

The Buddha speaks on the Ullambana Sutra
Is The 7th Lunar Month

The Ghosts' Season?

佛说盂兰盆经

七月
是
不
是
鬼
节





念佛十大利益

- 一、昼夜常得一切诸天大力神将，隐身守护。
- 二、常得观音等二十五大菩萨，而为保佑。
- 三、常为诸佛昼夜护念，阿弥陀佛常放光明摄受此人。
- 四、一切恶鬼、夜叉、罗刹，皆不能害；毒蛇、毒药，悉不能中。
- 五、水火冤贼、刀兵枪炮、械牢狱横死，悉不能受。
- 六、先作罪业，悉皆消灭。
- 七、夜梦吉祥，或见阿弥陀佛胜妙金身。
- 八、心常欢喜，颜色光泽，气力充盛，所作吉利。
- 九、常为世间一切人民恭敬礼拜，犹如敬佛。
- 十、临命终时，心无怖畏，正念现前，西方三圣，金台接引，往生净土，莲花化生，受胜妙乐。

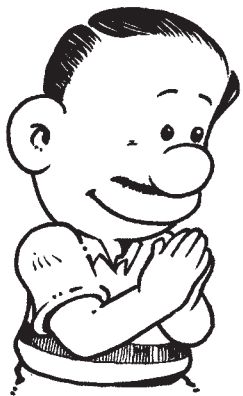


报父母恩真言

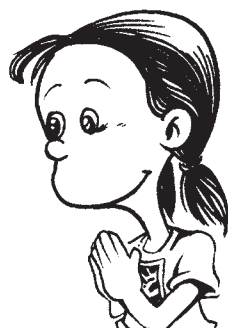
MANTRA FOR REPAYING
OUR PARENTS' KINDNESS

南无密栗多，哆婆曳，莎诃。

Namo Mi Li Dwo, Dwo Po Ye, So Ho.



NAMO AMITUFO
南无阿弥陀佛





一声佛号不离口， 阿弥陀佛常随身。

诸位同修，“阿弥陀佛”！
恳请大家慈心诚念：“南无阿弥陀佛”
由一声，乃至百声、千声、万声……
愿以此念佛功德，作为阅读本书之开场白。

MAY I ALWAYS CALL UPON THE NAME OF THE BUDDHA, AND MAY AMITABHA BUDDHA ALWAYS BE WITH ME

*Dear fellow cultivators of the Way, AMITUOFO,
generate loving-kindness,
recall the virtues of the Buddha and recite sincerely,
“NAMO AMITUOFO”.*

*Recite the name of the Buddha once,
until hundreds, thousands and millions of times*

*May the merits and virtues accrued
from the recollection of the Buddha
be the prelude to the reading of this book.*

The 15th Day of the 7th Lunar Month is
“ THE SEASON OF FILIAL PIETY ”.

七月十五日是“孝亲节”！

孝亲节



人为鬼庆祝节日？

数千年来，世人诸多迷信。

鬼是三恶道的众生之一，其苦不堪言喻。生在鬼道的众生没有节日，也没有庆祝节日可言。

可是，每年七月的时候，人们竟然为鬼安排多姿多采的节日，来为鬼庆祝“节日”，谓之“鬼节”！

其实，每年七月十五是儿女们，对现在世、过去世，甚至未来世的父母孝顺的日子。因此，我们不是庆祝“鬼节”，而是庆祝“孝亲节”！

WHY DO PEOPLE CELEBRATE “THE GHOSTS’ SEASON” ON BEHALF OF THE GHOSTS?

For thousands of years, many people have been deluded and superstitious.

Ghosts are beings in one of the three unwholesome realms of existence. Their suffering is too acute to be verbalized. Thus, there are neither festivals nor celebrations in the Realm of Ghosts.

Ironically, in the 7th lunar month every year, people arrange special programmes and celebrate on behalf of the ghosts, calling this month the “Ghosts’ Season”!

The 15th day of the 7th lunar month is actually meant for all children to practise filial piety towards our present parents, parents of the past lives and even parents of the future lives. Hence, we should not celebrate the “Ghosts’ Season”. Instead, we should celebrate “The Season of Filial Piety”!

亲爱的读者：

若您有意助印佛书及光碟，请填妥此书最后一页的赞助表，并寄回给我们。
法布施能增长智慧，广结善缘。

Dear

Reader,

“The gift of the Dharma excels all gifts.”

Do you wish to offer this highest gift to others, so that more people could be touched by the beauty of the Dharma, and be inspired to lead happy and meaningful lives? If so, you could share in the production cost of this and many other beautiful Dharma CDs and books for free distribution. Please fill in the sponsorship form at the end of this book, and send it back to us. *Thank You.*

佛说盂兰盆经

七月是不是鬼节？

The Buddha Speaks The Ullambana Sutra

**Is the 7th Lunar Month
the Ghosts' Season?**

七月是不是鬼节？

Is the 7th Lunar Month the Ghosts' Season?





在印度，每年农历四月十五至七月十五的这三个月是多雨的季节，僧团在外托钵，很不方便。

In India, the rainy season lasts for three months yearly. It extends from the 15th day of the 4th lunar month to the 15th day of the 7th lunar month. Hence it is very inconvenient for the Sangha to seek alms during this season.

七月是不是鬼节？

Is the 7th Lunar Month the Ghosts' Season?



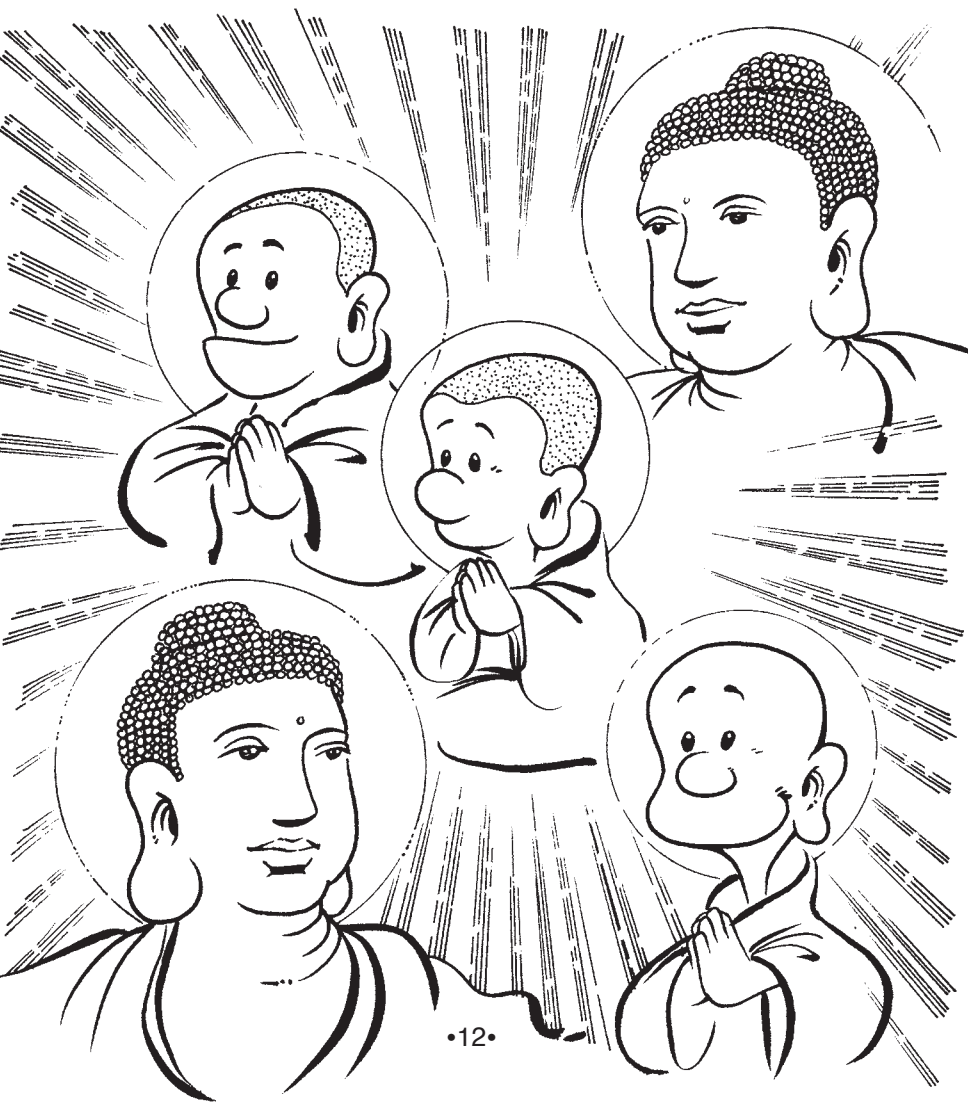


因此佛陀规定在这三个月内，大家安定下来，勇猛精进地修行。

The Buddha decided that all monks must practise diligently during these three months while staying indoors.

七月是不是鬼节？

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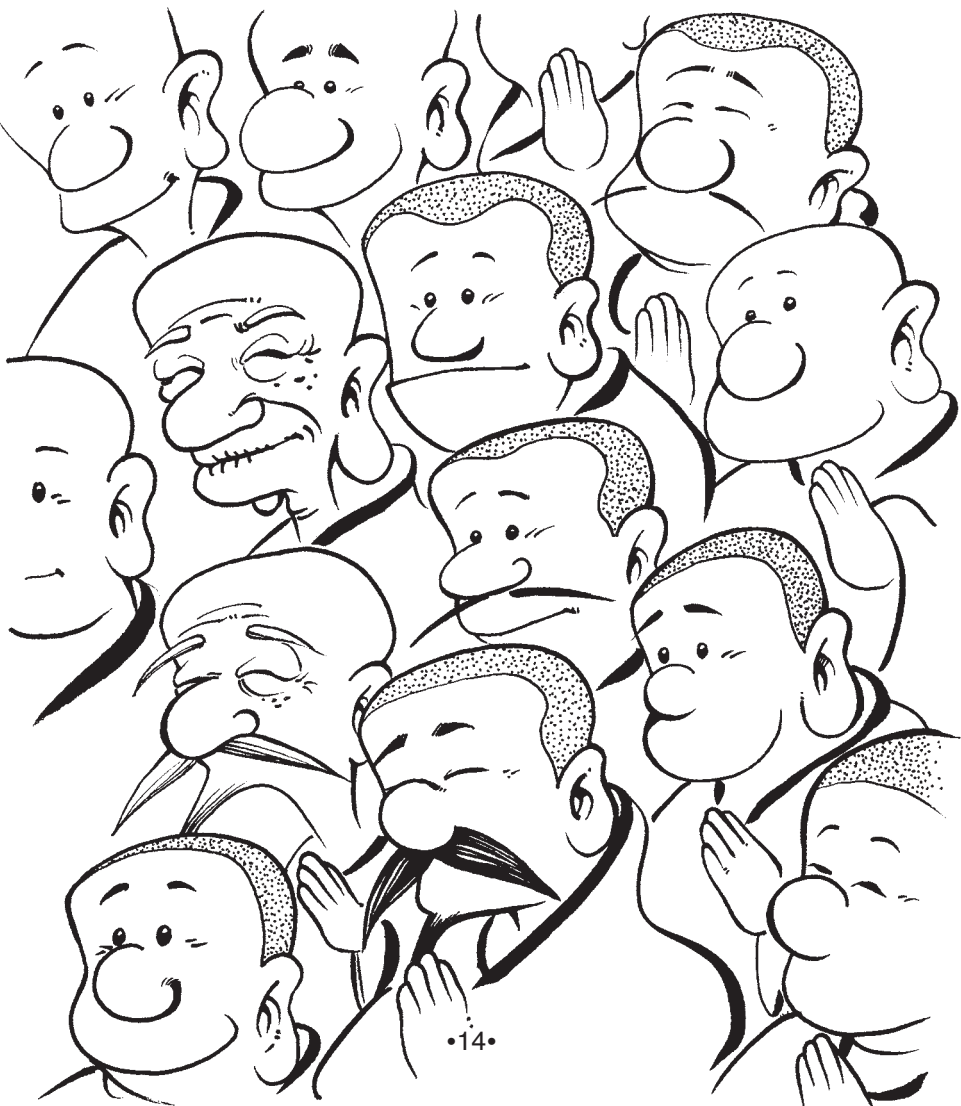


经过三个月的修行，得道的圣众特别多，十方诸佛，皆大欢喜，因此七月十五这一天被称为“佛欢喜日”。

After practising for three months, many members of the sagely assembly attained The Way. Thus, the Buddhas in the ten directions rejoiced over their attainment.

七月是不是鬼节？

Is the 7th Lunar Month the Ghosts' Season?



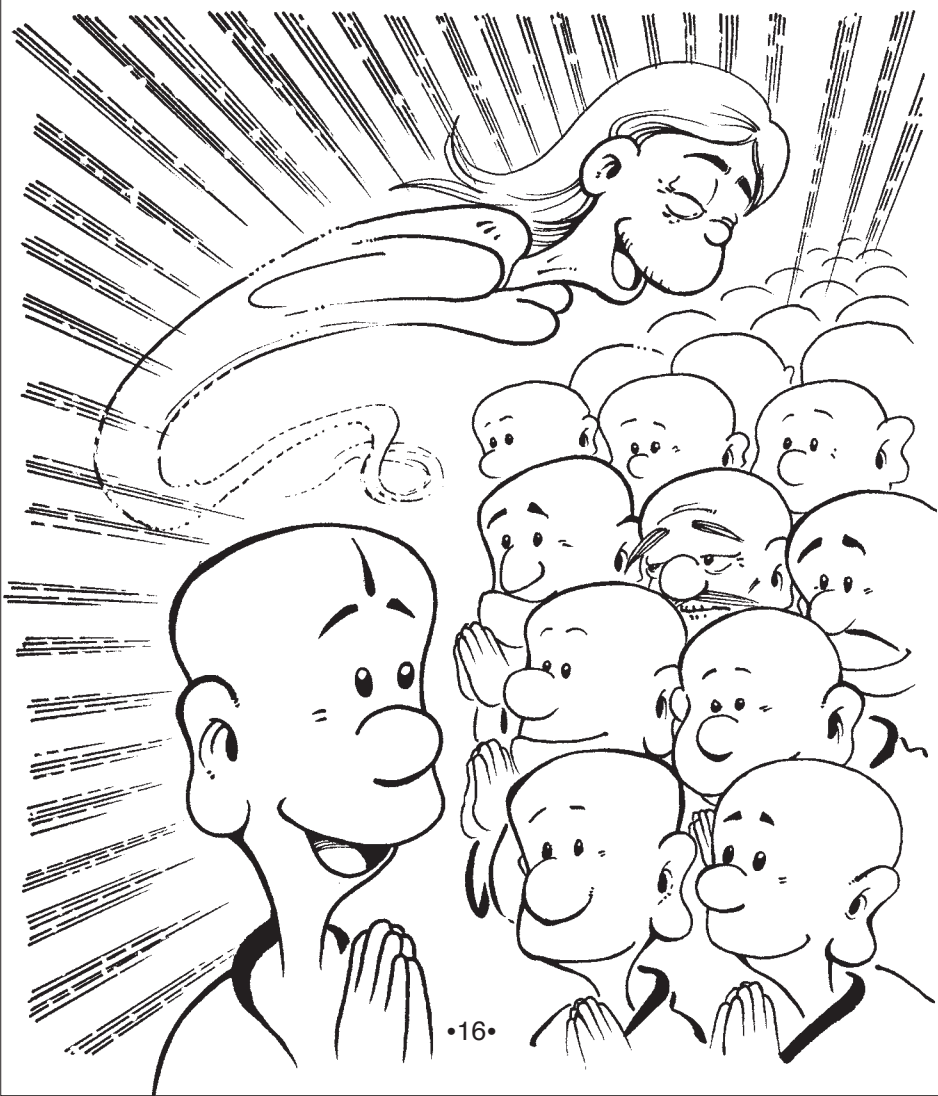


又在这一天，许多僧人圣众，聚集在一起，把这三个月的学习心得及功过得失，都坦白发表出来，所以这一天也叫做“僧自恣日”。

In addition, on this day, the members of the sagely assembly came together to discuss their individual progress during these three months. All merits and demerits had to be declared openly to the assembly. Thus, this day is also known as the “Sangha Pravaraana Day.”

七月是不是鬼节？

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同时，目犍连的母亲因造下许多深重悭贪的恶业*而堕入饿鬼道，并非目犍连凭一个人的力量所能救度，亦非一切天神地祇能力所及，而须仰赖十方得道圣僧之共同力量，才能够解救目犍连尊者的母亲！

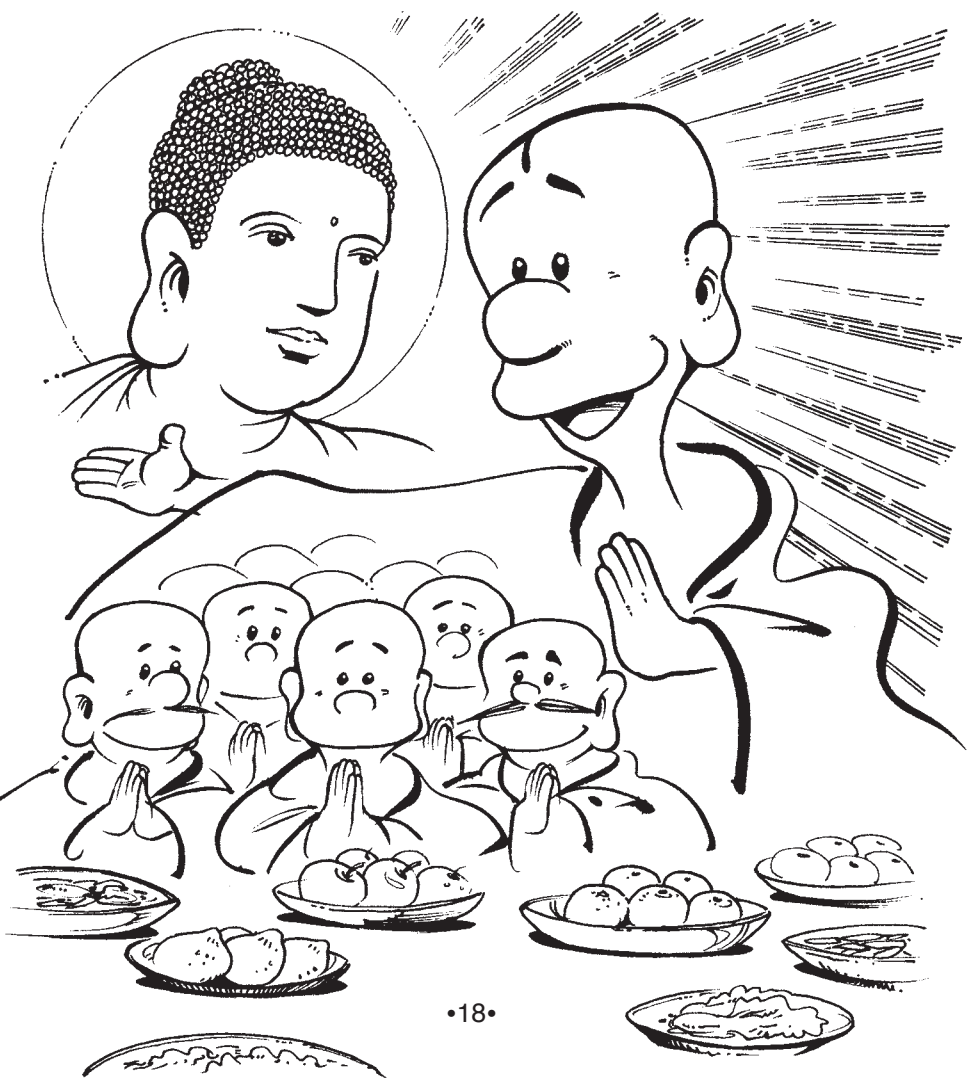
*请参阅第98页的佛学词汇表

At the same time, Venerable Maudgalyayana's mother was suffering in the Realm of Hungry Ghosts. She had committed heavy negative karma* due to stinginess and greed. She could not be saved by the spiritual strength of her son alone, neither could she be saved by all the earth spirits and heavenly gods. She could only be saved by the combined strength of the sagely Sangha in the ten directions who had attained the Way.

**Please refer to the Glossary on page 98 for the explanations of Buddhist terms.*

七月是不是鬼节？

Is the 7th Lunar Month the Ghosts' Season?





因此，佛陀教目犍连在七月十五日，也就是“佛欢喜日”那天，广施“盂兰盆供”，为现世及过去世的父母祈福消业，因此这一天也被称为“孝亲日”。

Hence, the Buddha instructed Venerable Maudgalyayana to make Ullambana offering to the sagely Sangha on the 15th day of the 7th lunar month or “The Buddhas’ Happy Day”. By doing so, the parents of the present and past lives would receive the blessings and their negative karma would be purified. Thus, this day is also known as “The Day of Filial Piety”.

七月是不是鬼节？

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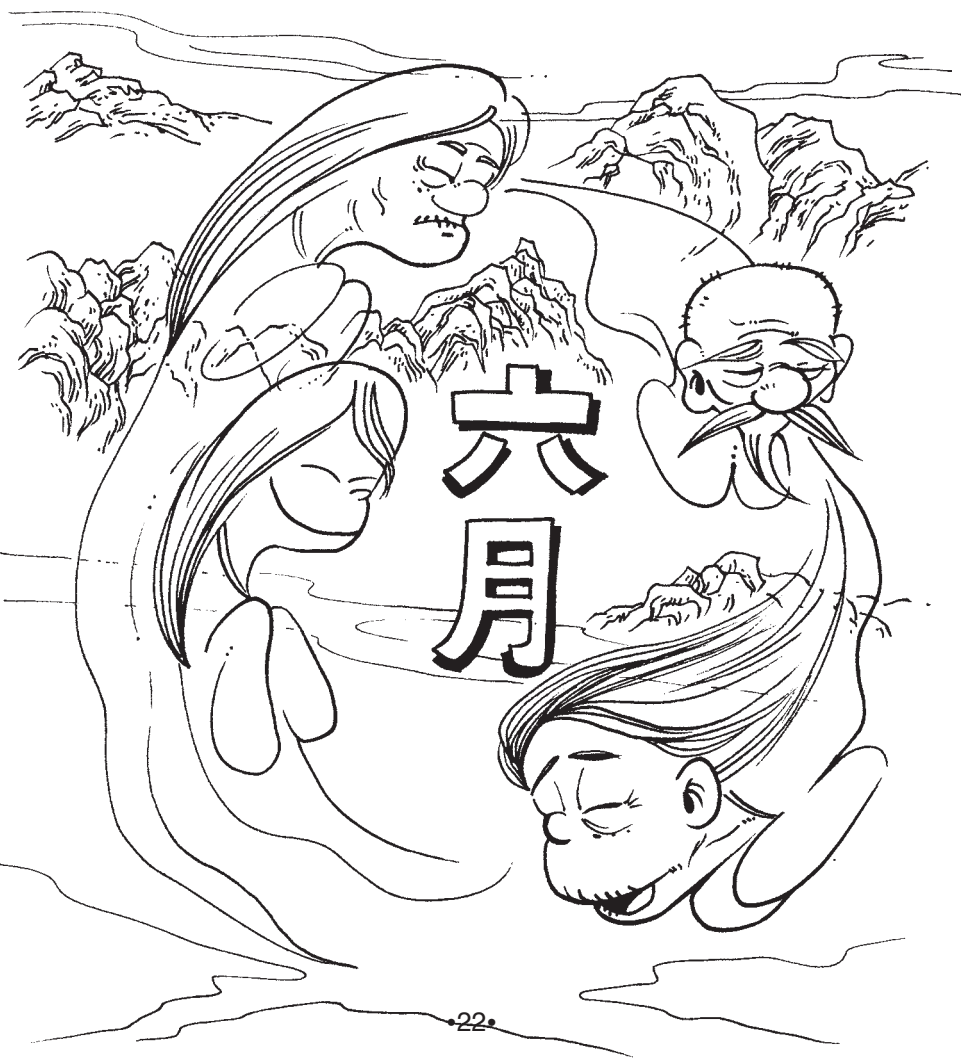


数千年来，世人误把七月的“孝亲日”当作是“鬼节”，并且说鬼门关会在七月打开。华人迷信之深，由此可见一斑！

For thousands of years, people have mistaken “The Day of Filial Piety” in the 7th lunar month as the “Ghosts’ Season”. They say that the gates of the Realm of Hungry Ghosts would open in this month. From here, we can see how superstitious the Chinese can be!

七月是不是鬼节？

Is the 7th Lunar Month the Ghosts' Season?



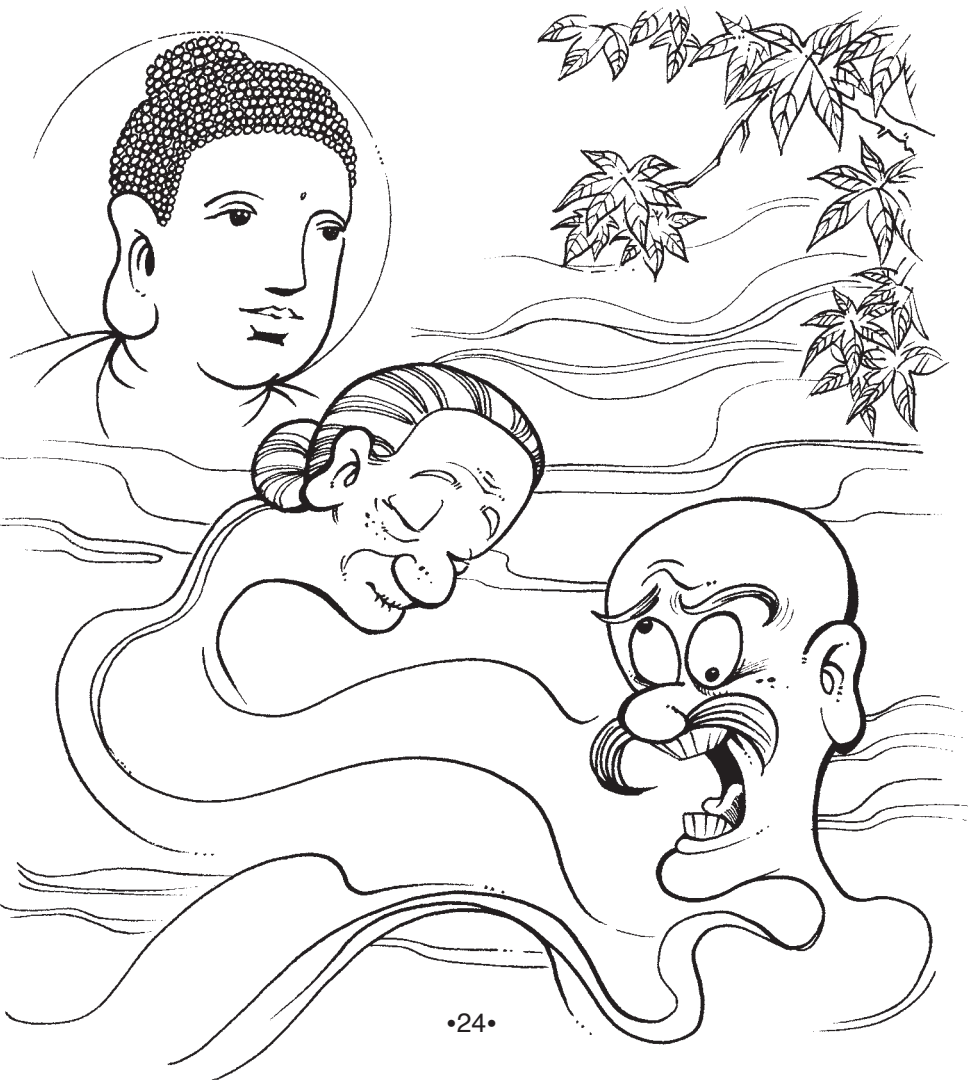


若当时佛陀教目犍连在六月十五日（或其他任何日子）广施“盂兰盆供”解救目犍连的母亲，那么，现在的人岂不是要把“六月”当做是“鬼节”了吗？

If the Buddha had taught Venerable Maudgalyayana to make the “Ullambana Offering” on the 15th day of the 6th lunar month (or on any other day), then, isn't it true that the 6th lunar month would be regarded as the “Ghosts' Season”?

七月是不是鬼节？

Is the 7th Lunar Month the Ghosts' Season?





天天都有鬼，谁说七月才是“鬼节”？

Ghost are always around every day. Who says that they only appear during the 7th lunar month?

六道轮回：六道是天、人、阿修罗、畜生、饿鬼和地狱。

这六道的众生都是属于迷的境界，不能解脱生死，这一世生在这一道，下一世又生在另一道，总之，众生在六道里转来转去，象车轮一样地转，永远转不出去，所以叫做六道轮回。

饿鬼道：六道之一，即时常遭受饥饿的鬼类。其中略有威德的，成为山林冢庙之神，能得祭品或人间的弃食；无威德的，则常不得食，甚至口因渴而出火。悭贪不舍是成为饿鬼的原因。

Six Realms of Rebirth:

The realms of the gods, demigods, human beings, animals, hungry ghosts and the hells. These are the six realms in which one may be reborn after death.

The Realm of Hungry Ghosts:

This is one of the six realms of rebirth. The ghosts in this realm are constantly suffering from hunger. The ghosts with slight merits from past lives become the spirits residing in forests in the mountains, at graveyards or in temples, and thus they are able to obtain offerings of food or unwanted food from the human world. The ghosts without merits from past lives are constantly unable to obtain food and flames even burst out from their mouths due to extreme thirst. The causes of rebirth as a hungry ghost are miserliness, greed and not letting go.



佛说盂兰盆经

西晋三藏竺法护译

如是我闻·一时佛在舍卫国·祇树给孤独园·大目犍连·始得六通·欲度父母·报乳哺之恩·即以道眼·观视世间·见其亡母·生饿鬼中·不见饮食·皮骨连立·目连悲哀·即以钵盛饭·往饷其母·母得钵饭·便以左手障钵·右手抟食·食未入口·化成火炭·遂不得食·目连大叫·悲号涕泣·驰还白佛·具陈如此·佛言·汝母罪根深结·非汝一人力所奈何·汝虽孝顺·声动天地·天神·地祇·邪魔外道道士·四天王神·亦不能奈何·当须十方众僧威神之力·乃得解脱·吾今当说救济之法·令一切难·皆离忧苦·佛告目连·十方众僧·七月十五日·僧自恣时·当为七世父母·及现在父母·厄难中者·具饭百味五果·汲灌盆器·

佛说盂兰盆经

香油锭烛·床敷卧具·尽世甘美·以著盆中·供养十方大德众僧·当此之日·一切圣众·或在山间禅定·或得四道果·或在树下经行或六通自在·教化声闻缘觉·或十地菩萨大人·权现比丘·在大众中·皆同一心·受钵和罗饭·具清净戒·圣众之道·其德汪洋·其有供养此等自恣僧者·现世父母六亲眷属·得出三途之苦·应时解脱·衣食自然·若父母现在者·福乐百年·若七世父母生天·自在化生·入天华光·时佛敕十方众僧·皆先为施主家咒愿·愿七世父母·行禅定意·然后受食·初受食时·先安在佛前·塔寺中佛前·众僧咒愿竟·便自受食·时目连比丘·及大菩萨众·皆大欢喜·目连悲啼泣声·释然除灭·时目连母·即于是日·得脱一劫饿鬼之苦·目连复白佛言·弟子所生母·得蒙三宝功德之力·众僧威神之力故·若未来世·一切佛弟子亦应奉盂兰盆·救度现在父母·乃至七世父母·为可尔不·佛言·大善·快问·我正欲说·汝今复问·善男子·若比丘比丘尼·国王太子·大臣宰相·三公百官·万民庶人·行慈孝者·皆应先为所生现在父母·过去七世父母·于七月十五日·佛欢喜日·僧自恣日·以百味饮食·安盂兰盆中·施十方自恣僧·愿使现在父母·寿命百年无病·无一切苦恼之患·乃至七世父母·离饿鬼苦·生人天中·福乐无极·是佛弟子修孝顺者·应念念中·常忆父母·乃至七世父母·年年七月十五日·常以孝慈·忆所生父母·为作盂兰盆·施佛及僧·以报父母长养慈爱之恩·若一切佛弟子·应当奉持是法·时目连比丘·四辈弟子欢喜奉行·

《佛说盂兰盆经》 语译

西晋三藏竺法护梵译

民国千佛山僧语译

有一个时期，佛在舍卫国的祇树给孤独园中说法时，在十大弟子中，有一位刚得了六神通的大目犍连尊者，想起了已死去多年的父母，不知现在何方？为了报答生养乳哺的恩德，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，居然沦落在饿鬼群中，那种瘦得皮肉相连的样子，真是惨不忍睹！目犍连见了，非常悲哀，就用自己平常盛饭的钵，装满了食物去救济。他的母亲见有人送食物来，恐怕别的饿鬼会来争夺，便用左手遮住钵，不让其他饿鬼发现，右手便习惯的抓起食物往口中送，谁知食物还没入口，已全部化成了火炭。接着口中也喷出了火焰，立刻便把自己烧成了焦炭！目犍连见了，伤心得悲声号叫，哀痛涕泣，想自己是已由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狱中拯救出来。为人子者，在这中情况下，真是越想越伤心，无可奈何，只好去求佛陀。目犍连把母亲所遭遇的，一一向佛陀禀告，请求佛陀赐告他一个拯救母亲出苦的方法。

佛陀听了他的倾诉后说：“你母亲以往所造的罪业，根源绞结得太深，这不是你一个人的力量能够奈何得了的。你虽然孝顺，哭声能震惊天地，孝感能撼动天神、地祇、邪魔外道和所有修道之士以及四天王神，但这一切都救不了你的母亲！”当目犍连行

佛说盂兰盆经

将绝望的眼泪滚滚而流下时，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），即所有出家僧众快要结束结夏安居的生活以前的“佛欢喜日”，备办一切最好的日用必需品去供养十方大德僧众。在那个时候，举凡一切圣众，无论在那里修行或住锡的声闻、缘觉、十地菩萨等，都会化作比丘来接受你的供养。这种供养，功德非常之大，那时，不但多生前的父母和六亲眷属当时就能得到解脱，出离三途。就是父母现仍健在的，也可使身体更加健朗，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。”

目犍连遵照佛的指示办理时，佛陀命令法会中的十方僧众，先为来供养的各施主家念咒祈愿：愿七世父母，作修行观，行定禅想，然后才接受所施的食物进食。

开始受食时，要先安置在佛前，或在塔寺中。佛前的僧众念咒祈愿完了之后，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，他母亲也就在此时，脱离了这一劫的饿鬼之苦。

目犍连又禀告佛说：“弟子生母现在能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，是不是也可以采取像现在盂兰盆施僧法会的同样方法呢？”

“这是最大的好事，难得你能问出来，我正想说呢！”

佛说：“善男子呀，如果有比丘、比丘尼、从国王以至庶民人等，要想驾行慈孝的，都应在七月十五日（佛欢喜日），出家人结夏安居将结束的那一天，以百味饮食，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、病苦、灾患，过去的七世父母离饿鬼苦，生人天中，福乐无边无极。这是每一佛弟子修持孝顺的人，应该念念于心永不忘怀的。每年七月十五日，为父母作盂兰盆法会，供佛施斋僧众，是为子女者忆念父母所尽的辛劳，以为报答父母教养慈爱恩德的最好方法。每一为人子女者都应奉行这种方法。”

这时，目犍连比丘和四众弟子，都非常高兴的至诚奉行。



The Buddha Speaks

The Ullambana Sutra

Translated into Chinese from Sanskrit by Tripitaka Master Dharmaraksha

Thus I have heard, at one time, the Buddha dwelt in the Garden of the Benefactor of Orphans and the Solitary at Shravasti.

Mahamaudgalyayana had just attained the six penetrations and wished to repay the kindness of his father and mother for raising him.

Using his Divine Eye, he viewed the world and saw that his deceased mother had been reborn as a hungry ghost. Having neither food nor drink, she was but skin and bones from starvation.

Maudgalyayana was filled with sadness. He went to his mother with a bowl of food. She took the bowl, screened it with her left hand, and scooped up the food with her right hand. However, before it entered her mouth, it had turned into burning charcoal.

Maudgalyayana wailed and wept sorrowfully. He hastily returned to tell the Buddha about this.

The Buddha said, “Your mother’s negative karma is heavy and deeply rooted. You do not have enough power to help her alone. Although you are filial and your cries move the heaven and earth, the heavenly gods, earth spirits, the practitioners of deviant paths, and the Four Heavenly Kings are all without sufficient strength to help your mother.

The great spiritual power of the assembled Sangha of the ten directions is necessary to liberate your mother.

I shall now tell you a method of rescue which would enable all those in difficulty to be freed from worry and suffering.”

The Buddha told Maudgalyayana, “The fifteenth day of the seventh month is the Pravaraṇa day for the assembled Sangha of the ten directions.

For the sake of fathers and mothers of the past seven lives, as well as fathers and mothers of the present life who are in distress, you should prepare an offering of clean vessels full of a hundred flavors of food and the five fruits, as well as offerings of incense, oil, lamps, candles, beds and bedding, all the best of the world, to the greatly virtuous assembled Sangha of the ten directions.

On that day, all the members of the sagely Sangha (who are practising Dhyana Samadhi in the mountains, attaining the four fruits of the Way, doing walking meditation beneath trees, or using the six penetrations with ease), the Hearers, the Conditionally Awakened Ones and the Bodhisattvas of the tenth ground provisionally manifesting as bhikshus, all keeping complete, pure precepts and with virtues that are vast like the ocean, would gather in a great assembly and receive the Pravaraṇa food with one mind.

If one thus makes offerings to these members of the Pravaraṇa Sangha, one's present father and mother, as well as the six kinds of close relatives, will be liberated from the three realms of suffering.

When release is attained, their clothing and food will appear spontaneously. If the parents are still alive, they will enjoy bliss and blessings for a hundred years.

The parents of the past seven lives will be born in the heavens. Transformationally born with ease, they will enter the celestial light and enjoy bliss.”

The Buddha then instructed the assembled Sangha of the ten directions to recite mantras and prayers for the donor's present family, as well as the donor's parents of the past seven lives.

After practising Dhyana concentration, they may then accept the food. Upon receiving the Ullambana vessels, they should place them before the Buddha, in a temple or pagoda. When the assembled Sangha had finished the mantras and prayers, they may then take the food.

It was then that Venerable Maudgalyayana and the assembly of the sagely Sangha and great Bodhisattvas were all extremely delighted. The sorrowful Maudgalyayana's crying ceased. His mother was liberated from one kalpa of suffering as a hungry ghost.

Maudgalyayana addressed the Buddha and said, "My mother has been helped by the power of the merits and virtues of the Triple Gem, as well as the great spiritual strength of the assembled Sangha. In future, if Buddhist disciples practise filial piety by making Ullambana offerings, will they be able to help their present fathers and mothers and even parents of the past seven lives?"

The Buddha replied, "Good, I am happy that you asked this question. I wanted to speak about this, and now you have asked about it.

Good man, if bhikshus, bhikshunis, kings, crown princes, ministers, prime ministers, officials, and the multitude of commoners wish to

practise compassionate filial conduct, for the sake of their parents who bore them in this life, as well as for the sake of the fathers and mothers of the past seven lives, on the fifteenth day of the seventh month (the day of the Sangha's Pravaraṇa), they should place food of a hundred flavors in the Ullambana vessels, and offer them to the Pravaraṇa Sangha of the ten directions. They should pray that their present fathers and mothers are blessed with longevity without illnesses, sufferings, or worries. They should also pray for their fathers and mothers of the past seven lives to be liberated from the sufferings of hungry ghosts and born among men and gods, to enjoy blessings and bliss."

The Buddha told all the good men and good women, "The disciples of the Buddha, who practise filial conduct, should constantly recall their present fathers and mothers, as well as the fathers and mothers of the past seven lives.

Every year, on the fifteenth day of the seventh month, they should always, out of filial compassion, recall their parents who bore them, and, for their sake, perform the Ullambana offering to the Buddha and the Sangha, thus repaying the loving-kindness of their parents, who have raised and nurtured them.

All Buddha's disciples should practise and uphold this teaching."

Venerable Maudgalyayana and the four orders of disciples practised the Buddha's teaching with delight.

佛说盂兰盆经

民国千佛山僧语译

孙果森居士整理

THE BUDDHA SPEAKS THE ULLAMBANA SUTRA

Edited By: Soon Guo Sen

佛说盂兰盆经

The Buddha Speaks The Ullambana Sutra





有一个时期，佛在舍卫国的祇树给孤独园中说法时，在十大弟子中，有一位刚得了六神通的大目犍连尊者，想起了已死去多年的父母，不知他们在何方？

Once, the Buddha was giving Dharma talks at the Jeta Grove in the Garden of Anathapindika in Shravasti. Among the ten Great Disciples, Venerable Maudgalyayana had just attained the six spiritual penetrations. He remembered his parents who had passed away many years ago and wondered about their whereabouts.

佛说盂兰盆经

The Buddha Speaks The Ullambana Sutra



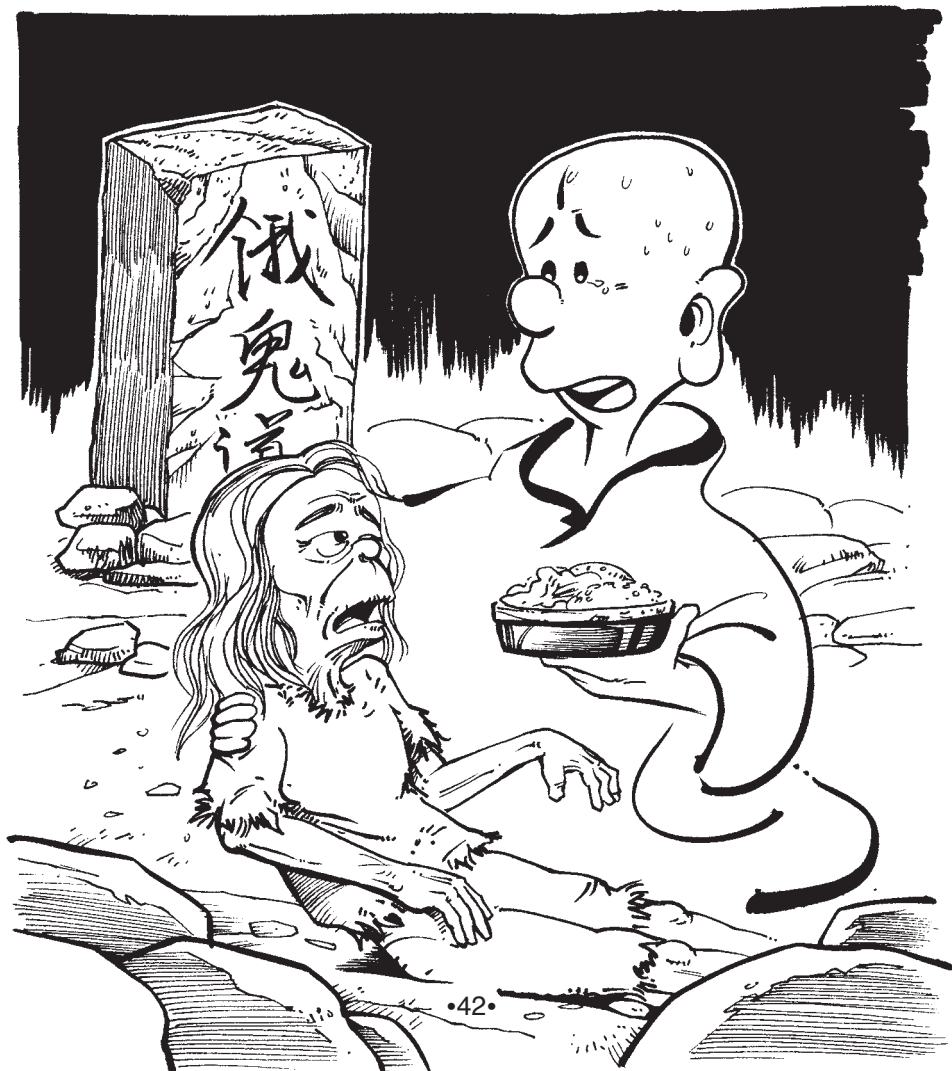


为了报答母亲生养乳哺的恩德，目犍连尊者就以自己修持所得来的天眼，遍观娑婆世界，看见自己慈爱的母亲，居然沦落在饿鬼群中，那种瘦得皮肉相连的样子，真是惨不忍睹！

In order to repay the kindness of his mother who gave birth to him and brought him up, he used his Divine Eye to search through the Saha World and found that his mother was suffering in the Realm of Hungry Ghosts. She was so thin that her skin hung loosely on her bones. It was really an unbearable sight!

佛说盂兰盆经

The Buddha Speaks The Ullambana Sutra





目犍连尊者见了，非常悲哀，就用自己平常盛饭的钵，装满了食物去救济他的母亲。

Upon seeing that, Venerable Maudgalyayana was very sorrowful. He filled his alms-bowl with food and went to save his mother.

佛说盂兰盆经

The Buddha Speaks The Ullambana Sutra





他的母亲见有人送食物来，害怕别的饿鬼会来争夺食物，便用左手遮住钵，不让其他饿鬼发现。

When his mother saw the food, she covered the alms-bowl with her left hand because she was afraid that other ghosts might discover it and snatch it away.

佛说盂兰盆经

The Buddha Speaks The Ullambana Sutra



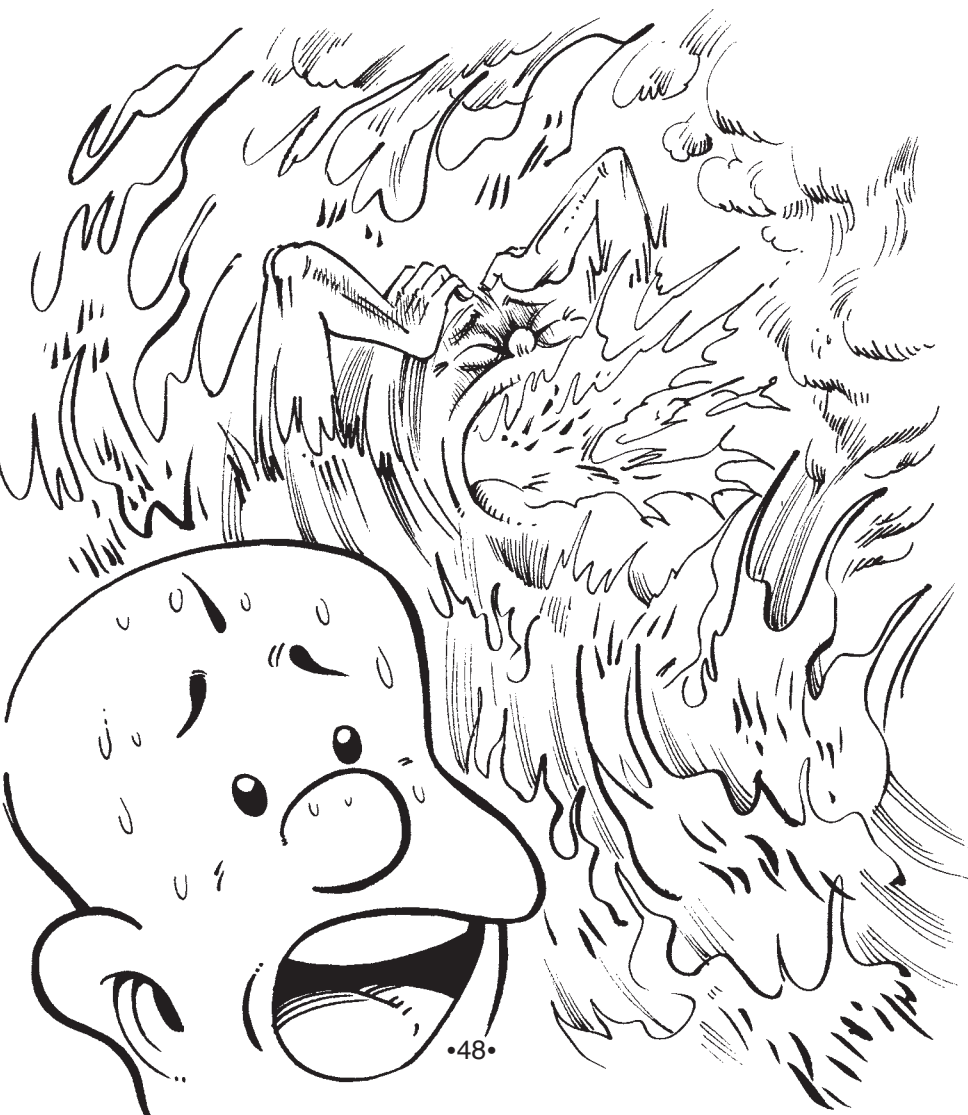


……然后她便习惯地用右手抓起食物往口中送，谁知食物还没入口，已全部化成了火炭。

Then she used her right hand to put the food into her mouth. However, the food transformed into burning charcoal even before it entered her mouth.

佛说盂兰盆经

The Buddha Speaks The Ullambana Sutra





接着她的口中也喷出了火焰，立刻便把她烧成了焦炭！

Then, flames burst out from her mouth and she was burnt immediately!

佛说盂兰盆经

The Buddha Speaks The Ullambana Sutra





目犍连尊者见了，伤心得悲声号叫，哀痛涕泣，想到自己虽然是已由修行证得了果位的圣人，却无法把自己的母亲从饿鬼道中拯救出来。

When Venerable Maudgalyayana saw this, he cried in sorrow. Despite having attained spiritual fruition through spiritual practice, he was still unable to save his mother from the Realm of Hungry Ghosts.

佛说盂兰盆经

The Buddha Speaks The Ullambana Sutra





身为儿子的目犍连越想越伤心。在无可奈何的情况下，他只好去请示佛陀。

As a son, he was indeed helpless and sad. He went to seek the Buddha's help.

佛说盂兰盆经

The Buddha Speaks The Ullambana Sutra





目犍连把母亲的遭遇，一一向佛陀禀告，请求佛陀赐予他一个拯救母亲解脱痛苦的方法。

Venerable Maudgalyayana told the Buddha about his mother's suffering and asked for advice on how to relieve his mother's suffering.

佛说盂兰盆经

The Buddha Speaks The Ullambana Sutra





佛陀听了他的倾诉后说：“你的母亲以往所造的恶业，根源绞结得太深，这不是你一个人的力量所能够奈何得了的。”

After listening to him, the Buddha said, “The negative karma, that your mother has committed in the past, is too heavy. It is impossible to save her with your strength alone.”

佛说盂兰盆经

The Buddha Speaks The Ullambana Sutra





“你虽然孝顺，哭声能震惊天地，孝感能撼动天神、地祇、邪魔外道……”

“Although you are a filial son, and your cries may have shaken the heaven and the earth, your filial piety may have touched the heavenly gods, earth spirits, the practitioners of deviant paths……”

佛说盂兰盆经

The Buddha Speaks The Ullambana Sutra



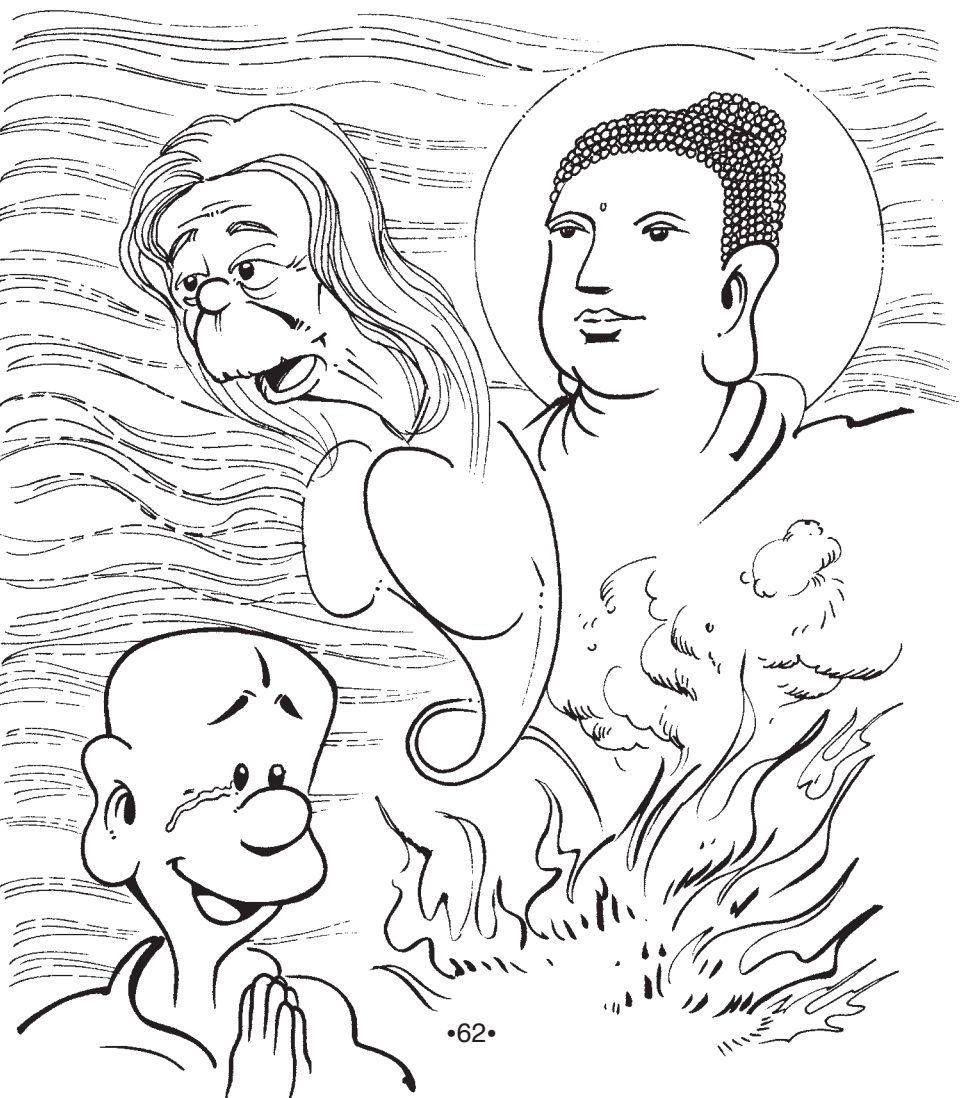


“……所有修道之士以及四天王神，但这一切都救不了你的母亲！”

“…… all the Cultivators of the Way and the Four Heavenly Kings, but they are all unable to save your mother!”

佛说盂兰盆经

The Buddha Speaks The Ullambana Sutra



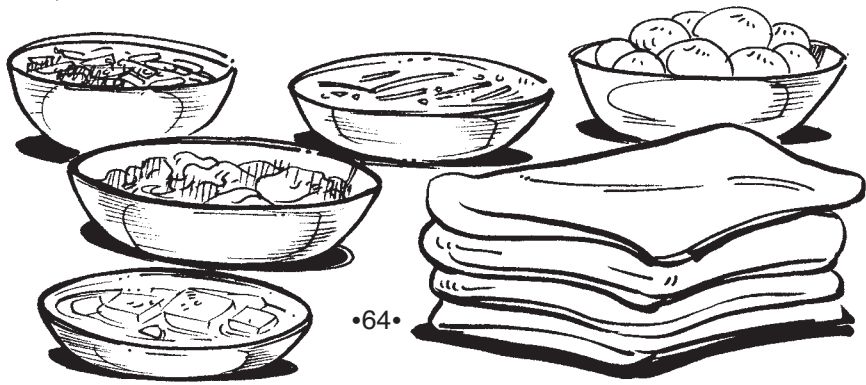
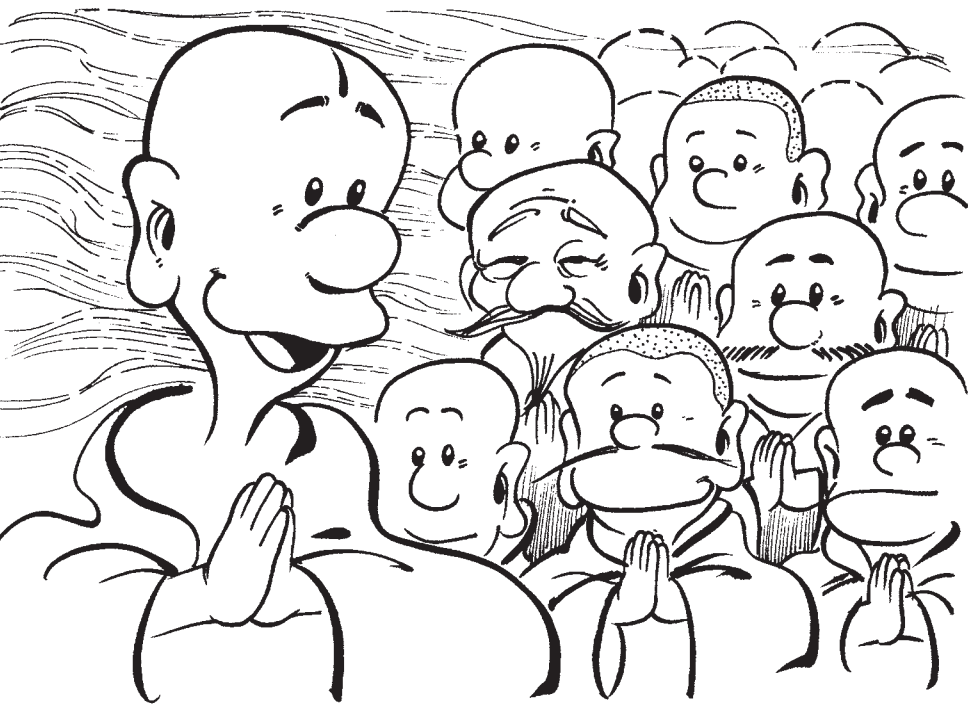


当绝望的眼泪将从目犍连的眼中滚滚流下时，佛陀说：“我现在告诉你唯一能拯救你的母亲脱离苦海的方法。”

Venerable Maudgalyayana was in great despair and tears rolled down his face unceasingly. The Buddha said, “Now I will tell you the one and only way to relieve your mother’s from this suffering.”

佛说盂兰盆经

The Buddha Speaks The Ullambana Sutra



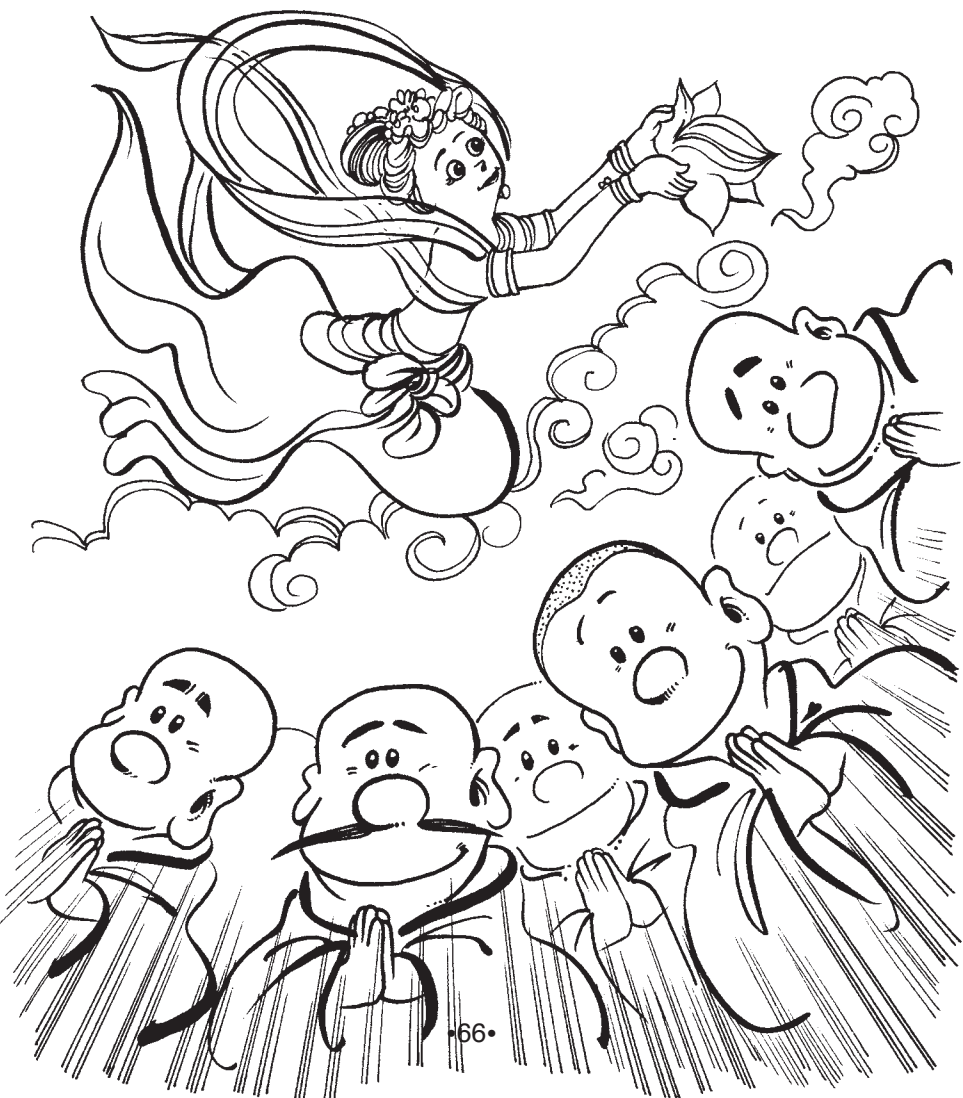


“你必须在七月十五日（阴历），即所有出家僧众快要结束结夏安居的生活之前的‘佛欢喜日’，准备一切最好的日用必需品去供养十方大德僧众。”

“You should prepare the best of daily necessities and offer them to the Great Virtuous Sangha assembly in all the ten directions on the 15th day of the 7th lunar month, at the end of the Rains Retreat.”

佛说盂兰盆经

The Buddha Speaks The Ullambana Sutra





“在那个时候，举凡一切圣众，无论在哪里修行或住锡的声闻*、缘觉*，都会汇集在一起来应供；即使是修菩萨道的十地菩萨，也会化作比丘来接受你的供养。”

“At that time, all the members of the sagely assembly, the Sravakas (the Hearers)*, the Pratyeka-buddhas (the Conditionally Awakened Ones)* and others, wherever they may be practising or dwelling, will gather together to receive your offering. Even Bodhisattvas of the tenth ground will appear as Bhikshus to receive your offering.”

佛说盂兰盆经

The Buddha Speaks The Ullambana Sutra





“这种供养的功德非常大，那时，不但多生前的父母和六亲眷属当下就能得到解脱，出离三途…”

“The merits and virtues of this offering are tremendous. Not only will the parents and relatives of numerous past lives be liberated immediately from the three lower realms of rebirth……”

佛说盂兰盆经

The Buddha Speaks The Ullambana Sutra



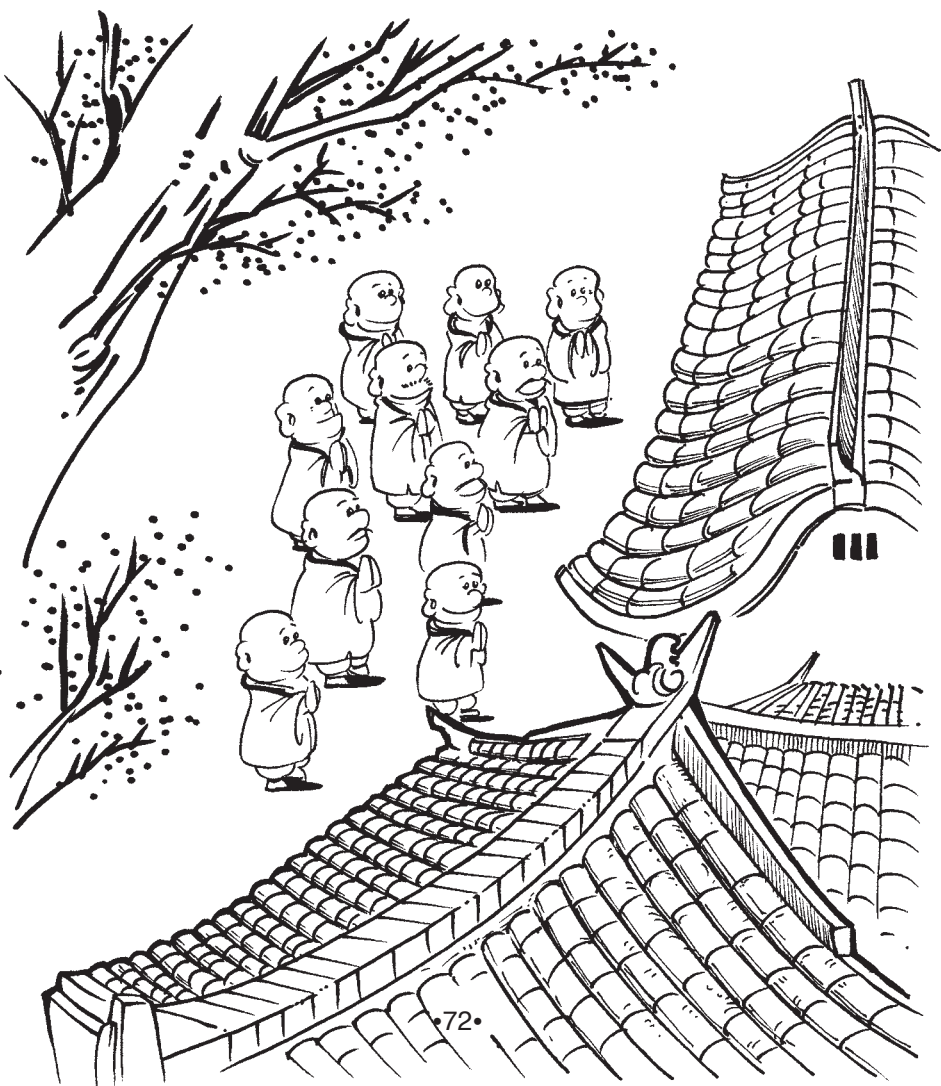


“……即使父母现在仍健在，也可使他们的身体更加健朗，福乐百年。若是七世父母，更能急速生天，自在化生而进入天华光中。”

“…… even our present parents, who are still alive, will be blessed with health and longevity. Our parents in the past seven lives will be able to enter the heavens quickly, be transformationally born with ease and enter the celestial light.”

佛说盂兰盆经

The Buddha Speaks The Ullambana Sutra





目犍连遵照佛陀的指示办理时，佛陀指示法会中的十方僧众先为来供养的各施主家念咒祈愿……

Venerable Maudgalyayana acted according to the Buddha's instructions. The Buddha instructed the multitude of Sangha members from the ten directions to recite mantras and prayers for the donors.....

佛说盂兰盆经

The Buddha Speaks The Ullambana Sutra





……愿七世父母离苦得乐。同时，应供的僧众必须作修行观，行禅定想，使所愿成就，然后才接受所施的食物进食。

…… wishing that their parents of the past seven lives would be liberated from suffering and attain happiness. The members of the Sangha should contemplate cultivation and bring forth the mind to practise meditation before accepting the offering of food.

佛说盂兰盆经

The Buddha Speaks The Ullambana Sutra





开始受食时，要先把食物安置在佛前，或在塔寺中，待僧众念咒祈愿完毕之后，才可以接受施主的食物进食。

The offering must be placed before the Buddha, in a temple or pagoda. The food can only be eaten after the members of the Sangha have recited the mantras and prayers.

佛说盂兰盆经

The Buddha Speaks The Ullambana Sutra





这时，来应供的圣众比丘和大菩萨众的心中都充满了欢喜。

At this time, all the sagely Bhikshus and great Bodhisattvas, who came to receive the offering, were full with joy.

佛说盂兰盆经

The Buddha Speaks The Ullambana Sutra





目犍连尊者心中悲伤的情怀和啼泣的声音也随之消失，他的母亲也就在此时脱离了这一劫*的饿鬼之苦。

At this instant, Venerable Maudgalyayana's mother was liberated from the suffering of the Realm of Hungry Ghosts in this kalpa*. Venerable Maudgalyayana's sorrow and cries ceased as well.

佛说盂兰盆经

The Buddha Speaks The Ullambana Sutra





目犍连又禀告佛陀：“弟子生母现在能蒙
三宝*功德之力及众僧威神之力，离苦得乐
……”

Venerable Maudgalyayana then said to the
Buddha, “My mother has been liberated from the
suffering of a hungry ghost due to the merits and
virtues of The Triple Gem* as well as the great
spiritual strength of the Sangha assembly……”

佛说盂兰盆经

The Buddha Speaks The Ullambana Sutra





“……如果将来也有佛弟子想救度自己现在或过去七世的父母，是不是也可以采用现在盂兰盆施僧法会同样的方法呢？”

“…… In future, if there are Buddhist disciples, who wish to save their present parents, or their parents of seven former existences, can they use the same method of making offering to the Sangha in the Ullambana Dharma Assembly?”

佛说盂兰盆经

The Buddha Speaks The Ullambana Sutra



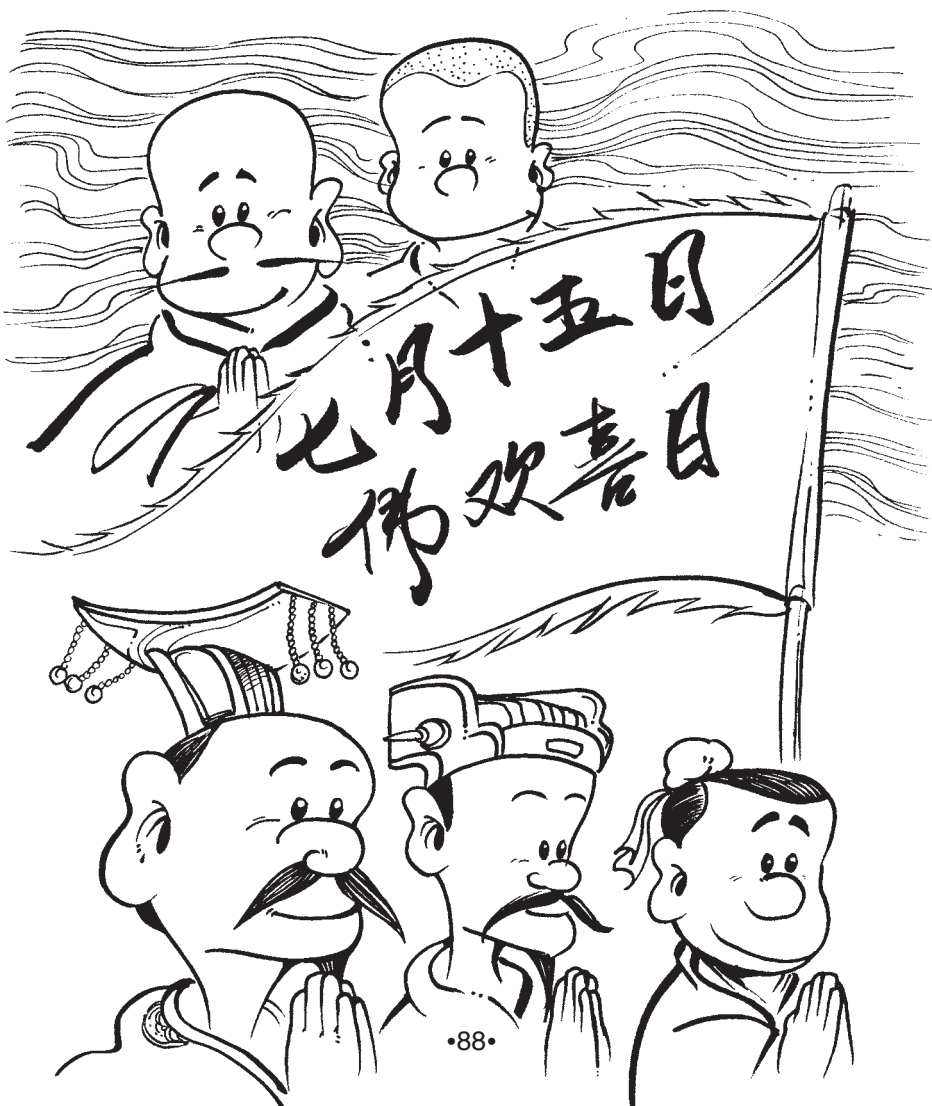


佛说：“这是最好的善行，难得你提出来问，我正想说呢！”

The Buddha said, “It would be the greatest virtuous deed. It is good that you asked such a question! In fact, I was going to tell you about it!”

佛说盂兰盆经

The Buddha Speaks The Ullambana Sutra





佛说：“善男子呀，如果有比丘、比丘尼、国王以至庶民人等，想要驾行慈孝，都应在七月十五日（佛欢喜日），出家人结夏安居将结束的那一天……”

The Buddha said, “If there are Bhikshus, Bhikshunis, people from the level of kings down to the level of the commoners, who wish to practise filial piety, they should make offerings to the Sangha on the 15th day of the 7th lunar month, at the end of the Rains Retreat.”

佛说盂兰盆经

The Buddha Speaks The Ullambana Sutra



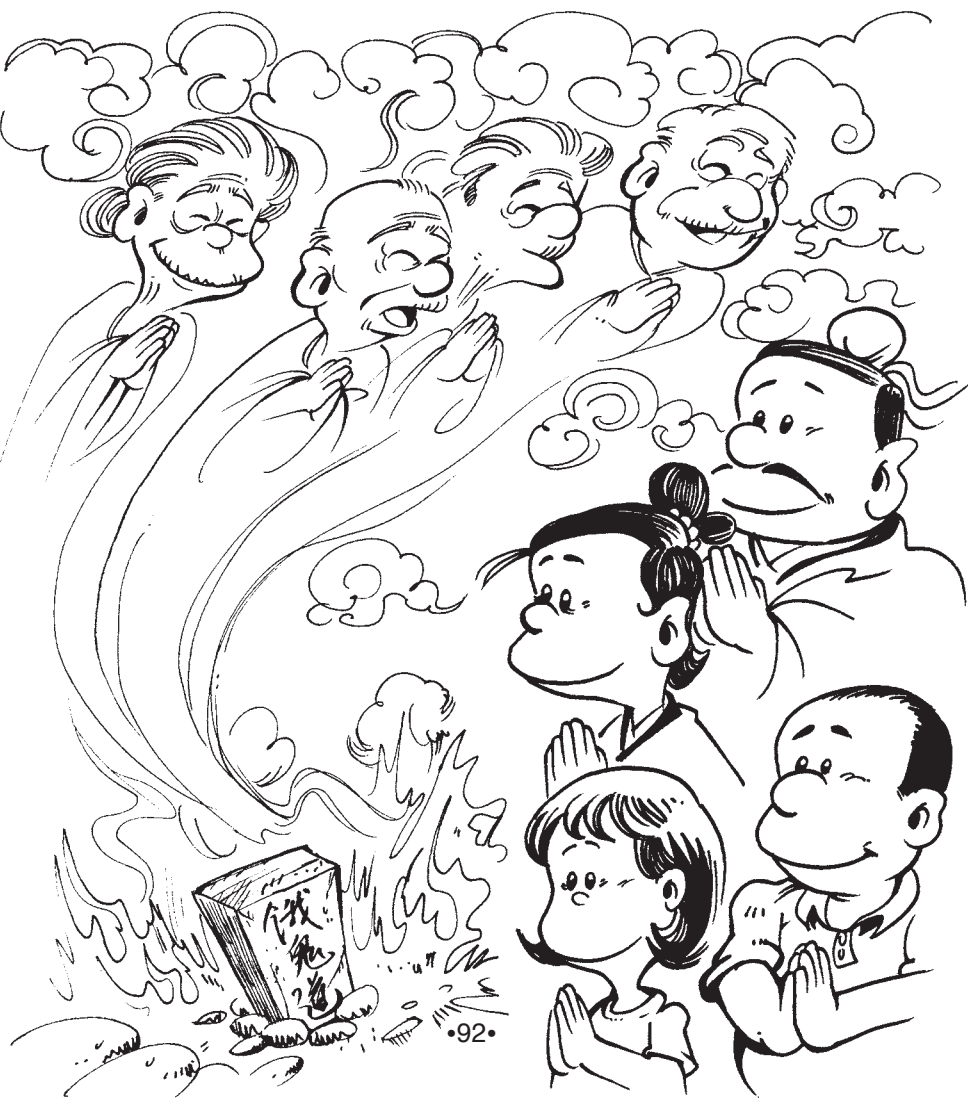


“……以百味饭食，盛盂兰盆中，施供十方修行的僧众，愿现在的父母寿命百年，无烦恼、病苦、灾患……”

“They should prepare all kinds of good food and place them in an Ullambana Bowl, to make offering to the members of the Sangha who are doing spiritual practice in the ten directions, and transfer the merits to their present parents so that they will gain longevity, and be freed from worries, illnesses and disasters……”

佛说盂兰盆经

The Buddha Speaks The Ullambana Sutra



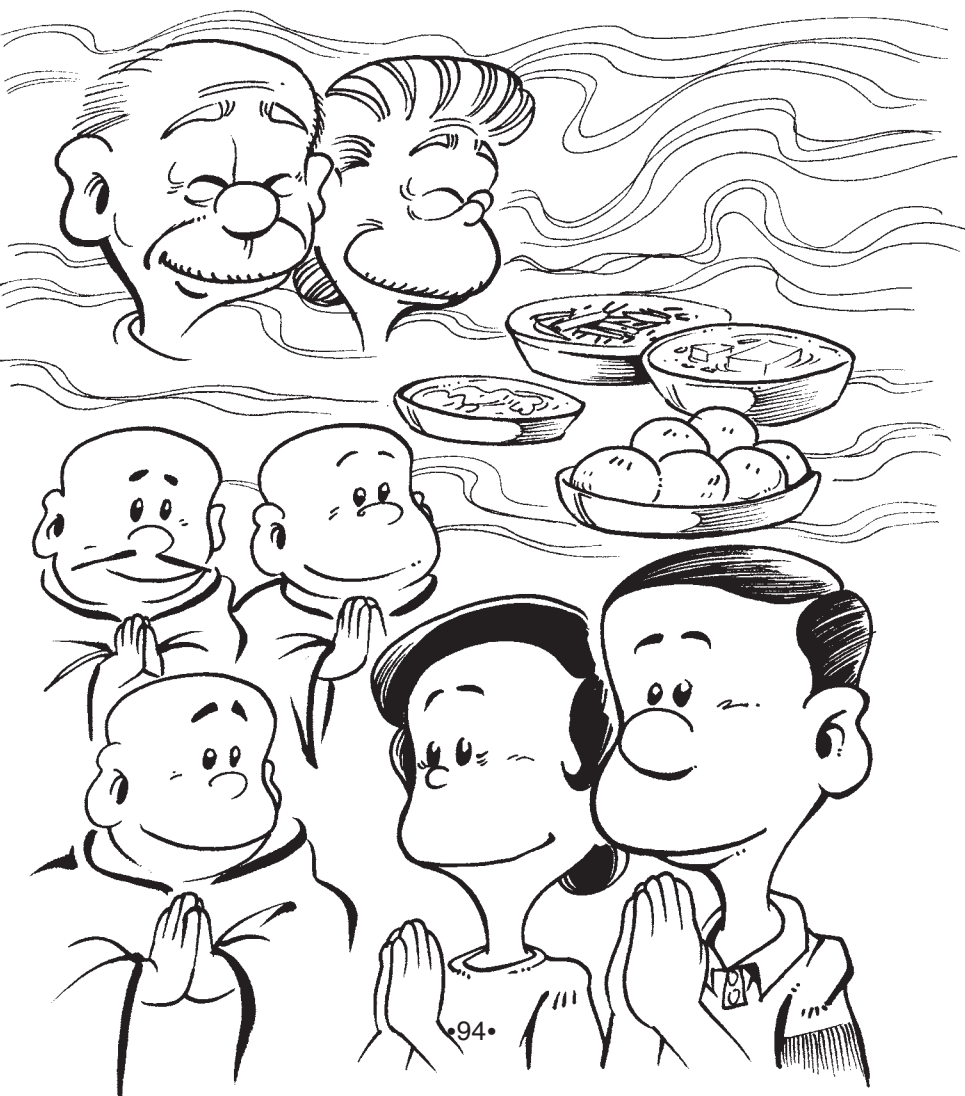


“……过去七世的父母离饿鬼苦，生人天中，福乐无边无极。这是每一个修持孝顺的佛弟子，应该念念于心，永不忘怀的。”

“…… as well as transfer merits to their parents of the past seven lives so that they will be liberated from the Realm of Hungry Ghosts, and born as human beings or heavenly beings to enjoy infinite blessings and bliss. All Buddhist disciples, who wish to practise filial piety, should always keep this in mind.”

佛说盂兰盆经

The Buddha Speaks The Ullambana Sutra





“年年七月十五日为父母做盂兰盆法会，供佛施斋僧众，是为子女者忆念父母所尽的辛劳，报答父母教养慈爱恩德的最好方法。每位为子女者都应奉行这种方法。”

“Recalling the painstaking efforts with which our parents brought us up, the best way to repay the deep loving-kindness of our parents is to make offerings to the Buddha and the Sangha during the Ullambana Ceremony on the 15th day of the 7th lunar month each year. All children should uphold this practice.”

佛说盂兰盆经

The Buddha Speaks The Ullambana Sutra





Homage to Our Teacher, Shakyamuni Buddha 南无本师释迦牟尼佛

听了佛陀的教导，目犍连尊者和四众弟子都非常高兴，并且至诚奉行。

Venerable Maudgalyayana and the four orders of disciples rejoiced over the Buddha's teaching. They upheld and practised it earnestly.

佛学词汇表 GLOSSARY

劫：年月日所不能计算的极长时间。

Kalpa : a very long period of time that cannot be measured in terms of days, months or years.

业：有意的行为，通过人的身体、言语或思想表达出来。

Karma: intentional action, that is, a deed done deliberately through body, speech or mind.

声闻：听闻佛说四圣谛之音声而悟道的人。

Sravaka (the Hearers):

the disciples of the Buddha who understand the Four Noble Truths, rid themselves of the unreality of the phenomenal, and enter nirvana.

缘觉：又名独觉，或辟支佛。于佛世听佛说十二因缘之理而悟道者，称为“缘觉”；若生于无佛之世，观诸法生灭因缘而自行悟道者，称为“独觉”。

Pratyeka-Buddha (the Conditionally Awakened Ones):

also known as Solitary Realizers, those who are enlightened through reasoning on the riddle of life, especially as defined in the twelve nidanas (the twelve links in the chain of existence).

三宝：佛宝、法宝、僧宝。

佛宝：一切之佛。“佛”是“觉者”的意思，是对证悟真理的人的尊称。

法宝：佛所说之法（教理）。佛法解释了宇宙和生命的真相，能帮助我们证悟真理，解脱生死轮回。

僧宝：奉行佛所说之法的人。

佛、法、僧合称“三宝”，因为它们具有象宝石一般优良、可贵的品质。

The Triple Gem:

The Buddha, Dharma and Sangha.

Buddha — “the Fully Enlightened One” or “the Awakened One”. It is the title given to those who have attained supreme and perfect Enlightenment.

Dharma — the Teachings of the Buddha about the nature of life.

Sangha — the fourfold community of monks, nuns, male and female lay followers, who practise and uphold the Buddha’s Teachings.

The Buddha, Dharma and Sangha are called the “Triple Gem” because they represent qualities which are excellent and precious like a gem.



回向偈 VERSE OF TRANSFERENCE

愿以此功德，

May the merits and virtues accrued from this work,

庄严佛净土，

Adorn the Buddhas' Pure Lands,

上报四重恩，

Repaying four kinds of kindness above,

下济三途苦。

And aiding those suffering in the three lower realms.

若有见闻者，

May those who see and hear of this,

悉发菩提心，

All bring forth the resolve for Enlightenment,

尽此一报身，

And when this retribution body is over,

同生极乐国。

Be born together in the Land of Ultimate Bliss.

回向 TRANSFERENCE

