THE BUDDHA SPEAKS THE ULLAMBANA SUTRA

南無本師佛薩

THUS I HAVE HEARD, AT ONE TIME, THE BUDDHA DWELT AT SHRAVANGA.

VASTI IN THE GARDEN OF THE BENEFACtor OF ORPHANS AND THE SOLITARY.

MAHAMAUDGALAYANA HAD JUST OBTAINED THE SIX PENETRATIONS AND WISHED TO CROSS OVER HIS FATHER AND MOTHER TO REPAY THEIR Kindness FOR RAISING HIM.

MAHAMAUDGALAYANA FELT DEEP PITY AND SADNESS, FILLED A BOWL WITH FOOD AND WENT TO PROVIDE FOR HIS MOTHER. SHE GOT THE BOWL, SCREENED IT WITH HER LEFT HAND, AND WITH HER RIGHT HAND MADE A FIST OF FOOD. BUT, BEFORE IT ENTERED HER MOUTH, IT TURNED INTO BURNING COALS WHICH COULd NOT BE EATEN.
目連悲哀，即鉢盛飯，往餉其母。母得鉢飯，便以左手障飯，右手擲飯，食未入口，化成火炭，遂不得食。

Mu ān bēi āi. jí bwo shèng fàn. wāng syāng chí mu. mu de bwo fàn. byān yì dzwo shòu jiang fàn. yo shòu twan fàn. shr wēi ru kòu. hwa chēng hwo tān. swēi bu de shr.

MAHAMAUDGALAYANA CALLED OUT AND WEEP SORROWFULLY, AND HASTENED TO RETURN TO THE BUDDHA TO SET FORTH ALL OF THIS.

目連大歎，悲號啼泣。馳還白佛，具陳如此。

Mu ān da jiāu. bēi hau ti chī. chr hwān bāi fwo. jyu chēn ru tsā.


佛言，汝母罪根深結，非汝一人，力所奈何。汝雖孝順，聲動天地，天神、地神、邪魔、外道、道士，四天王神，亦不能奈何。

Fwo yān. ru mú dzwei ēn shēn jye. fei ru yì rén. li sùo nai he. ru swēi syāu shun shēng dōng tyan dī. tyan shēn dī shēn. sye mwo. wài dâu. dâu shr. sz tyan wāng shēn. yì bu nèng nai he.

THE AWESOME SPIRITUAL POWER OF THE ASSEMBLED SANGHA OF THE TEN DIRECTIONS IS NECESSARY FOR LIBERATION TO BE ATTAINED.

當須十方衆僧威神之力，乃得解脫。

Dang syū shr fang jùng sēng wēi shēn jiē lì, nái de jye thōu.

I SHALL NOW SPEAK A DHARMA OF RESCUE WHICH CAUSES ALL THOSE IN DIFFICULTY TO LEAVE WORRY AND SUFFERING, AND TO ERADICATE OBSTACLES FROM OFFENSES.

吾今當為汝說救濟之法，令一切難皆離憂苦，罪障消除。

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Wu jin dang wei ru shwo jyou ji jr fa. ling yi chye nan jye li yu ku, dzwei jang syau chu.


佛告目連: 壽方象僧於七月十五日, 僧自恣時。  
Fwo gau mu lyan: shr fang jung sang yu chi ywe shr wu r. seng dz dz shr.

FOR THE SAKE OF FATHERS AND MOTHERS OF SEVEN GENERATIONS PAST, AS WELL AS FOR FATHERS AND MOTHERS OF THE PRESENT WHO ARE IN DISTRESS, YOU SHOULD PREPARE AN OFFERING OF CLEAN BASINS FULL OF HUNDREDS OF FLAVORS AND THE FIVE FRUITS,

當為七世父母, 及現在父母厄難中者, 具飯百味五果, 濁灌盆器,  
Dang wei chi shr fu mu. ji syan dzai fu mu e nan jung je. ju fan bai wei wu gwo. ji gwan pen chi.

AND OTHER OFFERINGS OF INCENSE, OIL, LAMPS, CANDLES, BEDS, AND BEDDING, ALL THE BEST OF THE WORLD, TO THE GREATLY VIRTUOUS ASSEMBLED SANGHA OF THE TEN DIRECTIONS.

香油錫燭, 床敷 مستوى, 賦世甘美, 以著盆中, 供養十方大德象僧。  
Syang. you. teng. chu. chwang fu. wo ju. jin shr gan mei. yi jau pen jung. gung yang shr fang da de jung seng.

ON THAT DAY, ALL THE HOLY ASSEMBLY, WHETHER IN THE MOUNTAINS PRACTICING DHYANA SAMADHI, OR OBTAINING THE FOUR FRUITS OF THE WAY, OR WALKING BENEATH TREES, OR USING THE INDEPENDENCE OF THE SIX PENETRATIONS, TO TEACH AND TRANSFORM SOUND HEARERS AND THOSE ENLIGHTENED TO CONDITIONS,

當此之日, 一切聖象或在山間禪定, 或得四道果, 或樹下經行, 或六通自在, 教化聲聞緣覺,  
Dang tsz jr r. yi chye sheng jung hwei dzai shan jyan chan ding. hwei de sz dau gwo. hwei shu sya jing sying. hwei lyou tung dz dzai. jyau hwa sheng wen ywan jyau.
OR PROVISIONALLY MANIFESTING AS BHIKSHUS WHEN IN FACT THEY
ARE GREAT BODHISATTVAS ON THE TENTH GROUND--ALL COMPLETE IN
PURE PRECEPTS AND OCEANLIKE VIRTUE OF THE HOLY WAY--SHOULD
GATHER IN A GREAT ASSEMBLY AND ALL OF LIKE MIND RECEIVE THE
PRAVARANA FOOD.

或十地菩萨大人，满现比丘。在大众中，
皆一心受钵和羅飯。具清淨戒，聖衆
之道，其德汪洋。

Hwei shr di pu sa da ren chwyان syan bi chyou dzai da jung jung
jye tung yi syin shou bwo he lwo fan ju ching jing jye
sheng jung jr dau chi de wang yang.

IF ONE THUS MAKES OFFERINGS TO THESE PRAVARANA SANGHA, ONE'S
PRESENT FATHER AND MOTHER, PARENTS OF SEVEN GENERATIONS, AS
WELL AS THE SIX KINDS OF CLOSE RELATIVES, WILL ESCAPE FROM
THE THREE PATHS OF SUFFERINGS.

其有供养此等自恣僧者。現在父母，七
世父母，六種親屬，得出三途之苦。

Chi you gung yang tsz deng dz dz seng je syan dzai fu mu
chi shr fu mu lyou jung chin shu de chu san tu jr ku.

AND AT THAT TIME ATTAIN RELEASE. THEIR CLOTHING AND FOOD
WILL SPONTANEOUSLY APPEAR. IF THE PARENTS ARE STILL ALIVE,
THEY WILL HAVE WEALTH AND BLESSINGS FOR A HUNDRED YEARS.

應時解脱，衣食自然。若復有人父母現
在者，福樂百年。

Ying shr jye two yi shr dz ran rau fu you ren fu mu syan
dzai je fu le bai nyan.

PARENTS OF SEVEN GENERATIONS WILL BE BORN IN THE HEAVENS.
TRANSFORMATIONALLY BORN, THEY WILL INDEPENDENTLY ENTER THE
CELESTIAL FLOWER LIGHT, AND EXPERIENCE LIMITLESS BLISS.

若已亡七世父母生天，自在化生，入天
華光，受無量快樂。

Rau yi wang chi shr fu mu sheng tyan dz dzai hwa sheng ru
tyen hwa gwang shou wu lyang kwai le.

AT THAT TIME THE BUDDHA COMMANDED THE ASSEMBLED SANGHA OF THE
TEN DIRECTIONS TO RECITE MANTRAS AND VOWS FOR THE SAKE OF THE
DONOR'S FAMILY, FOR PARENTS OF SEVEN GENERATIONS.

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時佛勅四方象僧，皆先為施主家咒願。七世父母。
Shr fwo chr shr fang jung seng. jye syan wei shr ju jya jou ywan. chi shr fu mu.

AFTER PRACTICING DHYANA CONCENTRATION, THEY THEN MAY ACCEPT THE FOOD. WHEN FIRST RECEIVING THE BASIN, PLACE IT BEFORE THE BUDDHA IN THE STUPA. WHEN THE ASSEMBLED SANGHA HAS FINISHED THE MANTRAS AND VOWS, THEN THEY MAY ACCEPT IT.

行禪定意，然後受食。初受盆時，先安在佛塔前。象僧咒願竟，便自受食。
Sying chan ding yi, ran hou shou shr. chu shou pen shr. syan an dzai fwo ta chyan. jung seng jou ywan jing. byan dz shou shr.

AT THAT TIME THE BHIKSHU MAUDGALYAYANA AND THE ASSEMBLY OF GREAT BODHISATTVAS WERE ALL EXTREMELY DELIGHTED AND THE SORROWFUL SOUND OF MAUDGALYAYANA'S CRYING CEASED.

爾時目連比丘，及此大會大菩薩眾，皆大歡喜。而目連悲啼泣聲，釋然除滅。
Er shr mu lyan bi chyou, ji tsz da hwei da pu sa jung. jye da hwan syi. er mu lyan bei ti chi sheng. shr ran chu mye.

AT THAT TIME MAUDGALYAYANA'S MOTHER OBTAINED LIBERATION FROM ONE KALPA OF SUFFERING AS A HUNGRY GHOST.

是時目連其母，即於是日得脫一劫餓鬼之苦。
Shr shr mu lyan chi mu. ji yu shr r de tou yi jye e gwei jrk u.


爾時目連復白佛言：弟子所生父母，得蒙三寶功德之力，象僧威神之力故。
Er shr mu lyan fu bai fwo yan. di dz swo sheng fu mu. de meng san bau gung de jrk li. jung seng wei shen jrk li gu.
若未來世一切佛弟子，行孝順者，亦應奉此盂蘭盆，救度現在父母，乃至七世父母。為可爾不？

Rau wei lai shr yi chye fwo di dz. sying syau shun je. Yi ying feng tsz yu lan pen. jyou du syan dzai fu mu. nai jr chi shr fu mu. wei ke er fau?

THE BUDDHA REPLIED:"GOOD INDEED, I AM HAPPY YOU ASKED THAT QUESTION. I JUST WANTED TO SPEAK ABOUT THAT AND NOW YOU HAVE ALSO ASKED ABOUT IT.

佛言：大善快問。我正欲說，汝今復問。

Fwo yan. da shan kwai wen. wo jeng yu shwo. ru jin fu wen.

GOOD MAN, IF BHIKSHUS, BHIKSHUNIS, KINGS, CROWN PRINCES, GREAT MINISTERS, GREAT OFFICIALS, CABINET MEMBERS, THE HUNDREDS OF OFFICERS, AND THE TENS OF THOUSANDS OF CITIZENS WISH TO PRACTICE COMPASSIONATE FILIAL CONDUCT,

善男子，若有比丘、比丘尼，國王、太子、王子，大臣、宰相，三公、百官，萬民、庶人，行孝慈者。

Shan nan dz. rau you bi chyou bi chyou ni. gwo wang. tai dz. wang dz. da chen. dzai syang. san gung. bai gwan. wan min. shu ren. sying syau tsz je.


皆應為所生現在父母，過去七世父母，於七月十五日，佛歡喜日，僧自恣日。

Jye ying wei swo sheng syan dzai fu mu. gwo chu chi shr fu mu. yu chi ywe shr wu r. fwo hwan syi r. seng dz dz r.

THEY ALL SHOULD PLACE HUNDREDS OF FLAVORS OF FOODS IN THE ULLAMBANA BASINS, AND OFFER THEM TO THE PRAVARANA SANGHA OF THE TEN DIRECTIONS. THEY SHOULD VOW TO CAUSE THE LENGTH OF

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LIFE OF THE PRESENT FATHER AND MOTHER TO REACH A HUNDRED YEARS WITHOUT ILLNESS, WITHOUT SUFFERINGS, AFFLICTIONS, OR WORRIES,

以百味飲食安盂蘭盆中，施十方自恐僧。乞願便使現在父母，壽命百年無病，
無一切苦惱之患。

Yi bai wei yin shr an yu lan pen jung. shr shr fang dz dz seng. chi ywan byan shr syan dzai fu mu. shou ming bai nyan wu bing. wu yi chye ku nau jr hwan.

AND ALSO VOW TO CAUSE SEVEN GENERATIONS OF FATHERS AND MOTHERS TO LEAVE THE SUFFERINGS OF THE HUNGRY GHOSTS, TO BE BORN AMONG MEN AND GODS, AND TO HAVE BLESSINGS AND BLISS WITHOUT LIMIT.

乃至七世父母離餓鬼苦，得生天人中，
福樂無極。

Nai jr chi shr fu mu. li e gwei ku. de sheng tyan ren jung, fu le wu ji.

THE BUDDHA TOLD ALL THE GOOD MEN AND GOOD WOMEN, "THOSE DISCIPLES OF THE BUDDHA WHO CULTIVATE FILIAL CONDUCT SHOULD IN THOUGHT AFTER THOUGHT, CONSTANTLY RECALL THEIR PRESENT FATHERS AND MOTHERS WHEN MAKING OFFERINGS, AS WELL AS THE FATHERS AND MOTHERS OF SEVEN LIVES PAST.

佛告諸善男子、善女人：是佛弟子修孝順者，應念念中常憶父母供養，乃至七世父母。

Fwo gau ju shan nan dz. shan nyu ren. shr fwo di dz. syou syau shun je. ying nyan nyan jung. chang yi fu mu. gung yang nai jr chi shr fu mu.

EVERY YEAR, ON THE FIFTEENTH DAY OF THE SEVENTH MONTH, THEY SHOULD ALWAYS, OUT OF FILIAL COMPASSION, RECALL THEIR PARENTS WHO BORE THEM AND THOSE OF SEVEN LIVES PAST.

年年七月十五日，常以孝順慈憶所生父母，乃至七世父母。

Nyan nyan chi ywe shr wu r. chang yi syau shun tsz yi swo sheng fu mu. nai jr chi shr fu mu.
AND FOR THEIR SAKEs PERFORm THE OFFERING OF THE ULLAMBANA BASIN TO THE BUDDHA AND THE SANGHA AND THUS 'REPAY THE LOVING KINDNESS OF THE PARENTS WHO RAISED AND NOURISHED THEM.'

為作盂蘭盆，施佛及僧，以報父母長養慈愛之恩。
Wei dzwo yu lan pen. shr fwo ji seng. yi bau fu mu jang yang tsz ai jr en.

ALL BUDDHAS' DISCIPLES SHOULD RESPECTFULLY RECEIVE THIS DHARMA."

若一切佛弟子，應當奉持是法：
Rau yi chye fwo di dz. ying dang feng chr shr fa.

AT THAT TIME THE BHIKSHU MAUDGALYAYANA AND THE FOUR-FOLD ASSEMBLY OF DISCIPLES, HEARING WHAT THE BUDDHA SAID, PRACTICED IT WITH DELIGHT.

爾時目連比丘，四輩弟子，聞佛所說，歡喜奉行。
Er shr mu lyan bi chyou sz bei di dz. wen fwo swo shwo. hwan syi feng sying.

END OF THE BUDDHA SPEAKS OF ULLAMBANA SUTRA

佛說盂蘭盆經
Fwo shwo yu lan pen jing

TRUE WORDS FOR REPAYING PARENTS' KINDNESS
報父母恩真言

南無密栗多，哆婆曳，莎诃。
Na mwo mi li dwo dwo pe ye swo he.

(Circumambulate and recite)
(繞念)