依佛教，出家修行，成為佛陀的左右手，幫助佛陀，宏揚佛法，創下了不少的豐功偉業。「目連尊者」在他獲得六種神通後，及時想到母親，經他一觀察之後，在餓鬼道中看到母親，腹大如山，喉細似針，無飲無食，只剩皮包瘦骨。無限淒慘，悲痛欲絕！因為他母親在生時，好吃肉類、好吃魚卵，最歡喜吃魚卵，一餐不知吃了多少生命！並且她不信三寶，還毀謗三寶，所以死後墮入餓鬼道。目連尊者為報親恩，就盛一鉢菜飯，以他的神通力，拿去給母親吃。他母親見到飯菜，一隻手遮住飯菜，因為怕其他餓鬼來搶她的食物，另一隻手抓起飯菜往口裡送，不料飯到嘴邊，忽然化成火炭，燒得她

唇焦舌爛。目連尊者見此慘景，失聲痛哭。沒有辦法只好回去請求佛陀，懇求佛解救她母親的痛苦。佛陀告訴他，你母親在生時造下許多慳貪的罪業，非他一人力量所能救度，亦非其他天神地祇所能為力。須仗十方得道聖僧之力，方得解脫，如此應在七月十五日，佛歡喜日，廣施盂蘭盆供，祈福滅罪。

### 2．諸佛歡喜之日

七月十五在佛經中叫做「佛歡喜日」，亦叫做「僧自恣日」。什麼緣故呢？因佛在世時，出家僧眾有結夏安居的制度。每年四月十五日至七月十五日，夏天的三個月內，為印度多雨的季節，出家人在外托鉢生活，不大方便。故佛制定這三個月內，大眾安住下來用功辦道。到時結夏安居後，得道的僧眾特別多。所以十方諸佛，皆悉歡喜。又這一日，正是諸僧聖眾，三月結夏期滿，大眾集會，當眾坦白。各陳自己的功過得失，自由發表意見的日子，所以亦叫做僧自恣日。總而言之，在這個日子廣施供養，必可培植福報。佛說一個人布施供養，猶如種田一樣，下了善的種子必得善果。對貧苦的眾生布施，以哀愍心下的善種而得福，叫做「悲田」。對父母感恩供養，而得福叫做「恩田」。對三寶師長尊敬供養而得福叫做「敬田」。佛陀指示目連尊者，於佛歡喜日供養十方大德僧眾，使亡母得以解脫。所謂佛法在恭敬中求，因恭敬供養而獲福消災，得到解脫。

### 3．青提慳習難除

在盂蘭盆經中，佛對目連尊者說：「汝母罪根深結！」所以尊者雖得大神通，想救他的母親亦感到力不從心，愛莫能助。因為目連的母親，不但一生兩生，侵凌他人財物，自己慳貪不捨，而且自有目連以來，五百生中都是一個吝嗇鬼，所以佛說她是罪根深結，不易解脫。

在經中有記載：遠在定光古佛時代，目連尊者為一商人，名叫羅卜，他的母親，名叫青提。一天羅卜出外把錢交給母親說：「如果我的朋友來時，請你買東西招待他們。」他的母親雖然答應下來，可是到目連尊者朋友來時，她沒有招待，把錢吞沒了。等到目連尊者回來，問她有沒有招待他的朋友？她裝著說：「你不看到桌上的碗筷尚擺著未收嗎？」原來她知道目連將要回來，先把碗筷擺在桌上，裝作客人已經吃完剛走了的樣子。就由這時慳貪公款開始，五百世中貪疾越轉越深，故佛說她「罪根深結」。經上的記載，當日連尊者盛滿一鉢飯菜給她，她便以左手障鉢，右手揣食，是慳貪心起，恐怕其他餓鬼向她搶食。誰知就由這貪習一起，飯菜頓時變成火炭，連自己都吃不成。

#### 4 · 神通不敵業力

目連尊者，在佛陀的十大弟子中，向來以「神通第一」著名，可是以他的大神通力，卻無能救度他的母親，足見業力比神通還要來得強大、驚人。從前在佛的時代，琉璃王率領大軍包圍了佛陀的祖國——迦毗羅衛城。琉璃王想要屠城，目連尊者為挽救釋迦族，在琉璃王五百大軍圍困中單獨升空，飛入城內，挑選釋迦族中五百個優秀份子，以神通力把他們攝入鉢中，再飛到安全的地帶。把鉢打開來一看！原來五百釋種已經化成一堆血水了。本來佛陀事前已經告訴目連尊者，這次迦毗羅衛城的大屠殺，是眾生共業所感的劫數，難可挽回。只是目連尊者不忍釋種被滅，結果還是失敗了。

又有一次外道要用法術移動一座大山，必然要傷好多生命，佛就叫目連尊者去阻止。目連尊者靜靜的騰空坐在山頂，山就絲毫不能移動，外道們甚為驚異！目連尊者笑著說：「你們看大山自己移走了！」大家見巍巍的大山，頓時化為平地。當時外道驚嘆佛法無邊，都要皈依目連尊者，尊者說：「你們如有心棄暗投明，修行向善，應來皈依我們的老師佛陀。」他們問：「佛陀的本領會勝過你以前的老師嗎？」目連尊者回答：「佛陀如

須彌，我等似芥子，芥子哪能比須彌？佛陀如大海，我等似河流，河流亦不能比大海。結果外道都歸投在佛陀的座下，過著新的生活。目連尊者為何在佛陀的十大弟子中神通第一呢？在佛經中說：「原來目連尊者過去曾做一個漁夫，殘殺生靈，後來感悔這種剝奪生命的行為過為殘忍，一念向善，另改行業。不久遇一位有道的羅漢，請回家中，歡喜供養。這位羅漢不善說法，卻能現神通，飛騰空中，上下神變，使目連尊者驚異歡喜，並發願自己學佛，將來亦要獲得這樣的神通。有志竟成，果然他能得到神通第一的榮銜。」

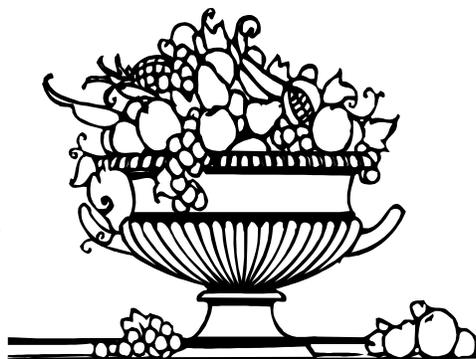
## 二 · 孟蘭與孝道思想

佛陀為什麼？囑咐目連尊者舉行孟蘭盆法會呢？因為要提倡孝道。人生在世，生我者父母，教我者師長，恩德不可不報。故詩經云：「哀哀父母生我劬勞，欲報之恩，昊天罔極。」如鳥有反哺之情，羊有跪乳之恩，都是天性至情的濺溢，何況生為萬物之靈的人類。

### 1 · 儒家孝道為本

中國固有的文化思想，自堯舜禹湯文武孔以來都是提倡孝道，所謂「百善孝為先」中國的社會更以孝道為維持文化的核心。論語說：「君子務本，本立而道生，孝悌也者，其為人之本歟。」孝悌，就是人的根本，你能孝順父母就是栽培你根本的道德。古時，有些孝子甚至減壽益親，割股療病等孝行表現。如二十四孝中的王祥臥冰求鯉，孟宗哭竹生筍，董永賣身等孝行，在民間早已傳為美談。漢朝有個孝子韓伯俞受了母親很嚴的家教，成為一個正人君子。有一天他犯了過失，母親引用家法，用木棒打了他幾下，他低頭悲傷地哭泣，母親問他：

「以前我打你，你都不哭，為何今天打你，你哭得那麼傷心？」他回答：「母親以前打我，我覺得很痛，知道母親體健力強，現在母親打我，我不覺得痛，知道母親年老力衰，禁不住悲傷淚下。」古人孝親的思想和態度，很值得現代的我們效法、學習。



## 2 · 佛教孝名為戒

佛教中對於孝道也極為重視。在梵網經中說：「爾時釋迦牟尼佛，初坐菩提樹下成無上正覺已，初結菩薩波羅提木叉，孝順父母師僧三寶，孝順至道之法，孝名為戒…」佛教徒必須報答四恩：父母恩、師長恩、國家恩、眾生恩。佛教的報恩行孝，是從大處著眼，不拘小節。儒家的不傷髮膚，無後為大，佛教認為是小節，不很重視。所謂：「親得離塵垢，子道方成就。」父母能究竟離苦得樂，才是全孝，不然，縱使晨昏定省，福祿侍養，都只是一時的孝順，不是永久的使父母獲得安樂。

又我們多生多劫以來，輪迴六道，生死循環，可能每個人都互相做過我的父母師長，兄弟姊妹，親友，於我皆有恩德，皆要報答，故佛菩薩的大願，都是要「普渡眾生，離苦得樂」。如觀音大士，普門示現，尋聲救苦。地藏菩薩，地獄不空誓不成佛，眾生度盡方證菩提。等等，無不

是從「報眾生恩」的含義中演繹出來的全孝之行。所以孝，有狹義的孝；只為現世的父母求安樂。廣義的孝；如孟蘭盆經中所說，虔誠廣設供養，蒙三寶功德之力，不但能使現世父母增福壽，亦使七世父母離苦得樂。再推而廣之，將所有功德，回向眾生，普遍濟度，其功德就更浩瀚了。佛陀誕生七天，母親摩耶夫人就辭世上忉利天宮，佛陀成道後，特別上天為母親講地藏經，以法化度，為後世弟子們立下，知恩報恩的榜樣。

## 三 · 孟蘭與鬼施食

世俗一般人，都以為七月是度鬼的節日。這大概亦是從七月半孟蘭盆法會，目連救母中附會演化出來的。其實施食度鬼是由於「阿難啓教而來」，並不限定在七月，隨時都可以做蒙山施食。

在「瑜伽燄口施食儀軌」上說：佛的堂弟阿難，跟佛出家不久，證到初果羅漢。一晚他在林間入定，忽見一個身形醜惡，行起路來肢節如破車之



聲，而又飢火交燃，咽喉似針細的醜陋餓鬼，阿難尊者不禁大嚇一跳，問他牠叫什麼鬼名？牠說：「我叫面然，是餓鬼之王。我見你是一個出家用功的修道人，特來奉告你，你三天後就要斷命而死！因為你過去世的慳貪業力，你死後亦會墮到我們餓鬼群中來，和我們一樣為餓鬼。」阿難聽了又驚又急，就跑去求救於佛。佛對他說：「辦法是有的，你只要恭請一個有道的聖僧，辦些飯菜水果，請他誦經並加持真言咒語，然後把這些飯菜水果去布施那些

餓鬼，救濟牠們的苦難。你做了這些功德就可增福延壽，就是將來死了，也不會墮落餓鬼群中。」阿難感激佛的開示，遵從照做，果然延長壽命，免墮餓鬼之苦難。

梵語「瑜伽」，中文譯為「相應」。就是修法的聖僧，手結印，口誦咒，意作觀，三業相應，即可使所求感應道交。放燄口，是因為餓鬼生前慳吝過甚，死後做餓鬼饑渴無比，口中常吐火焰，自遭焚燒的苦報。由於燄口作法在超度餓鬼，而孟蘭盆法會，目連救母，其母親也是餓鬼。法令性質和受難者的情形，有些相近，所以一般人就把「孟蘭盆法會」與「燄口施食」混為一談。其實孟蘭盆法會起於目連尊者，燄口施食則起於阿難尊者，兩者的緣由與時間，都是不同的。

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## 四 · 孟蘭與中元普度

每年到了七月半中國民間的習慣，大家忙著拜鬼祭神燒衣焚錠，去討好那些鬼神，同時為了祭祀祖先，超荐亡魂，去做種種宗教上的活動，就叫做「中元普度」。

根據道家所說，七月十五日，太上老君會於世界，聽取九地靈官報告，核定人間罪福，故道教中人，為慶祝其祖先會面，建醮設果，大事鋪張。據唐書所載，中元普度是道家的產物，因道書

# FILIAL PIETY IN BUDDHISM

(or Month Of The Hungry Ghosts?)



According to Chinese beliefs, the seventh lunar month is a bad one. The Hell Gate is opened and hungry ghosts are released. Those who are unfortunate may come across hungry ghosts and meet with unpleasant incidence.

This is also a month when Chinese pray to their deceased relatives and make all sorts of offerings to them. Chinese everywhere celebrate a festival that they call 'Yu Lan Pan', street operas are staged everywhere. Animals are slaughtered for offerings, giant-sized joss sticks and paper money are burnt. All these are familiar to our local readers.

There are a few intentions for people celebrating the 'Yu Lan Pan' festival. Firstly, many people do it out of fear, they are afraid of ghosts. They may offend people but they do not like to offend the ghosts. Some of them are not sure whether it is true that ghost exist and are released on this month; but just in case this is true, it is safer to be on good terms with them. Secondly, many people do it out of respect for their deceased relatives. They are afraid that their deceased relatives may not have enough to 'live comfortably' in the after-death realm. So they prepare favorite foods of the deceased and offer these to them. They see all sorts of other things being offered (maybe they had seen their elders doing this before) and so they follow

中有以正月十五，天官赦罪為中元，十月十五日水官赦罪為下元。道家以天地水為三元，亦稱三官。拜祭之時，亦用牲畜。而佛教盂蘭的神聖意義，是在提倡孝道，弘揚佛法，以眾聖威德之力，超度父母，旨在報恩。同時慈悲戒殺，培養仁愛。若殺生祭祀，不但不能為父母造福，反為祖先父母增多災殃，與盂蘭救苦之義，全然相違了。

中國民間，有許多地方盛傳七月十五中元節，是閻羅王下令打開鬼門關的日子，放出許多餓鬼四處活動，有人就會被找去做替身。或是說，目連救母，錫杖振開地獄之門，許多鬼都趁機會逃出來了，爲了要討好鬼，就不惜花了許多有用的金錢，殺雞宰鴨，焚衣燒箔，去巴結他們，這與盂蘭盆法會的供僧行孝，布施獲福的意義，差別非常之大。中國民間的習慣，有許多人都是欺善怕惡，對人如此，對鬼也是一樣。那些人只怕惡人，尤怕惡鬼，只顧向惡神惡鬼獻媚，想和惡神惡鬼拉拉關係，打打交道，希望鬼能大開方便之門，使他們逢兇化吉，萬事平安。聽說在台灣，還把七月十五稱爲「鬼節」稱鬼爲「好兄弟」，一個月小拜兩次，逢到七月十五更是大拜特拜，盡情揮霍，不習鉅金。這大概是從道家中元打醮中渲染而演變成的。弄得滿天神鬼，蒙上層層迷信的色彩，與佛教盂蘭盆法會的原意，距離的更遠了。

所以，**盂蘭盆法會**……是目連救母，設齋供僧，仰仗眾聖僧力，幫助在地獄受苦的眾生，解除倒懸一樣的痛苦。**敲口施食度鬼**……是起源於阿難尊者。而**中元普度**……是道家的產物，中國民間的習慣，祭祖、設壇建醮等，種種活動。三者性質有別，不可混爲一談。因此，凡是正信的佛教徒，應正解盂蘭盆節的意義。



suit. For fear that the deceased may not have enough 'new clothes' to wear, they burn paper shoes and clothes for them. They burn paper money so that the deceased may have enough to spend! We may say that this second type of intention is quite commendable, these people still keep the Chinese tradition of filial piety without a proper understanding of the rituals they are following. We then come to a very small group of Chinese Buddhists who really understand the significance of this 'Yu Lan Pan' celebration. For them, it is an occasion to practice filial piety to the fullest meaning of this term. Unfortunately, amongst the Chinese Buddhist population, this third category is a minority.



Putting aside all the malpractices, the 'Yu Lan Pan' (derived from Sanskrit term: Ullambana) celebration has its origin in Buddhism. "Ullambana Sutra" is a discourse given by the Buddha mainly to the Venerable Maudgalyayana on the practice of filial piety.

In the Sutra, Venerable Maudgalyayana out of his filial piety used his Heavenly Eyes to locate his deceased mother. He saw that she had fallen into the realm of the hungry ghost (Preta). Maudgalyayana immediately went to his mother with an alms bowl filled with rice. When the mother saw Maudgalyayana, she was very pleased. However, the first thing she did after receiving the bowl from Maudgalyayana was to use her left hand to cover the bowl so that all the hungry ghosts could not share her food! This was the attitude of greed and stinginess, which had been the cause of her plundering into the hungry ghost realm. When she tried to eat the food with the right hand, it turned into charcoal.

In great grief, Maudgalyayana went back to seek the Buddha's help. The Buddha explained to him that his individual strength could not save his mother. Maudgalyayana would need the assistance from other Sangha members (monks). At Buddha's time, the Buddhist monks wandered from place to place except during a three month raining season from April 15 to July 15 during which period, they would stay in one

place for a retreat. At the end of this retreat, before they left each other to go wandering around they would gather together on a full moon day and have an open meeting of confessions. All monks present could point out the shortcomings of the confessing monk who was not aware of his own faults. The monks then would repent and make resolve to not make these mistakes again.

The Chinese Buddhist tradition reckons the day to fall on the full moon day of the seventh lunar month (The Theravada tradition makes this to be a few months later). In the Ullambana Sutra, the Buddha advised Maudgalyayana to make offering in a bowl containing rice, fruits and other delicacies as well as offering of the monk's requisites to all the Sangha members in ten directions. Since all the Sangha members hold pure and complete precepts on this day, their meritorious power can deliver the donor's parents of 7 births from great sufferings in the lower realms, the merits thus gain in this offering to the Sangha members will also benefit the living parents.

In this way, Maudgalyayana mother was liberated from the realm of hungry ghost. Maudgalyayana afterwards asked the Buddha if future Buddhist followers could also practice the Ullambana offering. The Buddha replied positively and said that this practice to express filial piety would bring similar benefits to the practitioner's parents of the seven births.

The above account shows clearly what Buddhism means by filial piety. Filial piety is not merely showing respect to one's parents when they are alive and making offerings to them in the oddest manner after their death. In fact, most people do not understand the implications of the type of offerings they make. No one would like to acknowledge that one's deceased parents had fallen to the lower realm of hell. However, when one makes offerings of paper money, paper clothes, etc., to one's deceased parents, one must suggest that the parents definitely have gone to the lower realm. Is this filial piety? Assuming one's de-

ceased parents to be really unfortunate to fall to the lower realm does one then make no effort to liberate them from this realm but go on year after year to offer them paper money? Is this again filial piety?

According to Buddhism, all sentient beings have been in this cycle of samsara living in different realms. As long as one remains un-liberated from the cycle of rebirth, one will have to go through all kinds of sufferings. There are, however, different realms within this great cycle of samsara. The lower realms of animal, hungry ghost and hell offer very little opportunity for one to gain liberation. If one's parents were really unfortunate as to fall into these realms, one should help them out of these realms in order that they may be reborn into higher realms where they can strive for complete liberation. This is what Buddhism teaches about filial piety.

In the countries where Theravada Buddhism is prevalent, the tradition of making offerings to monks is very well practiced. Monks, who receive offerings from the laymen, offer the laity an opportunity to gain merits, which in turn could be transferred to one's parents. This is a more meaningful way to practice filial piety.

Before Buddhism was introduced into China in the Han Dynasty, the Chinese had accepted strict moral rules of Confucianism. Filial piety was considered an important virtue. We could imagine how Chinese Buddhists faithfully followed the Buddha teaching in the Ullambana Sutra in the early days. However, the celebration later degenerated to an almost meaningless ceremony. Elements of Chinese animism and degenerated form to Taoism (not the original pure Taoism) soon crept into what was supposed to be a Buddhist practice of filial piety. As practiced today in countries with a big Chinese population, this celebration, still known as so-called Ullambana, has very little spirit of Buddhist filial piety left!

One factor contributing to this degeneration was the businessmen making this an opportunity to make money. The celebrations are made more elaborate and

less meaningful. Another important factor was the twisted attitude of Buddhist tolerance. We often understand Buddhism to be very tolerant. Religious tolerance means accepting that each individual has his right to choose his own religion, Buddhism accepts this and maintains that different religions can bring their followers to different degrees of spiritual development. Another aspect of Buddhist tolerance is the acceptance of indigenous rituals of the natives in different countries after explaining the meanings of these rites in accordance to Buddhist teachings. This is very beautifully described in the Sigalovada Sutra where

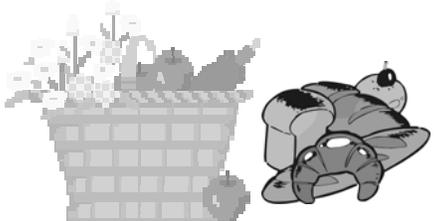


the Buddha made use of Sigala's blind practice of praying to the six directions to teach him the attitudes a layman should have in dealing with people related to him in six different ways. Not all Buddhists were as skilful as the Buddha. As a result, we find that in different countries where Buddhism is being followed a lot of non-Buddhist elements being accepted before 'purification'. This is what I call "twisted tolerance". Proper Buddhist education plays an important role to help people recognize these non-Buddhist elements. However, this is no need for violent opposition. If one is skilful enough all these elements can be made less and less complicated and more and more meaningful. This is Buddhist tolerance.

Coming back to the practice is filial piety one should first recollect one's present parents as a starting point. If one cannot show filial piety to one's present parents, one will find it hard to radiate this filial piety further. The Sutra, however, teaches us to recollect the parents of 7 previous lives; the sphere of filial piety is thus enlarged. However, Buddhism by no means stops there. One shall then recollect that all sentient beings had been one's parents in previous lives from the beginningless time. Therefore, one shall eventually be mindful of all sentient beings and wish that all those in the lower realms may be liberated, all those in the higher realm one wish that they can strive hard so that eventually all may gain perfect Enlightenment. This is what Buddhism means by filial piety.

# 8月份 金山寺法會時間表

## August 2006 SCHEDULE Of ACTIVITIES

SUN 日	MON 一	TUE 二	WED 三	THU 四	FRI 五	SAT 六
		1 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	2 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	3 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	4 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	5 <u>9:00 am</u> <b>楞嚴咒法會</b> Shurangama mantra Recitation <u>10:00 am - 11:00 am</u> 聽經 Lecture <u>1:10 pm</u> 大悲懺 Great Compassion Repentance
	6 <u>9:00 am - 3:30 am</u> <b>慶祝盂蘭盆法會</b> Celebration of Ullambana 誦孟蘭盆經 <b>地藏經</b> Ullambana Sutra Recitation Earth Store Sutra Recitation	7 <u>1:00 pm</u> <b>誦地藏經</b> Earth Store Sutra Recitation	8 <u>1:00 pm</u> <b>誦地藏經</b> Earth Store Sutra Recitation  孟蘭盆節正日 Ullambana actual day	9 <u>1:00 pm</u> <b>誦地藏經</b> Earth Store Sutra Recitation	10 <u>1:00 pm</u> <b>誦地藏經</b> Earth Store Sutra Recitation	11 <u>1:00 pm</u> <b>誦地藏經</b> Earth Store Sutra Recitation
13 <u>9:00 am - 3:30 pm</u> 誦地藏經 Earth Store Sutra Recitation  <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture	14 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	15 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	16 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	17 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	18 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	19 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation  <u>10:00 am - 11:00 am</u> 聽經 Dharma Lecture  <u>1:00 pm</u> 大悲懺 Great Compassion Repentance
20 <u>9:00 am - 3:30 pm</u> <b>慶祝地藏菩薩聖誕</b> <b>Earth Store Bodhisattva's Birthday</b>  誦地藏經 Earth Store Sutra Recitation  <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture	21 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	22 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	23 <u>1:00 pm</u> <b>誦地藏經</b> Earth Store Sutra Recitation  地藏菩薩聖誕 (正日) Earth Store Bodhisattva's Birthday (actual day)	24 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	25 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	26 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation  <u>10:00 am - 11:00 am</u> 聽經 Dharma Lecture  <u>1:00 pm</u> 大悲懺 Great Compassion Repentance
27 <u>8:30 am - 3:30 pm</u> <b>藥師懺</b> Medicine Master Repentance  <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture	28 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	29 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	30 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance	31 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance		

# 9月份 金山寺法會時間表

## September 2006 SCHEDULE OF ACTIVITIES

SUN 日	MON 一	TUE 二	WED 三	THU 四	FRI 五	SAT 六
					<p>1 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>2 <u>9:00 am</u> <b>楞嚴咒法會</b> Shurangama mantra Recitation <u>10:00 am - 11:00 am</u> 聽經 (Lecture) <u>1:10 pm</u> 大悲懺 Great Compassion Repentance</p>
<p>3 <u>9:00 am - 3:30 pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture</p>	<p>4 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>5 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>6 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>7 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>8 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>9 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am - 11:00 am</u> 聽經 (Lecture) <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>
<p>10 <u>9:00 am - 3:30 pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture</p>	<p>11 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>12 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>13 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>14 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>15 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>16 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am - 11:00 am</u> 聽經 (Lecture) <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>
<p>17 <u>9:00 am - 3:30 pm</u> 誦地藏經 Earth Store Sutra Recitation <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture</p>	<p>18 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>19 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>20 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>21 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>22 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>23 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am - 11:00 am</u> 聽經 (Lecture) <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>
<p>24 <u>8:30 am - 3:30 pm</u> 藥師懺 Medicine Master Repentance <u>10:00 am - 11:00 am</u> 佛學研討 Dharma Lecture</p>	<p>25 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>26 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>27 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>28 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>29 <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>	<p>30 <u>9:00 am</u> 念佛法會 Amitabha Buddha Recitation <u>10:00 am - 11:00 am</u> 聽經 (Lecture) <u>1:00 pm</u> 大悲懺 Great Compassion Repentance</p>

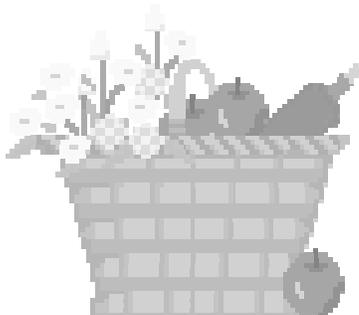
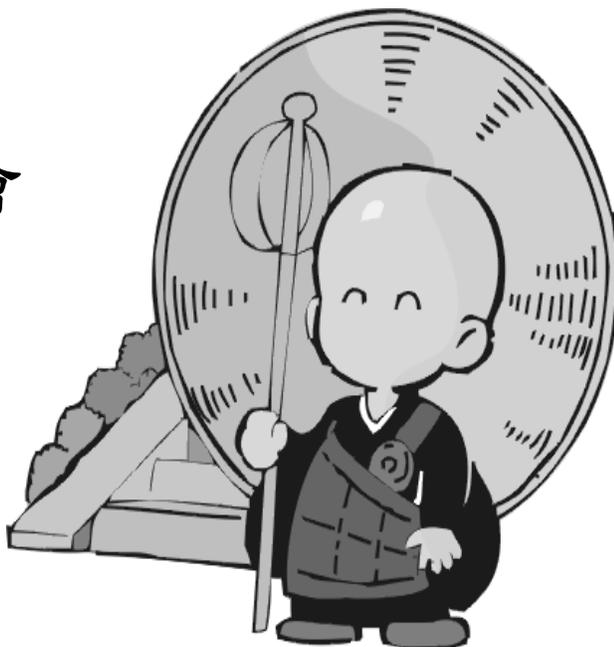


# 慶祝盂蘭盆法會

Celebration of  
Ullambana

8/6/2006

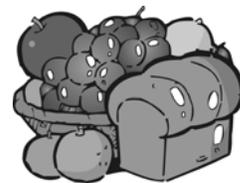
星期日 Sunday



# 地藏菩薩聖誕法會

Earth Store Bodhisattva's Birthday

8/20/06 星期日 Sunday



# 金山寺中文學校

## 秋季班招生

Gold Mountain Monastery

Saturday Chinese School

**Fall Semester 2006**

9/9 ~ 12/16/2006 星期六 Saturday

教學內容：中文班

國畫書法班

年齡：五歲至十六歲

Subject: Chinese Class, Moral Conduct, Meditation,

