

THE DIFFICULTY OF REPAYING  
THE PROFOUND KINDNESS  
OF PARENTS SUTRA

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佛說父母恩重難報經

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The Difficulty of Repaying the Profound  
Kindness of Parents Sutra

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## 前言

當我們出生時，只知道父母帶給我們溫暖；當我們幼童時，只知道父母給予我們引導及鼓勵。當我們青少年時，認為父母只會管教我們。當我們長大成年，認為父母怎麼會懂得我們的事業、愛情、和日常生活呢？

通常，直到有一些事發生了，才會提醒我們意識到父母承受著很大的痛苦和犧牲，為了我們的健康、衣食、教育，和養育成年。這些事有時可能就是父母的辭世，也可能是我們生兒育女時。

《父母恩重難報經》是另一種提示：我們虧欠父母的大多了。最重要的是，本經指引我們一條感恩、報答父母的孝順之道。

這部經是佛陀在舍衛城祇樹給孤獨園，為弟子阿難與大比丘二千五百人、菩薩摩訶薩三萬八千人的說法開示。

## FOREWORD

When we are born, we may know only that the warmth of our mother and father is there to comfort us. When we grow as children, we may know only that our parents are there to guide and encourage us. When we become teenagers, we may think that our parents are there only to discipline us. When we become adults, we may think that our parents are irrelevant—what could they possibly know about our careers, our love lives, and our daily existence in this world?

Often, it is not until something stops and reminds us that we realize our parents endured great pain and sacrifice to keep us healthy, feed and clothe us, educate us, and raise us into adulthood. That “something” may be the death of a parent, or it may be when we have our own children.

*The Difficulty of Repaying the Profound Kindness of Parents Sutra* serves as another kind of reminder that we all owe a great deal to our parents. Best of all, it demonstrates a way to show our appreciation for them and to repay their kindness.

The sutra presents the teachings of the Buddha to his great disciple, Ananda, and “a gathering of monks numbering two thousand five hundred, and bodhisattvas and great bodhisattvas numbering thirty-eight thousand in all” in Jeta Grove in the city of Sravasti.

雖然這些教法歷時久遠，但本經的內容與我們今日的生活，卻是息息相關。

佛陀首先描述婦女懷孕的種種過程以及生產時所忍受的苦難。佛陀也詳細說明一位母親在嬰兒誕生後需要的付出，例如無微不至的照顧、更換尿布，保持嬰兒乾燥舒爽。

佛陀也強調了，無論兒子今後如何，母親的愛都永不止盡：

母年一百歲，常憂八十兒。

父親也是一樣的。佛陀的一首偈語說：

慈母像大地，嚴父配於天，

覆載恩同等，父親恩亦然。



Although these teachings are ancient, they are just as relevant today.

The Buddha begins by describing the stages of pregnancy and the suffering a woman must endure while bearing a child and giving birth. He details the sacrifices a mother makes when the infant has arrived, such as nursing, keeping the child dry, changing diapers and so on.

But the Buddha makes clear that a mother's loving concern does not abate, no matter how old her son or daughter becomes:

*Even when the mother's years reach one hundred,  
She still constantly worries about her eighty-year-  
old child.*

The same holds true for the father. A verse spoken by the Buddha states:

*The kind mother is like the great earth;  
The stern father is like the heavens;  
One covers and the other supports, the kindness  
being equal;  
The kindness of parents is also like this.*

但是孩子長大後，通常不會明白這些，甚至忘記了父母給予的恩德。當今，我們所說的這些叛逆青少年，或者開始專過成年生活的人，基本上他們都是一樣的，忽略了父母的教誨和警訓，為所欲為，有的甚至步入歧途。不久後，父母早被拋擲腦後。

自然而然，這些都會令父母非常心痛。當你閱讀了經文的第二部分，你可能也會感到慚愧心痛，就如同與會大眾聽了佛陀教誨時一樣。

除了感到羞愧、自責、或者失落，我們還可以做一些事來彌補。佛陀也開示我們報答父母恩德的方法。

從頭徹底地讀誦經文，你就會明白該如何做。

Yet as the child gets older, he or she usually does not consider this and forgets the kindness that his or her parents bestowed. Today we may call this the rebellious teenage years or starting one's life as an adult, but the basic sentiment remains the same: The child ignores the advice and warnings of the parents, wants to do things his or her own way, and may even fall in with the wrong crowd. Before long, the parents are all but forgotten.

Naturally, this causes great distress to the parents. As you read through the first part of this sutra, you are likely to feel some form of distress too, just as the great assembly did when hearing the Buddha's words.

Rather than feel shame, guilt or despair, there is something you can do about it. The Buddha offers a way to repay this kindness.

Read this sutra all the way to the end, and you will discover how to do so.

Lu Xiang Zan  
爐 香 讚

Lu Xiang Zha Ruo  
爐 香 乍 爇

Fa Jie Meng Xun  
法 界 蒙 熏

Zhu Fo Hai Hui Xi Yao Wen  
諸 佛 海 會 悉 遙 聞

Sui Chu Jie Xiang Yun  
隨 處 結 祥 雲

Cheng Yi Fang Yin  
誠 意 方 殷

Zhu Fo Xian Quan Shen  
諸 佛 現 全 身

Nan Mo Xiang Yun Gai Pu Sa  
南 無 香 雲 蓋 菩 薩

Mo He Sa  
摩 訶 薩 (三稱)

## Incense Praise

Incense burning in the censer,

All space permeated with fragrance.

The Buddhas perceive it from every direction,

Auspicious clouds gather everywhere.

With our sincerity,

The Buddhas manifest themselves in their entirety.

We take refuge in the bodhisattvas-mahasattvas.

(repeat three times)

Nan Mo Ben Shi Shi Jia Mou Ni  
南 無 本 師 釋 迦 牟 尼

Fo  
佛 (三稱)

Kai Jing Ji  
開 經 偈

Wu Shang Shen Shen Wei Miao Fa  
無 上 甚 深 微 妙 法

Bai Qian Wan Jie Nan Zao Yu  
百 千 萬 劫 難 遭 遇

Wo Jin Jian Wen De Shou Chi  
我 今 見 聞 得 受 持

Yuan Jie Ru Lai Zhen Shi Yi  
願 解 如 來 真 實 義

Homage to Our Teacher Sakyamuni Buddha  
(repeat three times)

### Sutra Opening Verse

The unexcelled, most profound, and exquisitely  
wondrous Dharma  
Is difficult to encounter throughout hundreds of  
thousands of millions of kalpas.  
Since we are now able to see, hear, receive and  
retain it,  
May we comprehend the true meaning of the  
Tathagata.

Fo Shuo Fu Mu En Zhong  
佛 說 父 母 恩 重

Nan Bao Jing  
難 報 經

Ru Shi Wo Wen Yi Shi Fo Zai  
如 是 我 聞， 一 時 佛 在  
She Wei Guo Qi Shu Ji Gu Du  
舍 衛 國 祇 樹 給 孤 獨  
Yuan Yu Da Bi Qiu Er Qian Wu  
園， 與 大 比 丘 二 千 五  
Bai Ren Pu Sa Mo He Sa San  
百 人， 菩 薩 摩 訶 薩 三  
Wan Ba Qian Ren Ju  
萬 八 千 人 俱。



## The Difficulty of Repaying the Profound Kindness of Parents Sutra

Thus have I heard: At one time, the Buddha was in the city of Sravasti, in Jeta Grove, with a gathering of monks numbering two thousand five hundred, and bodhisattvas and great bodhisattvas numbering thirty-eight thousand in all.

Er Shi Shi Zun Yin Ling Da Zhong  
爾 時， 世 尊 引 領 大 眾，  
Zhi Wang Nan Xing Hu Jian Lu Bian  
直 往 南 行， 忽 見 路 邊  
Ju Gu Yi Dui Er Shi Ru Lai  
聚 骨 一 堆。 爾 時， 如 來  
Xiang Bi Ku Gu Wu Ti Tou Di，  
向 彼 枯 骨， 五 體 投 地，  
Gong Jing Li Bai  
恭 敬 禮 拜。  
O Nan He Zhang Bai Yan Shi Zun  
阿 難 合 掌 白 言：「世 尊！  
Ru Lai Shi San Jie Da Shi Si  
如 來 是 三 界 大 師， 四  
Sheng Ci Fu Zhong Ren Gui Jing Yi  
生 慈 父， 眾 人 歸 敬， 以  
He Yin Yuan Li Bai Ku Gu  
何 因 緣， 禮 拜 枯 骨？」  
Fo Gao O Nan Ru Deng Sui Shi  
佛 告 阿 難：「汝 等 雖 是  
Wu Shang Shou Di Zi Chu Jia Ri  
吾 上 首 弟 子， 出 家 日

At that time, the World-Honored One, leading the great assembly, walked directly toward the south and suddenly saw a pile of bones gathered on the side of the road.

At that time, the Tathagata placed his head and four limbs onto the ground and paid respectful homage to the dry bones.

Ananda joined his palms and addressed the Buddha: “World-Honored One, you are the great teacher of the three realms, the compassionate father of [all beings through] the four kinds of birth,<sup>1</sup> and the one whom the masses of people revere and in whom they take refuge. For what causes and conditions do you pay reverential obeisance to these dry bones?”

The Buddha told Ananda: “Although you and the others are my chief disciples, having renounced

---

1. Beings are born in one of four ways: born of transformation, born of wombs, born of eggs, or born of moisture.

Jiu Zhi Shi Wei Guang Ci Yi Dui  
久， 知 事 未 廣。 此 一 堆

Ku Gu Huo Shi Wo Qian Shi Zu  
枯 骨， 或 是 我 前 世 祖

Xian Duo Sheng Fu Mu Yi Shi Yin  
先， 多 生 父 母。 以 是 因

Yuan Wo Jin Li Bai  
緣， 我 今 禮 拜。」

Fo Gao O Nan Ru Jin Jiang Ci  
佛 告 阿 難：「汝 今 將 此

Yi Dui Ku Gu Fen Zuo Er Fen  
一 堆 枯 骨 分 做 二 分，

Ruo Shi Nan Gu Se Bai Qie Zhong  
若 是 男 骨， 色 白 且 重；

Ruo Shi Nu Gu Se Hei Qie Qing  
若 是 女 骨， 色 黑 且 輕。」

O Nan Bai Yan Shi Zun Nan Ren  
阿 難 白 言：「世 尊， 男 人

Zai Shi Shan Dai Xie Mao Zhuang Shu  
在 世， 衫 帶 鞋 帽， 裝 束

Yan Hao Yi Wang Zhi Wei Nan Zi  
嚴 好， 一 望 知 爲 男 子

household life a long time ago, you have not reached the comprehensive understanding of things. This pile of dry bones could belong to the ancestors, even my parents, of my past lives. It is for these causes and conditions that I now pay respectful homage.”

The Buddha told Ananda: “You will now divide this pile of withered dry bones into two parts. If they are the bones of men, then they will be white in color and heavy. If they are the bones of women, they will be black in color and light.”

Ananda addressed the Buddha: “World-Honored One! While men are alive, they adorn themselves in elegance with shirts, belts, shoes, and hats so that from one faraway glance anyone will know that they are men. [...]

Zhi Shen Nü Ren Zai Shi Duo Tu  
之 身。 女 人 在 世， 多 塗  
Zhi Fen Huo Xun Lan She Ru Shi  
脂 粉， 或 薰 蘭 麝， 如 是  
Zhuang Shi Ji De Zhi Shi Nü Liu  
裝 飾， 即 得 知 是 女 流  
Zhi Shen Er Jin Si Hou Bai Gu  
之 身。 而 今 死 後， 白 骨  
Yi Ban Jiao Di Zi Deng Ru He  
一 般， 教 弟 子 等， 如 何  
Ren De  
認 得。」  
Fo Gao O Nan Ruo Shi Nan Zi  
佛 告 阿 難：「若 是 男 子，  
Zai Shi Zhi Shi Ru Yu Qie Lan  
在 世 之 時， 入 於 伽 藍，  
Ting Jiang Jing Lü Li Bai San Bao  
聽 講 經 律， 禮 拜 三 寶，  
Nian Fo Ming Hao Suo Yi Qi Gu  
念 佛 名 號； 所 以 其 骨，  
Se Bai Qie Zhong Shi Jian Nü Ren  
色 白 且 重。 世 間 女 人，

[...]While women are alive, they often apply cosmetics and powders, and daub on perfume and musk for adornment so that anyone will immediately know that they are women. Yet after death, their white bones are all of a similar sort. How can your disciples discern between them?”

The Buddha told Ananda: “If these men, during their lives, enter into a monastery and listen to lectures on the sutras and vinayas, pay respectful homage to the Triple Gem and recite the names of the Buddhas, then their bones will be white in color and heavy. [...]

Duan	Yu	Zhi	Li	Yi	Ni	Yu	Qing
短	於	智	力，	易	溺	於	情，
Sheng	Nan	Yu	Nü	Ren	Wei	Tian	Zhi
生	男	育	女，	認	爲	天	職；
Mei	Sheng	Yi	Hai	Lai	Ru	Yang	Ming
每	生	一	孩，	賴	乳	養	命，
Ru	You	Xue	Bian	Mei	Hai	Yin	Mu
乳	由	血	變，	每	孩	飲	母
Ba	Hu	Si	Dou	Shen	Duo	Bai	Ru
八	斛	四	斗	甚	多	白	乳，
Suo	Yi	Qiao	Cui	Gu	Xian	Hei	Se
所	以	憔	悴，	骨	現	黑	色，
Qi	Liang	Yi	Qing				
其	量	亦	輕。」				
O	Nan	Wen	Yu	Tong	Ge	Yu	Xin
阿	難	聞	語，	痛	割	於	心，
Chui	Lei	Bei	Qi	Bai	Yan	Shi	Zun
垂	淚	悲	泣，	白	言：「世		尊！
Mu	Zhi	En	De	Yun	He	Bao	Da
母	之	恩	德，	云	何	報	答？」
Fo	Gao	O	Nan	Ru	Jin	Di	Ting
佛	告	阿	難：「汝		今	諦	聽，



[...]In this world, many women lack the strength of wisdom and are easily drowned with passion. They regard giving birth to and rearing their sons and daughters as their heavenly duty. The life of every single child born relies on the nourishment of a mother's milk. The milk is transformed from the mother's blood, and every child drinks eighty-four pecks of the mother's white milk or more. Therefore, the mother becomes worn and haggard, and her bones appear black in color and light in weight."

Once Ananda heard these words, pain pierced his heart. As he sorrowfully wept, he addressed the Buddha: "World-Honored One, how can one repay the kind virtue of mothers?"

The Buddha told Ananda: "Now listen attentively, and I will explain it for you in detail. [...]"

Wo Dang Wei Ru Fen Bie Jie Shuo  
我 當 爲 汝， 分 別 解 說：  
Mu Tai Huai Zi Fan Jing Shi Yue  
母 胎 懷 子， 凡 經 十 月，  
Shen Wei Xin Ku Zai Mu Tai Shi  
甚 爲 辛 苦。 在 母 胎 時，  
Di Yi Yue Zhong Ru Cao Shang Zhu  
第 一 月 中， 如 草 上 珠，  
Zhao Bu Bao Mu Chen Ju Jiang Lai  
朝 不 保 暮， 晨 聚 將 來，  
Wu Xiao San Qu Mu Huai Tai Shi  
午 消 散 去。 母 懷 胎 時，  
Di Er Yue Zhong Qia Ru Ning Su  
第 二 月 中， 恰 如 凝 酥。  
Mu Huai Tai Shi Di San Yue Zhong  
母 懷 胎 時， 第 三 月 中，  
You Ru Ning Xue Mu Huai Tai Shi  
猶 如 凝 血。 母 懷 胎 時，  
Di Si Yue Zhong Shao Zuo Ren Xing  
第 四 月 中， 稍 作 人 形。  
Mu Huai Tai Shi Di Wu Yue Zhong  
母 懷 胎 時， 第 五 月 中，

[...]The mother's womb normally carries the child for ten lunar months. This is extremely burdensome and strenuous for her.

“During the first month in the mother's womb, the embryo is like dew atop grass; it may not last from morning until night, as it collects in the early morning, yet disappears by noon.

“During the second month of pregnancy, the embryo is just like congealed curd.

“During the third month of pregnancy, it is like coagulated blood.

“During the fourth month of pregnancy, it partially assumes human form.

“During the fifth month of pregnancy, the fetus inside the mother's belly develops five appendages. [...]

Er	Zai	Mu	Fu	Sheng	You	Wu	Bao
兒	在	母	腹，	生	有	五	胞。
He	Zhe	Wei	Wu	Tou	Wei	Yi	Bao
何	者	爲	五？	頭	爲	一	胞，
Liang	Zhou	Liang	Xi	Ge	Wei	Yi	Bao
兩	肘	兩	膝，	各	爲	一	胞，
Gong	Cheng	Wu	Bao	Mu	Huai	Tai	Shi
共	成	五	胞。	母	懷	胎	時，
Di	Liu	Yue	Zhong	Er	Zai	Mu	Fu
第	六	月	中，	兒	在	母	腹，
Liu	Jing	Qi	Kai	He	Zhe	Wei	Liu
六	精	齊	開，	何	者	爲	六？
Yan	Wei	Yi	Jing	Er	Wei	Er	Jing
眼	爲	一	精，	耳	爲	二	精，
Bi	Wei	San	Jing	Kou	Wei	Si	Jing
鼻	爲	三	精，	口	爲	四	精，
She	Wei	Wu	Jing	Yi	Wei	Liu	Jing
舌	爲	五	精，	意	爲	六	精。
Mu	Huai	Tai	Shi	Di	Qi	Yue	Zhong
母	懷	胎	時，	第	七	月	中，
Er	Zai	Mu	Fu	Sheng	Cheng	Gu	Jie
兒	在	母	腹，	生	成	骨	節，

[...]What are these five? The head, along with the two elbows and two knees. Altogether they make up the five appendages.

“During the sixth month of pregnancy, the fetus in the mother’s belly develops the six sense organs at the same time. What are these six? First are eyes; second are ears; third is nose; fourth is mouth; fifth is tongue; and sixth is mind.

“During the seventh month of pregnancy, the fetus inside the mother’s belly develops three hundred and sixty bones and joints and develops eighty-four thousand pores.

San	Bai	Liu	Shi	Ji	Sheng	Mao	Kong
三	百	六	十，	及	生	毛	孔，
Ba	Wan	Si	Qian	Mu	Huai	Tai	Shi
八	萬	四	千。	母	懷	胎	時，
Di	Ba	Yue	Zhong	Sheng	Chu	Yi	Zhi
第	八	月	中，	生	出	意	智，
Yi	Ji	Jiu	Qiao	Mu	Huai	Tai	Shi
以	及	九	竅。	母	懷	胎	時，
Di	Jiu	Yue	Zhong	Er	Zai	Mu	Fu
第	九	月	中，	兒	在	母	腹，
Xi	Shou	Shi	Wu	Suo	Chu	Ge	Zhi
吸	收	食	物，	所	出	各	質，
Tao	Li	Suan	Guo	Wu	Gu	Jing	Hua
桃	梨	蒜	果，	五	穀	精	華。
Qi	Mu	Shen	Zhong	Sheng	Cang	Xiang	Xia
其	母	身	中，	生	臟	向	下，
Shu	Cang	Xiang	Shang	Yu	Ru	Di	Mian
熟	臟	向	上，	喻	如	地	面，
You	Shan	Song	Chu	Shan	You	San	Ming
有	山	聳	出，	山	有	三	名，
Yi	Hao	Xu	Mi	Er	Hao	Ye	Shan
一	號	須	彌，	二	號	業	山，

“During the eighth month of pregnancy, the fetus develops the intellect and the nine orifices.

“During the ninth month of pregnancy, the fetus inside the mother’s belly absorbs the sustenance provided by food, such as the essential nutrients from peaches, pears, garlic, fruits, or the five grains. Inside the mother’s body, the organs for the undigested [food] go downward, and the organs for the digested [food] go upward, much like a mountain forming on the surface of the earth; there are three names for this mountain: Sumeru, Karma Mountain, [...]

San	Hao	Xue	Shan	Ci	She	Yu	Shan
三	號	血	山。	此	設	喻	山，
Yi	Du	Beng	Lai	Hua	Wei	Yi	Tiao
一	度	崩	來，	化	爲	一	條，
Mu	Xue	Ning	Cheng	Tai	Er	Shi	Liao
母	血	凝	成	胎	兒	食	料。
Mu	Huai	Tai	Shi	Di	Shi	Yue	Zhong
母	懷	胎	時，	第	十	月	中，
Hai	Er	Quan	Ti	Yi	Yi	Wan	Cheng
孩	兒	全	體	一	一	完	成，
Fang	Nai	Jiang	Sheng	Ruo	Shi	Jue	Wei
方	乃	降	生。	若	是	決	爲
Xiao	Shun	Zhi	Zi	Qing	Quan	He	Zhang
孝	順	之	子，	擎	拳	合	掌，
An	Xiang	Chu	Sheng	Bu	Sun	Shang	Mu
安	詳	出	生，	不	損	傷	母，
Mu	Wu	Suo	Ku	Tang	Er	Jue	Wei
母	無	所	苦。	倘	兒	決	爲
Wu	Ni	Zhi	Zi	Po	Sun	Mu	Tai
五	逆	之	子，	破	損	母	胎，
Che	Mu	Xin	Gan	Ta	Mu	Kua	Gu
扯	母	心	肝，	踏	母	跨	骨，



[...]and Blood Mountain. This metaphorical mountain collapses all at once and transforms into a single stream, where the mother's blood coagulates and becomes food for the fetus.

“During the tenth month of pregnancy, when every single part of the child's body is completely formed, it will descend to be born. If this child will be filial and obedient, then it will be born peacefully with hands raised and palms joined, without harming the mother or causing her any suffering. If this child will be capable of the five great violations, he will injure the mother's uterus, tearing at her heart and liver, and trampling on her pelvic bones. [...]

Ru	Qian	Dao	Jiao	You	Fang	Fu	Si
如	千	刀	攪，	又	徬	徬	似
Wan	Ren	Zuan	Xin	Ru	Si	Zhong	Ku
萬	刃	攢	心。	如	斯	重	苦，
Chu	Sheng	Ci	Er	Geng	Fen	Xi	Yan
出	生	此	兒，	更	分	晰	言，
Shang	You	Shi	En				
尚	有	十	恩：				
Di	Yi	Huai	Tai	Shou	Hu	En	
第	一、	懷	胎	守	護	恩；	
Di	Er	Lin	Chan	Shou	Ku	En	
第	二、	臨	產	受	苦	恩；	
Di	San	Sheng	Zi	Wang	You	En	
第	三、	生	子	忘	憂	恩；	
Di	Si	Yan	Ku	Tu	Gan	En	
第	四、	咽	苦	吐	甘	恩；	
Di	Wu	Hui	Gan	Jiu	Shi	En	
第	五、	迴	乾	就	濕	恩；	
Di	Liu	Bu	Ru	Yang	Yu	En	
第	六、	哺	乳	養	育	恩；	
Di	Qi	Xi	Zhuo	Bu	Jing	En	
第	七、	洗	濯	不	淨	恩；	

[...] Such profound suffering in giving birth to this child is like the flurry of a thousand knives or even like ten thousand blades piercing her heart.

“To explain this even more clearly, there are the ten kindnesses bestowed by the mother upon the child:

The first is the kindness of carrying and protecting the fetus.

The second is the kindness of enduring the suffering of approaching childbirth.

The third is the kindness of forgetting the sorrow of childbirth.

The fourth is the kindness of swallowing the bitter while sharing the sweet with the child.

The fifth is the kindness of keeping the child dry while lying in dampness herself.

The sixth is the kindness of breastfeeding and rearing.

The seventh is the kindness of washing away the filth.

Di Ba Yuan Xing Yi Nian En  
第 八、 遠 行 憶 念 恩；

Di Jiu Shen Jia Ti Xu En  
第 九、 深 加 體 恤 恩；

Di Shi Jiu Jing Lian Min En  
第 十、 究 竟 憐 愍 恩。

Di Yi Huai Tai Shou Hu En  
第 一、 懷 胎 守 護 恩

Song Yue  
頌 曰

Lei Jie Yin Yuan Zhong  
累 劫 因 緣 重，

Jin Lai Tuo Mu Tai  
今 來 托 母 胎，

Yue Yu Sheng Wu Zang  
月 逾 生 五 臟，

Qi Qi Liu Jing Kai  
七 七 六 精 開。

Ti Zhong Ru Shan Yue  
體 重 如 山 岳，

Dong Zhi Jie Feng Zai  
動 止 劫 風 災，

The eighth is the kindness of thinking of the child who is travelling far away.

The ninth is the kindness of deep care for the child.

The tenth is the kindness of utmost compassion for the child.”

1. A verse on the kindness of carrying and protecting the fetus:

There are abundant causes and conditions over many kalpas;

Now, the fetus comes into the mother’s womb.

As months pass, its five vital organs develop;

Then after seven periods of seven days, its six sense organs form.

The mother’s body becomes heavy like a mountain;

Whether active or at rest, she feels like the windy devastation of a kalpa.

Luo Yi Dou Bu Gua  
羅 衣 都 不 掛，

Zhuang Jing Re Chen Ai  
妝 鏡 惹 塵 埃。

Di Er Lin Chan Shou Ku En  
第 二、 臨 產 受 苦 恩

Song Yue  
頌 曰

Huai Jing Shi Ge Yue  
懷 經 十 個 月，

Nan Chan Jiang Yu Lin  
難 產 將 欲 臨，

Zhao Zhao Ru Zhong Bing  
朝 朝 如 重 病，

Ri Ri Si Hun Chen  
日 日 似 昏 沈。

Nan Jiang Huang Bu Shu  
難 將 惶 怖 述，

Chou Lei Man Xiong Jin  
愁 淚 滿 胸 襟，

Han Bei Gao Qin Zu  
含 悲 告 親 族，

She never wears any of her fine clothing,

Her dressing mirror gathering dust.

2. A verse on the kindness of enduring the suffering of approaching childbirth:

Pregnancy lasts for ten lunar months;

As the difficult labor draws near,

Every morning the mother feels as if severely  
ill;

Every day she is faint and lethargic.

Facing the coming difficulty, she speaks in fear,

Anguish and tears filling her heart.

Choking back sorrow, she tells her family:

Wei Ju Si Lai Qin  
惟 懼 死 來 侵。

Di San Sheng Zi Wang You En  
第 三、 生 子 忘 憂 恩

Song Yue  
頌 曰

Ci Mu Sheng Er Ri  
慈 母 生 兒 日，

Wu Zang Zong Kai Zhang  
五 臟 總 開 張，

Shen Xin Ju Men Jue  
身 心 俱 悶 絕，

Xie Liu Si Tu Yang  
血 流 似 屠 羊。

Sheng Yi Wen Er Jian  
生 已 聞 兒 健，

Huan Xi Bei Jia Chang  
歡 喜 倍 加 常，

Xi Ding Bei Huan Zhi  
喜 定 悲 還 至，

Tong Ku Che Xin Chang  
痛 苦 徹 心 腸。



She is only afraid that death will overcome her.

3. A verse on the kindness of forgetting the sorrow of childbirth:

On the day the kind mother delivers the child,  
Her five organs are all extended open;  
Her body and mind are completely exhausted,  
Her blood flowing out like that from a slaughtered lamb.

After the delivery, upon hearing that the child  
is healthy,

She feels joy—many times more than normal;  
Yet after her joy has settled, her grief returns,  
Pain and sorrow pervading her heart and gut.

Di Si Yan Ku Tu Gan En  
第 四、 咽 苦 吐 甘 恩

Song Yue  
頌 曰

Fu Mu En Shen Zhong  
父 母 恩 深 重，

Gu Lian Mei Shi Shi  
顧 憐 沒 失 時，

Tu Gan Wu Shao Xi  
吐 甘 無 稍 息，

Yan Ku Bu Pin Mei  
咽 苦 不 饜 眉。

Ai Zhong Qing Nan Ren  
愛 重 情 難 忍，

En Shen Fu Bei Bei  
恩 深 復 倍 悲，

Dan Ling Hai Er Bao  
但 令 孩 兒 飽，

Ci Mu Bu Ci Ji  
慈 母 不 辭 饑。

Di Wu Hui Gan Jiu Shi En  
第 五、 迴 乾 就 濕 恩

4. A verse on the kindness of swallowing the bitter while sharing the sweet with the child:

The kindness of parents is deeply profound,  
Their care and sympathy unending.  
They share the sweet without rest  
And swallow the bitter without knitted brow.  
Their love profound and affections difficult to  
bear,  
Their kindness is deep, and their compassion is  
manifold.  
Only wanting the child to be sated,  
The kind mother does not mind her own  
hunger.

5. A verse on the kindness of keeping the child dry while lying in dampness herself:

Song	Yue					
頌	曰					
	Mu	Yuan	Shen	Tou	Shi	
	母	願	身	投	濕，	
	Jiang	Er	Yi	Jiu	Gan	
	將	兒	移	就	乾，	
	Liang	Ru	Chong	Ji	Ke	
	兩	乳	充	饑	渴，	
	Luo	Xiu	Yan	Feng	Han	
	羅	袖	掩	風	寒。	
	En	Lian	Heng	Fei	Zhen	
	恩	憐	恆	廢	枕，	
	Chong	Nong	Cai	Neng	Huan	
	寵	弄	纔	能	歡，	
	Dan	Ling	Hai	Er	Wen	
	但	令	孩	兒	穩，	
	Ci	Mu	Bu	Qiu	An	
	慈	母	不	求	安。	
Di	Liu	Bu	Ru	Yang	Yu	En
第	六、	哺	乳	養	育	恩
Song	Yue					
頌	曰					

The mother willingly casts her body into  
dampness,

So the child can be moved to where it is dry.

With her two breasts, she satiates the child's  
hunger and thirst,

And with her sleeve she covers him from the  
wind and cold.

She is kind and sympathetic; her head rarely  
touches the pillow;

Doting on the child makes her happy.

Only wanting her child to be comfortable,

The kind mother does not seek comfort.

6. A verse on the kindness of breastfeeding and rearing:

Ci Mu Xiang Da Di  
慈 母 像 大 地，

Yan Fu Pei Yu Tian  
嚴 父 配 於 天，

Fu Zai En Tong Deng  
覆 載 恩 同 等，

Fu Niang En Yi Ran  
父 娘 恩 亦 然。

Bu Zeng Wu Nu Mu  
不 憎 無 怒 目，

Bu Xian Shou Zu Luan  
不 嫌 手 足 攣，

Dan Fu Qin Sheng Zi  
誕 腹 親 生 子，

Zhong Ri Xi Jian Lian  
終 日 惜 兼 憐。

Di Qi Xi Di Bu Jing En  
第 七、 洗 滌 不 淨 恩

Song Yue  
頌 曰

Ben Shi Fu Rong Zhi  
本 是 芙 蓉 質，

The kind mother is like the great earth;  
The stern father is like the heavens;  
One covers and the other supports, the kindness being equal;  
The kindness of parents is also like this.  
Not hateful or glaring in anger,  
They are not displeased if the child has crippled hands or feet.  
From the time the child is in the belly to when the mother delivers the child,  
Throughout the day, the parents care for and comfort their child.

7. A verse on the kindness of washing away the filth:

The mother was originally as beautiful as a hibiscus flower,

Jing Shen Jian Qie Feng  
精 神 健 且 豐，

Mei Fen Xin Liu Bi  
眉 分 新 柳 碧，

Lian Se Duo Lian Hong  
臉 色 奪 蓮 紅。

En Shen Cui Yu Mao  
恩 深 摧 玉 貌，

Xi Zhuo Sun Pan Long  
洗 濯 損 盤 龍，

Zhi Wei Lian Nan Nü  
只 爲 憐 男 女，

Ci Mu Gai Yan Rong  
慈 母 改 顏 容。

Di Ba Yuan Xing Yi Nian En  
第 八、 遠 行 憶 念 恩

Song Yue  
頌 曰

Si Bie Cheng Nan Ren  
死 別 誠 難 忍，

Sheng Li Shi Yi Shang  
生 離 實 亦 傷，



Spirit strong and abounding,  
Eyebrows like the fresh green willow, and  
Complexion surpassing that of a lotus's red  
color.

Her kindness is so deep that she mars her beautiful face,

And in washing away the child's filth, she harms  
her constitution.

Solely acting to comfort her son or daughter,  
The kind mother changes in her appearance.

8. A verse on the kindness of thinking of the child who  
is travelling far away:

Separation in death is indeed difficult to endure,  
Yet separation in life is truly painful, too.

Zi Chu Guan Shan Wai  
子 出 關 山 外，

Mu Yi Zai Ta Xiang  
母 憶 在 他 鄉。

Ri Ye Xin Xiang Sui  
日 夜 心 相 隨，

Liu Lei Shu Qian Hang  
流 淚 數 千 行，

Ru Yuan Qi Ai Zi  
如 猿 泣 愛 子，

Cun Cun Duan Gan Chang  
寸 寸 斷 肝 腸。

Di Jiu Shen Jia Ti Xu En  
第 九、 深 加 體 恤 恩

Song Yue  
頌 曰

Fu Mu En Qing Zhong  
父 母 恩 情 重，

En Shen Bao Shi Nan  
恩 深 報 實 難，

Zi Ku Yuan Dai Shou  
子 苦 願 代 受，

When the child travels beyond the passes and  
mountains,

The mother laments in her village.

Day and night her thoughts are with her child,

Tears flowing in a thousand trails.

Like a monkey crying affectionately for its child,

Bit by bit, this tears into her gut.

9. A verse on the kindness of deep care for the child:

The kindness of parents is so deep and profound

That it is truly difficult to repay.

If the child suffers, they are willing to endure it  
instead.

Er Lao Mu Bu An  
兒 勞 母 不 安。

Wen Dao Yuan Xing Qu  
聞 道 遠 行 去，

Lian Er Ye Wo Han  
憐 兒 夜 臥 寒，

Nan Nü Zan Xin Ku  
男 女 暫 辛 苦，

Chang Shi Mu Xin Suan  
長 使 母 心 酸。

Di Shi Jiu Jing Lian Min En  
第 十、 究 竟 憐 愍 恩

Song Yue  
頌 曰

Fu Mu En Shen Zhong  
父 母 恩 深 重，

En Lian Wu Xie Shi  
恩 憐 無 歇 時，

Qi Zuo Xin Xiang Zhu  
起 坐 心 相 逐，

Jin Yao Yi Yu Sui  
近 遙 意 與 隨。

If the child toils, the mother is uneasy.

Hearing that her child is on the road, traveling  
far away,

She worries for her child who might lie out in  
the cold at night.

If the son or daughter has a moment's hardship,  
It causes sustained duress in the mother's heart.

10. A verse on the kindness of utmost compassion for  
the child:

The kindness of parents is deep and profound.

Their concern and compassion do not have a  
moment's rest.

Whether active or at rest, their hearts follow  
their child;

Whether near or far, their thoughts are with  
him or her.

Mu Nian Yi Bai Sui  
母 年 一 百 歲，

Chang You Ba Shi Er  
常 憂 八 十 兒，

Yu Zhi En Ai Duan  
欲 知 恩 愛 斷，

Ming Jin Shi Fen Li  
命 盡 始 分 離。」

Fo Gao O Nan Wo Guan Zhong Sheng  
佛 告 阿 難：「我 觀 眾 生，

Sui Shao Ren Pin Xin Xing Yu Meng  
雖 紹 人 品， 心 行 愚 蒙，

Bu Si Die Niang You Da En De  
不 思 爹 娘， 有 大 恩 德，

Bu Sheng Gong Jing Wang En Bei Yi  
不 生 恭 敬， 忘 恩 背 義，

Wu You Ren Ci Bu Xiao Bu Shun  
無 有 仁 慈， 不 孝 不 順。

A Niang Huai Zi Shi Yue Zhi Zhong  
阿 娘 懷 子， 十 月 之 中，

Qi Zuo Bu An Ru Qing Zhong Dan  
起 坐 不 安， 如 擎 重 擔，

Even when the mother's years reach one hundred,

She still constantly worries about her eighty-year-old child.

Do you wish to know when such kindness and love ends?

It only begins to dissipate after the end of her life.”

The Buddha told Ananda: “When I observe sentient beings, although they are reborn as human beings, their thoughts and actions are still foolish and ignorant. They are inconsiderate of their parents’ great kindness and virtue. They do not show reverence, they forget kindness, and they turn their back on righteousness. They lack humane compassion and are neither filial nor obedient.

“During the ten months the mother is with child, when she arises or sits, she is discomforted as if lifting a

Yin Shi Bu Xia Ru Chang Bing Ren  
飲 食 不 下， 如 長 病 人。  
Yue Man Sheng Shi Shou Zhu Tong Ku  
月 滿 生 時， 受 諸 痛 苦，  
Xu Yu Chan Chu Kong Yi Wu Chang  
須 與 產 出， 恐 已 無 常，  
Ru Sha Zhu Yang Xie Liu Bian Di  
如 殺 豬 羊， 血 流 遍 地。  
Shou Ru Shi Ku Sheng De Er Shen  
受 如 是 苦， 生 得 兒 身，  
Yan Ku Tu Gan Bao Chi Yang Yu  
咽 苦 吐 甘， 抱 持 養 育，  
Xi Zhuo Bu Jing Bu Dan Qu Lao  
洗 濯 不 淨， 不 憚 劬 勞，  
Ren Han Ren Re Bu Ci Xin Ku  
忍 寒 忍 熱， 不 辭 辛 苦，  
Gan Chu Er Wo Shi Chu Mu Mian  
乾 處 兒 臥， 濕 處 母 眠。  
San Nian Zhi Zhong Yin Mu Bai Xie  
三 年 之 中， 飲 母 白 血，  
Ying Hai Tong Zi Nai Zhi Cheng Nian  
嬰 孩 童 子， 乃 至 成 年，



heavy burden. She cannot keep down her food or drink, as if she were chronically ill. When the baby is full-term and it is the time for birth, the mother endures all kinds of pain and suffering, and in the moment of childbirth, she is fearful of her mortality. Like a slaughtered pig or sheep, the blood flows all over the ground. She endures suffering such as this.

“Once the child is born, the mother swallows the bitter and shares the sweet, embraces the child, nurtures and rears the child, and washes away the child’s filth. She does not dread the labor and toil. She endures the cold and heat and does not mind undergoing hardships herself. The child lies on dry spots while she sleeps in dampness.

“For three years the child drinks the mother’s ‘white milk-blood,’ and from infancy to childhood, and through to adulthood, [...]

Jiao	Dao	Li	Yi	Hun	Jia	Ying	Mou
教	導	禮	義，	婚	嫁	營	謀，
Bei	Qiu	Zi	Ye	Xie	He	Jian	Xin
備	求	資	業，	攜	荷	艱	辛，
Qin	Ku	Bai	Bei	Bu	Yan	En	Hui
勤	苦	百	倍，	不	言	恩	惠。
Nan	Nü	You	Bing	Fu	Mu	Jing	You
男	女	有	病，	父	母	驚	憂，
You	Ji	Sheng	Bing	Shi	Tong	Chang	Shi
憂	極	生	病，	視	同	常	事。
Zi	Ruo	Bing	Chu	Mu	Bing	Fang	Yu
子	若	病	除，	母	病	方	愈。
Ru	Si	Yang	Yu	Yuan	Zao	Cheng	Ren
如	斯	養	育，	願	早	成	人。
Ji	Qi	Zhang	Cheng	Fan	Wei	Bu	Xiao
及	其	長	成，	反	爲	不	孝。
Zun	Qin	Yu	Yan	Bu	Zhi	Shun	Cong
尊	親	與	言，	不	知	順	從，
Ying	Dui	Wu	Li	E	Yan	Xiang	Shi
應	對	無	禮，	惡	眼	相	視。
Qi	Ling	Bo	Shu	Da	Ma	Xiong	Di
欺	凌	伯	叔，	打	罵	兄	弟，

[...]the child is taught manners and righteousness. Marriages are arranged, wealth is prepared, and a profession is sought. Parents take up this hardship, endeavoring and toiling a hundred times over, never speaking of their kindness and graciousness.

“If the son or daughter is ill, the parents become frightened and worried, distressed to the extent that they may become ill themselves, but they consider this to be an ordinary matter. Only when the child’s illness has been cured will the mother’s sickness be alleviated. Like this, children are nurtured and reared, with the hope that they will soon become adults.

“Reaching their maturity, however, they become unfilial; their parents may offer warnings, but the children do not know obedience or compliance. While interacting, they lack manners and glare with an evil eye. They deceive and insult their uncles and hit and

Hui	Ru	Qin	Qing	Wu	You	Li	Yi
毀	辱	親	情，	無	有	禮	義。
Sui	Ceng	Cong	Xue	Bu	Zun	Fan	Xun
雖	曾	從	學，	不	遵	範	訓，
Fu	Mu	Jiao	Ling	Duo	Bu	Yi	Cong
父	母	教	令，	多	不	依	從，
Xiong	Di	Gong	Yan	Mei	Xiang	Wei	Li
兄	弟	共	言，	每	相	違	戾。
Chu	Ru	Lai	Wang	Bu	Qi	Zun	Tang
出	入	來	往，	不	啓	尊	堂，
Yan	Xing	Gao	Ao	Shan	Yi	Wei	Shi
言	行	高	傲，	擅	意	爲	事。
Fu	Mu	Xun	Fa	Bo	Shu	Yu	Fei
父	母	訓	罰，	伯	叔	語	非，
Tong	You	Lian	Min	Zun	Ren	Zhe	Hu
童	幼	憐	愍，	尊	人	遮	護，
Jian	Jian	Cheng	Zhang	Hen	Li	Bu	Tiao
漸	漸	成	長，	狠	戾	不	調，
Bu	Fu	Kui	Wei	Fan	Sheng	Chen	Hen
不	伏	虧	違，	反	生	瞋	恨。
Qi	Zhu	Qin	You	Peng	Fu	E	Ren
棄	諸	親	友，	朋	附	惡	人，

curse at their brothers. Ruining and abusing any familial sentiment, they are without manners or righteousness.

“Although they are educated, they do not observe rules or training. They often will not comply with their parents’ instructions or commands. Talking with their brothers, they are defiant and rebellious with every encounter. In coming and going, they do not inform their father or mother. Their speech and acts are haughty and arrogant, and they manage their affairs with an impulsive mentality. As to their parents’ admonition and punishments and their uncles’ warnings, these children are immature and are to be pitied; thus, elders protect and defend them. As they gradually become older, they become fiercely rebellious and obstinate. They do not hide their defiance and instead become resentful. Rejecting their family and friends, these children befriend evil people. Before long, bad

Xi	Jiu	Cheng	Xing	Ren	Fei	Wei	Shi
習	久	成	性，	認	非	爲	是。
Huo	Bei	Ren	You	Tao	Wang	Ta	Xiang
或	被	人	誘，	逃	往	他	鄉，
Wei	Bei	Die	Niang	Li	Jia	Bie	Juan
違	背	爹	娘，	離	家	別	眷。
Huo	Yin	Jing	Ji	Huo	Wei	Zheng	Xing
或	因	經	紀，	或	爲	政	行，
Ren	Ran	Yin	Xun	Bian	Wei	Hun	Qu
荏	苒	因	循，	便	爲	婚	娶，
You	Si	Liu	Ai	Jiu	Bu	Huan	Jia
由	斯	留	礙，	久	不	還	家。
Huo	Zai	Ta	Xiang	Bu	Neng	Jin	Shen
或	在	他	鄉，	不	能	謹	慎，
Bei	Ren	Mou	Hai	Heng	Shi	Gou	Qian
被	人	謀	害，	橫	事	鉤	牽，
Wang	Bei	Xing	Ze	Lao	Yu	Jia	Suo
枉	被	刑	責，	牢	獄	枷	鎖。
Huo	Zao	Bing	Huan	E	Nan	Ying	Chan
或	遭	病	患，	厄	難	縈	纏，
Qiu	Ku	Ji	Lei	Wu	Ren	Kan	Dai
囚	苦	饑	羸，	無	人	看	待，

habits become natural, and they consider what is wrong as right.

“Some may be tempted by others to run away to another village, thus betraying their parents by leaving home and separating from their family.

“Some may become brokers or civil servants, and in the course of time become tied down and may marry; due to this, they are detained for a long time, never to return home.

“Some in other villages may not be able to be cautious, so they are plotted against and injured by others and lured into evil schemes. They may be wrongly punished and convicted, being placed in jails, cangues,<sup>2</sup> or shackles.

“Some may encounter disease and misfortune, be entwined in adversity and hardship, or be captive to the

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2. Formerly used in China, a cangue is a large wooden collar worn by petty criminals as punishment.

Bei	Ren	Xian	Jian	Wei	Qi	Jie	Qu
被	人	嫌	賤，	委	棄	街	衢。
Yin	Ci	Ming	Zhong	Wu	Ren	Jiu	Zhi
因	此	命	終，	無	人	救	治，
Peng	Zhang	Lan	Huai	Ri	Pu	Feng	Chui
膨	脹	爛	壞，	日	暴	風	吹，
Bai	Gu	Piao	Ling	Ji	Ta	Xiang	Tu
白	骨	飄	零。	寄	他	鄉	土，
Bian	Yu	Qin	Zu	Huan	Hui	Zhang	Guai
便	與	親	族，	歡	會	長	乖，
Wei	Bei	Ci	En	Bu	Zhi	Er	Lao
違	背	慈	恩，	不	知	二	老，
Yong	Huai	You	Nian	Huo	Yin	Ti	Qi
永	懷	憂	念，	或	因	啼	泣，
Yan	An	Mu	Mang	Huo	Yin	Bei	Ai
眼	暗	目	盲；	或	因	悲	哀，
Qi	Yan	Cheng	Bing	Huo	Yuan	Yi	Zi
氣	咽	成	病；	或	緣	憶	子，
Shuai	Bian	Si	Wang	Zuo	Gui	Bao	Hun
衰	變	死	亡，	作	鬼	抱	魂，
Bu	Ceng	Ge	She				
不	曾	割	捨。				



sufferings of starvation and emaciation, without others caring for or treating them. Being detested and scorned by others, they may be abandoned in the streets, and due to this their lives will end, since no one will rescue or treat them. Their bodies will swell and decay, and then become desiccated by the sun and blown away by the wind; their white bones will disintegrate and scatter throughout the dirt of another village. To have a joyous reunion with the family is now forever impossible.

“By betraying compassionate kindness, the children will never know that their aged parents will eternally worry and lament over them. The parents’ eyes will become blind from weeping, their throats will become hoarse from mourning, and they will eventually weaken and die from constantly lamenting on the memory of their children. Even when they become ghosts, they will hold on to this attachment without letting go.

Huo	Fu	Wen	Zi	Bu	Chong	Xue	Ye
或	復	聞	子，	不	崇	學	業，
Peng	Zhu	Yi	Duan	Wu	Lai	Cu	Wan
朋	逐	異	端，	無	賴	粗	頑，
Hao	Xi	Wu	Yi	Dou	Da	Qie	Dao
好	習	無	益，	鬥	打	竊	盜，
Chu	Fan	Xiang	Lü	Yin	Jiu	Shu	Pu
觸	犯	鄉	閭，	飲	酒	櫛	蒲，
Jian	Fei	Guo	Shi	Dai	Lei	Xiong	Di
姦	非	過	失，	帶	累	兄	弟，
Nao	Luan	Die	Niang	Chen	Qu	Mu	Huan
惱	亂	爹	娘，	晨	去	暮	還，
Bu	Wen	Zun	Qin	Dong	Zhi	Han	Wen
不	問	尊	親，	動	止	寒	溫，
Hui	Shuo	Zhao	Mu	Yong	Guai	Fu	Shi
晦	朔	朝	暮，	永	乖	扶	侍，
An	Chuang	Jian	Zhen	Bing	Bu	Zhi	Wen
安	牀	薦	枕，	並	不	知	聞，
Can	Wen	Qi	Ju	Cong	Ci	Jian	Duan
參	問	起	居，	從	此	間	斷，
Fu	Mu	Nian	Mai	Xing	Mao	Shuai	Lei
父	母	年	邁，	形	貌	衰	羸，

“Furthermore, some such children may not honor an education or profession, and may participate in outlandish activities. Villainous, vulgar, and mischievous, they enjoy a lifestyle that is unbeneficial, and by fighting and stealing they cause transgressions against the village. They drink alcohol and gamble; they break the law and commit crimes. Through implicating their brothers, they further distress their parents. Leaving at dawn and returning at dusk, they never inquire about their respected parents’ well-being, or whether their parents suffer from cold or heat. Throughout the month, from morning to night, they never attend to their parents, ask how their parents are doing in daily activities, or if they may arrange their parents’ beds and pillows. By being estranged like this, they do not participate in, or inquire about, their parents’ daily life. As the years pass by for the parents, their appearance becomes withered and emaciated, [...]

Xiu	Chi	Jian	Ren	Ren	Shou	Qi	Yi
羞	恥	見	人，	忍	受	欺	抑。
Huo	You	Fu	Gu	Mu	Gua	Du	Shou
或	有	父	孤	母	寡，	獨	守
Kong	Tang	You	Ruo	Ke	Ren	Ji	Ju
空	堂，	猶	若	客	人，	寄	居
Ta	She	Han	Dong	Ji	Ke	Ceng	Bu
他	舍，	寒	凍	飢	渴，	曾	不
Zhi	Wen	Zhou	Ye	Chang	Ti	Zi	Jie
知	聞。	晝	夜	常	啼，	自	嗟
Zi	Tan	Ying	Feng	Gan	Zhi	Gong	Yang
自	歎，	應	奉	甘	旨，	供	養
Zun	Qin	Ruo	Bei	Wang	Ren	Liao	Wu
尊	親。	若	輩	妄	人，	了	無
Shi	Shi	Mei	Zuo	Xiu	Can	Wei	Ren
是	事，	每	作	羞	慚，	畏	人
Guai	Xiao						
怪	笑。						
Huo	Chi	Cai	Shi	Gong	Yang	Qi	Er
或	持	財	食，	供	養	妻	兒，
Wang	Jue	Pi	Lao	Wu	Bi	Xiu	Chi
忘	厥	疲	勞，	無	避	羞	恥；

[...]and they are ashamed to see others, being left to endure deception and oppression.

“Some have a father who might be a widower, or a mother who is widowed, living alone in an empty house, as if only a traveler staying in someone else’s home. They may endure cold, hunger, and thirst without anyone being aware of their suffering. From morning to night, they constantly cry, groaning and sighing to themselves. Children should offer delicacies in support of their respected parents. If these reckless children accomplish nothing, then their parents will feel shame when they think of what their children are doing and be fearful of people’s blame and ridicule.

“Some, having wealth and food, will support their wives and children instead, forgetting their own weariness and toil, and will not try to avoid the shame in these acts. [...]

Qi	Qie	Yue	Shu	Mei	Shi	Yi	Cong
妻	妾	約	束，	每	事	依	從，
Zun	Zhang	Chen	He	Quan	Wu	Wei	Ju
尊	長	瞋	呵，	全	無	畏	懼。
Huo	Fu	Shi	Nü	Shi	Pei	Ta	Ren
或	復	是	女，	適	配	他	人，
Wei	Jia	Zhi	Shi	Xian	Jie	Xiao	Shun
未	嫁	之	時，	咸	皆	孝	順；
Hun	Jia	Yi	Qi	Bu	Xiao	Sui	Zeng
婚	嫁	已	訖，	不	孝	遂	增。
Fu	Mu	Wei	Chen	Ji	Sheng	Yuan	Hen
父	母	微	瞋，	即	生	怨	恨；
Fu	Xu	Da	Ma	Ren	Shou	Gan	Xin
夫	婿	打	罵，	忍	受	甘	心，
Yi	Xing	Ta	Zong	Qing	Shen	Juan	Zhong
異	姓	他	宗，	情	深	眷	重，
Zi	Jia	Gu	Rou	Que	Yi	Wei	Shu
自	家	骨	肉，	卻	以	爲	疏。
Huo	Sui	Fu	Xu	Wai	Jun	Ta	Xiang
或	隨	夫	婿，	外	郡	他	鄉，
Li	Bie	Die	Niang	Wu	Xin	Lian	Mu
離	別	爹	娘，	無	心	戀	慕，

[...]Due to their wives' restrictions and control, they comply with every demand, yet when respected elders glare at and scold them, they are completely unfazed.

“Some, furthermore, may be daughters who are matched with a man. When they are not yet married, they are totally filial and submissive, yet after marriage they become increasingly unfilial. With the parents' slightest glare of displeasure, the daughter will foster resentment and enmity, yet she will endure her husband's attacks and accusations with the sweetest temperament. Though her husband has a different surname and ancestry, her sentiment runs deep and her concern for him is profound. As for her own flesh-and-blood family, she retreats in neglect.

“Some move with their husbands to other villages in foreign regions, separating from their parents. Neither thoughtful nor loving, they cut off all communication,

Duan	Jue	Xiao	Xi	Yin	Xin	Bu	Tong
斷	絕	消	息，	音	信	不	通，
Sui	Shi	Die	Niang	Xuan	Chang	Gua	Du
遂	使	爹	娘，	懸	腸	掛	肚，
Ke	Bu	Neng	An	Wan	Ruo	Dao	Xuan
刻	不	能	安，	宛	若	倒	懸，
Mei	Si	Jian	Mian	Ru	Ke	Si	Jiang
每	思	見	面，	如	渴	思	漿，
Ci	Nian	Hou	Ren	Wu	You	Xiu	Xi
慈	念	後	人，	無	有	休	息。
Fu	Mu	En	De	Wu	Liang	Wu	Bian
父	母	恩	德，	無	量	無	邊，
Bu	Xiao	Zhi	Qian	Zu	Nan	Chen	Bao
不	孝	之	愆，	卒	難	陳	報。」
Er	Shi	Da	Zhong	Wen	Fo	Suo	Shuo
爾	時，	大	眾	聞	佛	所	說
Fu	Mu	Zhong	En	Ju	Shen	Tou	Di
父	母	重	恩，	舉	身	投	地，
Chui	Xiong	Zi	Pu	Shen	Mao	Kong	Zhong
搥	胸	自	撲，	身	毛	孔	中，
Xi	Jie	Liu	Xie	Men	Jue	Bi	Di
悉	皆	流	血，	悶	絕	臂	地，



either spoken or written. This causes the parents' stomachs to knot in anxiety. The parents do not have even a moment of peace, just as if they were hanging upside-down. Their every thought is of seeing their daughter's face, just as one who is thirsty and longs for a drink.

“Their loving thoughts for their offspring are without rest. The kind virtue of parents is immeasurable and illimitable. The transgression of being unfilial makes it ultimately difficult to describe in detail.”

At that time, the great assembly, who heard the Buddha explain the profound kindness of parents, all threw their bodies to the ground and began beating their chests and striking themselves until their pores all gushed with blood. Having fainted and fallen to the ground, [...]

Liang Jiu Nai Su Gao Sheng Chang Yan  
 良 久 乃 蘇， 高 聲 唱 言：  
 Ku Zai Ku Zai Tong Zai Tong Zai  
 「苦 哉， 苦 哉！ 痛 哉， 痛 哉！  
 Wo Deng Jin Zhe Shen Shi Zui Ren  
 我 等 今 者 深 是 罪 人，  
 Cong Lai Wei Jue Ming Ruo Ye You  
 從 來 未 覺， 冥 若 夜 游，  
 Jin Wu Zhi Fei Xin Dan Ju Sui  
 今 悟 知 非， 心 膽 俱 碎，  
 Wei Yuan Shi Zun Ai Min Jiu Yuan  
 惟 願 世 尊 哀 愍 救 援，  
 Yun He Bao De Fu Mu Shen En  
 云 何 報 得 父 母 深 恩？」  
 Er Shi Ru Lai Ji Yi Ba Zhong  
 爾 時， 如 來 即 以 八 種  
 Shen Zhong Fan Yin Gao Zhu Da Zhong  
 深 重 梵 音， 告 諸 大 眾：  
 Ru Deng Dang Zhi Wo Jin Wei Ru  
 「汝 等 當 知， 我 今 爲 汝  
 Fen Bie Jie Shuo Jia Shi You Ren  
 分 別 解 說： 假 使 有 人，

[...]it was a long while before they regained consciousness. In a loud voice they called out: “Such suffering! Such suffering! What agony! What agony! At present, we are all deep offenders. Unaware, we were oblivious as if traveling in the night. Now that we have realized our faults, our hearts are entirely torn apart. We only hope the World-Honored One will have compassion and rescue us. How may we repay the deep kindness of our parents?”

At that time, the Tathagata told all in the great assembly by means of his eightfold, deeply resonant Brahma-like voice: “All of you should know this. I will explain it for you in detail.

Zuo	Jian	Dan	Fu	You	Jian	Dan	Mu
左	肩	擔	父，	右	肩	擔	母，
Yan	Pi	Zhi	Gu	Chuan	Gu	Zhi	Sui
研	皮	至	骨，	穿	骨	至	髓，
Rao	Xu	Mi	Shan	Jing	Bai	Qian	Jie
遶	須	彌	山，	經	百	千	劫，
Xue	Liu	Mo	Huai	You	Bu	Neng	Bao
血	流	沒	踝，	猶	不	能	報
Fu	Mu	Shen	En	Jia	Shi	You	Ren
父	母	深	恩；	假	使	有	人，
Zao	Ji	Jin	Jie	Wei	Yu	Die	Niang
遭	飢	饑	劫，	爲	於	爹	娘，
Jin	Qi	Ji	Shen	Luan	Ge	Sui	Huai
盡	其	己	身，	變	割	碎	壞，
You	Ru	Wei	Chen	Jing	Bai	Qian	Jie
猶	如	微	塵，	經	百	千	劫，
You	Bu	Neng	Bao	Fu	Mu	Shen	En
猶	不	能	報	父	母	深	恩；
Jia	Shi	You	Ren	Wei	Yu	Die	Niang
假	使	有	人，	爲	於	爹	娘，
Shou	Zhi	Li	Dao	Wan	Qi	Yan	Jing
手	執	利	刀，	剗	其	眼	睛，

“If there were a person whose left shoulder carried his father and right shoulder carried his mother until his skin was rubbed away to the bone, and his bone was bored through to the marrow, and who circumambulated Mount Sumeru for hundreds of thousands of kalpas until the blood poured down to his ankles, then that person would still not be able to repay the deep kindness of his parents.

“If there were a person who, during a kalpa of starvation and famine, for the sake of his parents, used his own body to slice off flesh, mincing it as fine as dust, and did so for hundreds of thousands of kalpas, then that person would still not be able to repay the deep kindness of his parents.

“If there were a person who, for the sake of his parents, held a sharp knife in hand and scooped out his eyes, offering them to the Tathagata, and did so

Xian Yu Ru Lai Jing Bai Qian Jie  
獻 於 如 來， 經 百 千 劫，  
You Bu Neng Bao Fu Mu Shen En  
猶 不 能 報 父 母 深 恩；  
Jia Shi You Ren Wei Yu Die Niang  
假 使 有 人， 爲 於 爹 娘，  
Yi Yi Li Dao Ge Qi Xin Gan  
亦 以 利 刀， 割 其 心 肝，  
Xue Liu Bian Di Bu Ci Tong Ku  
血 流 遍 地， 不 辭 痛 苦，  
Jing Bai Qian Jie You Bu Neng Bao  
經 百 千 劫， 猶 不 能 報  
Fu Mu Shen En Jia Shi You Ren  
父 母 深 恩； 假 使 有 人，  
Wei Yu Die Niang Bai Qian Dao Ji  
爲 於 爹 娘， 百 千 刀 戟，  
Yi Shi Ci Shen Yu Zi Shen Zhong  
一 時 刺 身， 於 自 身 中，  
Zuo You Chu Ru Jing Bai Qian Jie  
左 右 出 入， 經 百 千 劫，  
You Bu Neng Bao Fu Mu Shen En  
猶 不 能 報 父 母 深 恩；

for hundreds of thousands of kalpas, then that person would still not be able to repay the deep kindness of his parents.

“If there were a person who, for the sake of his parents, also used a sharp knife to slice his heart and liver so that the blood would flow all over the ground, never shirking pain or suffering, and did so for hundreds of thousands of kalpas, then that person would still not be able to repay the deep kindness of his parents.

“If there were a person who, for the sake of his parents, used hundreds of thousands of swords and spears to stab his body at the same time, so from left to right and right to left they entered and exited his body, and did so for hundreds of thousands of kalpas, then that person would still not be able to repay the deep kindness of his parents.

Jia Shi You Ren Wei Yu Die Niang  
假 使 有 人， 爲 於 爹 娘，

Da Gu Chu Sui Jing Bai Qian Jie  
打 骨 出 髓， 經 百 千 劫，

You Bu Neng Bao Fu Mu Shen En  
猶 不 能 報 父 母 深 恩；

Jia Shi You Ren Wei Yu Die Niang  
假 使 有 人， 爲 於 爹 娘，

Tun Re Tie Wan Jing Bai Qian Jie  
吞 熱 鐵 丸， 經 百 千 劫，

Bian Shen Jiao Lan You Bu Neng Bao  
遍 身 焦 爛， 猶 不 能 報

Fu Mu Shen En  
父 母 深 恩。」

Er Shi Da Zhong Wen Fo Suo Shuo  
爾 時， 大 眾 聞 佛 所 說

Fu Mu En De Chui Lei Bei Qi  
父 母 恩 德， 垂 淚 悲 泣，

Tong Ge Yu Xin Di Si Wu Ji  
痛 割 於 心， 諦 思 無 計，

Tong Fa Sheng Yan Shen Sheng Can Kui  
同 發 聲 言， 深 生 慚 愧，



“If there were a person who, for the sake of his parents, smashed his bones until they spewed out marrow, and did so for hundreds of thousands of kalpas, then that person would still not be able to repay the deep kindness of his parents.

“If there were a person who, for the sake of his parents, swallowed hot iron pellets, and did so for hundreds of thousands of kalpas until his entire body was scorched and charred, then that person would still not be able to repay the deep kindness of his parents.”

At that time, the great assembly, who heard the Buddha explain the kind virtue of parents, shed tears and sorrowfully wept as pain pierced their hearts. After carefully considering it, they found they had no way to help. They spontaneously cried out in unison, and deeply feeling their shame and remorse, they addressed the Buddha together: [...]

Gong	Bai	Fo	Yan	Shi	Zun	Wo	Deng
共	白	佛	言：	「世	尊！	我	等
Jin	Zhe	Shen	Shi	Zui	Ren	Yun	He
今	者	深	是	罪	人，	云	何
Bao	De	Fu	Mu	Shen	En		
報	得	父	母	深	恩？」		
Fo	Gao	Di	Zi	Yu	De	Bao	En
佛	告	弟	子：	「欲	得	報	恩，
Wei	Yu	Fu	Mu	Shu	Xie	Ci	Jing
爲	於	父	母	書	寫	此	經，
Wei	Yu	Fu	Mu	Du	Song	Ci	Jing
爲	於	父	母	讀	誦	此	經，
Wei	Yu	Fu	Mu	Chan	Hui	Zui	Qian
爲	於	父	母	懺	悔	罪	愆，
Wei	Yu	Fu	Mu	Gong	Yang	San	Bao
爲	於	父	母	供	養	三	寶，
Wei	Yu	Fu	Mu	Shou	Chi	Zhai	Jie
爲	於	父	母	受	持	齋	戒，
Wei	Yu	Fu	Mu	Bu	Shi	Xiu	Fu
爲	於	父	母	布	施	修	福，
Ruo	Neng	Ru	Shi	Ze	De	Ming	Wei
若	能	如	是，	則	得	名	爲

[...]“World-Honored One, we are now all grave offenders. How may we repay the deep kindness of our parents?”

The Buddha told his disciples: “If you wish to repay their kindness, then write out this sutra on behalf of your parents, or recite this sutra on their behalf, or repent your offenses and mistakes, or make offerings to the Triple Gem, or observe fasts and uphold precepts, or practice giving to cultivate merit, all on their behalf. If able to do so, you will be called a filial and obedient child. [...]

Xiao Shun Zhi Zi Bu Zuo Ci Xing  
 孝 順 之 子； 不 做 此 行，

Shi Di Yu Ren  
 是 地 獄 人。」

Fo Gao O Nan Bu Xiao Zhi Ren  
 佛 告 阿 難：「不 孝 之 人，

Shen Huai Ming Zhong Duo Yu O Bi  
 身 壞 命 終， 墮 於 阿 鼻

Wu Jian Di Yu Ci Da Di Yu  
 無 間 地 獄。 此 大 地 獄，

Zong Guang Ba Wan You Xun Si Mian  
 縱 廣 八 萬 由 旬， 四 面

Tie Cheng Zhou Wei Luo Wang Qi Di  
 鐵 城， 周 圍 羅 網。 其 地

Yi Tie Sheng Huo Dong Ran Meng Lie  
 亦 鐵， 盛 火 洞 然， 猛 烈

Huo Shao Lei Ben Dian Shuo Yang Tong  
 火 燒， 雷 奔 電 爍。 烱 銅

Tie Zhi Jiao Guan Zui Ren Tong Gou  
 鐵 汁， 澆 灌 罪 人， 銅 狗

Tie She Heng Tu Yan Huo Fen Shao  
 鐵 蛇， 恆 吐 煙 火， 焚 燒

[...]If you do not do these activities, then you will be a hell dweller.”

The Buddha told Ananda: “If a person is unfilial, when his body decays and his life ends, he will fall into Avici, the unremitting hell. This great hell is eighty thousand yojanas wide, with iron walls on four sides, and covered by nets. The ground is also made of iron and filled with flames that burn fiercely while thunder claps and lightning flashes. Molten copper and iron are poured over the offenders; copper dogs and iron snakes constantly spew out smoke and fire, [...]

Zhu	Zhi	Zhi	Gao	Jiao	Ran	Ku	Tong
煮	炙，	脂	膏	焦	燃，	苦	痛
Ai	Zai	Nan	Kan	Nan	Ren	Gou	Gan
哀	哉，	難	堪	難	忍，	鈎	竿
Qiang	Shuo	Tie	Qiang	Tie	Chuan	Tie	Chui
槍	槊，	鐵	鏘	鐵	串，	鐵	槌
Tie	Ji	Jian	Shu	Dao	Lun	Ru	Yu
鐵	戟，	劍	樹	刀	輪，	如	雨
Ru	Yun	Kong	Zhong	Er	Xia	Huo	Zhan
如	雲，	空	中	而	下，	或	斬
Huo	Ci	Ku	Fa	Zui	Ren	Li	Jie
或	刺，	苦	罰	罪	人，	歷	劫
Shou	Yang	Wu	Shi	Zan	Xie	You	Ling
受	殃，	無	時	暫	歇，	又	令
Geng	Ru	Yu	Zhu	Di	Yu	Tou	Dai
更	入	餘	諸	地	獄，	頭	戴
Huo	Pen	Tie	Che	Nian	Shen	Zong	Heng
火	盆，	鐵	車	碾	身，	縱	橫
Shi	Guo	Chang	Du	Fen	Lie	Gu	Rou
駛	過，	腸	肚	分	裂，	骨	肉
Jiao	Lan	Yi	Ri	Zhi	Zhong	Qian	Sheng
焦	爛，	一	日	之	中，	千	生

[...]which sear and roast their fleshy fat to a char. Such suffering and pain! It is so hard to endure and so difficult to bear all of the hooks, poles, spears, lances, iron bayonets, iron chains, iron mallets, iron halberds, and sword-leafed trees as well as bladed wheels—which all fall like rain from clouds in the air, cutting or stabbing the offender in horrid punishment. Throughout kalpas, he endures torture without even a temporary respite.

“Furthermore, the offenders will then enter into the other hells where their heads are topped with fiery basins, while iron carriages crush their bodies, passing quickly over them both vertically and horizontally until their guts are ripped open and their bones and flesh are pulverized. Within a single day, [...]

Wan Si Shou Ru Shi Ku Jie Yin  
 萬 死。 受 如 是 苦， 皆 因  
 Qian Shen Wu Ni Bu Xiao Gu Huo  
 前 身 五 逆 不 孝， 故 獲  
 Si Zui  
 斯 罪。」  
 Er Shi Da Zhong Wen Fo Suo Shuo  
 爾 時， 大 眾 聞 佛 所 說  
 Fu Mu En De Chui Lei Bei Qi  
 父 母 恩 德， 垂 淚 悲 泣，  
 Gao Yu Ru Lai Wo Deng Jin Zhe  
 告 於 如 來：「我 等 今 者，  
 Yun He Bao De Fu Mu Shen En  
 云 何 報 得 父 母 深 恩？」  
 Fo Gao Di Zi Yu De Bao En  
 佛 告 弟 子：「欲 得 報 恩，  
 Wei Yu Fu Mu Zao Ci Jing Dian  
 爲 於 父 母 造 此 經 典，  
 Shi Zhen Bao De Fu Mu En Ye  
 是 眞 報 得 父 母 恩 也。  
 Neng Zao Yi Juan De Jian Yi Fo  
 能 造 一 卷， 得 見 一 佛；



[...]they die and are reborn tens of thousands of times. To endure suffering like this is all a consequence of committing the five great violations or of being unfilial in a previous life. Therefore, one will receive such punishment.”

At that time, the great assembly, who heard the Buddha explain the kind virtue of parents, shed tears and sorrowfully wept as they addressed the Tathagata: “How may we repay the deep kindness of our parents?”

The Buddha told his disciples: “If you wish to repay their kindness, then reproduce this sutra on behalf of your parents. This will truly repay your parents’ kindness. If you are able to reproduce one copy, then you will see one Buddha. [...]

Neng Zao Shi Juan De Jian Shi Fo  
能 造 十 卷， 得 見 十 佛；

Neng Zao Bai Juan De Jian Bai Fo  
能 造 百 卷， 得 見 百 佛；

Neng Zao Qian Juan De Jian Qian Fo  
能 造 千 卷， 得 見 千 佛；

Neng Zao Wan Juan De Jian Wan Fo  
能 造 萬 卷， 得 見 萬 佛。

Shi Deng Shan Ren Zao Jing Li Gu  
是 等 善 人， 造 經 力 故，

Shi Zhu Fo Deng Chang Lai Ci Hu  
是 諸 佛 等， 常 來 慈 護，

Li Shi Qi Ren Sheng Shen Fu Mu  
立 使 其 人， 生 身 父 母，

De Sheng Tian Shang Shou Zhu Kuai Le  
得 生 天 上， 受 諸 快 樂，

Li Di Yu Ku  
離 地 獄 苦。」

Er Shi O Nan Ji Zhu Da Zhong  
爾 時， 阿 難 及 諸 大 眾、

O Xiu Luo Jia Lou Luo Jin Na  
阿 修 羅、 迦 樓 羅、 緊 那

[...]If you are able to reproduce ten copies, then you will see ten Buddhas. If you are able to reproduce one hundred copies, then you will see one hundred Buddhas. If you are able to reproduce one thousand copies, then you will see one thousand Buddhas. If you are able to reproduce ten thousand copies, then you will see ten thousand Buddhas. For virtuous people like these, due to the power of reproducing copies of sutras, the Buddhas will constantly come to kindly protect them and cause such people and their parents to be reborn in the heavens, enjoy all kinds of happiness, and be free from the suffering of the hells.”

At that time, Ananda and the great assembly of asuras, garudas, kimnaras, [...]

Luo	Mo	Hou	Luo	Qie	Ren	Fei	Ren
羅、	摩	侯	羅	伽、	人	非	人
Deng	Tian	Long	Ye	Cha	Qian	Da	Po
等、	天、	龍、	夜	叉、	乾	闍	婆、
Ji	Zhu	Xiao	Wang	Zhuan	Lun	Sheng	Wang
及	諸	小	王，	轉	輪	聖	王，
Shi	Zhu	Da	Zhong	Wen	Fo	Suo	Yan
是	諸	大	眾	聞	佛	所	言，
Shen	Mao	Jie	Shu	Bei	Qi	Geng	Yan
身	毛	皆	豎，	悲	泣	哽	咽，
Bu	Neng	Zi	Cai	Ge	Fa	Yuan	Yan
不	能	自	裁，	各	發	願	言：
Wo	Deng	Cong	Jin	Jin	Wei	Lai	Jin
「我	等	從	今	盡	未	來	際，
Ning	Sui	Ci	Shen	You	Ru	Wei	Chen
寧	碎	此	身	猶	如	微	塵，
Jing	Bai	Qian	Jie	Shi	Bu	Wei	Yu
經	百	千	劫，	誓	不	違	於
Ru	Lai	Sheng	Jiao	Ning	Yi	Tie	Gou
如	來	聖	教；	寧	以	鐵	鈎
Ba	Chu	Qi	She	Chang	You	You	Xun
拔	出	其	舌，	長	有	由	旬，

[...]mahoragas, humans, nonhumans, devas, nagas, yaksas, gandharvas, as well as the lesser kings and noble wheel-turning monarchs all had their body hair stand on end when they heard the Buddha speak. They wept with grief and choked with sobs, unable to stop themselves.

Each then set forth a vow: “From now until the end of time, we would rather grind our bodies into particles of dust over hundreds of thousands of kalpas than disobey the noble teaching of the Tathagata.

“We would rather pull out our tongues with iron hooks, extending them for a yojana, [...]

Tie	Li	Geng	Zhi	Xie	Liu	Cheng	He
鐵	犁	耕	之，	血	流	成	河，
Jing	Bai	Qian	Jie	Shi	Bu	Wei	Yu
經	百	千	劫，	誓	不	違	於
Ru	Lai	Sheng	Jiao	Ning	Yi	Bai	Qian
如	來	聖	教；	寧	以	百	千
Dao	Lun	Yu	Zi	Shen	Zhong	Zi	You
刀	輪，	於	自	身	中，	自	由
Chu	Ru	Shi	Bu	Wei	Yu	Ru	Lai
出	入，	誓	不	違	於	如	來
Sheng	Jiao	Ning	Yi	Tie	Wang	Zhou	Za
聖	教；	寧	以	鐵	網	周	匝
Chan	Shen	Jing	Bai	Qian	Jie	Shi	Bu
纏	身，	經	百	千	劫，	誓	不
Wei	Yu	Ru	Lai	Sheng	Jiao	Ning	Yi
違	於	如	來	聖	教；	寧	以
Cuo	Dui	Zhan	Sui	Qi	Shen	Bai	Qian
剉	碓	斬	碎	其	身	百	千
Wan	Duan	Pi	Rou	Jing	Gu	Xi	Jie
萬	段，	皮	肉	筋	骨	悉	皆
Ling	Luo	Jing	Bai	Qian	Jie	Zhong	Bu
零	落，	經	百	千	劫，	終	不

[...]so iron plows could cut through them, causing blood to flow like a river over hundreds of thousands of kalpas, than disobey the noble teaching of the Tathagata.

“We would rather have hundreds of thousands of bladed wheels freely enter and exit through our bodies than disobey the noble teaching of the Tathagata.

“We would rather have our bodies wrapped and entwined in iron nets for hundreds of thousands of kalpas than disobey the noble teaching of the Tathagata.

“We would rather have our bodies cut, pounded, chopped, and ground into a billion pieces so that our skin, flesh, muscle, and bone would completely disintegrate over hundreds of thousands of kalpas, than disobey the noble teaching of the Tathagata.”

Weī	Yu	Ru	Lai	Sheng	Jiao		
違	於	如	來	聖	教。		
Er	Shi	O	Nan	Cong	Yu	Zuo	Zhong
爾	時，	阿	難	從	於	坐	中
An	Xiang	Er	Qi	Bai	Fo	Yan	Shi
安	詳	而	起，	白	佛	言：	「世
Zun	Ci	Jing	Dang	He	Ming	Zhi	Yun
尊，	此	經	當	何	名	之？	云
He	Feng	Chi					
何	奉	持？」					
Fo	Gao	O	Nan	Ci	Jing	Ming	Wei
佛	告	阿	難：	「此	經	名	爲
Fu	Mu	En	Zhong	Nan	Bao	Jing	Yi
父	母	恩	重	難	報	經，	以
Shi	Ming	Zi	Ru	Dang	Feng	Chi	
是	名	字，	汝	當	奉	持！」	
Er	Shi	Da	Zhong	Tian	Ren	O	Xiu
爾	時，	大	眾、	天	人、	阿	修
Luo	Deng	Wen	Fo	Suo	Shuo	Jie	Da
羅	等，	聞	佛	所	說，	皆	大
Huan	Xi	Xin	Shou	Feng	Xing	Zuo	Li
歡	喜，	信	受	奉	行，	作	禮



At that time, Ananda arose from his seat in complete serenity and addressed the Buddha: “World-Honored One, what should this sutra be called? How should it be preserved?”

The Buddha told Ananda: “This sutra is called *The Difficulty of Repaying the Profound Kindness of Parents Sutra*. By this name, you should uphold it.”

At that time, the great assembly, devas, asuras and so forth, upon hearing what the Buddha said, all greatly rejoiced, faithfully receiving, honoring, and practicing it. Having made obeisance, they then withdrew.

Er Tui  
而 退。

Qi Fo Mie Zui Zhen Yan  
七 佛 滅 罪 真 言

Li Po Li Po Di  
離 婆 離 婆 帝

Qiu He Qiu He Di  
求 訶 求 訶 帝

Tuo Luo Ni Di  
陀 羅 尼 帝

Ni He La Di  
尼 訶 囉 帝

Pi Li Ni Di  
毗 黎 你 帝

Mo He Qie Di  
摩 訶 伽 帝

Zhen Ling Qian Di Suo Po He  
真 陵 乾 帝 莎 婆 訶

[Seven Buddhas' Negative Karma Purification Mantra, preserved in Sanskrit through Chinese transliteration. Traditionally, mantras are not translated. The mantra is recited at the end of a sutra chanting section.]

Wei Fu Mu Qin You Qi Yuan Wen  
爲 父 母 親 友 祈 願 文

Ci Bei Wei Da De Fo Tuo  
慈 悲 偉 大 的 佛 陀！

Suo We  
所 謂：

Shu Yu Jing Er Feng Bu Zhi  
「樹 欲 靜 而 風 不 止，

Zi Yu Yang Er Qin Bu Dai  
子 欲 養 而 親 不 待。」

Wo De Qin Ren Zhang Bei  
我 的 親 人 長 輩，

You De Yi Jing Shi Yuan Yi Liao  
有 的 已 經 世 緣 已 了，

You De Yi Jiu An Ran Jian Zai  
有 的 依 舊 安 然 健 在。

Zhi Shi Wo Can Kui Chan Hui  
只 是， 我 慚 愧 懺 悔：

## A Prayer for Our Parents, Relatives, and Friends

Oh great, compassionate Buddha!

It is said:

“Trees wish for stillness,

Yet fierce winds do not cease.

Children wish to render support to parents,

Yet their parents are no longer around.”

Some of our family and good friends

Have departed from this world;

Some remain in good health.

However, we feel ashamed and repentant

Wo Dui Wo De Qin Ren Que Fa  
我 對 我 的 親 人 缺 乏

Xiao Yang Wo Dui Wo De Zhang Bei  
孝 養， 我 對 我 的 長 輩

Hen Shao Hui Kui  
很 少 回 饋。

Ci Bei Wei Da De Fo Tuo  
慈 悲 偉 大 的 佛 陀！

Hui Xiang Zi Cong Wo Wa Wa Chu  
回 想 自 從 我 哇 哇 出

Sheng Zhi Hou  
生 之 後，

Fu Mu Sheng Wo Yu Wo  
父 母 生 我 育 我，

Qin Ren Jiao Wo Yang Wo  
親 人 教 我 養 我，

Wo Zhi You Shou Zhi Yu Ta Men  
我 只 有 受 之 於 他 們，

Que Hen Shao Gei Yu Bao Da  
卻 很 少 給 予 報 答。

Wo Ku Qi De Shi Hou  
我 哭 泣 的 時 候，

That we have not rendered enough devotion and  
support to them.

Oh great, compassionate Buddha!  
Since we emerged from the womb  
Our parents and loved ones have raised,  
educated, and supported us.

We have received so much over our lives,  
Yet we have given back little.  
When we cried,

Ta Men Gei Wo Huan Xi  
他 們 給 我 歡 喜；

Wo Shi Wang De Shi Hou  
我 失 望 的 時 候，

Ta Men Gei Wo Gu Li  
他 們 給 我 鼓 勵；

Zai Yi Shi Zhu Xing Shang  
在 衣 食 住 行 上，

Ta Men Gei Wo He Hu  
他 們 給 我 呵 護；

Dang Ku Nan Cuo Zhe Shi  
當 苦 難 挫 折 時，

Ta Men Gei Wo An Wei  
他 們 給 我 安 慰。

Wu Ya Huan Zhi Fan Bu  
烏 鴉 還 知 反 哺，

Gao Yang Shang Qie Gui Ru  
羔 羊 尚 且 跪 乳，

Wo Dui Yu Fu Mu De Xiao Yang  
我 對 於 父 母 的 孝 養，

Nan Dao Dou Bu Ru Zhe Xie Qin  
難 道 都 不 如 這 些 禽



they gave us joy.  
When we despaired,  
they encouraged us.

In each of life's necessities,  
they took care of us.

Through hardships,  
they comforted us.

Even ravens and lambs know how to repay their  
parents;  
Are we not as capable as these creatures  
Of showing devotion and loving-kindness?

Shou Dong Shi  
獸 懂 事?

Fo Tuo  
佛 陀!

Nin Ye Ceng Jing Qin Zi Wei Fu  
您 也 會 經 親 自 爲 父

Dan Guan  
擔 棺，

Nin Ye Ceng Jing Ba She Wei Mu  
您 也 會 經 跋 涉 爲 母

Shuo Fa  
說 法；

Wo Tian Wei Nin De Di Zi Que  
我 忝 爲 您 的 弟 子， 卻

Kui Dui Nin De Jiao Hui  
愧 對 您 的 教 誨。

Qing Nin Ci Gei Wo Xin Xin Li  
請 您 賜 給 我 信 心 力

Liang  
量，

Wo Yuan Guang Yao Guo Wang De Xian  
我 願 光 耀 過 往 的 先

Oh Buddha!

You carried your father's coffin;

You journeyed far to teach the Dharma to your  
mother.

But as your disciples,

we have not always followed your teachings.

Please grant us the faith and strength to do so  
going forward.

We wish to bring honor to our deceased ancestors;

Ren  
人，

Wo Yuan Yin Dao Zai Shi De Qin  
我 願 引 導 在 世 的 親

Zu  
族；

Qing Nin Bi Zhao Wo De Fu Mu  
請 您 庇 照 我 的 父 母

Qin Ren  
親 人，

Rang Ta Men Neng Gou Fu Shou Kang  
讓 他 們 能 夠 福 壽 康

Ning  
寧，

Rang Ta Men Neng Gou Ping An Zi  
讓 他 們 能 夠 平 安 自

Zai  
在。

Jia Ru Wo Yong You Rong Yao Xi  
假 如 我 擁 有 榮 耀， 希

Wang Neng He Ta Men Fen Xiang  
望 能 和 他 們 分 享；

We wish to guide our living relatives.

Please bless and protect our parents and relatives!

May they enjoy happiness, longevity, good health,  
and peaceful lives;

May they be safe and at ease.

If we have honor, we wish to share it with them;

Jia Ru Wo Yong You Fu Zu Xi  
假 如 我 擁 有 富 足， 希  
Wang Ta Men Ye Bu Kui Fa  
望 他 們 也 不 匱 乏。

Qi Qiu Nin  
祈 求 您，

Rang Wo Yong You De Yi Xie Sui  
讓 我 擁 有 的 一 些 歲

Yue  
月，

Neng Wei Wo De Qin Ren Feng Xian  
能 為 我 的 親 人 奉 獻；

Rang Wo Xin Zhong De Yi Dian Wei  
讓 我 心 中 的 一 點 微

Chen  
忱，

Neng Huo De Zun Zhang De Ren Ke  
能 獲 得 尊 長 的 認 可。

Ci Bei Wei Da De Fo Tuo!  
慈 悲 偉 大 的 佛 陀！

Qing Nin Man Zu Di Zi De Yi  
請 您 滿 足 弟 子 的 一

If we have wealth, we wish them also to be free  
from need.

We pray:

Please allow us to spend our remaining years in  
dedication to our family.

Allow the sincere gratitude in our hearts  
To gain approval from our elders.

Oh great, compassionate Buddha,  
Please grant your disciples' humble and sincere  
wishes!

Pian Yu Cheng  
片 愚 誠，

Qing Nin Man Zu Di Zi De Yi  
請 您 滿 足 弟 子 的 一

Pian Yu Cheng  
片 愚 誠。



Please grant your disciples' humble and sincere wishes!

Wei Fu Mu Shou Chen Qi Yuan Wen  
爲 父 母 壽 辰 祈 願 文

Ci Bei Wei Da De Fo Tuo  
慈 悲 偉 大 的 佛 陀！

Jin Ri Xin Feng Wo Fu Qin Mu  
今 日 欣 逢 我 父 親 (母

Qin De Shou Chen  
親) 的 壽 辰，

Qing Nin Jie Shou Di Zi Wei Wo  
請 您 接 受 弟 子 爲 我

Fu Mu De Qi Yuan  
父 母 的 祈 願。

Ci Bei Wei Da De Fo Tuo  
慈 悲 偉 大 的 佛 陀！

Wo De Fu Mu Nian Zhang Le  
我 的 父 母 年 長 了，

Ta Men Wei Le Jia Ting Zi Nu  
他 們 爲 了 家 庭， 子 女，

## A Prayer for the Birthdays of Our Parents

Oh great, compassionate Buddha!

Today we happily celebrate

The joyous occasion of our father's/mother's  
birthday.

Please accept your disciples' prayers for our parents.

Oh great, compassionate Buddha!

Our parents have grown old;

Shu Shi Nian Lai De Fu Chu  
數 十 年 來 的 付 出，  
Que Cong Wei Yao Qiu Hui Bao  
卻 從 未 要 求 回 報；  
Jin Ri Wo Yao Ba Xiao Xin  
今 日 我 要 把 孝 心，  
Feng Xian Gei Wo De Fu Mu  
奉 獻 給 我 的 父 母。  
Ci Bei Wei Da De Fo Tuo  
慈 悲 偉 大 的 佛 陀！  
Wo Yao Zai Nin De Zuo Qian  
我 要 在 您 的 座 前，  
Xiang Wo De Fu Mu Gao Bai Wo  
向 我 的 父 母 告 白 我  
De Xin Qing  
的 心 情：  
Wo Zui Jing Ai De Fu Mu A  
我 最 敬 愛 的 父 母 啊！  
Shi Nin Men De Xue Ru Ci Gei  
是 您 們 的 血 乳， 賜 給  
Wo Se Shen  
我 色 身；

Over the decades, they  
Have given freely to their family  
With no concern for themselves.

Today, we would like to offer our devotion to our  
parents.

Oh great, compassionate Buddha!  
In your presence, we wish to proclaim  
What is in our hearts.

Oh most esteemed and beloved parents!  
You gave us life,

Shi Nin Men De Ai Xin Yun Yu  
是 您 們 的 愛 心， 孕 育

Wo Cheng Zhang  
我 成 長；

Shi Nin Men De Xin Lao Huan Lai  
是 您 們 的 辛 勞， 換 來

Wo Suo You  
我 所 有；

Shi Nin Men De Gu Li Pei Ban  
是 您 們 的 鼓 勵， 陪 伴

Wo Yi Sheng  
我 一 生。

Ci Bei Wei Da De Fo Tuo  
慈 悲 偉 大 的 佛 陀！

Fu Mu Zhi En  
父 母 之 恩，

Tian Gao Di Hou  
天 高 地 厚。

Wo Yao Qi Qiu Nin Fo Tuo  
我 要 祈 求 您， 佛 陀！

Jia Chi Wo De Fu Mu  
加 持 我 的 父 母，

And through your loving-kindness we have  
thived.

Your hard labor has given us everything.  
Your encouragement forever supports us.

Oh great, compassionate Buddha!  
How immense is our parents' benevolence to us!  
We would like to pray to you, Buddha,  
To protect our parents with your blessings:

Yuan Li Lao Bing De Kong Ju  
遠 離 老 病 的 恐 懼，

Yuan Li Zai Nan De Zao Yu  
遠 離 災 難 的 遭 遇，

Yuan Li Ren Shi De Fan Nao  
遠 離 人 事 的 煩 惱，

Yuan Li Yuan Jia De Xian Hai  
遠 離 怨 家 的 陷 害。

Wo Geng Qi Qiu Wei Da De Fo  
我 更 祈 求 偉 大 的 佛

Tuo  
陀，

Qing Nin Ci Bei Jia Bei  
請 您 慈 悲 加 被，

Rang Wo You Li Liang Wei Ren Jian  
讓 我 有 力 量 為 人 間

Feng Xian  
奉 獻，

Rang Wo You Zhen Cheng Wei Da Zhong  
讓 我 有 真 誠 為 大 眾

Fu Wu  
服 務，



May they be free from the fears of aging and  
sickness;

May they be free from the suffering of disasters;

May they be free from the worries of human  
affairs;

May they be free from the snares of enemies.

Oh great, compassionate Buddha!

With your kind protection and support,

Please help us develop the strength for doing  
good in this world.

Please help us generate the sincerity to serve all  
people.

Wo Zhi Xiang Yi Ci Yu Chen  
我 只 想 以 此 愚 忱，  
Hui Xiang Gei Wo Fu Mu  
回 向 給 我 父 母—  
Neng Gou Hu Chi San Bao Qin Jin  
能 夠 護 持 三 寶， 親 近  
Shan You  
善 友；  
Neng Gou Shen Ru Fo Fa Shou Ren  
能 夠 深 入 佛 法， 受 人  
Ai Dai  
愛 戴；  
Neng Gou Ye Zhang Xiao Chu Shen Xin  
能 夠 業 障 消 除， 身 心  
He Le  
和 樂；  
Neng Gou Fu Hui Zeng Shang Ji Xiang  
能 夠 福 慧 增 上， 吉 祥  
An Kang  
安 康。  
Fo Tuo  
佛 陀！

Through this humble enthusiasm  
May we transfer merit to our parents,  
Enabling them to uphold the Triple Gem  
And to study Buddhism thoroughly.  
May they remain close to good Dharma friends  
And be loved and supported by all people.

May they be able to eliminate karmic hindrances  
And be peaceful and joyous in mind and body.  
May they be able to increase merit and wisdom  
And be blessed with auspiciousness and good  
health.

Oh Buddha!

Rong Wo Zai Yi Ci Di Zhu Fu  
容 我 再 一 次 地 祝 福

Wo De Fu Mu ,  
我 的 父 母 ，

Yuan Zai Nin De Fo Guang Jia Bei  
願 在 您 的 佛 光 加 被

Zhi Xia ,  
之 下 ，

Wu Liang Shou Wu Liang Fu 。  
無 量 壽 ， 無 量 福 。

Ci Bei Wei Da De Fo Tuo !  
慈 悲 偉 大 的 佛 陀 ！

Qing Nin Jie Shou Wo Qian Cheng De  
請 您 接 受 我 虔 誠 的

Qi Yuan ,  
祈 願 ，

Ci Bei Wei Da De Fo Tuo !  
慈 悲 偉 大 的 佛 陀 ！

Qing Nin Jie Shou Wo Qian Cheng De  
請 您 接 受 我 虔 誠 的

Qi Yuan 。  
祈 願 。

Please hear one last wish for our parents'  
happiness.

With the protection and support of your Buddha  
light,

May they have boundless lives.

May they have boundless blessings.

Oh great, compassionate Buddha,

Please accept our sincere prayer!

Oh great, compassionate Buddha,

Please accept our sincere prayer!

San Gui Yi  
三 皈 依

Zi Gui Yi Fo Dang Yuan Zhong Sheng  
自 皈 依 佛， 當 願 眾 生，  
Ti Jie Da Dao Fa Wu Shang Xin  
體 解 大 道， 發 無 上 心。

Zi Gui Yi Fa Dang Yuan Zhong Sheng  
自 皈 依 法， 當 願 眾 生，  
Shen Ru Jing Zang Zhi Hui Ru Hai  
深 入 經 藏， 智 慧 如 海。

Zi Gui Yi Seng Dang Yuan Zhong Sheng  
自 皈 依 僧， 當 願 眾 生，  
Tong Li Da Zhong Yi Qie Wu Ai  
統 理 大 眾， 一 切 無 礙。

## Triple Refuge

I take refuge in the Buddha, wishing that all sentient beings understand the Dharma and make the supreme vow.

I take refuge in the Dharma, wishing that all sentient beings study the sutras diligently and obtain an ocean of wisdom.

I take refuge in the Sangha, wishing that all sentient beings lead the masses in harmony without obstruction.

Hui Xiang Ji  
迴 向 偈

Ci Bei Xi She Bian Fa Jie  
慈 悲 喜 捨 遍 法 界，

Xi Fu Jie Yuan Li Ren Tian  
惜 福 結 緣 利 人 天；

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May kindness, compassion, joy, and equanimity  
pervade the dharma realms;

May all people and heavenly beings benefit from  
our blessings and friendship;

May our ethical practice of Chan, Pure Land, and  
Precepts help us to realize equality and patience;

May we undertake the great vows with humility  
and gratitude.



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