



矽谷梵音

Pure Sound From Silicon Valley

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梵語禪那波羅蜜，此云靜慮細進參；

山高水深無所畏，始知天外別有天。

Dhyana Paramita is a Sanskrit term,
Meaning still reflection and subtle investigation.

The mountains are lofty and the waters are deep, but there is nothing to fear;
One begins to know that beyond this world is another world.

—宣公上人 作/ By the Venerable Master Hua



不爭、不貪、不求、不自私、不自利、不妄語。

No fighting, no greed, no seeking, no selfishness, no pursuing personal advantage, and no lying.

悉使離憂生大喜

Enable all beings to transcend worries and experience great joy

摘自《大方廣佛華嚴經淺釋》-宣公上人講

From *The Flower Adornment Sutra with Commentary*- by the Venerable Master Hua

佛

，不是單單在這個娑婆世界來出現；在十方國土所有的世界他來出現，出現一切諸世間。做什麼呢？佛因為憐愍眾生，看見眾生生死不了，輪迴路險，在這個六道輪迴裏邊，忽然而天；忽然而人；忽然而地獄；忽然而餓鬼；忽然而畜生，猶如一個圓的環一樣循環無端，在六道輪迴裏轉來轉去是很可憂慮的，所以佛不辭度生這種的勞苦，想辦法使令一切眾生都遠離這個憂悲苦惱，而生出大歡喜。

眾生的根，有的有善根的；有的沒有善根的。有善根的佛用種種方便法門，令這個善根來增長；沒有善根的眾生就令他種善根。欲，這個欲就是眾生所歡喜的。眾生歡喜什麼呢？歡喜財，歡喜色；有的就歡喜喝酒，有的人就歡喜吃肉，有的人

又歡喜吃迷魂藥。種種的欲，種種的根，佛都知道。皆淨治，把這一切多生多劫的這種習氣都治淨。治，修治，或者治理；淨，就是清淨。清淨就是由染污變成清淨，所謂「染心易致，淨德難成」，可是佛以大威神力，令這個染心易致，變成清淨了。所以說所有根欲皆治淨，就是治得清淨，也所以說所有根欲皆治淨，就是治得清淨，也就是說這個人原來不修行來著，也不守規矩來著，和一般的人是一樣的，那麼他聞到佛法之後就守規矩了，把習氣也都去了，又修行了。把染心放下了，清淨心現出來了。

如來出現在這世間上。他普遍地來觀察眾生心裏所願意的什麼事情，眾生所願意的，佛就用種種的方便法門來教化他。佛用種種的方

便現出佛。度眾生也是不容易的，若是容易的話他就不需要用種種的方便了，就用一種的方便，就可以把眾生度了。他現在不是用一種的方便，用種種的方便，這可見眾生難度。這方便法用完了，沒有度了這個眾生；又換另外一個方便法來令眾生信這個法，明白這個法，修行這個法，證得這個法，所以要用種種的方便法門而令眾生成熟。成熟就是成熟佛的果位，這是一個講法。

又一個講法，以種種的方便法門來教化種種的眾生。眾生不同，所以必須要用種種的方便法。因為眾生的根性不同，每一類的眾生，用每一個法門去教化他，所以說是種種方便而成熟。

後邊這個講法，我覺得是好一點。前邊說是佛若用種種的方便法門來教化一個

眾生，這未免佛也不知道眾生的根欲了。佛因為知道眾生的根欲，所以用這一個方便法門，就能把這個眾生度了。種種的法門，是教化種種的眾生。而成熟，教化之後，又要時時刻刻來幫助這個眾生來修行，乃至於成熟了，成就道業。

The Buddha doesn't appear only in our Saha world. He appears in all worlds throughout the ten directions. What for? In order to cause all beings to leave behind their worries and experience great joy. The Buddha pities living beings, seeing them undergoing endless births and deaths in the dangerous paths of transmigration-- suddenly born in the heavens, suddenly among people, suddenly in the hells, suddenly among hungry ghosts and animals, revolving endlessly in the six paths of rebirth. Being greatly concerned, the Buddha toils untiringly to save beings, trying to find ways to free all living beings from grief, suffering, and affliction so that they can experience tremendous happiness.

He can purify those of all dispositions and desires. Some living beings have good roots; others lack them. For those who have good roots, the Buddha uses

all kinds of expedient means to help them increase their good roots. For those who lack them, the Buddha leads them to plant good roots. Desires refers to what living beings are fond of. Some are fond of wealth; some like beautiful women. Others enjoy drinking wine or liquor. Some like to eat meat; others like to take drugs. Beings have many different kinds of dispositions and desires, but the Buddha is aware of them all and he can regulate and purify their habits accumulated from numerous lives and eons. He can transform their defilement into purity. As a saying goes:

Defiled thoughts are easy to bring about.

Pure virtue is difficult to accomplish.

With his awesome spiritual might, the Buddha transforms defiled thoughts into pure ones.

He observes to see what living beings delight in and wish for. The Buddha expediently uses what they like to teach and transform them. Then he brings them to maturity with various expedients. It can be seen that saving living beings is not an easy thing to do. If it were easy, the Buddha would not need to use various kinds of expedients. One kind would be enough. That the Buddha must use all manner of expedients goes to show how difficult it is to take living beings across. If he tries one expedient

method and doesn't manage to convert the living being, he must try another one and see if he can get that being to believe in, understand, practice, and realize the Dharma. Thus all kinds of expedient Dharma doors are used to bring beings to maturity, to realization of Buddhahood. That's one way to explain this.

Another explanation is that all kinds of expedients are used to teach all kinds of beings. Since beings' basic dispositions are all different, many different expedient methods must be employed to teach them. Each kind of living being requires its own kind of Dharma door.

This second explanation is a little more reasonable, I feel. If the Buddha has to use all kinds of expedients to teach one living being, as per the first explanation, it seems to imply that the Buddha doesn't understand that being's disposition and inclinations. Since the Buddha does know living beings' dispositions and inclinations, he can convert a living being by using just one expedient teaching. He doesn't need to use all sorts of Dharma doors to teach one being. Various Dharma doors are for teaching various beings and bringing them to maturity. Once one begins to teach and transform a living being, one must constantly help that being in his cultivation until he becomes mature and accomplishes the Way.

正本清源話“鬼月”

A Correction for the “Ghost Month”

楊果強 編輯整理

Compiled by Guoqiang Yang

英譯：袁華麗 / Huali Yuan

前言

長久以來，七月一直被認為台灣人認為是鬼月，是不吉祥的月份，料想是從道教中元普渡開鬼門關的思想演變而來，加上明朝時期官方的推波助瀾。使得農曆七月成了一個「諸事不宜」的月份，不可出門、不可開刀、不可結婚、不可購屋、不可搬家等等；民間的七月，彷彿「鬼影幢幢」，加上普渡大拜拜的需求，變成大肆屠殺牲畜的可怕月份。事實上農曆七月十五日是佛教的「盂蘭盆節」，是「佛歡喜日」，而七月在佛教裡就像是中國的新年一樣，是歡喜、莊嚴又神聖的。

「盂蘭盆節」的緣起

印度四月到七月是雨季，使得毒蛇蟲蟻的窩穴常

常因為被大雨淹沒，而讓毒蛇出沒頻繁，釋迦牟尼佛為避免出家人在此期間托鉢時，被毒蛇蟲蟻誤傷(或是誤傷了毒蛇蟲蟻)，或遭大水沖毀鉢具衣物，故制四月十五至七月十五為「結夏安居」，也就是利用這三個月讓出家人專心的閉關修行。釋迦牟尼佛因七月十五日解夏出關當天，會有許多弟子在修行上有進步，甚至有許多弟子證得聖果，超出輪迴，故而歡喜，故農曆七月十五日為「佛歡喜日」。^[1]

「盂蘭盆節」就是在這個時空背景所出現的節日。

「盂蘭盆」(梵語：Ullambana) 來自佛經「目連救母」的故事，其音譯自梵語，原意為「救倒懸」，即解救在地獄裏受苦的鬼魂。當年佛陀弟子中一位叫目犍連的比

丘，他神通廣大具足六大神通，一日以天眼通，觀到自己今生的母親，在餓鬼道中，腹大如甕，咽喉似針孔，任何食物滴水不得入口，目犍連尊者，不忍見其母受苦，即用自己神通力救助母親，但食物一入口即化為火炭，目犍連尊者痛苦悲泣，乃求助於佛陀，佛陀慈悲地告之其母不信因果，謗佛罵僧，不敬三寶而遭此的果報，只靠他一人的力量無濟於事，唯有仰仗十方僧眾的威德神力方能救度。^[2]方法就是在農曆七月十五日的「佛歡喜日」以百味飲食、醫藥、坐(臥)具放在盆子中，供養這些僧眾，而供僧的功德不但已故父母，六親眷屬能出三惡道之苦，若父母在世，亦衣食豐足，福壽康寧，萬事吉祥，^[3]這就是

真正孝順。而此供僧的盆即叫「盂蘭盆」，此日亦算是上報親恩之日，這個日子便被稱之為「盂蘭盆節」。佛教傳入中國後，便遵循佛制以農曆七月十五日盂蘭盆節。據《佛祖統紀》記載，梁武帝始設壇舉行盂蘭盆法會。[4]

傳統的中國七月

上述的故事記載在《佛說盂蘭盆經》裡，而這部經典在西晉時被翻譯傳入了中國。我們先來了解一下傳統中國的農曆七月活動，首先在先秦時期，農曆七月是屬於天子祭祀的月份，在清朝孫希旦所撰之《禮記集解》中記載：「是月(七月)也，農乃登穀。天子嘗新，先薦寢廟。命百官，始收斂。完堤防，謹壅塞，以備水潦。修宮室，壞墻垣，補城郭。」[5] 這段文字說明了，秦漢之前農曆七月百姓農忙結束後，會在七月秋收後的第一個十五，以剛收成的新穀祭祀祖先，感念祖先的恩德。並趁此時修築堤壩城牆等設備。而七月是民間豐收

歡慶的月份，故特別吉祥，並沒有所謂「鬼月」的活動。

到了南朝時期佛教的興盛，由盂蘭盆會成為官方的重要活動。在宗懔的《荆楚歲時記》中，第一次出現了七月十五節日的記載，其中提到：「七月十五日，僧尼道俗悉營盆供諸佛。」[6]

而道教中上元、中元、下元分別為天官大帝、地官大帝與水官大帝的生日，故正月十五、七月十五和十月十五三個月圓之日是三官信仰的重要節日。在三官的信仰中「天官賜福、地官赦罪、水官解厄」，而地官即是中元大帝，他會在七月十五日這天普度眾亡魂，為人間赦罪。唐朝時，民間繼承了此一民俗傳統，開始漸形成了禮拜諸佛、祭祀祖先的民間活動，並且受到當時人們的重視。

宋代時期，從文獻記載中如《歲時廣記》《東京夢華錄》《武林舊事》《夢梁錄》等，可以發現本土的道教活動「中元節」逐漸取代

了「盂蘭盆節」。雖說如此，仍可從從宋朝蘇東坡《前赤壁賦》中得知，蘇東坡與朋友泛舟與赤壁之下，亦不見鬼月禁忌。直至清朝，膾炙人口的小說《紅樓夢》中，還出現了在七月份大張旗鼓、廣宴賓客地為祖母祝壽的記載，[7] 可知，清朝初年中國並無鬼月禁忌的相關習俗。

鬼月的由來

鬼月的真正由來，是源自五胡亂華與歷代戰亂人們逃離家鄉，無法在故鄉祭祀先祖，便在門口設供遙祭，同時也祭祀在此地別人的祖先，期望在故鄉的祖先也能受他人祭祀，後來甚至演變為閩南人「拜門口公」、「好兄弟」的習俗。

再者，明朝開國皇帝朱元璋，年幼時曾於佛門出家，後來靠著以宗教為名的紅巾軍奪得江山，使他知道掌控宗教是維持江山穩定的最要利器之一。為了穩定政權，他在登基後頒佈了《明太祖正神名號詔》，以《禮記》中的「明則有禮樂，幽

則有鬼神，其禮既同，其分當正。」來傳達其基本的治國理念，[8]把宗教變成維持政權穩定的利器。因為他知道，一旦沒了宗教信仰的約束，人民就很容易受煽動而起兵造反。於是他利用地獄的信仰，來塑造天子的權威。首先宣揚酆都為陰間京城，其中閻羅天子便是天子的化身。而閻羅天子便是陰曹地府的統治者，閻羅天子所居之處，便是鬼城的最高行政機關。[9]繪聲繪影地將陰曹地府與人間做了連結，拉近了人間與地府的距離，藉此告訴他的子民：「活著時天子雖然不一定能時時刻刻的監視人民的一舉一動，但死後必然會經過地府的審判，屆時一切對天子的不忠，將會毫無保留的在地府呈現出來。」並用官方的力量，在四川酆都(現今四川豐都縣)建立人間鬼城，藉由酆都鬼城一說來管控人民。

後來經由明朝小說的誇張渲染，[10]與有心人士的推波助瀾。[11]於是鬼城的信仰得到了官方、佛教、

道教與讀書人等的宣揚，而深植人心，七月也漸漸形成了不祥之「鬼月」。此一「鬼月」的習俗，在清朝入主中原，明朝滅亡之後便從華人世界中銷聲匿跡了，只剩下早期明朝時期的東南亞移民，與跟隨鄭成功來台的明朝遺民延續了明朝的「鬼月」思想，至今仍深深地影響著的南洋一帶與臺灣社會。

結語

由上文可知，農曆七月無論在中國民間或是佛教思想傳入之後，都是清淨莊嚴、歡喜慶豐收的月分，就如同原住民朋友的「豐年祭」一般值得歡欣鼓舞。到了明朝之後，卻變成了「鬼影幢幢」，諸事不宜的災厄之月；使得原本的供養清淨僧眾、報答親恩的神聖儀式，變成大開殺戒、宴請鬼神習俗，不但違背佛陀的慈悲教化，也辜負目犍連尊者勸化世人行孝的原意！

[1] 佛光教科書「結夏安居」之詞條解釋，https://www.fgs.org.tw/fgs_book/fgs_schbook.aspx，檢索日期：2016/8/13。

[2] 西晉竺法護譯，《佛說盂蘭盆經》：「一時佛在舍衛國祇樹給孤獨園。大目犍連始得六通，欲度父母，報乳哺之恩。即以道眼觀視世間，見其亡母生餓鬼中，不見飲食，皮骨連立。目連悲哀，即以鉢盛飯，往餉其母，母得鉢飯，即以左手障鉢，右手搏食，食未入口，化成火炭，遂不得食。目連大叫，悲號涕泣，馳還白佛，具陳如此。」

[3] 西晉竺法護譯，《佛說盂蘭盆經》：「佛告目連：『十方眾生，七月十五日，僧自恣時，當為七世父母及現在父母厄難中者，具飯、百味五果、汲灌盆器、香油錠燭、床敷臥具、盡世甘美以著盆中，供養十方大德眾僧。當此之日，一切聖眾，或在山間禪定、或得四道果、或在樹下經行、或六通自在教化聲聞緣覺、或十地菩薩大人，權現比丘，在大眾中，皆同一心，受鉢和羅飯，具清淨戒，聖眾之道，其德汪洋。其有供養此等自恣僧者，現世父母、六親眷屬，得出三塗之苦應時解脫，衣食自然；

若父母現在者，福樂百年；若七世父母生天，自在化生，入天華光。」」

[4] 《佛祖統紀》卷三十七載：「大同四年，帝幸同泰寺設盂蘭盆齋。」

[5] (清)孫希旦撰，沈嘯寰、王星賢點校《禮記集解》卷十七《月令第六之三》，中華書局1989年版，467頁

[6] (南朝梁)宗懔《荆楚歲時記》，岳麓書社1986年版，46頁

[7] 侯桂新(編撰)(2007)。紅樓夢。台中市：好讀出版。第四冊176-177頁

[8] 濱島敦俊(1995)。朱元璋政權城隍改制考。史學集刊。第4期。7-15頁。

[9] 賴祥蔚(1999)。朱元璋對宗教的基本態度與政治運用。宗教哲學。第五卷第四期。73-83頁。

[10] 明朝吳承恩所寫的《西遊記》第十回〈二將軍宮門鎮鬼、唐太宗地府還魂〉：

「銅蛇鐵狗任爭餐，永墮奈河無出路。詩曰：時間鬼哭與神號，血水渾波萬丈高。無數牛頭並馬面，猙獰把守

奈河橋。」[11] 例如：篡改李白詩「下笑世上士，沉魂北酆都」，原句見《全唐詩卷 169·訪道安陵遇蓋還為余造真籙臨別留贈》，其實是「下笑世上士，沉魂北羅酆」，可見後人有意篡改了李白原詩，借李白之名來提高「鬼城」的歷史地位和它的「可信度」。

Preface

The Lunar seventh month has been considered as the inauspicious “Ghost month” in Taiwan. This concept might come from the Daoist tradition of opening gate to liberate ghost, and it was further developed by the government in Ming Dynasty. Therefore this lunar month is said to be unsuitable for any events, such as traveling, operation, marriage, house transaction or moving. It becomes a horrendous month when shades of ghosts appear, and animals are killed everywhere.

However in fact, the fifteenth day of this month is the Ullambana Day in Buddhism, also a delightful day for the Buddha. This month in Buddhist tradition is similar to Chinese Lunar New Year, which is very joyful, adorned and sacred.

The Origin of the Ullambana Day

The fourth and seventh lunar month are rainy season in India. The heavy rainfalls often washed away the caves of poisonous snakes and ants, and those insects frequently appear on the road. Therefore Sakyamuni Buddha set the period from the fifteenth of the fourth lunar month to the fifteenth of the seventh month as the “summer retreat”, so that the monastic wouldn't step on poisonous snakes or ants by chance when they were on alms rounds. During these three months, the monastic would stay in seclusion and single-mindedly cultivate. On the fifteenth day of the seventh month, when the summer retreat ended, many of his disciples made progress in their cultivation, and some of them even became sages, therefore, the Buddha was very happy on that day.[1]

The Ullambana Day was established under this historical background. This event was from the story about how Maudgalyayana saved his mother. Ullambana is Sanskrit, which means rescuing those who are hanging upside-down, and those are beings who are suffering in the hell.

At that time, the Buddha had a senior disciple who was called Maudgalyayana. Once he attained the six kinds of spiritual powers, he used his heavenly eyes to look for this mother, and found that she

was suffering as a hungry ghost. Her belly was as big as a huge water tank, but her throat was as thin as the hole of a needle, therefore she could not take in any food or drink. The Venerable Maudgalyayana could not bear to see his mother suffering, therefore he used his spiritual powers to help his mother. But once the food entered his mother's mouth, it turned into a fiery charcoal. The Venerable Maudgalyayana cried in agony and went back to ask help from the Buddha. The Buddha compassionately told him that his mother's retribution was due to the fact that she did not believe in cause and effect, slandered the Buddha, scolded the Sangha, and was not respectful to the Triple Jewel.

His only strength was not enough to save his mother, and he had to rely on the awe-inspiring virtue and spiritual powers of the Sangha assembly in all directions. [2] The method was that on the fifteen day of the lunar seventh month, the Buddha's Joyful Day, he could place all kinds of food, medicines and bedding in a basin to offer to those Sangha assemblies. The merit and virtue from making these offerings could not only rescue his past parents and relatives from sufferings of the evil paths, but could also bring happiness, auspiciousness and longevity to those who are alive. [3] That is being truly filial. The basin for holding those offerings was called the Ullambana Basin.

This is a day to repay kindness of parents, and therefore is established as the Ullambana Day. When Buddhism was introduced to China, The Ullambana Day was set on the fifteenth day of the lunar seventh month in accordance with the Buddha's teaching. It was said in the *General History of Buddhas and Patriarchs (Fó Zhǔ Tōng Jì)* that holding the Ullambana Day started from Emperor Wu of Liang. [4]

The Lunar Seventh Month in Chinese Tradition

The above story was recorded in *the Buddha speaks of Ullambana Sutra*, which was brought to China and translated into Chinese during West Jin Dynasty.

We will introduce the traditional Chinese events in the lunar seventh month. During the ancient Qin dynasty, this month is when the emperor performed sacrifice rituals. It is said in the *Collective explanation on Liji* by Xidan Sun in the Qīng dynasty: "In this month (the seventh Lunar month), farmers finished harvesting crops, the emperor offered the first newly grown grains to ancestors and the temple, also he ordered the officials to repair dams, clear water pathways, renovate palaces, and mend city walls." [5] This text indicates that in the Qin and Han Dynasty, the Lunar seventh month was the month for celebrating harvest, therefore it was especially

auspicious, and the so-called "ghost month" activities did not exist. In the South Dynasty when Buddhism was flourishing, Ullambana became an important official event. The first record of this event could be found in *Yearly memo of JinChu by Zonglin*. It is said, on the fifteenth day of the lunar seventh month, all the monastics and layperson made offerings to Buddhas with full basins of materials. [6]

In the Daoist tradition, three full-moon days: the fifteenth of the first, the seventh and the tenth Lunar months are important dates for people to worship the three officials: the great emperor of heaven, the great emperor of earth, and the great emperor of water. People in Daoist believe that the emperor of heaven bestows blessings, the emperor of earth gives pardon, and the emperor of water dispels disasters. On the Fifteenth day of the seventh lunar month, the emperor of earth would liberate and deliver all the ghosts, and give forgiveness for all humans. In the Dang Dynasty, people kept this custom, and gradually establish traditional events of bowing the Buddhas and making sacrifice to ancestors. Those events were highly valued by people at those time.

In the Song Dynasty, from the recording in various literatures, it can be found that the Daoist Zhongyuan event gradually replaced the Ullambana Day. However, from *the prose of front Chibi* by Dongpo

Su, it mentioned that Dongpu Su was traveling with friends in Chibi by a canoe, and there was no forbidding customs of the ghost month. In Qing Dynasty, it was even recorded in the popular novel *A Dream of the Red Chamber*, that people held banquet to celebrate the grandmother's birthday, therefore it can be known that there were no relevant customs of ghost month in the early Qing Dynasty.

The source of ghost month

The real origin of the ghost month is that during the period of the arising of the five barbarians, chaos of wars cause people to escape from their hometowns, and they were unable to make sacrifice to their ancestors in their hometowns, therefore they set up a offering at the door, and also worship the ancestors of other local people, expecting the ancestors in their hometown to be worshipped by others, and this even evolved into the custom of "bowing to ghosts passing by doors" and "good brothers" in the southern Fujian.

Moreover, Zhu Yuanzhang, the founding emperor of the Ming Dynasty, was a Buddhism monk when he was a child. Later, he won the kingship using the Red Scarf Army in the name of religion, which made him realize that controlling religion is one of the most important tools for maintaining stability. In order to stabilize the

regime, he enacted the "The Name of Spirits Assigned by the First Emperor of Ming" after he ascended the throne. In the *Book of Rites*, it says that "There is ritual music in the visible world, and invisibly there are ghosts and spirits, since they share the same rituals, their names and positions should be assigned appropriately." That was his basic concept of governing the country, [8] and he turned religion into a sharp tool for maintaining political stability. Because he knows that once there is no religious belief as a way of discipline, people are easily incited to rebel. So he used the belief of hell to establish the authority of the emperor. First of all, he announced that city Yindou is the capital of the underworld, and King Yama is a transformation body of the emperor, also the ruler of the underworld, so the place where the king Yama lives is the highest administrative office of the ghost city. [9] This vividly connects the underworld with the human world, and draws closer the distance between them, so as to tell his citizen: "Although the emperor is not able to monitor people all the time, but after death, people will inevitably go through the trial of the underworld, then those who are not loyal to the emperor will be exposed in the underworld without reservation." He used the government power to build a ghost town in Yindou (now Fengdu County, Sichuan Province) He controlled

people by the story of the ghost capitals.

Later, through the exaggerated rendering of the Ming Dynasty novels, [10] and the purposely propagation of some people. [11] So the beliefs of ghost city were promoted by the government, Buddhist, Taoist and scholars, and deeply rooted in people's mind. The seventh lunar month gradually became into an ominous "ghost month". The custom of this "ghost month" disappeared from China after the Ming Dynasty was replaced by the Qing Dynasty. Only the Southeast Asian immigrants of the early Ming Dynasty, and the Ming dynasty survivors who followed Zheng Chenggong to Taiwan kept the "ghost month" tradition. The "Ghost Month" concept still deeply affects the Nanyang area and Taiwan society.

Conclusion

It can be seen from the above that the seventh lunar month, whether in the original Chinese tradition or after Buddhism was introduced in, is a month of purity and solemn, joyful celebration of harvest, just like the "Harvest Year Festival" custom of native residents which is joyful and uplifting. After the Ming Dynasty, it became a "ghost-shadowed" month, a month of disasters that was unsuitable for all things; the sacred rituals for making offerings the virtuous Sangha to repay parents' kindness,

became into a custom of killing many animals to feed ghosts and spirits. It not only failed to live up to the Buddha's compassionate teachings, also was against the original intention of Maudgalyayana to exhort the world to practice the filial respect!

[1] 佛光教科書「結夏安居」之詞條解釋，https://www.fgs.org.tw/fgs_book/fgs_schbook.aspx，檢索日期：2016/8/13。

[2] *The Buddha Speaks the Ullambana Sutra*, translated by Dharma-rakṣa in West Jin Dynasty: At one time, the Buddha dwelt at Shravasti in the Garden of the Benefactor of Orphans and the Solitary. Mahamaudgalyayana had just obtained the six penetrations and wished to cross over his father and mother to repay their kindness for raising him. Thus, using his Way Eye, he regarded the world and saw that his deceased mother had been born among the hungry ghosts. Having neither food nor drink, she was but skin and bones. Mahamaudgalyayana felt deep pity and sadness, filled a bowl with food, and went to provide for his mother. She got the bowl, screened it with her left hand, and with her right hand made a fist of food. But before it entered her mouth, it turned into burning coals which could not be eaten. Mahamaudgalyayana called out and wept sorrowfully, and hastened to return to the Buddha to set forth all of this.

[3] *The Buddha Speaks the Ullambana Sutra* translated by Dharma-rakṣa in West Jin Dynasty : "The Buddha told Maudgalyayana, "The fifteenth day of the seventh month is the Pravara Day for the assembled Sangha of the ten directions. For the sake of fathers and mothers of seven generations past, as well as for fathers and mothers of the present who are in distress, you should prepare an offering of clean basins full of hundreds of flavors and the five fruits, and other 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 holy assembly, whether in the mountains practicing dhyana samadhi, or obtaining the four fruits of the Way, or walking beneath trees, or using the independence of the six penetrations to teach and transform Sound Hearers and Those Enlightened to Conditions, or provisionally manifesting as Bhikshus when in fact they are Great Bodhisattvas on the Tenth Ground--all complete with pure precepts and ocean-like virtue of the holy Way--should gather in a great assembly and all of like mind receive the Pravara food."If one thus makes offerings to these Pravara Sanghans, one's present father and mother, parents of seven generations past, as well as the six kinds of close relatives will escape from the three paths of suffering,

and at that time attain release. Their clothing and food will spontaneously appear. If the parents are still alive, they will have wealth and blessings for a hundred years. Parents of seven generations past will be born in the heavens. Transformationally born, they will independently enter the celestial flower light, and experience limitless bliss."

[4] From the *General History of Buddhas and Patriarch*, Vol 37, "The emperor went to Tongtai temple to attend the Ullambana Offering Ceremony in the fourth year of Datong".

[5] Xidan Sun, *the Collective Explanations of Liji* by, P.467, vol 17. Published By Zhonghua Shu Ju, 1989.

[6] Lin Zong, *The Yealy events of Jin and Chu*, Published by Yuelue Book Society, 1P. 46 969.

[7] Guixin Hou compiled, *the dream in a red chamber*. Published by EnjoyReading, P. 176-177, Vol 4.

[8] Bindao Dun Jun, 1995. The city government reformation of Yuanzhang Zhu, *Collective History Study*, P 7-15. No.4.

[9] Xiangwei Lai, 1999, Yuanzhang Zhu's attitude toward religion and the political application, *Religious Philosophy*, p73-83, No.4, Vol5.

[10] Chengen Wu, *Journey to the West*, Chapter Ten.



金聖寺

九、十月份法會活動表2018年

GOLD SAGE MONASTERY ANNOUNCEMENT OF DHARMA ASSEMBLIES

九月份活動 Buddhist Events in September, 2018		
週六, 週日 (Sat.~ Sun.)	9/1, 2 /2018	地藏七 (8:15 am~ 4:00 pm) Earth Store Recitation Dharma Assembly
週日 (Sunday)	9/9 /2018	地藏菩薩聖誕法會 (正日) Celebration of Earth Store Bodhisattva's Birthday
	9/16, 30 /2018	楞嚴咒法會 (8:00AM~8:50AM) The Shurangama Mantra Recitation
		楞嚴經講座 (9:00AM~10:50AM) Lecture on the Shurangama Sutra
	9/23 /2018	念佛共修法會 (8:15AM~ 4:00PM) Dharma Assembly of Buddha Recitation
每日 1 pm		大悲懺法會 Great Compassion Repentance

十月份活動 Buddhist Events in October, 2018	日期 Date	地點
楞嚴咒法會 The Shurangama Mantra Recitation	10/7, 28 週日 8AM ~8:50AM	金聖寺 (GSM)
楞嚴經講座 Lecture on the Shurangama Sutra	10/7, 28 週日 9AM ~10:50AM	
敬老節 Honoring Elders' Day	10/14 週日 8:30AM~ 2:00PM	
觀世音菩薩出家日法會 Guan Yin Bodhisattva's Leaving Home	10/27 週六 8:30AM ~10:00AM	
大悲懺法會 Great Compassion Repentance	每日 (Everyday) 1 pm	

慶祝觀世音菩薩出家日 Celebration of Guan Yin Bodhisattva's Leaving Home 金聖寺將安排巴士前往聖城參加法會，請於10月18日以前報名。 GSM will arrange bus tour for same-day travel. Please sign up before October, 18	10 / 21 週日	萬佛聖城 (CTTB)
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金聖寺

Dharma Realm Buddhist Association
Gold Sage Monastery
11455 Clayton Road, San Jose, CA 95127
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金聖寺育良佛學秋季班將開始於 9月 9日

Gold Sage Monastery Sunday School will start from Sept. 9, 2018

上課日期：2018 年 9 月9 日至12 月2 日，星期日早上 9 ~ 11 時

學員年齡：4 ~17 歲

費 用：\$ 70 元 ， 第二位 \$ 50元

Time: Sunday 9:00AM – 11:00AM, Sept. 9, to Dec. 2, 2018

Age : 4-17 years old

Fee : \$ 70 , Second Child \$ 50

◎ 敬老節 Honoring Elders' Day

金聖寺謹訂於十月十四日(星期日)早上八時三十分開始，舉行一年一度的敬老尊賢聯歡會，即日起開始報名，歡迎長輩們踴躍參加。

GSM will hold Honoring Elders' Day on Oct. 14, 2018 at 8:30AM
Registration starts from now. Welcome the elders to participate.