

fó shuō fù mǔ ēn zhòng nán bào jīng
佛 說 父 母 恩 重 難 報 經

I、【爐香讚】

join palms

lú xiāng zhà rē fǎ jiè méng xūn
爐 香 乍 爇 法 界 蒙 薰

zhū fó hǎi huì xī yáo wén
諸 佛 海 會 悉 遙 聞

suí chù jié xiáng yún
隨 處 結 祥 雲

chéng yì fāng yīn zhū fó xiàn quán shēn
誠 意 方 殷 諸 佛 現 全 身

ná mó xiāng yún gài pú sà mó hē sà (3 invocations)
南 無 香 雲 蓋 菩 薩 摩 訶 薩 三 稱

[half-bow at conclusion]

SŪTRA ON THE DIFFICULTY IN REPAYING THE PROFOUND KINDNESS OF PARENTS
AS DISCOURSED BY THE BUDDHA

I、【Incense in the Censer Praise】

Incense in the censer first begins to burn as the Dharma-realm receives its permeation.

Entire ocean-assemblies of myriad buddhas smell it from afar.

In accord to each place gathers auspicious clouds.

With sincerity and respect, the full bodies of myriad buddhas manifest.

Homage to the Bodhisattva-mahāsattvas of Incense Cloud Canopies!

II、【三稱】

join palms

✓ ná mó běn shī shì jiā móu ní fó
○南無本師釋迦牟尼佛 (3 invocations)
三稱

III、【開經偈】

✓ wú shàng shèn shēn wéi miào fǎ bǎi qiān wàn jié nán zāo yù
無上甚深微妙法 百千萬劫難遭遇
wǒ jīn jiàn wén dé shòu chí yuàn jiě rú lái zhēn shí yì
我今見聞得受持 願解如來真實義

IV、【佛說父母恩重難報經】

yáo qín sān zàng fǎ shī jiū mó luó shí fèng zhào yì
姚秦三藏法師鳩摩羅什奉詔譯

rú shì wǒ wén yì shí fó zài shè wèi guó qí shù jǐ gū dú
如是我聞：一時佛在舍衛國祇樹給孤獨
yuán yǔ dà bǐ qiū èr qiān wú bǎi rén pú sà mó hē sà sān
園，與大比丘二千五百人，菩薩摩訶薩三
wàn bā qiān rén jù
萬八千人俱。

ěr shí shì zūn yǐn lǐng dà zhòng zhí wǎng nán xíng hū jiàn
爾時，世尊引領大眾，直往南行，忽見

II、【Triple Invocation】

Homage to our teacher, Śākyamuṇi Buddha!

III、【Verse for Commencing the Sūtra】

The unexcelled, most profound, and exquisitely wondrous Dharma,
Is difficult to encounter in hundreds of thousands of millions of kalpas.
I now see, hear, receive and retain it,
Vowing to comprehend the Tathāgata's true meaning.

IV、【Sūtra on the Difficulty in Repaying the Profound Kindness of Parents as Discoursed by the Buddha】

Translated upon Imperial Order by the Yao Qin Tripiṭaka Master Kumārajīva

Thus have I heard: Once, the Buddha was in the Kingdom of Śrāvastī, in Jeta's Grove,
Anāthapiṇḍada's Park, with a great gathering of two thousand five hundred bhikṣus and thirty eight
thousand bodhisattva-mahāsattvas in all.

At that time, the World-Honored One, leading the great assembly, walked directly toward the

lù biān jù gǔ yì duī ěr shí rú lái xiàng bǐ kū gǔ wú tǐ
路邊聚骨一堆。爾時，如來向彼枯骨，五體
tóu dì gōng jìng lǐ bài ō nàn hé zhǎng bái yán shì zūn
投地，恭敬禮拜。阿難合掌白言：「世尊！
rú lái shì sān jiè dà shī sì shēng cí fù zhòng rén guī jìng
如來是三界大師，四生慈父，眾人歸敬，
yǐ hé yīn yuán lǐ bài kū gǔ
以何因緣，禮拜枯骨？」

fó gào ō nàn rú děng suī shì wú shàng shǒu dì zǐ chū
佛告阿難：「汝等雖是吾上首弟子，出
jiā rì jiǔ zhī shì wèi guǎng cǐ yì duī kū gǔ huò shì wǒ qián
家日久，知事未廣。此一堆枯骨，或是我前
shì zǔ xiān duō shēng fù mǔ yǐ shì yīn yuán wǒ jīn lǐ bài
世祖先，多生父母。以是因緣，我今禮拜。」

fó gào ō nàn rǔ jīn jiāng cǐ yì duī kū gǔ fēn zuò èr fēn
佛告阿難：「汝今將此一堆枯骨分做二分，
ruò shì nán gǔ sè bái qiě zhòng ruò shì nǚ gǔ sè hēi qiě
若是男骨，色白且重；若是女骨，色黑且
qīng ō nàn bái yán shì zūn nán rén zài shì shān dài xié
輕。」阿難白言：世尊！男人在世，衫帶鞋

south and unexpectedly saw a pile of bones gathered on the side of the road. At that time, the Tathāgata threw the five parts of his body to the ground in reverential obeisance to the withered bones. Ānanda joined his palms and addressed the Buddha saying, "World-Honored One, you are the great teacher of the triple realm, the compassionate father of the four kinds of birth, and the one whom the masses of people turn to in reverence. Under what causes and conditions do you pay reverential obeisance to these dried up bones?"

The Buddha told Ānanda, "Although you and the others are my chief disciples, having renounced the family life a long time ago, yet your knowledge of things is not comprehensive. This pile of withered bones could be the ancestors of my previous life or my parents of many past rebirths. It is under these causes and conditions that I now pay reverential obeisance." The Buddha told Ānanda, "You will now divide this pile of withered 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." Ānanda addressed the Buddha saying, "World-Honored One, while men

mào zhuāng shù yán hǎo yí wàng zhī wéi nán zǐ zhī shēn nǚ
帽，裝束嚴好，一望知為男子之身。女
rén zài shì duō tú zhī fěn huò xūn lán shè rú shì zhuāng shì
人在世，多塗脂粉，或薰蘭麝，如是裝飾，
jí dé zhī shì nǚ liú zhī shēn ér jīn sǐ hòu bái gǔ yì bān
即得知是女流之身。而今死後，白骨一般，
jiào dì zǐ děng rú hé rèn dé fó gào ā nán ruò shì nán
教弟子等，如何認得。」佛告阿難：「若是男
zǐ zài shì zhī shí rù yú qié lán tīng jiǎng jīng lǜ lǐ bài sān
子，在世之時，入於伽藍，聽講經律，禮拜三
bǎo niàn fó míng hào suǒ yǐ qí gǔ sè bái qiě zhòng shì jiān
寶，念佛名號；所以其骨，色白且重。世間
nǚ rén duǎn yú zhì lì yì nì yú qíng shēng nán yù nǚ rèn
女人，短於智力，易溺於情，生男育女，認
wéi tiān zhí měi shēng yì hái lài rǔ yǎng mìng rǔ yóu xuè
為天職；每生一孩，賴乳養命，乳由血
biàn měi hái yǐn mǔ bā hú sì dòu shèn duō bái rǔ suǒ yǐ qiáo
變，每孩飲母八斛四斗甚多白乳，所以憔
cuì gǔ xiàn hēi sè qí liàng yì qīng
悴，骨現黑色，其量亦輕。」

are alive they adorn themselves in elegance with shirts, belts, shoes, and hats so that from one far away glance anyone could know that they are men. While women are alive they often apply cosmetics and powders, and daub on perfumes and musks for adornment so that anyone will immediately know that they are women. Now however, after death, their white bones are all of a similar sort. Teach us, your disciples, how we can discern between them. The Buddha told Ānanda, "If these men, during their lives, enter into a sanghārāma and listen to lectures on the sūtras and vinayas, pay reverential obeisance to the Triple Gem, and recite the names of the buddhas, then their bones will be white in color and heavy. Women of this world lack the strength of wisdom and are easily drowned with passion. Giving birth to and rearing their sons and daughters is regarded 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 a lot – up to eighty-four pecks of the mother's white milk. Therefore the mother becomes worn and haggard, and her bones appear black in color and light in weight."

ō nán wén yǔ tòng gē yú xīn chuí lèi bēi qì bái yán :
阿難聞語，痛割於心，垂淚悲泣，白言：

「shì zūn mǔ zhī ēn dé yún hé bào dá fó gào ō nán :
世尊！母之恩德，云何报答？」佛告阿難：

「rǔ jīn dì tīng wǒ dāng wèi rǔ fēn bié jiě shuō mǔ tāi huái
汝今諦聽，我當為汝，分別解說：母胎懷

zǐ fán jīng shí yuè shèn wéi xīn kǔ zài mǔ tāi shí dì yī yuè
子，凡經十月，甚為辛苦。在母胎時，第一月

zhōng rú cǎo shàng zhū zhāo bù bǎo mù chén jù jiāng lái ,
中，如草上珠，朝不保暮，晨聚將來，

wǔ xiāo sàn qù mǔ huái tāi shí dì èr yuè zhōng qià rú níng
午消散去。母懷胎時，第二月中，恰如凝

sū mǔ huái tāi shí dì sān yuè zhōng yóu rú níng xuě mǔ huái
酥。母懷胎時，第三月中，猶如凝血。母懷

tāi shí dì sì yuè zhōng shāo zuò rén xíng mǔ huái tāi shí ,
胎時，第四月中，稍作人形。母懷胎時，

dì wǔ yuè zhōng ér zài mǔ fù shēng yǒu wǔ bāo hé zhě wéi
第五月中，兒在母腹，生有五胞。何者為

wǔ tóu wéi yì bāo liǎng zhǒu liǎng xī gè wéi yì bāo gòng
五？頭為一胞，兩肘兩膝，各為一胞，共

Once Ānanda heard these words, pain cut into his heart, and shedding tears as he sorrowfully wept, he addressed the Buddha saying, "World-Honored One, how can one repay the kind virtue of mothers?"

The Buddha told Ānanda, "Now listen attentively and I will explain it for you in detail. The mother's womb carries the child, which normally gestates 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 which 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 a human form. During the fifth month of pregnancy, the fetus inside the mother's belly develops five limbs. What are these five? The head is one limb while the two elbows and two knees are also one limb each.

chéng wǔ bāo mǔ huái tāi shí dì liù yuè zhōng ér zài mǔ fù
 成 五 胞。母 懷 胎 時，第 六 月 中，兒 在 母 腹，
 liù jīng qí kāi hé zhě wéi liù yǎn wéi yì jīng ěr wéi èr jīng
 六 精 齊 開，何 者 為 六？眼 為 一 精，耳 為 二 精，
 bí wéi sān jīng kǒu wéi sì jīng shé wéi wǔ jīng yì wéi liù
 鼻 為 三 精，口 為 四 精，舌 為 五 精，意 為 六
 jīng mǔ huái tāi shí dì qī yuè zhōng ér zài mǔ fù shēng
 精。母 懷 胎 時，第 七 月 中，兒 在 母 腹，生
 chéng gǔ jié sān bǎi liù shí jí shēng máo kǒng bā wàn sì qiān
 成 骨 節，三 百 六 十，及 生 毛 孔，八 萬 四 千。
 mǔ huái tāi shí dì bā yuè zhōng shēng chū yì zhì yǐ jí jiǔ
 母 懷 胎 時，第 八 月 中，生 出 意 智，以 及 九
 qiào mǔ huái tāi shí dì jiǔ yuè zhōng ér zài mǔ fù xī shōu
 竅。母 懷 胎 時，第 九 月 中，兒 在 母 腹，吸 收
 shí wù suǒ chū gè zhí táo lí suàn guǒ wú gǔ jīng huá qí
 食 物，所 出 各 質，桃 梨 蒜 果，五 谷 精 華。其
 mǔ shēn zhōng shēng zàng xiàng xià shú zàng xiàng shàng yù
 母 身 中，生 臟 向 下，熟 臟 向 上，喻
 rú dì miàn yǒu shān sǒng chū shān yǒu sān míng yí hào xū
 如 地 面，有 山 聳 出，山 有 三 名，一 號 須

Together they complete the five limbs. During the sixth month of pregnancy, the fetus in the mother's belly forms the six sense organs. What are these six? The eyes are one sense organ, the ears are the second, the nose is the third, the mouth is the fourth, the tongue is the fifth, and the brain is the sixth. During the seventh month of pregnancy, the fetus inside the mother's belly develops the three hundred and sixty bones and joints and develops the eighty-four thousand hair pores. During the eighth month of pregnancy, the fetus inside the mother's belly develops 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, where the gastric organs extend downward and the intestinal organs extend upward, it is like the surface of the earth. There is a mountain rising up which has three names: one name is Sumeru,

mí èr hào yè shān sān hào xuě shān cǐ shè yù shān yí dù
 彌，二號業山，三號血山。此設喻山，一度
 bēng lái huà wéi yī tiáo mǔ xuě níng chéng tāi ér shí liào mǔ
 崩來，化為一條，母血凝成胎兒食料。母
 huái tāi shí dì shí yuè zhōng hái ér quán tǐ yī yī wán chéng
 懷胎時，第十月中，孩兒全體一一完成，
 fāng nǎi jiàng shēng ruò shì jué wéi xiào shùn zhī zǐ qíng quán
 方乃降生。若是決為孝順之子，擎拳
 hé zhǎng ān xiáng chū shēng bù sǔn shāng mǔ mǔ wú suǒ
 合掌，安詳出生，不損傷母，母無所
 kǔ tǎng ér jué wéi wǔ nì zhī zǐ pò sǔn mǔ tāi ché mǔ xīn
 苦。倘兒決為忤逆之子，破損母胎，扯母心
 gān tà mǔ kuà gǔ rú qiān dāo jiǎo yòu fǎng fú sì wàn rèn
 肝，踏母跨骨，如千刀攪，又彷彿似萬刃
 cuán xīn rú sī zhòng kǔ chū shēng cǐ ér gèng fēn xī yán
 攢心。如斯重苦，出生此兒，更分晰言，
 shàng yǒu shí ēn
 尚有十恩：

dì yī huái tāi shǒu hù ēn dì èr lín chǎn shòu kǔ ēn
 第一、懷胎守護恩； 第二、臨產受苦恩；

another name is Karma Mountain, and a third name is Blood Mountain. These metaphorical mountains will collapse one time and transform into a single stream where the mother's blood will coagulate to become the 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 is to be deemed 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 is to be deemed capable of the five heinous acts he will injure the mother's uterus, tearing at her heart and liver, and trampling on her pelvic bones. Such profound suffering of giving birth to this child is like the flurry of a thousand knives, or even like ten thousand blades piercing at her heart. To explain this even more clearly there are still the ten kindnesses.

First is the kindness of carrying the fetus while guarding and protecting it.

Second is the kindness of enduring the suffering of the approaching childbirth.

dì sān shēng zǐ wàng yōu ēn ; dì sì yān kǔ tǔ gān ēn ;
 第三、生子忘憂恩； 第四、咽苦吐甘恩；
 dì wǔ huí gān jiù shī ēn ; dì liù bú rǔ yǎng yù ēn ;
 第五、回幹就濕恩； 第六、哺乳養育恩；
 dì qī xǐ zhuó bú jìng ēn ; dì bā yuǎn xíng yì niàn ēn ;
 第七、洗濯不淨恩； 第八、遠行憶念恩；
 dì jiǔ shēn jiā tǐ xù ēn ; dì shí jiū jìng lián mǐn ēn 。
 第九、深加體恤恩； 第十、究竟憐愍恩。
 dì yī huái tāi shǒu hù ēn sòng yuē
 第一、懷胎守護恩 頌曰：

léi jié yīn yuán zhòng jīn lái tuō mǔ tāi
 累劫因緣重，今來托母胎，

yuè yú shēng wǔ zàng qī qī liù jīng kāi 。
 月逾生五臟，七七六精開。

tǐ zhòng rú shān yuè dòng zhǐ jié fēng zāi
 體重如山岳，動止劫風災，

luó yī dōu bú guà zhuāng jìng rě chén āi 。
 羅衣都不挂，妝鏡惹塵埃。

Third is the kindness of forgetting the misery of childbirth. Fourth is the kindness of swallowing the bitter while sharing the sweet with the child. Fifth is the kindness of offering the dry spots to the child while taking the wet ones. Sixth is the kindness of breast-feeding and rearing. Seventh is the kindness of washing away the filth. Eighth is the kindness of missing the child who is travelling far away. Ninth is the kindness of deep sympathy for the child. Tenth is the kindness of utmost love for the child."

1st) Verse on the kindness of carrying the fetus while guarding and protecting it:

Causes and conditions are reinforced for many kalpas until the fetus now comes to be held in the mother's womb. After a few months the five limbs develop and after seven periods of seven days the six sense organs form. The mother's body becomes heavy like a mountain while her activity and rest feels like the windy devastation of the kalpa. She never wears any of her fine clothing, thus her dressing mirror is tarnished by dust and dirt.

dì èr lín chǎn shòu kǔ ēn sòng yuē
第二、臨產受苦恩 頌曰：

huái jīng shí ge yuè nán chǎn jiāng yù lín
懷經十個月，難產將欲臨，

zhāo zhāo rú zhòng bìng rì rì sì hūn chén
朝朝如重病，日日似昏沈。

nán jiāng huáng bù shù chóu lèi mǎn xiōng jīn
難將惶怖述，愁淚滿胸襟，

hán bēi gào qīn zú wéi jù sǐ lái qīn
含悲告親族，惟懼死來侵。

dì sān shēng zǐ wàng yōu ēn sòng yuē
第三、生子忘憂恩 頌曰：

cí mǔ shēng ér rì wǔ zàng zǒng kāi zhāng
慈母生兒日，五臟總開張，

shēn xīn jù mèn jué xuě liú sì tú yáng
身心俱悶絕，血流似屠羊。

shēng yǐ wén ér jiàn huān xǐ bèi jiā cháng
生已聞兒健，歡喜倍加常，

xǐ dìng bēi hái zhì tòng kǔ chè xīn cháng
喜定悲還至，痛苦徹心腸。

2nd) Verse on the kindness of enduring the suffering of the approaching childbirth:

Pregnancy lasts for ten lunar months, and as the difficult labor draws near, every morning the mother is severely ill and every day she is faint and weak. Her distress and fear is difficult to express as anguished tears cover her breast lapel. Choking back sorrow, she tells her family that she is only afraid that death will overcome her.

3rd) Verse on the kindness of forgetting the misery of childbirth:

On the day the compassionate mother delivers the child, her five organs are all extended open. Her body and mind are completely exhausted as her blood flows like that from a slaughtered lamb. After the delivery, when she hears the child is healthy, her gleeful joy is many times more than normal, yet after her joy has settled, her grief returns as painful sorrow pervades her heart and gut.

dì sì yān kǔ tǔ gān ēn sòng yuē
第 四、咽 苦 吐 甘 恩 頌 曰：

fù mǔ ēn shēn zhòng gù lián mò shī shí
父 母 恩 深 重，顧 憐 沒 失 時，

tǔ gān wú shāo xī yān kǔ bù pín méi
吐 甘 無 稍 息，咽 苦 不 顰 眉。

ài zhòng qíng nán rěn ēn shēn fù bèi bēi
愛 重 情 難 忍，恩 深 復 倍 悲，

dàn lìng hái ér bǎo cí mǔ bù cí jī
但 令 孩 兒 飽，慈 母 不 辭 饑。

dì wǔ huí gān jiù shī ēn sòng yuē
第 五、回 幹 就 濕 恩 頌 曰：

mǔ yuàn shēn tóu shī jiāng ér yí jiù gān
母 願 身 投 濕，將 兒 移 就 幹，

liáng rǔ chōng jī kě luó xiù yǎn fēng hán
兩 乳 充 饑 渴，羅 袖 掩 風 寒。

ēn lián héng fèi zhěn chǒng nòng cái néng huān
恩 憐 恒 廢 枕，寵 弄 才 能 歡，

dàn lìng hái ér wěn cí mǔ bù qiú ān
但 令 孩 兒 穩，慈 母 不 求 安。

4th) Verse on the kindness of swallowing the bitter while sharing the sweet with the child:

The kindness of parents is deeply profound while their care and sympathy is unending. The mother shares the sweet without the slightest hesitation and swallows the bitter without knitted brow. Her love is so profound that her passions are difficult to endure. Her kindness is so deep that it is many times that of her sorrow. Only wanting her child to be full, the compassionate mother never complains of her own hunger.

5th) Verse on the kindness of offering the dry spots to the child while taking the wet ones:

The mother is willing to cast her body into the wetness so that 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 as she constantly forgoes the pillow. Thus by favoring the child she is able to make him happy. Only wanting her child to be comfortable, the compassionate mother does not seek amenities.

dì liù bú rǔ yǎng yù ēn sòng yuē
第 六、哺 乳 養 育 恩 頌 曰：

cí mǔ xiàng dà dì yán fù pèi yú tiān
慈 母 像 大 地，嚴 父 配 於 天，

fù zǎi ēn tóng děng fù mǔ ēn yì rán
覆 載 恩 同 等，父 母 恩 亦 然。

bù zēng wú nù mù bù xián shǒu zú luán
不 憎 無 怒 目，不 嫌 手 足 攣，

dàn fù qīn shēng zǐ zhōng rì xī jiān lián
誕 腹 親 生 子，終 日 惜 兼 憐。

dì qī xǐ zhuó bú jìng ēn sòng yuē
第 七、洗 濯 不 淨 恩 頌 曰：

běn shì fú róng zhí jīng shén jiàn qiě fēng
本 是 芙 蓉 質，精 神 健 且 豐，

méi fēn xīn liǔ bì liǎn sè duó lián hóng
眉 分 新 柳 碧，臉 色 奪 蓮 紅。

ēn shēn cuī yù mào xǐ zhuó sǔn pán lóng
恩 深 摧 玉 貌，洗 濯 損 盤 龍，

zhǐ wèi lián nán nǚ cí mǔ gǎi yán róng
只 為 憐 男 女，慈 母 改 顏 容。

6th) Verse on the kindness of breast-feeding and rearing:

The compassionate mother is like the great earth and the stern father is like the heavens. One covers and the other supports, thus the kindness is equally everywhere as the kindness of the father and mother is also thus. They do not glare in hatred or anger and are not upset if the child has crippled hands or feet. From when in the belly to when the mother delivers the child and throughout the day, the parents care for and comfort their child.

7th) Verse on the kindness of washing away the filth:

Originally, the mother was as pretty as a hibiscus flower, her spirit was strong and abounding, her eyebrows were both like fresh willow leaves, and her complexion surpassed that of a red lotus. Her kindness is so deep that she will mar her beautiful face and in washing away the child's filth she injures her hips and back. Solely acting to comfort her son or daughter, the compassionate mother willingly tarnishes her appearance.

dì bā yuǎn xíng yì niàn ēn sòng yuē
第八、遠行憶念恩頌曰：

sǐ bié chéng nán rěn shēng lí shí yì shāng
死別誠難忍，生離實亦傷，

zǐ chū guān shān wài mǔ yì zài tā xiāng
子出關山外，母憶在他鄉。

rì yè xīn xiāng suí liú lèi shù qiān háng
日夜心相隨，流淚數千行，

rú yuán qì ài zǐ cùn cùn duàn gān cháng
如猿泣愛子，寸寸斷肝腸。

dì jiǔ shēn jiā tǐ xù ēn sòng yuē
第九、深加體恤恩頌曰：

fù mǔ ēn qíng zhòng ēn shēn bào shí nán
父母恩情重，恩深報實難，

zǐ kǔ yuàn dài shòu ér láo mǔ bù ān
子苦願代受，兒勞母不安。

wén dào yuǎn xíng qù lián ér yè wò hán
聞道遠行去，憐兒夜卧寒，

nán nǚ zàn xīn kǔ cháng shǐ mǔ xīn suān
男女暫辛苦，長使母心酸。

8th) Verse on the kindness of missing the child who is travelling far away:

Separation in death is truly difficult to endure, yet separation in life is truly also painful. When the child travels beyond the passes and mountains, the mother laments in her village. Day and night her thoughts are with her child as a thousand tears flow in a trail. Like a monkey whimpering affectionately for its child, bit by bit this tears into her gut.

9th) Verse on the kindness of deep sympathy for the child:

The concerned feelings of the parents are so profound and their kindness so deep that it is truly difficult to repay. If the child suffers, the mother is willing to endure it instead. If the child toils, the mother is uneasy. If she hears her child is on the road, traveling far away, she has sympathy for her child who will have to lay 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.

dì shí jiù jìng lián mǐn ēn sòng yuē
第十、究竟憐愍恩 頌曰：

fù mǔ ēn shēn zhòng ēn lián wú xiē shí
父母恩深重，恩憐無歇時，

qǐ zuò xīn xiāng zhú jìn yáo yì yǔ suí
起坐心相逐，近遙意與隨。

mǔ nián yī bǎi suì cháng yōu bā shí ér
母年一百歲，常憂八十兒，

yù zhī ēn ài duàn mìng jìn shǐ fēn lí
欲知恩愛斷，命盡始分離。」

fó gào ā nán : wǒ guān zhòng shēng suī shào rén pǐn
佛告阿難：「我觀眾生，雖紹人品，

xīn xíng yú méng bù sī diē niáng yǒu dà ēn dé bù shēng
心行愚蒙，不思爹娘，有大恩德，不生

gōng jìng wàng ēn bèi yì wú yǒu rén cí bú xiào bú shùn
恭敬，忘恩背義，無有仁慈，不孝不順。

ā niáng huái zǐ shí yuè zhī zhōng qǐ zuò bù ān rú qíng
阿娘懷子，十月之中，起坐不安，如擎

zhòng dàn yǐn shí bú xià rú cháng bìng rén yuè mǎn shēng shí
重擔，飲食不下，如長病人。月滿生時，

10th) Verse on the kindness of utmost love for the child:

The kindness of parents is deep and profound. Their concerned sympathy does not have a moment's rest. Whether active or at rest, their hearts follow with their children, and whether near or far, their thoughts are with them. Even when the mother's years reach one hundred, there is constant worry for her eighty-year-old child. Do you want to know when such kindness and love ends? It only begins to dissipate after the end of her life.

The Buddha told Ānanda, "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 betray 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 heavy burden. She cannot keep down her food or drink as if she is a chronically ill person. When the baby is full-term and it is the time for birth,

shòu zhū tòng kǔ xū yú chǎn chū kǒng jǐ wú cháng rú shā
 受 諸 痛 苦， 須 臾 產 出， 恐 已 無 常， 如 殺
 zhū yáng xuě liú piàn dì shòu rú shì kǔ shēng dé ér shēn
 豬 羊， 血 流 遍 地。 受 如 是 苦， 生 得 兒 身，
 yān kǔ tǔ gān bào chí yǎng yù xǐ zhuó bú jìng bú dàn qú láo
 咽 苦 吐 甘， 抱 持 養 育， 洗 濯 不 淨， 不 憚 劬 勞，
 rěn hán rěn rè bù cí xīn kǔ gān chù ér wò shī chù mǔ mián 。
 忍 寒 忍 熱， 不 辭 辛 苦， 幹 處 兒 卧， 濕 處 母 眠。
 sān nián zhī zhōng yǐn mǔ bái xuě yīng hái tóng zǐ nǎi zhì
 三 年 之 中， 飲 母 白 血， 嬰 孩 童 子， 乃 至
 chéng nián jiào dǎo lǐ yì hūn jià yíng móu bèi qiú zī yè
 成 年， 教 導 禮 義， 婚 嫁 營 謀， 備 求 資 業，
 xī hè jiān xīn qín kǔ bǎi bèi bù yán ēn huì nán nǚ yǒu
 携 荷 艱 辛， 懃 苦 百 倍， 不 言 恩 惠。 男 女 有
 bìng fù mǔ jīng yōu yōu jí shēng bìng shì tóng cháng shì
 病， 父 母 驚 憂， 憂 極 生 病， 視 同 常 事。
 zǐ ruò bìng chú mǔ bìng fāng yù rú sī yǎng yù yuàn zǎo
 子 若 病 除， 母 病 方 愈。 如 斯 養 育， 願 早
 chéng rén jí qí zhǎng chéng fǎn wéi bú xiào zūn qīn yǔ
 成 人。 及 其 長 成， 反 為 不 孝。 尊 親 與

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 him, nurtures and rears him, and washes away his filth. She does not dread the labor and toil, and endures the cold and heat without complaining of her hardships. The child lays in the dry spots while she sleeps in the wet spots. For three years the child drinks the mother's "white milk-blood" and from infancy to childhood, and through to adulthood, they are 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 awfully worried, grieving to the extent that they may become ill themselves, and considering it a trivial matter. Only when the child's illness has been cured will the mother's sickness be alleviated. Like this, the children are nurtured and reared, with the hope that they will soon become adults. Reaching their maturity, however, they become unfilial, as their respected

yán bù zhī shùn cóng yìng duì wú lǐ è yǎn xiāng shì qī
言，不知順從，應對無禮，惡眼相視。欺
líng bó shū dǎ mà xiōng dì huǐ rǔ qīn qíng wú yǒu lǐ yì
凌伯叔，打罵兄弟，毀辱親情，無有禮義。
suī céng cóng xué bù zūn fàn xùn fù mǔ jiào lìng duō bù yī
雖曾從學，不遵范訓，父母教令，多不依
cóng xiōng dì gòng yán měi xiāng wéi lì chū rù lái wǎng
從，兄弟共言，每相違戾。出入來往，
bù qǐ zūn táng yán xíng gāo ào shàn yì wéi shì fù mǔ xùn
不啟尊堂，言行高傲，擅意為事。父母訓
fá bó shū yǔ fēi tóng yòu lián mǐn zūn rén zhē hù jiàn jiàn
罰，伯叔語非，童幼憐愍，尊人遮護，漸漸
chéng zhǎng hěn lì bù tiáo bù fú kuī wéi fǎn shēng chēn
成長，狠戾不調，不伏虧違，反生瞋
hèn qì zhū qīn yǒu péng fù è rén xí jiǔ chéng xìng rèn fēi
恨。棄諸親友，朋附惡人，習久成性，認非
wéi shì huò bèi rén yòu táo wǎng tā xiāng wéi bèi diē niáng
為是。或被人誘，逃往他鄉，違背爹娘，
lí jiā bié juàn huò yīn jīng jì huò wéi zhèng xíng rén rǎn
離家別眷。或因經紀，或為政行，荏苒

parents may offer warnings but the children do not know obedience or compliance. While having interactions, they lack manners and glare with an evil eye. They deceive and insult their uncles and hit and 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' admonitions and punishments and their uncles' warnings, these children are immature and are to be pitied, thus elders must 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 families and friends, these children befriend evil people. Before long, bad habits become natural, and they recognize 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

yīn xún biàn wéi hūn qǔ yóu sī liú ài jiǔ bù huán jiā huò
因循，便為婚娶，由斯留礙，久不還家。或
zài tā xiāng bù néng jǐn shèn bèi rén móu hài héng shì gōu
在他鄉，不能謹慎，被人謀害，橫事鉤
qiān wǎng bèi xíng zé láo yù jiā suǒ huò zāo bìng huàn è
牽，枉被刑責，牢獄枷鎖。或遭病患，厄
nàn yíng chán qiú kǔ jī léi wú rén kàn dài bèi rén xián jiàn
難縈纏，囚苦饑羸，無人看待，被人嫌賤，
wěi qì jiē qú yīn cǐ mìng zhōng wú rén jiù zhì péng zhàng làn
委棄街衢。因此命終，無人救治，膨脹爛
huài rì bào fēng chuī bái gǔ piāo líng jì tā xiāng tǔ biàn
壞，日暴風吹，白骨飄零。寄他鄉土，便
yú qīn zú huān huì cháng guāi wéi bèi cí ēn bù zhī èr lǎo
與親族，歡會長乖，違背慈恩，不知二老，
yǒng huái yōu niàn huò yīn tí qì yǎn àn mù máng huò yīn
永懷憂念，或因啼泣，眼暗目盲；或因
bēi āi qì yān chéng bìng huò yuán yì zǐ shuāi biàn sǐ wáng
悲哀，氣咽成病；或緣憶子，衰變死亡，
zuò guǐ bào hún bù céng gē shě huò fù wén zǐ bù chóng xué
作鬼抱魂，不曾割捨。或復聞子，不崇學

in the course of time, become tied down, or they may marry, and due to this, are detained for a long time, never to return home. Some in other villages may not be able to be cautious as 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, or shackles. Some may encounter disease and misfortune, be entwined in adversity and hardship, or be captive to the sufferings of starvation and emaciation without others caring for or treating them. Being detested and scorned by others, they are 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 desiccated by the sun and blown away by the wind, their white bones will disintegrate and scatter throughout the dirt of that other 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 child. As ghosts they will cling to their child's spirit, not once letting go. Furthermore, some

yè péng zhú yì duān wú lài cū wán hào xí wú yì dóu dǎ
業，朋 逐 異 端，無 賴 粗 頑 好 習 無 益，鬥 打
qiè dào chù fàn xiāng lú yín jiǔ shū pú jiān fēi guò shī dài
竊 盜，觸 犯 鄉 閭，飲 酒 樗 蒲，姦 非 過 失，帶
lěi xiōng dì nǎo luàn diē niáng chén qù mù huán bú wèn zūn
累 兄 弟，惱 亂 爹 娘，晨 去 暮 還，不 問 尊
qīn dòng zhǐ hán wēn huì shuò zhāo mù yǒng guāi fú shì ān
親，動 止 寒 溫，晦 朔 朝 暮，永 乖 扶 侍，安
chuáng jiàn zhěn bìng bù zhī wén cān wèn qǐ jū cóng cǐ jiàn
床 薦 枕，並 不 知 聞，參 問 起 居，從 此 間
duàn fù mǔ nián mài xíng mào shuāi léi xiū chǐ jiàn rén rěn
斷，父 母 年 邁 形 貌 衰 羸，羞 耻 見 人，忍
shòu qī yì huò yǒu fù gū mǔ guǎ dú shǒu kōng táng yóu
受 欺 抑。或 有 父 孤 母 寡，獨 守 空 堂，猶
ruò kè rén jì jū tā shè hán dòng jī kě céng bù zhī wén
若 客 人，寄 居 他 舍，寒 凍 饑 渴，曾 不 知 聞，
zhòu yè cháng tí zì jiē zì tàn yīng fèng gān zhǐ gòng yǎng
晝 夜 常 啼，自 嗟 自 歎，應 奉 甘 旨，供 養
zūn qīn ruò bèi wàng rén liǎo wú shì shì měi zuō xiū cán wèi
尊 親，若 輩 妄 人，了 無 是 事，每 作 羞 慚，畏

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 while their debauchery is excessively negligent. Through implicating their brothers they further distress their parents. Leaving at dawn and returning at dusk, they never inquire about their respected parents. Throughout the month, from morning to night, they never attend to them to see if they need exercise or rest, or are too cold or hot. Moreover, they do not know to arrange their beds or offer them 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, and they are ashamed to see others, being left to endure deception and oppression. Some have a father who might be widowed, or a mother who is a widower, living alone in an empty house as if only a traveler staying in someone else's home. Cold, hungry, and thirsty, no one has knowledge of them. From morning to night they constantly cry, groaning and sighing to themselves. Children should offer delicacies in support of their respected parents. If this generation of reckless children accomplishes nothing and every activity brings them shame, then

rén guài xiào huò chí cái shí gòng yǎng qī ér wàng jué pí láo ,
人 怪 笑 。 或 持 財 食 ， 供 養 妻 兒 ， 忘 厥 疲 勞 ，
wú bì xiū chǐ qī qiè yuē shù měi shì yī cóng zūn zhǎng chēn
無 避 羞 恥 ； 妻 妾 約 束 ， 每 事 依 從 ， 尊 長 瞋
hē quán wú wèi jù huò fù shì nǚ shì pèi tā rén wèi jià zhī
呵 ， 全 無 畏 懼 ， 或 復 是 女 ， 適 配 他 人 ， 未 嫁 之
shí xián jiē xiào shùn hūn jià yǐ qì bú xiào suì zēng fù mǔ
時 ， 咸 皆 孝 順 ； 婚 嫁 已 訖 ， 不 孝 遂 增 。 父 母
wēi chēn jí shēng yuàn hèn fū xù dǎ mà rěn shòu gān xīn
微 瞋 ， 即 生 怨 恨 ； 夫 婿 打 罵 ， 忍 受 甘 心 ，
yì xìng tā zōng qíng shēn juàn zhòng zì jiā gǔ ròu què yǐ
異 姓 他 宗 ， 情 深 眷 重 ， 自 家 骨 肉 ， 卻 以
wéi shū huò suí fū xù wài jùn tā xiāng lí bié diē niáng wú
為 疏 。 或 隨 夫 婿 ， 外 郡 他 鄉 ， 離 別 爹 娘 ， 無
xīn liàn mù duàn jué xiāo xī yīn xìn bù tōng suì shǐ diē niáng ,
心 戀 慕 ， 斷 絕 消 息 ， 音 信 不 通 ， 遂 使 爹 娘 ，
xuán cháng guà dù kè bù néng ān wǎn ruò dào xuán měi sī
懸 腸 掛 肚 ， 刻 不 能 安 ， 宛 若 倒 懸 ， 每 思
jiàn miàn rú kě sī jiāng cí niàn hòu rén wú yǒu xiū xī fù
見 面 ， 如 渴 思 漿 ， 慈 念 後 人 ， 無 有 休 息 。 父

their parent will be fearful that others will blame them and tease them. 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. 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, either spoken or written. This causes their parents' stomachs to knot in anxiety and twist in agitation, it is as if they are suspended upside-down. Their every thought is of seeing their daughter's face, just as one who is thirsty and longs for a drink. Their compassionate thoughts for their offspring are without rest. The kind virtue

mǔ ēn dé wú liàng wú biān bú xiào zhī qiān zú nán chén bào
母恩德，無量無邊，不孝之愆，卒難陳報。

ěr shí dà zhòng wén fó suǒ shuō fù mǔ zhòng ēn jǔ shēn
爾時，大眾聞佛所說父母重恩，舉身
tóu dì chuí xiōng zì pū shēn máo kǒng zhōng xī jiē liú xuě
投地，捶胸自撲，身毛孔中，悉皆流血，
mèn jué bì dì liáng jiǔ nǎi sū gāo shēng chàng yán 「kǔ zāi
悶絕躄地，良久乃蘇，高聲唱言：「苦哉，
kǔ zāi tòng zāi tòng zāi wǒ děng jīn zhě shēn shì zuì rén cóng
苦哉！痛哉，痛哉！我等今者深是罪人，從
lái wèi jué míng ruò yè yóu jīn wù zhī fēi xīn dǎn jù suì wéi
來未覺，冥若夜游，今悟知非，心膽俱碎，惟
yuàn shì zūn āi mǐn jiù yuán yún hé bào dé fù mǔ shēn ēn
願世尊哀愍救援，云何報得父母深恩？」

ěr shí rú lái jí yǐ bā zhǒng shēn zhòng fàn yīn gào zhū
爾時，如來即以八種深重梵音，告諸
dà zhòng 「rú děng dāng zhī wǒ jīn wéi rǔ fēn bié jiě shuō
大眾：「汝等當知，我今為汝分別解說：
jiǎ shǐ yǒu rén zuǒ jiān dān fù yòu jiān dān mǔ yán pí zhì gǔ
假使有人，左肩擔父，右肩擔母，研皮至骨，

of parents is immeasurable and illimitable. The transgression of being unfilial makes it ultimately difficult to discuss."

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, it was a long while before they regained consciousness. In a loud voice they called out saying, "Such suffering! Such suffering! What agony! What agony! At present, we are all deep offenders. Never awakened, 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 sympathize and rescue us. How may we repay the deep kindness of our parents?"

At that time, the Tathāgata told all in the great assembly by means of his eightfold deeply resonant Brahma voice, "All of you should know this. I will explain it for you in detail: If there is a person whose left shoulder carries his father and right shoulder carries his mother until his skin is rubbed away to the bone,

chuàn gǔ zhì suǐ rào xū mí shān jīng bǎi qiān jié xuě liú mò
穿 骨 至 髓，繞 須 彌 山，經 百 千 劫，血 流 沒
huái yóu bù néng bào fù mǔ shēn ēn jiǎ shǐ yǒu rén zāo jī
踝，猶 不 能 報 父 母 深 恩；假 使 有 人，遭 饑
jǐn jié wèi yú diē niáng jìn qí jǐ shēn luán gē suì huài yóu
饑 劫，為 於 爹 娘，盡 其 己 身，鬻 割 碎 壞，猶
rú wēi chén jīng bǎi qiān jié yóu bù néng bào fù mǔ shēn ēn
如 微 塵，經 百 千 劫，猶 不 能 報 父 母 深 恩；
jiǎ shǐ yǒu rén wèi yú diē niáng shǒu zhí lì dāo wān qí yǎn
假 使 有 人，為 於 爹 娘，手 執 利 刀，剜 其 眼
jīng xiàn yú rú lái jīng bǎi qiān jié yóu bù néng bào fù mǔ
睛，獻 於 如 來，經 百 千 劫，猶 不 能 報 父 母
shēn ēn jiǎ shǐ yǒu rén wèi yú diē niáng yì yǐ lì dāo gē
深 恩；假 使 有 人，為 於 爹 娘，亦 以 利 刀，割
qí xīn gān xuě liú piàn dì bù cí tòng kǔ jīng bǎi qiān jié
其 心 肝，血 流 遍 地，不 辭 痛 苦，經 百 千 劫，
yóu bù néng bào fù mǔ shēn ēn jiǎ shǐ yǒu rén wèi yú diē
猶 不 能 報 父 母 深 恩；假 使 有 人，為 於 爹
niáng bǎi qiān dāo jǐ yì shí cì shēn yú zì shēn zhōng zuǒ
娘，百 千 刀 戟，一 時 刺 身，於 自 身 中，左

and his bone is bored through to the marrow, and who circumambulates Mount Sumeru for hundreds of thousands of kalpas until the blood pours down to his ankles, then that person would still not be able to repay the deep kindness of his parents. If there is a person who, during a kalpa of starvation and famine, and 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 is a person who, for the sake of his parents, held a sharp knife in hand and scooped out his eyes, offering them to the Tathāgata, 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 is 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 expressing 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 is 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

yòu chū rù jīng bǎi qiān jié yóu bú néng bào fù mǔ shēn ēn
右出入，經百千劫，猶不能報父母深恩；
jiǎ shǐ yǒu rén wèi yú diē niáng dá gǔ chū suǐ jīng bǎi qiān
假使有人，為於爹娘，打骨出髓，經百千
jié yóu bú néng bào fù mǔ shēn ēn jiǎ shǐ yǒu rén wèi yú
劫，猶不能報父母深恩；假使有人，為於
diē niáng tūn rè tiě wán jīng bǎi qiān jié piàn shēn jiāo làn
爹娘，吞熱鐵丸，經百千劫，遍身焦爛，
yóu bú néng bào fù mǔ shēn ēn
猶不能報父母深恩。」

ěr shí dà zhòng wén fó suǒ shuō fù mǔ ēn dé chuí lèi bēi
爾時，大眾聞佛所說父母恩德，垂淚悲
qì tòng gē yú xīn dì sī wú jì tóng fā shēng yán shēn
泣，痛割於心，諦思無計，同發聲言，深
shēng cán kuì gòng bái fó yán shì zūn wó děng jīn zhě shēn
生慚愧，共白佛言：「世尊！我等今者深
shì zuì rén yún hé bào dé fù mǔ shēn ēn
是罪人，云何報得父母深恩？」

fó gào dì zǐ yù dé bào ēn wèi yú fù mǔ shū xiě cǐ
佛告弟子：「欲得報恩，為於父母書寫此

to right 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. If there is 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 is 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 cut into their hearts. After carefully considering it, without scheming, they simultaneously cried out and deeply expressing their humiliation, they addressed the Buddha together saying, "World-Honored One, we presently are all deep offenders. How may we repay the deep kindness of our parents?"

The Buddha told his disciples, "If you wish to repay their kindness, then transcribe this sutra on behalf of your parents,

jīng wèi yú fù mǔ dú sòng cǐ jīng wèi yú fù mǔ chàn huǐ zuì
經，為於父母讀誦此經，為於父母懺悔罪
qiān wèi yú fù mǔ gòng yǎng sān bǎo wèi yú fù mǔ shòu chí
愆，為於父母供養三寶，為於父母受持
zhāi jiè wèi yú fù mǔ bù shī xiū fú ruò néng rú shì zé dé
齋戒，為於父母布施修福，若能如是，則得
míng wéi xiào shùn zhī zǐ bú zuò cǐ xíng shì dì yù rén
名為孝順之子；不做此行，是地獄人。」

fó gào ā nàn bú xiào zhī rén shēn huài mìng zhōng duò
佛告阿難：「不孝之人，身壞命終，墮
yú ā bí wú jiān dì yù cǐ dà dì yù zòng guǎng bā wàn yóu
於阿鼻為間地獄。此大地獄，縱廣八萬由
xún sì miàn tiě chéng zhōu wéi luó wǎng qí dì yì tiě shèng
旬，四面鐵城，周圍羅網。其地亦鐵，盛
huǒ dòng rán měng liè huǒ shāo léi bēn diàn shuò yáng tóng
火洞然，猛烈火燒，雷奔電爍。烱銅
tiě zhī jiāo guàn zuì rén tóng gǒu tiě shé héng tǔ yān huǒ
鐵汁，澆灌罪人，銅狗鐵蛇，恒吐煙火，
fén shāo zhǔ zhì zhī gāo jiāo rán kǔ tòng āi zāi nán kān nán
焚燒煮炙，脂膏焦燃，苦痛哀哉，難堪難

or recite this sūtra on their behalf, or repent offenses and mistakes on their behalf, or make offerings to the Triple Gem, or observe fasting and precepts, or practice giving to cultivate merit, all on their behalf. If able to do so, you will then be named a filial and obedient child. If you do not do these activities, then you will be a hell dweller.”

The Buddha told Ānanda, “If a person is unfilial, when his body decays and his life ends, he will fall into Avīci, the unremitting hell. This great hell is eighty thousands 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 crashes and lightning flashes. Molten copper and iron are spattered and poured over the offenders while copper dogs and iron snakes constantly spew out smoke and fire which sear and roast their fleshy fat to a char. Such suffering and pain! It is so hard to endure and so difficult

rěn gōu gān qiāng shuò tiě qiāng tiě chuàn tiě chuí tié jǐ
忍，鉤竿槍槊，鐵鏘鐵串，鐵槌鐵戟，
jiàn shù dāo lún rú yǔ rú yún kōng zhōng ér xià huò zhǎn huò
劍樹刀輪，如雨如雲，空中而下，或斬或
cì kǔ fá zuì rén lì jié shòu yāng wú shí zàn xiē yòu lìng
刺，苦罰罪人，歷劫受殃，無時暫歇，又令
gèng rù yú zhū dì yù tóu dài huǒ pén tiě chē niǎn shēn zòng
更入餘諸地獄，頭戴火盆，鐵車碾身，縱
héng shǐ guò cháng dù fēn liè gǔ ròu jiāo làn yí rì zhī zhōng
橫駛過，腸肚分裂，骨肉焦爛，一日之中，
qiān shēng wàn sǐ shòu rú shì kǔ jiē yīn qián shēn wǔ nì bú
千生萬死。受如是苦，皆因前身忤逆不
xiào gù huò sī zuì
孝，故獲斯罪。」

ěr shí dà zhòng wén fó suǒ shuō fù mǔ ēn dé chuí lèi bēi
爾時，大眾聞佛所說父母恩德，垂淚悲

qì gào yú rú lái : 「 wó děng jīn zhě yún hé bào dé fù mǔ
泣，告於如來：「我等今者，云何報得父母
shēn ēn
深恩？」

to bear all of the hooks, poles, spears, lances, iron bayonets, iron chains, iron mallets, iron halberds, and sword-leaved trees as well as wheels with knives which fall like rain from clouds in the air – all of them cutting or stabbing the offender in horrid punishment. Throughout kalpas he endures torture without time for even a temporary respite. Furthermore, the offenders are forced to enter into the remaining hells where their heads are topped with fiery bowls 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 they die and are reborn tens-of-thousands of times. To endure such suffering like this is all a consequence of committing the five heinous acts 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 Tathāgata saying, “How may we repay the deep kindness of our parents?”

fó gào dì zǐ : 「 yù dé bào ēn wèi yú fù mǔ zào cǐ jīng
佛 告 弟 子 : 「 欲 得 報 恩 , 為 於 父 母 造 此 經
diǎn shì zhēn bào dé fù mǔ ēn yě néng zào yí juàn dé jiàn
典 , 是 真 報 得 父 母 恩 也 。 能 造 一 卷 , 得 見
yī fó néng zào shí juàn dé jiàn shí fó néng zào bǎi juàn dé
一 佛 ; 能 造 十 卷 , 得 見 十 佛 ; 能 造 百 卷 , 得
jiàn bǎi fó néng zào qiān juàn dé jiàn qiān fó néng zào wàn
見 百 佛 ; 能 造 千 卷 , 得 見 千 佛 ; 能 造 萬
juàn dé jiàn wàn fó shì děng shàn rén zào jīng lì gù shì zhū
卷 , 得 見 萬 佛 。 是 等 善 人 , 造 經 力 故 , 是 諸
fó děng cháng lái cí hù lì shǐ qí rén shēng shēn fù mǔ
佛 等 , 常 來 慈 護 , 立 使 其 人 , 生 身 父 母 ,
dé shēng tiān shàng shòu zhū kuài lè lí dì yù kǔ
得 生 天 上 , 受 諸 快 樂 , 離 地 獄 苦 。 」

ěr shí ā nán jí zhū dà zhòng ā xiū luó jiā lóu luó jǐn
爾 時 , 阿 難 及 諸 大 眾 、 阿 修 羅 、 迦 樓 羅 、 緊
nà luó mó hóu luó qié rén fēi rén děng tiān lóng yè chā
那 羅 、 摩 侯 羅 伽 、 人 、 非 人 等 、 天 、 龍 、 夜 叉 、
qián dá pó jí zhū xiǎo wáng zhuǎn lún shèng wáng shì zhū dà
乾 闥 婆 、 及 諸 小 王 , 轉 輪 聖 王 , 是 諸 大

The Buddha told his disciples, "If you wish to repay their kindness, then reproduce this sūtra 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. 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. Virtuous people like this, due to the power of reproducing sūtras, will constantly and compassionately be protected by all buddhas who will cause such people and their parents who gave birth to them, to be reborn in the heavens above, enjoying all kinds of happiness and bliss and be free from the suffering of the hells."

At that time, Ānanda and the great assembly of asūras, garudas, kinnaras, mahoragas, humans, non-humans, dēvas, nāgas, yakṣas, gandharvas, as well as the lesser kings and wheel turning sage kings all

zhòng wén fó suǒ yán shēn máo jiē shù bēi qì gěng yàn bù
眾聞佛所言，身毛皆豎，悲泣哽咽，不
néng zì cái gè fā yuàn yán wó děng cóng jīn jìn wèi lái jì
能自裁，各發願言：「我等從今盡未來際，
níng suì cǐ shēn yóu rú wéi chén jīng bǎi qiān jié shì bù wéi
寧碎此身猶如微塵，經百千劫，誓不違
yú rú lái shèng jiào níng yǐ tiě gōu bá chū qí shé cháng yǒu
於如來聖教；寧以鐵鉤拔出其舌，長有
yóu xún tiě lí gēng zhī xuě liú chéng hé jīng bǎi qiān jié
由旬，鐵犁耕之，血流成河，經百千劫，
shì bù wéi yú rú lái shèng jiào níng yǐ bǎi qiān dāo lún yú zì
誓不違於如來聖教；寧以百千刀輪，於自
shēn zhōng zì yóu chū rù shì bù wéi yú rú lái shèng jiào
身中，自由出入，誓不違於如來聖教；
níng yǐ tiě wǎng zhōu zā chán shēn jīng bǎi qiān jié shì bù wéi
寧以鐵網周匝纏身，經百千劫，誓不違
yú rú lái shèng jiào níng yǐ cuò duì zhǎn suì qí shēn bǎi qiān
於如來聖教；寧以剉碓斬碎其身，百千
wàn duàn pí ròu jīn gǔ xī jiē líng luò jīng bǎi qiān jié zhōng
萬段，皮肉筋骨悉皆零落，經百千劫，終

had their bodily hairs stand on end when they heard the Buddha speak. Sorrowfully weeping and choked up, they could not stop themselves. Each then set forth a vow saying, "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 sagely teaching of the Tathāgata. We would rather pull out our tongues with iron hooks, extending them for a yojana, so iron plows could cut through them causing blood to flow like a river over hundreds of thousands of kalpas than disobey the sagely teaching of the Tathāgata. We would rather have hundreds of thousands of bladed wheels enter and exit through our bodies than disobey the sagely teaching of the Tathāgata. We would rather have our bodies wrapped and entwined in iron nets for hundreds of thousands of kalpas than disobey the sagely teaching of the Tathāgata. We would rather have our bodies cut, pounded, chopped, and ground into hundreds of thousands of tens-of-thousands of pieces so that our skin, flesh, muscle, and bone would completely disintegrate over hundreds of thousands of kalpas

bù wéi yú rú lái shèng jiào
不違於如來聖教。」

ěr shí ō nàn cóng yú zuò zhōng ān xiáng ér qǐ bái fó
爾時，阿難從於坐中安詳而起，白佛

yán : 「shì zūn cǐ jīng dāng hé míng zhī yún hé fèng chí
言：「世尊！此經當何名之？云何奉持？」

fó gào ō nàn : 「cǐ jīng míng wéi fù mǔ ēn zhòng nán bào
佛告阿難：「此經名為《父母恩重難報

jīng 》, yǐ shì míng zì rǔ dāng fèng chí
經》，以是名字，汝當奉持！」

ěr shí dà zhòng tiān rén ā xiū luó děng wén fó suǒ
爾時，大眾、天、人、阿修羅等，聞佛所

shuō jiē dà huān xǐ xìn shòu fèng xíng zuō lǐ ér tuì
說，皆大歡喜，信受奉行，作禮而退。

fó shuō fù mǔ ēn zhòng nán bào jīng
【佛說父母恩重難報經】

V、^{bào fù mǔ ēn zhòu}【報父母恩咒】

na mo mi li duo duo po yi suo he (49 repetitions)
○南無密栗多哆婆曳娑訶 (四十九遍)

than disobey the sagely teaching of the Tathāgata.”

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

The Buddha told Ānanda, “This sūtra is called the *Sūtra on the Difficulty in Repaying the Profound Kindness of Parents*. By this name should you preserve and practice it.”

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

【*Sūtra on the Difficulty in Repaying the Profound Kindness of Parents as Discoursed by the Buddha*】

V、【Mantra of Repaying the Kindness of Parents】

Namo Amṛta-tvaye Svahā!

VI、【^{sān guī yī wén}三皈依文】

join palms

zì guī yī fó · dāng yuàn zhòng shēng · tí jiě dà dào ·
自 皈 依 佛 當 願 眾 生 體 解 大 道

fā wú shàng xīn · bow rise
發 無 上 心

join palms

zì guī yī fǎ · dāng yuàn zhòng shēng · shēn rù jīng zàng ·
自 皈 依 法 當 願 眾 生 深 入 經 藏

zhì huì rú hǎi · bow rise
智 慧 如 海

join palms

zì guī yī sēng · dāng yuàn zhòng shēng · tóng lǐ dà zhòng ·
自 皈 依 僧 當 願 眾 生 統 理 大 眾

yí qiè wú ài · bow rise half-bow
一 切 無 礙

VI、【Text of the Three Refuges】

I take refuge in the Buddha, wishing that all sentient beings understand the great Way
and make the greatest vow!

I take refuge in the Dharma, wishing that all sentient beings deeply study the sutra treasury
and acquire an ocean of wisdom!

I take refuge in the Sangha, wishing that all sentient beings lead the congregation
without any obstruction!

● cí bēi wěi dà de fó tuó
慈悲偉大的佛陀！
Oh great, compassionate Buddha!

suǒ wèi shù yù jìng ér fēng bù zhǐ zǐ yù xiào ér qīn bù dāi
所謂 樹欲靜而風不止 子欲孝而親不待
It is said, "Trees wish for stillness, yet fierce winds do not cease;
Children wish to be filial, yet their parents are no longer around."

wǒ de qīn rén zhǎng bèi
我的親人長輩
Of the seniors in my family,

yǒu de yǐ jīng shì yuán yǐ liǎo yǒu de yī jiù ān rán jiàn zài
有的已經世緣已了 有的依舊安然健在
Some have concluded their affinities with this world, some are still at peace with good health;

zhǐ shì wǒ cán kuì chàn huǐ
只是我慚愧懺悔
However, I feel ashamed and remorseful:

wǒ duì wǒ de qīn rén quē fá xiào yǎng
我對我的親人缺乏孝養
For I have lacked in providing filial support to my parents,

wǒ duì wǒ de zhǎng bèi hěn shǎo huí kuì
我對我的長輩很少回饋
For I have hardly repaid my seniors.

cí bēi wěi dà de fó tuó
慈悲偉大的佛陀！
Oh great, compassionate Buddha!

huí xiǎng zì cóng wǒ wā wā chū shēng zhī hòu
回想自從我哇哇出生之後
Thinking back to when I was crying right after being born,

fù mǔ shēng wǒ yù wǒ qīn rén jiào wǒ yǎng wǒ
父 母 生 我 育 我 親 人 教 我 養 我

My parents gave birth to and raised me, my relatives taught and supported me;

wǒ zhǐ yǒu shòu zhī yú tā men què hěn shǎo gěi yǔ bào dá
我 只 有 受 之 於 他 們 卻 很 少 給 予 報 答

I only take from them and seldom repay their kindness.

wǒ kū qì de shí hòu tā men gěi wǒ huān xǐ
我 哭 泣 的 時 候 他 們 給 我 歡 喜

When I cried, they gave me joy;

wǒ shī wàng de shí hòu tā men gěi wǒ gǔ lì
我 失 望 的 時 候 他 們 給 我 鼓 勵

When I was disappointed, they gave me encouragement;

zài yī shí zhù xíng shàng tā men gěi wǒ hē hù
在 衣 食 住 行 上 他 們 給 我 呵 護

In terms of clothing, food, and shelter, they gave me protection;

dāng kǔ nàn cuò zhé shí tā men gěi wǒ ān wèi
當 苦 難 挫 折 時 他 們 給 我 安 慰

When I encountered suffering, adversities, and setbacks, they gave me comfort.

tā men duō shǎo de cí yán ài yǔ
他 們 多 少 的 慈 顏 愛 語

They have given me so many kind expressions and loving words;

tā men duō shǎo de wēn róu tǐ tiē
他 們 多 少 的 溫 柔 體 貼

They have given me so much gentleness and thoughtfulness;

wǒ què hěn shǎo gěi yǔ huí bào
我 卻 很 少 給 予 回 報

Yet I have hardly repaid them.

yóu qí wǒ de fù mǔ
尤 其 我 的 父 母

Especially my parents,

zhūn zhūn jiào huǐ rú kǔ hán xīn
諄 諄 教 誨 茹 苦 含 辛

Who patiently instructed us and endured hardships.

wū yā hái zhī fǎn bǔ gāo yáng shàng qiě guì rǔ
烏 鴉 還 知 反 哺 羔 羊 尚 且 跪 乳

Ravens know to return to those who raise them; sheep know to kneel to those who nurse them;

wǒ duì yú fù mǔ de xiào yǎng
我 對 於 父 母 的 孝 養

How could my filial support towards my parents

nán dào dōu bù rú zhè xiē qín shòu dǒng shì
難 道 都 不 如 這 些 禽 獸 懂 事

Be less thoughtful than that of beasts and fowl?

fó tuó nín yě céng jīng qīn zì wèi fù dān guān
佛 陀 您 也 曾 經 親 自 為 父 擔 棺

Buddha! In the past, you personally carried your father's coffin;

nín yě céng jīng bá shè wèi mǔ shuō fǎ
您 也 曾 經 跋 涉 為 母 說 法

You also traveled afar to teach the Dharma to your mother.

wǒ tiān wèi nín de dì zǐ què kuì duì nín de jiào huǐ
我 忝 為 您 的 弟 子 卻 愧 對 您 的 教 誨

Having become your disciple, I have shamed your teachings.

qǐng nín cì gěi wǒ xìn xīn lì liàng
請 您 賜 給 我 信 心 力 量

Please give me strength in faith,

wǒ yuàn guāng yào guò wǎng de xiān rén
我 願 光 耀 過 往 的 先 人

I vow to illuminate my departed ancestors,

wǒ yuàn yǐn dǎo zài shì de qīn zú
我 願 引 導 在 世 的 親 族

I vow to guide my living relatives;

qǐng nín bì zhào wǒ de fù mǔ qīn rén
請 您 庇 照 我 的 父 母 親 人

Please protect my parents and relatives,

ràng tā men néng gòu fú shòu kāng níng
讓 他 們 能 夠 福 壽 康 寧

So that they will be able to enjoy longevity and good health.

ràng tā men néng gòu píng ān zì zài
讓 他 們 能 夠 平 安 自 在

So that they will be able to enjoy peace and ease.

jiǎ rú wǒ yōng yǒu róng yào xī wàng néng hé tā men fēn xiǎng
假 如 我 擁 有 榮 耀 希 望 能 和 他 們 分 享

If I have glory, I hope to be able to share it with them;

jiǎ rú wǒ yōng yǒu fù zú xī wàng tā men yě bú kuì fá
假 如 我 擁 有 富 足 希 望 他 們 也 不 匱 乏

If I have wealth, I hope that they will not be destitute.

qí qiú nín
祈 求 您

I pray to you,

ràng wǒ yōng yǒu de yì xiē suì yuè néng wèi wǒ de qīn rén fèng xiàn
讓 我 擁 有 的 一 些 歲 月 能 為 我 的 親 人 奉 獻

May I be able to respectfully provide for my relatives in the days I have left;

ràng wǒ xīn zhōng de yì diǎn wéi chén néng huò dé zūn zhǎng de rèn kě
讓 我 心 中 的 一 點 微 忱 能 獲 得 尊 長 的 認 可

May I be able to receive approval from my elders through this spec of sincerity in my heart.

cí bēi wěi dà de fó tuó !
慈 悲 偉 大 的 佛 陀 ！

Oh great, compassionate Buddha!

gǔ dé yù dī shuǐ zhī ēn shàng qiě yǒng quán yǐ bào
古 德 遇 滴 水 之 恩 尚 且 湧 泉 以 報

The virtuous ones of old would repay a drop of kindness with a gushing spring,

hé kuàng wǒ zài shì jiān shàng de yōng yǒu shì lái zì fù mǔ qīn yǒu
何 況 我 在 世 間 上 的 擁 有 是 來 自 父 母 親 友
How much more so for my parents, family, and friends, who have given me everything I have in this world?

suǒ yǐ wǒ gèng qǐ qiú nín
所 以 我 更 祈 求 您
Therefore, I pray to you again:

ràng wǒ néng fēn dān zūn qīn shī zhǎng de yōu fán
讓 我 能 分 擔 尊 親 師 長 的 憂 煩
May I be able to share in the sorrows of my honorable relatives and teachers,

ràng wǒ néng dài shòu zhì qīn hǎo yǒu de kǔ nàn
讓 我 能 代 受 至 親 好 友 的 苦 難
May I be able to take on the sufferings of my close relatives and good friends.

cí bēi wěi dà de fó tuó
慈 悲 偉 大 的 佛 陀 ！
Oh great, compassionate Buddha!

qǐng nín mǎn zú dì zǐ de yí piàn yú chéng
請 您 滿 足 弟 子 的 一 片 愚 誠
Please fulfill your disciple's foolish request.

cí bēi wěi dà de fó tuó
慈 悲 偉 大 的 佛 陀 ！
Oh great, compassionate Buddha!

qǐng nín mǎn zú dì zǐ de yí piàn yú chéng
請 您 滿 足 弟 子 的 一 片 愚 誠
Please fulfill your disciple's foolish request.

VII、【回向偈】

huí xiàng jì

join palms

△ | | ○ | | ○ | ○ | ◎ | | ○ | | ○ | | ○ | ○ | ○ | |
cí bēi xǐ shě piàn fǎ jiè xī fú jié yuán lì rén tiān
慈 悲 喜 捨 遍 法 界 惜 福 結 緣 利 人 天

○ | | ○ | | ○ | ○ | ○ | | ◎ | | ○ | | ◎ | ○ | ◎
chán jìng jiè hèn píng déng rěn cán kuì gǎn ēn dà yuàn xīn
禪 淨 戒 行 平 等 忍 慚 愧 感 恩 大 願 心

VII、【Verse of Dedication】

May loving-kindness, compassion, joy, and equanimity pervade the Dharma-realm;
May we cherish blessings and form affinities benefitting human and celestial beings;
May we practice Chan, Pure-land, precepts and the patience of equality;
May we have a sense of shame, gratitude, and a mind of great vows.