

Kinh Đại Báo Phụ Mẫu Trọng Ân - The Filial Piety Sutra

Phật nói Kinh Đại Báo Phụ Mẫu Trọng Ân

The Buddha Speaks about the Deep Kindness of Parents and the Difficulty in Repaying it.

Original translation:

<http://www.cttbusa.org/filialpiety/filialpietysutra2.htm>

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Conventions:

- Text absent in Vietnamese: English text put in footnotes or in Appendixes or in []
- Text absent in English: Put in italic font if translated.
- *[italic]* in Vietnamese: differences among Vietnamese versions

Kinh Đại Báo Phụ Mẫu Trọng Ân - The Filial Piety Sutra

1

Một thuở nọ, Thế Tôn an trụ
Xá Vệ thành Kỳ Thụ viên
trung

Chư Tăng câu hội rất đông
Tính ra tới số hai muôn tám
ngàn.

Lại cũng có các hàng Bồ-tát

1

Thus, I have heard, at one time, the
Buddha dwelt at
Shravasti, in the Jeta Grove,

[in the Garden of the Benefactor of
Orphans and the Solitary]

together with a gathering of great
Bhikshus, twelve hundred fifty in all and

with all the Bodhisattvas, thirty-eight
thousand in all

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Hội tại đây đủ mặt thường
thường.
Bây giờ, Phật lại lên đường
Cùng hàng đại chúng Nam
phương tiến hành.
Đáo bán lộ, đành rành mắt
thấy
Núi xương khô bỏ đầy lâu đời
Thế Tôn bèn vội đến nơi
Lạy liền ba lạy rồi rơi giọt
hồng.

With all the usual figures.

At that time, the World Honoured One led
the great assembly on a walk toward the
south.

Suddenly they came upon

a pile of bones beside the road.

The World Honoured One turned to face
them, placed his five limbs on the ground,
and bowed respectfully.

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2

Đức A Nan tủi lòng ái ngại
Chẳng hiểu sao Phật lay đống
xương?

Vội vàng xin Phật dạy tường
Thầy là Từ Phụ ba phương,
bốn loài

Ai ai cũng kính Thầy dường
ấy

Cớ sao Thầy lại lay xương
khô?

2

Ananda put his palms together and
asked the World Honoured One *the reason*
for such act?

Promptly beseech for Buddha's teaching
“The Tathagata is the Great Teacher of the
Triple Realm and the compassionate father
of beings of the four kinds of births.

He *who* has the respect and reverence of
the entire assembly.

What is the reason that he now bows to a
pile of dried bones?”

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Phật rằng: Trong các môn đồ,
Người là đệ tử đứng đầu dày
công

Bởi chưa biết đực trong cho rõ

Nên vì người, ta tỏ đuôi đầu:

Đống xương dòn dập bấy lâu

Cho nên trong đó biết bao cốt
hài

Chắc cũng có ông bà cha mẹ

The Buddha told Ananda, “*Among all,*
[Although all of] you are my foremost
disciples and have been members of the
Sangha for a long time,

you still have not achieved far-reaching
understanding.

So, listen carefully:

This pile of bones *being in the wild for so
long*

They could have belonged to many beings

*They could have been my ancestors from
former lives.*

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Hoặc thân ta hoặc kẻ ta sanh
Luân hồi sanh tử, tử sanh
Lục thân đời trước thi hài còn
đây
Ta lễ bái kính người tiền bối
Và ngậm ngùi vì nhớ kiếp xưa
Đống xương hỗn tạp chẳng
vừa
Không phân trai gái bỏ bừa
khó coi

[They could have been my parents in
many past lives]

*They could have been me or my children
in many endless cycles past lives.*

*Could be from our six kinds of relatives in
the past lives.*

That is the reason I now bow to them.

This bone pile is so messy

*Due to the random mix of male and female
origin*

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Người chịu khó xét soi cho kỹ
Phân làm hai, bên nữ bên nam
Để cho phân biệt cốt phàm
Không còn lộn lạo nữ nam
chất chồng.

These bones we are looking at
can be divided into two groups¹.
*So that they become more organized
To avoid such a random mix”*

¹ Original English text continues with “One group is composed of the bones of men, which are heavy and white in color. The other group is composed of the bones of women, which are light and black in color.”

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3

Đức A Nan trong lòng tha
thiết

Biết làm sao phân biệt khỏi
sai

Ngài bèn xin Phật chỉ bày
Vì khó chọn lựa gái trai lúc
này

Còn sanh tiền dễ bề sắp đặt
Cách đứng đi ăn mặc phân
minh

3

Ananda said to the Buddha, “World
Honoured One,

*Please teach us how you can distinguish
them.*

As they are not easy to distinguish.

*When they are alive in the world,
they adorn their bodies distinctively².*

² Original English text continues: “when men are alive in the world they adorn their bodies with robes, belts, shoes, hats and other fine attire, so that they clearly assume a male appearance. When women are alive, they put on cosmetics, perfumes, powders, and elegant fragrances to adorn their bodies, so that they clearly assume a female appearance.”

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Chớ khi rã xác tiêu hình
Xương ai như nầy khó nhìn
khó phân.

Yet, once men and women died,
all that is left are their bones. How does
one tell them apart?

[Please teach us how you are able to
distinguish them.]”

Phật mới bảo: A Nan nên biết
Xương nữ nam phân biệt rõ
ràng

The Buddha answered Ananda, “If when
men are in the world, they enter temples,
listen to explanations of Sutras and Vinaya
texts, make obeisance to the Triple Gem,
and recite the Buddha's names,
then they died, their bones will be heavy
and white in colour.

Đàn ông xương trắng nặng
hoảng

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Đàn bà xương nhẹ đen thâm
dễ nhìn.

Women's bones are distinctively dark and light.

[Most women in the world have little wisdom and are saturated with emotion.]

Người có biết có chi đen nhẹ?

Do you know why women's bones are also dark and light?

Bởi đàn bà sanh đẻ mà ra
Sanh con ba đầu huyết ra

They give birth to and raise children, feeling that this is their duty. Each child relies on its mother's milk for life and nourishment, and that milk is a transformation of the mother's blood. Each child drinks one thousand two hundred gallons of its mother's milk.

Tám học, bốn đầu sữa hòa
nuôi con

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<p>Vì có ấy hao mòn thân thể</p> <p>Xương đàn bà đen nhẹ hơn trai.</p>	<p>Because of this drain on the mother's body whereby the child takes milk for its nourishment, the mother becomes worn and haggard and so her bones turn black in colour and are light in weight.”</p>
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4

A Nan nghe vậy bi ai

Xót thương cha mẹ công dày
dưỡng sanh.

Bèn cầu Phật thi ân dạy bảo
Phương pháp nào báo hiếu
song thân?

Thế Tôn mới bảo lời rằng:
Vì người, ta sẽ phân trần, khá
nghe!

4

When Ananda heard these words, he felt a
pain in his heart as
if he had been stabbled and wept silently.

He said to the World Honoured One,
“How can one repay one's mother's
kindness and virtue?”

The Buddha told Ananda, “Listen well,
and I will explain it for you in detail.

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Thân đàn bà nhiều bề cực
nhọc
Sanh đặng con thập nguyệt cứu
mang

Tháng đầu, thai đậu tựa sương
Mai chiều gìn giữ sợ tan bất
thường.

Tháng thứ nhì dường như sữa
đặc
Tháng thứ ba như cục huyết
ngưng

The fetus grows in its mother's womb for
ten lunar months. What bitterness she goes
through while it dwells there!

In the first month of pregnancy, the life of
the fetus is as precarious as a dewdrop on
grass: how likely that it will not last from
morning to evening but will evaporate by
midday!

During the second lunar month, the
embryo congeals like curds.

In the third month it is like coagulated
blood.

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Bốn tháng đã tượng ra hình

During the fourth month of pregnancy, the fetus begins to assume a slightly human form.

Năm tháng ngũ thể hiện sinh
rõ ràng.

During the fifth month in the womb, the child's five limbs: two legs, two arms, and a head, start to take shape.

Tháng thứ sáu lục căn đầy đủ

In the sixth lunar month of pregnancy, the child begins to develop the essences of the six sense faculties: the eyes, ears, nose, tongue, body and mind.

Bảy tháng thì đủ bộ cốt xương
Lại thêm đủ lỗ chân lông
Cộng chung đến số tám muôn
bốn ngàn.

During the seventh month, the three hundred sixty bones and joints are formed, and the eighty-four thousand hair pores are also complete.

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Tháng thứ tám hoàn toàn tạng phủ

In the eighth lunar month of the pregnancy, the intellect and the nine apertures are formed.

Chín tháng thì đầy đủ vóc hình

By the ninth month the fetus has learned to assimilate the different nutrients of the foods it eats. [Appendix 1]

Mười tháng thì đến kỳ sinh

During the tenth month of pregnancy, the body of the fetus is completed and ready to be born.

Nếu con hiếu thuận xuôi mình ra luôn.

If the child is extremely filial, it will emerge with palms joined together in respect and the birth will be peaceful and auspicious. The mother will remain uninjured by the birth and will not suffer pain.

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Bằng ngỗ nghịch làm buồn
thân mẫu
Nó vầy vùng, đập quấu lung
tung

Làm cho cha mẹ hãi hùng
Sự đau, sự khổ, khôn cùng tỏ
phân
Khi sản xuất muôn phần an
lạc
Cũng ví như được bạc, được
vàng.

However, if the child is extremely
rebellious in nature,
to the extent that it is capable of
committing the five
rebellious acts. [Appendix 2]

*These acts would scare the parents
Causing them unexpressible anxiety and
pain.*

Though after the delivery

*The parents still feel so lucky as if they
just win some prizes.*

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5

Thế Tôn lại bảo A Nan:
Ởn cha nghĩa mẹ mười phần
phải tin.

Điều thứ nhất: giữ gìn thai
giáo
Mười tháng trường châu đảo
mọi bề.

Thứ hai: sanh đẻ gớm ghê
Chịu đau chịu khổ mỗi mê
trăm phần.

5

To explain more clearly,
there are ten types of kindness [Appendix 3]
bestowed by the mother on the child:

The first is the kindness of providing
protection and care while the child is in
the womb.

The second is the kindness of bearing
suffering during the birth.

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Điều thứ ba: thâm ân nuôi
dưỡng
Cực đến đâu bền vững chẳng
lay.

Thứ tư: ăn đắng uống cay
Để dành bùi ngọt đủ đầy cho
con.

Điều thứ năm: lại còn khi
ngủ
Uớt mẹ nằm, khô ráo phần
con.

Thứ sáu: bú sữa nhai cơm
Miễn con no ấm chẳng nhờm
chẳng ghê.

The third is the kindness of forgetting all
the pain once the child has been born.

The fourth is the kindness of eating the
bitter herself and saving the sweet for the
child.

The fifth is the kindness of moving the
child to a dry place and lying in the wet
herself.

The sixth is the kindness of suckling the
child at her breast, nourishing and
bringing up the child.

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Điều thứ bảy: không chê ô
uế

Giặt đồ dơ của trẻ không
phiền.

Thứ tám: chẳng nỡ chia
riêng

Nếu con đi vắng cha phiền,
mẹ lo.

Điều thứ chín: miễn con
sung sướng

Dẫu phải mang nghiệp
chướng cũng cam

Tính sao có lợi thì làm

The seventh is the kindness of washing
away the unclean.

The eight is the kindness of always
thinking of the child when it has traveled
far.

The ninth is the kindness of deep care and
devotion.

*Even if the parents must commit bad
karma act.*

*If this brings material benefits to the
children.*

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Chẳng màng tội lỗi, bị giam,
bị cầm.

*They do not care about being put in the
prison.*

Điều thứ mười: chẳng ham
trau chuốt
Dành cho con các cuộc thanh
nhàn
Thương con như ngọc như
vàng
Ôn cha nghĩa mẹ sánh bằng
Thái Sơn.

*The tenth is the kindness of limiting their
own leisures
in favor of the children's leisure
opportunities
Due to ultimate pity and sympathy
Parents' love and efforts are as huge as
Thai Son Mountain."*

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6

Phật lại bảo: A Nan nên biết,

Trong chúng-sanh tuy thiệt
phẩm người

Mười phần mê muội cả mười

Không tường ơn trọng đức
dày song thân.

Chẳng kính mến quên ơn trái
đức

Không xót thương dưỡng dục
cù lao

6

The Buddha told Ananda, “When I
contemplate living beings,
I see that although they are born as human
beings,

nonetheless, they are stupid and dull in
their thoughts and actions.

They don't consider their parents' great
kindness and virtue.

They are disrespectful and
turn their backs on kindness and what is
right.

They lack humaneness and are neither
filial nor compliant.

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Ấy là bất hiếu mặc giao

That is unfilial act of abandoning.

Vì những người ấy đời nào
nên thân.

Since these children can never be mature.

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7

Mẹ sanh con cưu mang mười tháng
Cực khổ dường gánh nặng trên vai
Uống ăn chẳng đặng vì thai
Cho nên thân thể hình hài kém suy.

Khi sanh sản hiểm nguy chi xiết
Sanh đặng rồi tinh huyết dầm dề

7

For ten months while the mother is with child,
she feels discomfort each time she rises, as if she were lifting a heavy burden.
Like a chronic invalid, she is unable to keep her food and drink down.

When the ten months have passed and the time comes for the birth, she undergoes all kinds of *danger*, pain and suffering so that the child can be born.
She is afraid of her own mortality,

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Ví như thọc huyết trâu dê

Nhất sanh thập tử nhiều bề
gian nan.

Con còn nhỏ phải lo săn sóc
Ăn đắng cay, bùi ngọt phần
con

Phải tắm phải giặt rửa trôn

Biết rằng dơ dáy, mẹ không
ngại gì.

like a pig or lamb waiting to be
slaughtered. Then the blood flows all over
the ground.

These are the sufferings she undergoes.

Once the child is born,
she saves what is sweet for him and
swallows what is bitter herself.

She carries the child and nourishes it,
washing away its filth.

There is no toil or difficulty that she does
not willingly undertake for the sake of her
child.

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Nằm phía ướt, con nằm phía
ráo

Sợ cho con ướt áo, ướt chăn
Hoặc khi ghẻ chóc khắp thân
Ất con phải chịu trăm phần
thảm thương.

Trọn ba năm bú nursing sữa mẹ

Thân gầy mòn nào nệ với con

[She endures both cold and heat and never
even mentions what she has gone through]
She gives the dry place to her child and
sleeps in the damp herself.

For three years she nourishes the baby
with milk,
which is transformed from the blood of
her own body.

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8

Khi con vừa được lớn khôn

Cha mẹ dạy bảo cho con vỡ lòng.

Cho đi học mở thông trí huệ

Dựng vợ chồng có thể làm ăn

Ước mong con được nên thân
Dầu cho cha mẹ cơ bản quản chi.

8

Parents continually instruct and guide their children

in the ways of propriety and morality
and support necessary education to gain knowledge as the youngsters mature into adults.

They arrange marriages for them and provide them with property and wealth or devise ways to get it for them.

They take this responsibility and trouble upon themselves with tremendous zeal and toil, never speaking about their care and kindness.

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Con đau ốm tức thì lo chạy
Dầu tốn hao đến mấy cũng
đành

Khi con căn bệnh dặng lành
Thì cha mẹ mới an thần định
tâm.

When a son or daughter become ill,
parents are worried and afraid to the point
that they may even grow ill themselves.
They remain by the child's side providing
constant care, and only
when the child gets well are the parents
happy once again.

[In this way, they care for and raise their
children with the sustained hope that their
offspring will soon grow to be mature
adults.]

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9

Công dưỡng dục sánh bằng
non biển
Cớ sao con chẳng biết ơn này

Hoặc khi làm lỗi bị rầy

Chẳng tuân thì chớ, lại bày
ngỗ ngang.

Hỗn cha mẹ, phùng mang trợn
mắt

9

How sad that all too often the children are
unfilial in return!

*When they misbehave and receive
instructions.*

When they ought to be polite, they have
no manners.

They glare at those whom they should
venerate and insult their uncles and aunts.

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Khinh trưởng huynh, nộ nạt
thê nhi

They scold their siblings and destroy any family feeling that might have existed among them. Children like that have no respect of sense of propriety.

Bà con chẳng kể ra chi

In speaking with relatives whom they should honour, the children display no compliance.

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10

Không tuân sự phụ, lễ nghi
chẳng tường.

Lời dạy bảo song đường
không kể

Tiếng khuyên răn anh chị
chẳng màng

Trái ngang chống báng mọi
đàng

Ra vào lui tới mắng càn người
trên.

10

Children may be well taught, but if they
are unfilial, they will not heed the
instructions or obey the rules.

Rarely will they rely upon the guidance of
their parents.

They are contrary and rebellious when
interacting with their brothers.

They come and go from home without
ever reporting to their parents.

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Vì lỗ mãng tánh quen làm
bướng
Chẳng kể lời trưởng thượng
dạy răn
Lớn lên theo thói hung hăng
Đã không nhẫn nhịn, lại càng
hành hung.

Bỏ bạn lành, theo cùng chúng
dữ

Their speech and actions are very arrogant, and they act on impulse without consulting others³.

As such children grow up, they become more and more obstinate and uncontrollable. They are entirely ungrateful and totally contrary.

They are defiant and hateful, rejecting both family and friends. They befriend evil people and under influence, soon adopt the same kinds of bad habits.

³ Original English text continues: “Such children ignore the admonishments and punishments set down by their parents and pay no regard to their uncles' warnings. Yet, at the same time, they are immature and always need to be looked after and protected by their elders.”

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Nét tập quen, làm sự trái
ngang

Nghe lời dụ dỗ quân hoang
Bỏ cha bỏ mẹ trốn sang quê
người.

Trước còn tập theo thời theo
thế

Thân lập thân, tìm kế sanh
nhai

Hoặc đi buôn bán kiếm lời
Hoặc vào quân lính với đời

They come to take what is false to be true.

Such children may be enticed by others to
leave their families and run away to live in
other towns,
[thus, denouncing their parents and
rejecting their native town.]

Initially they try to follow the social trend

To build life, try to become self-sufficient,

They may become salesmen or
civil servants who languish in comfort and

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lập công.

Vì ràng buộc đồng công mỗi
nợ

Hoặc trở ngại vì vợ, vì con

Quên cha, quên mẹ tình thâm

Quên xứ, quên sở, lâu năm
không về.

Ấy là nói những người có chí
Chớ phần nhiều du hí mà thôi
Sau khi phá hết của rồi
Phải tìm phương kế kiếm đôi
đồng xài.

luxury.

With new entangled relationships,

They may marry in haste, and that new
bond provides yet another obstruction
which prevents them from *remembering*
their parents
and from returning home for long periods
of time.

That is the story of a good willing child.
Others are only adventuring for fun

Or, in going to live in other towns, these
children may be incautious and find

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Theo trộm cướp, hoặc là bài
bạc

themselves plotted against or accused of
doing evil.

Phạm tội hình, tù rạc phải
vương

They may be unfairly locked up in prison
or they may meet with illness ⁴

Hoặc khi mang bệnh giữa
đường

Yet no one there will care for them.

Không người nuôi dưỡng, bỏ
thân ngoài đồng.

Being scorned and disliked by others, they
will be abandoned on the street. ⁵

⁴ Original English text continues: “and become enmeshed in disasters and hardships, subject to the terrible pain of poverty, starvation, and emaciation.”

⁵ Original English text continues: “In such circumstances, their lives may come to an end. No one bothers to try to save them. Their bodies swell up, rot, decay, and are exposed to the sun and blown away by the wind. The bones entirely disintegrate and scatter as these children come to their final rest in the dirt of some other town. These children will never again have a happy reunion with their relatives and kin. Nor will they ever know how their ageing parents mourn for and worry about them.”

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Hay tin dữ bà con cô bác
Cùng mẹ cha xao xác buồn
rầu
Thương con than khóc âu sầu
Có khi mang bệnh đui mù vẩn
vương.
Hoặc bệnh nặng vì thương quá
lẽ

Phải bỏ mình làm quỷ giữ hồn

*Hearing about this bad news, the relatives
And parents get more worries and
depressed*

Sadly, they start weeping

The parents may grow blind from weeping

or become sick from extreme grief and
despair.

Constantly dwelling on the memory of
their children, they may die, but even
when they become ghosts, their souls still
cling to this attachment and are unable to
let it go.

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11

Hoặc nghe con chẳng lo lường
Trà đình tửu điếm phố phường
ngao du.

Cứ mãi miết với đồng bát
chính

Chẳng mấy khi thần tỉnh mộ
khang

11

Others of these unfilial children may not
aspire to learning,
but instead become interested in strange
and bizarre doctrines.

They may become involved in fights and
thefts, setting themselves at odds with the
town by drinking and gambling.

Such children are simply not concerned in
the least about their parents' well being.⁶

⁶ Original English text continues: “Such children may be villainous, coarse and stubborn, delighting in practices that are utterly devoid of benefit. As if debauchery were not enough, they drag their brothers into it as well, to the further distress of their parents. If such children do live at home, they leave early in the morning and do not return until late at night. Never do they ask about the welfare of their parents or make sure that they don't suffer from heat or cold. They do not inquire after their parents' well being in the morning or the evening, nor even on the first and fifteenth of the lunar month. In fact, it never occurs to these unfilial children to ever ask whether their parents have slept comfortably or rested peacefully. “

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Làm cho cha mẹ than van
Sanh con bất hiếu phải mang
tiếng đời.

Hoặc cha mẹ đến hồi già yếu
Không ai nuôi thôn thiếu mọi
điều

Ốm đau đói rách kêu rêu

Con không cấp dưỡng, bỏ liều
chẳng thương.

*These make the parents to lament and to
Feel ashamed for raising such an unfilial
child.⁷*

*When their parents grow old and weak
Nobody takes care of their parents
properly*

*Illness and hungry are their uttering
words*

*Yet unfilial child ignores and leave them
lonely.⁸*

⁷ Original English text continues: “When the parents of such children grow old and their appearance becomes more and more withered and emaciated, they are made to feel ashamed to be seen in public and are subjected to abuse and oppression”

⁸ Original English text continues: “Such unfilial children may end up with a father who is a widower or a mother who is a widow. The solitary parents are left alone in empty houses, feeling like guests in their own homes. They may endure cold and hunger, but no one takes heed of their plight. They may weep incessantly from morning to night, sighing and lamenting. It is only right that children should provide for ageing parents with food and drink of delicious flavours, but irresponsible children are sure to overlook their duties.

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12

Phận con gái còn nương cha mẹ
Thì có lòng hiếu đễ thuận hòa
(悌 đễ: hòa thuận)
Cần lao phục dịch trong nhà
Đễ sai, đễ khiến hơn là nam nhi.
Song đến lúc, từng phu xuất giá

12

It may be the case that daughters were quite filial to their parents before their own marriages,

*They provide great helps to the parents.
They are more submissive than sons.*

but [that] they become progressively rebellious after they marry.

If they ever do attempt to help their parents in any way, they feel embarrassed and are afraid people will laugh at them. Yet, such offspring may lavish wealth and food on their own wives and children, disregarding the toil and weariness involved in doing so. Other unfilial offspring may be so intimidated by their wives that they go along with all of their wishes. But when appealed to by their parents and elders, they ignore them and are totally unfazed by their pleas."

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Lo bên chồng chẳng sá bên mình	The emotional bonds between such couples are deeply entangled,
Trước còn lai vãng đến thăm	<i>The visit to their parents becomes infrequent</i>
Lần lần ngội lạnh biệt tằm biệt nhà.	and yet these daughters hold their parents at a distance. ⁹
Quên dưỡng dục song thân ân trọng	<i>They forget their parents' feeding and raising act.</i>
Không nhớ công mang nặng đẻ đau	<i>Not even remembering the hectic days in the womb state.</i>

⁹ Original English text continues: "They may follow their husbands and move to other towns, leaving their parents behind entirely. They do not long for them and simply cut off all communication with them. When the parents continue to hear no word from their daughters, they feel incessant anxiety."

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Chẳng lo báo bổ cù lao

Làm cho cha mẹ buồn rầu
thảm thay!

Nếu cha mẹ la rầy quở mắng

Trở sanh lòng hờn giận chẳng
kiêng

*They show no sign of repaying their
parents' kindnesses and sacrifices¹⁰*

They become so fraught with sorrow that
it is as if they were suspended upside
down.

This situation may be so extreme that if
their parents show even the slightest signs
of displeasure,
the daughters become hateful and vengeful
toward them.

¹⁰ Original English text continues: "Their every thought is of seeing their children, just as one who is thirsty longs for something to drink. Their kind thoughts for their offspring never cease."

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Chớ chi chồng đánh liên miên
Thì cam lòng chịu chắng
phiền chắng than.

Tội bất hiếu lưỡng ban nam
nữ
Nói không cùng nghiệp dữ
phải mang

Yet they bear their husband's scolding and beatings with sweet tempers, even though their spouses are outsiders with other surnames and family ties. ¹¹

*Such unfilial mistakes committed by both
That will lead to bad karma consequences
are so incomplete to describe.”*

¹¹ Original English text continues: ““The virtue of one's parents' kindness is boundless and limitless. If one has made the mistake of being unfilial, how difficult it is to repay that kindness!”

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13

Nghe Phật chỉ rõ mọi đàng

Trong hàng đại chúng lòng
càng thấm thay.

Gieo xuống đất, lấy cây lấy
củ

Đập vào mình, vào mũi, vào
hông

Làm cho các lỗ chân lông

Thảy đều rướm máu ướt đầm
cả thân.

13

At that time, upon hearing the Buddha
speak about the depth of one's parents
kindness,

everyone in the Great Assembly *felt so
guilty that they*

threw themselves on the ground and began

beating their breasts and striking
themselves

until their hair pores

flowed with blood.

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<p>Đến hôn mê tâm thần bất định Một giây lâu mới tỉnh than răng: Bọn ta quả thật tội nhân Xưa nay chẳng rõ, không hơn người mù. Nay tỏ ngộ biết bao lầm lạc Ruột gan dường như nát như tan</p>	<p>Some fell unconscious to the ground, while others stamped their feet in grief. It was a long time before they could control themselves. With loud voices they lamented, “Such suffering! What suffering! How painful! How painful! We are all offenders. We are criminals who have never awakened, like those who travel in a dark night. We have just now understood our offenses and our very insides are torn to bits.</p>
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Tội tình khó nổi than van
Làm sao trả đặng muôn ngàn
ân sâu.

Trước Phật tiền, ai cầu trần tở

Xin Thế Tôn mẫn cố bi lân
Làm sao báo đáp thù ân
Tỏ lòng hiếu thuận song thân
của mình?

We only hope that the World Honoured
One
will pity and save us.
Please tell us how we can repay
the deep kindness of our parents!”

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14

Phật bèn dùng phạm thính sáu món

Phân tỏ cùng đại chúng lắng nghe:

Ân cha, nghĩa mẹ nặng nề
Không phương báo đáp cho vừa sức
đâu.

14

At that time, the Tathagata used eight kinds of profoundly deep and pure sounds to speak to the assembly.

“All of you should know this. I will now explain for you the various aspects of this matter.

*Parents’ kindnesses are so deep that
There is no sufficient way to repay.*

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Ví có người ân sâu dốc trả
Cõng mẹ cha tất cả hai vai

Giáp vòng hòn núi Tu Di

Đến trăm ngàn kiếp ân kia chưa
vừa.

If there were a person
who carries his father on his left
shoulder and his mother on his right
shoulder
[until his bones were ground to
powder by their weight as they bore
through to the marrow]
and if that person were to
circumambulate Mount Sumeru
for a hundred thousand kalpas until
the blood that flowed out from his
feet covered his ankles, that person
would still not have repaid the deep
kindness of his parents.

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Ví có người gặp cơn đói rét

Nuôi song thân dẫu hết thân này

Xương nghiền thịt nát phân thân

Trải trăm ngàn kiếp ân đây chưa
đồng.

If there were a person who, during
the period of a kalpa fraught with
famine and starvation,
sliced the flesh off his own body to
feed his parents and
did this as many times as there are
dust motes as
he passed through hundreds of
thousand of kalpas, that person still
would not have repaid the deep
kindness of his parents.

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Ví có người vì công sanh dưỡng

Tự tay mình khoét thủng song
ngươi

Chịu thân mù tối như vậy
Đến trăm ngàn kiếp Ơn này thấm
đâu.

If there were a person who, for the
sake of his parents,
took a sharp knife and cut out his
eyes
[and made an offering of them to the
Tathagatas]

and accept to stay blindfull
and continued to do that for
hundreds of thousands of kalpas, that
person still would not have repaid
the deep kindness of his parents.

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Ví có người cầm dao thật bén
Mổ bụng ra rút hết tâm can
Huyết ra khắp đất chẳng than
Đến trăm ngàn kiếp thâm ân đâu
bằng.

If there were a person who, for the sake of this father and mother, used a sharp knife to cut out his heart and liver so that the blood flowed and covered the ground and if he continued in this way to do this for hundreds of thousands of kalpas, never once complaining about the pain, that person still would not have repaid the deep kindness of his parents.

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<p>Ví có người dùng ngàn mũi nhọn Đâm vào mình bất luận chỗ nào Tuy là sự khó biết bao Trải trăm ngàn kiếp không sao đáp đền.</p>	<p>If there were a person who, for the sake of his parents, took a hundred thousand swords and stabbed his body with them all at once such that they entered one side and came out the other, <i>although so hard to do</i> and if he continued in this way to do this for hundreds of thousands of kalpas, that person still would not have repaid the deep kindness of his parents.</p>
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Ví có người vì công dưỡng dục
Tự treo mình, cúng Phật thể đền
Cứ treo như vậy trọn năm
Trải trăm ngàn kiếp ân thâm chưa
đền.

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Ví có người xương nghiền ra mỡ

Hoặc dùng dao chặt bửa thân mình
Xương tan, thịt nát chẳng phiền

Đến trăm ngàn kiếp ơn trên chưa
đồng.

If there were a person who, for the sake of his parents, beat his bones down to the marrow

*Or use the knife to chop his body
So that his bone and flesh are crushed without a single regret.*

and continued in this way to do this for hundreds of thousands of kalpas, that person still would not have repaid the deep kindness of his parents.

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Ví có người vì công dưỡng dục

Nuốt sắt nóng thâu ruột thâu gan

Làm cho thân thể tiêu tan

Đến trăm ngàn kiếp thâm ân chưa
đền.

If there were a person who, for the
sake of his parents,
swallowed molten iron pellets
so that his body is completely melted

and continued in this way to do this
for hundreds of thousands of kalpas,
that person still would not have
repaid the deep kindness of his
parents.”

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15

Nghe Phật nói thấy đều kinh khủng

Giọt lệ tràn khó nổi cầm ngăn

Đồng thanh bạch Phật lời rằng:

Làm sao trả đặng ân thâm song
đường?

15

At that time, upon hearing the Buddha speak about the kindness and virtue of parents, everyone in the Great Assembly wept silent tears and felt searing pain in their hearts.

They reflected deeply, simultaneously brought forth shame and said to the Buddha, “World Honoured One, how can we repay the deep kindness of our parents?”

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Phật mới bảo các hàng Phật tử:

Phải lắng nghe ta chỉ sau này

Các người muốn đáp ơn dày

Phải nên biên chép Kinh đây lưu truyền.

Vì cha mẹ trì chuyên phúng tụng
Cùng ăn năn những tội lỗi xưa

Cúng dường Tam Bảo sớm trưa

The Buddha replied, “Disciples of the Buddha,
Listen carefully

if you wish to repay your parents' kindness,
write out *and promulgate* this Sutra on their behalf.

Recite this Sutra on their behalf.
Repent of transgressions and offenses on their behalf.

For the sake of your parents, make offerings to the Triple Gem. For the sake of your parents, hold the precept of pure eating.

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Cùng là tu phước, chẳng chừa món chi.

Rằm tháng Bảy đến kỳ Tụ Tứ

Thập phương Tăng đều dự lễ này

Sắm sanh lễ vật đủ đầy

Chờ giờ câu hội đặt bày cúng dâng.

Đặng cầu nguyện song đường trường thọ

Hoặc sanh về Tịnh Độ an nhàn

For the sake of your parents, practice giving and cultivate blessings.

The fifteenth day of the seventh month is the Pravaraana Day

for the assembled Sangha of the ten directions.

You should prepare and offering of all the necessary utilities,

You then wait for the Great Assembly to gather to offer.

So that you can dedicate such merits for the longevity of your parents

Or for their rebirth to the peaceful Pureland

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<p>Ấy là báo đáp thù ân Sanh thành dưỡng dục song thân của mình.</p> <p>Mình còn phải cần chuyên trì giới Pháp Tam Quy, ngũ giới giữ gìn Những lời ta dạy đình ninh Khá nên y thủ phụng hành đừng sai.</p>	<p>If you are able to do these things, you are being a filial child <i>That correctly repays to the kindness of your parents.</i></p> <p><i>Besides, you should hold the Buddhist rules dearly Those are the Three Refuges and Five Precepts.</i></p> <p><i>This is my affirmative teaching Practice it without missing any step.”</i></p>
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16

Được như vậy mới là khỏi tội

Bằng chẳng thì ngục tối phải sa

Trong năm đại tội kể ra

Bất hiếu thứ nhứt, thật là trọng thay.

Sau khi chết, bị đày vào ngục

Ngũ Vô Gian cũng gọi A Tỳ

Ngục này trong núi Thiết Vi

16

The Buddha told Ananda, “*Such person is protected against committing mistake.*

If you do not do these things, you are a person destined for the hells.

Among the five big sinful acts.

Unfilial is listed first for a good reason

When his life ends and his body decays, he will fall into, the Avici Hell.

That is located inside the Ring Iron Enclosure Mountain

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Vách phen bằng sắt vây quanh bốn
bề.

Trong ngục này hằng ngày lửa cháy
Đốt tội nhân hết thảy thành than

Có lò nấu sắt cho tan
Rót vào trong miệng tội nhân hành
hình.

Một vá đủ cho người thọ khổ
Lột thịt ra đau thấu tâm can

This great hell is eighty thousand
yojanas in circumference and is
surrounded on all four sides by iron
walls.

Above, it is covered over by nets,
and the ground is also made of iron.
A mass of fire burns fiercely, while
thunder roars and bright bolts of
lightning set things afire.

Molten brass and iron fluids are
poured over the offenders' bodies.

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Lại có chó sắt rắn gan
Phun ra khói lửa đốt đoàn tội nhân.

Ở trong ngục có giường bằng sắt
Bắt tội nhơn nằm khắp đó xong
Rồi cho một ngọn lửa hồng
Nướng quay chúng nó da phồng thịt
thau.

Brass dogs and iron snakes
constantly spew out fire and smoke
which burns the offenders and broils
their flesh and fat to a pulp.

*There are iron beds
For the offenders to lay on it fully
Then a fire is lighted
To roast them until the skin and then
fleshes are well done.*
["Oh, such suffering! Difficult to
take, difficult to bear!"]

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Móc bằng sắt thương đao gươm giáo	There are poles, hooks, spears, and lances, iron halberds and iron chains, iron hammers and iron awls.
Trên không trung đổ tháo như mưa	Wheels of iron knives rain down from the air.
Gặp ai chém nấy chẳng chừa	The offender is chopped, hacked, or stabbed,
Làm cho thân thể nát như như tương.	<i>Until the body is crushed like curd paste.</i>

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Những hình phạt vô phương kể hết

and undergoes these cruel punishments for kalpas without respite.¹²

Mỗi ngục đều có cách trị riêng

Specific to each type of hells.

Như là xe sắt phân thân

One with iron wheels rolling over their bodies,

Chim ưng mổ bụng, trâu cày lưỡi lê.

One with iron awl eating the abdomen, one with buffalo draw ploughs on the tongue.

¹² Original English text continues: “Then they enter the remaining hells, where their heads are capped with fiery basins, while iron wheels roll over their bodies, passing both horizontally and vertically until their guts are ripped open and their bones and flesh are squashed to a pulp.”

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Chớ chi đặng chết liền rất đỡ

Vì nghiệp duyên không nở hành
thân

Ngày đêm chết sống muôn lần

Đến trăm ngàn kiếp không ngừng
một giây.

*Would be merciful if the offender
can die immediately.*

*So that the pain can be stopped, but
unfortunately.*

Within a single day, they experience
myriad births and myriad deaths.

*And this goes on for many eons
without a break.*

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Sự hành phạt tại A Tỳ ngục
Rất nặng nề ngỗ nghịch song thân

Such sufferings are a result of
committing the five rebellious acts
and of being unfilial when one was
alive.¹³

¹³ Original English text continues: "At that time, upon hearing the Buddha speak about the virtue of parents' kindness, everyone in the Great Assembly wept sorrowfully and addressed the Tathagata, "On this day, how can we repay the deep kindness of our parents?"

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17

Chúng người đều phải ân cần
Thừa hành các việc phân trần
khoảng trên.
Nhứt là phải Kinh này in chép

Truyền bá ra cho khắp Đông Tây

17

[The Buddha said, "Disciples of the
Buddha, if you wish to repay their
kindness then for the sake of your
parents]

Thoughtfully

Follow the steps above

*Most importantly is to print this
Sutra. This is truly repaying their
kindness.*

And promulgate them broadly.

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Như ai chép một quyển này
Vị bằng đặng thấy một vị Thế Tôn.

Nếu in được ngàn muôn quyển ấy
Thì cũng bằng thấy Phật vạn thiên

Do theo nguyện lực tùy duyên
Chư Phật ủng hộ y như sở nguyện.

Cha mẹ đặng xa miền khóc lãnh

If one can *present* [print] one copy,
then one will get to see one Buddha.
14

If one can present ten thousand
copies, then one will get to see ten
thousand Buddhas.

This is the power derived when good
people print Sutras.

All Buddhas will forever protect
such people with their kindness and
their parents can be reborn in the

¹⁴ Original English text continues: “If one can present ten copies, then one will get to see ten Buddhas. If one can present one hundred copies, then one will get to see one hundred Buddhas. If one can present one thousand copies, then one will get to see one thousand Buddhas.”

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Lại hóa sanh về cảnh thiên cung	heavens to enjoy all kinds of happiness, leaving behind the sufferings of the hells.”
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18

Khi lời Phật giảng vừa xong

Khắp trong tứ chúng một lòng kính
vâng.

Lại phát nguyện thà thân này nát

18

*¹⁵At the end of the Buddha's
discourse*

*The Great Assembly obeys
respectfully.*

Each one of them made a vow
saying, “All of us, from now until
the exhaustion of the bounds of the
future, would rather that our bodies
be pulverised into small particles of

¹⁵ Original English text continues: “At that time, Ananda and the rest of the Great Assembly the asuras, garudas, kinnaras, mahoragas, people, non-people, and others, as well as the gods, dragons, yakshas, gandarvas, wheel-turning sage kings, and all the lesser kings, felt all the hairs on their bodies stand on their ends when they heard what the Buddha had said. They wept grievously and were unable to stop themselves.”

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Ra bụi tro muôn kiếp chẳng nài

dust for a hundred thousand kalpas,
than to ever go against the Thus
Come One's sagely teachings.

Dầu cho kéo lưỡi trâu cày

We would rather that our tongues be
plucked out, so that they would
extend for a full yojana,
and that for a hundred thousand
kalpas an iron plough would run
over them; *than ever go against the
Tathagata's sagely teachings.*

Đến trăm ngàn kiếp lời Thầy không
quên.

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Ví như bị bá thiên đao kiếm

Khấp thân này đâm chém phân thân

we would rather have a hundred
thousand bladed wheels
roll freely over bodies,
[than ever go against the Tathagata's
sagely teachings.]

Hoặc như lưới trói thân này

Trải trăm ngàn kiếp lời Thầy chẳng
sai.

We would rather that our bodies be
ensnared in an iron net
for a hundred thousand kalpas, than
ever go against the Tathagata's
sagely teachings.

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Dẫu thân này bị cưa bị chặt

Phân chia ra muôn đoạn rã rời
Đến trăm ngàn kiếp như vậy

Chúng con cũng chẳng trái lời Thầy
khuyên.

We would rather that for a hundred thousand kalpas our bodies be chopped, hacked, mutilated, and chiseled into ten million pieces, so that our skin, flesh, joints, and bones would be completely disintegrated, than ever go against the Tathagata's sagely teachings.”

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19

Đức A Nan kiền thiền đánh lễ

Cầu Thế Tôn đặt đẽ hiệu kinh

Ngày sau truyền bá chúng-sanh
Để bề phúng tụng trì chuyên tu hành

Phật mới bảo: A Nan nên biết
Quyển Kinh này quả thiệt cao xa
Đặt tên “BÁO HIẾU MẸ CHA”

19

At that time, Ananda, with a dignity and a sense of peace, rose from his seat

and asked the Buddha, “World Honoured One, what name shall this Sutra have

when we accord with it and uphold it?”

The Buddha told Ananda, “This Sutra is *so profound* called **THE SUTRA ABOUT THE DEEP KINDNESS OF PARENTS**

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Cùng là “ÂN TRỌNG” thật là chơn
kinh.

Các người phải giữ gìn châu báu
Đặng đời sau, y giáo phụng hành.
Sau khi Phật dạy đành rành

Bốn hàng Phật tử rất mừng rất vui

Thấy một lòng vâng theo lời Phật
Và kính thành tin chắc vẹn truyền

**AND THE DIFFICULTY OF
REPAYING IT.**

Use this name when you accord with
it and uphold it.”

*At that time, After the clear
Buddha's discourse,*
the Great Assembly, the gods,
humans, asuras, and the others,
hearing what the Buddha has said,
were completely delighted.

They believed it, received it,
and offered up their conduct in
accord with it.

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Đồng nhau tựu lại Phật tiền
Nhất tâm đánh lễ, rồi liền lui ra.

*They all gathered in front of Buddha
And then they bowed respectfully to
the Buddha, then withdrew.*

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Bài sám Vu-Lan

Đệ tử chúng con,
Vâng lời Phật dạy,
Ngày rằm tháng bảy,

Gặp hội Vu Lan,

Phạm Vũ huy hoàng,
Đốt hương đánh lễ,
Mười phương Tam thế,
Phật, Pháp, Thánh hiền

Ullambana Basins Repentance verses

*We Buddhist practitioners
Obey Buddha's teachings
On the fifteenth day of the seventh
month*

*Celebrate Ullambana Basin
ceremony*

*In front of the splendid Three Jewels
Burning incense to prostrate oneself
In reverence of Buddha, Dharma,
Sangha*

In the ten directions and the three

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Noi gương đức Mục Kiền Liên

Nguyện làm con thảo.

Lòng càng ảo não,

Nhớ nghĩa thân sanh,

Con đến trưởng thành,

Mẹ dày đau khổ,

Ba năm nhũ bộ,

Chín tháng cưu mang.

Không ngớt lo toan,

Quên ăn bỏ ngủ,

Ấm no đầy đủ,

Cậy có công cha,

periods of time

Follow the example of

Maudgalyayana

To be a filial child

With deep remembering mind about

The loving and caring of our parents

Until we grow up

*As the mother has endured a hard
time*

From three years of gentle feeding

Nine months of pregnancy

With non ceasing stresses,

Even ignoring eating and sleeping.

We live comfortably

Thanks to the father

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Chẳng quản yếu già,
Sanh nhai lam lũ.
Quyết cùng hoàn vũ,
Phấn đấu nuôi con,
Giáo dục vuông tròn,
Đem đường học đạo.
Đệ tử ơn sâu chưa báo,

Hỗ phận kém hèn,
Giờ này quỳ trước đài sen,

Chí thành cung kính,
Đạo tràng thanh tịnh,
Tăng bảo trang nghiêm.
Hoặc thừa tự tứ,

*Despite of his aging,
He who has worked very hard,
Confronted all of life challengings
To bring us up with great effort
Gave us education adequately
Also introduced us to Buddhism.
We Buddhists do not repay the great
favors yet
So ashame of such incapacity
We now knee in front of Buddha
throne
Sincerely and respectfully
As part of the pure assembly
Of solemn Sangha who
Either just finished the Pravaranan*

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Hoặc hiện tham thiền,
Đầy đủ thiện duyên,

Rủ lòng lân mẫn,
Hộ niệm cho:
Bảy kiếp cha mẹ chúng con,
Đượm nhuần mưa pháp.

Còn tại thế:

Thân tâm yên ổn,

Phát nguyện tu trì.
Đã qua đời:

season

*Or still in the meditation periods
Everyone gathering in favorable
conditions*

*With a great compassion,
Please pray for our parents:*

*Of seven reincarnating lives
To be fully immersed in Dharma rain
For the parents, who are still in this
life,*

*Will have healthy body and peaceful
mind,*

To vow to practise Buddhism.

*For the parents in the past,
Will be away from evil realms,*

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Ác đạo xa lìa,
Chóng thành Phật quả.
Ngưỡng trông các đức Như Lai,
Khấp cỗi hư không,
Từ bi gia hộ.

*And soon attain enlightenment.
We respectfully wish
The Buddhas in the entire Universe
To kindly and compassionately
support us.*

Nam mô Bổn Sư Thích Ca Mâu Ni
Phật. (30 lần)

Namo Sakya Muni Buddha

Nam-mô A-Di-Đà Phật. (10 lần)

Namo Amitabha Buddha

Nam-mô Đại Bi Quán-Thế-Âm Bồ-
Tát (3 lần)

Namo Avalokiteśvara Bodhisattva

Nam-mô Đại-Thế-Chí Bồ-Tát (3
lần)

*Namo Mahāsthāmaprāpta
Bodhisattva*

Nam-mô Đại Hiếu Mục Kiền Liên
Bồ Tát. (3 lần)

*Namo Mahamaudgalyayana
Bodhisattva*

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<p>Nam-mô Địa-Tạng-Vương Bồ-Tát. (3 lần)</p> <p>Nam-mô Vu Lan Hội Thượng Phật Bồ-Tát. (3 lần)</p>	<p><i>Namo Earth Store Bodhisattva</i></p> <p><i>Namo Ullambana Assembly of all Buddhas and Bodhisattvas</i></p>
	<p>Appendix 1 – Fetus’ feeding system analogy For example, it can assimilate the essence of peaches, pears, certain plant roots and the five kinds of grains.</p> <p>Inside the mother's body, the solid internal organs used for storing hang downward, while the hollow internal organs used for processing, spiral upward. These can be likened to three mountains, which arise from the face of the earth. We can call these mountains Mount Sumeru, Karma Mountain, and Blood Mountain. These analogous mountains come together and form a single range in a pattern of upward peaks and downward valleys. So too, the coagulation of the mother's blood from her internal organs forms a single substance, which becomes the child's food.</p>

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Appendix 2 – Sign of a rebellious newborn baby

it will injure its mother's womb, rip apart its mother's heart and liver, or get entangled in its mother's bones. The birth will feel like the slices of a thousand knives or like ten thousand sharp swords stabbing her heart. Those are the agonies involved in the birth of a defiant and rebellious child.

Appendix 3 – Ten kindness from the parents

1. THE KINDNESS OF PROVIDING PROTECTION AND CARE WHILE THE CHILD IS IN THE WOMB

The causes and conditions from accumulated kalpas grows heavy,

Until in this life the child ends up in its Mother's womb.

As the months pass, the five vital organs develop;

Within seven weeks the six sense organs start to grow.

The mother's body becomes as heavy as a mountain;

The stillness and movements of the fetus are like a kalpic wind disaster.

The mother's fine clothes no longer hang properly,

And so her mirror gathers dust.

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2. THE KINDNESS OF BEARING SUFFERING DURING BIRTH

The pregnancy lasts for ten lunar months
And culminates in difficult labour at the approach of
the birth.

Meanwhile, each morning the mother is seriously ill
And during each day drowsy and sluggish.

Her fear and agitation are difficult to describe;
Grieving and tears fill her breast.

She painfully tells her family

That she is only afraid that death will overtake her.

3. THE KINDNESS OF FORGETTING ALL THE PAIN ONCE THE CHILD HAS BEEN BORN

On the day the compassionate mothers bears the child,
Her five organs all open wide,

Leaving her totally exhausted in body and mind.

The blood flows as from a slaughtered lamb;

Yet, upon hearing that the child is healthy,

She is overcome with redoubling joy,

But after the joy, the grief returns,

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And the agony wrenches her very insides

4. THE KINDNESS OF EATING THE BITTER HERSELF AND SAVING THE SWEET FOR THE CHILD

The kindness of both parents is profound and deep,
Their care and devotion never cease.

Never resting, the mother saves the sweet for the child,
And without complain she swallows the bitter herself.

Her love is weighty and her emotion difficult to bear;
Her kindness is deep and so is her compassion.

Only wanting the child to get its fill,

The compassionate mother doesn't speak of her own
hunger.

5. THE KINDNESS OF MOVING THE CHILD TO A DRY PLACE AND LYING IN THE WET HERSELF

The mother is willing to be wet

So that the child can be dry.

With her two breasts she satisfies its hunger and thirst;

Covering it with her sleeve, she protects it from the
wind and cold.

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In kindness, her head rarely rests on the pillow,
And yet she does this happily,
So long as the child is comfortable,
The kind mother seeks no solace for herself.

6. THE KINDNESS OF SUCKLING THE CHILD AT HER BREAST, NOURISHING AND BRINGING UP THE CHILD

The kind mother is like the great earth.
The stern father is like the encompassing heaven:
One covers from above; the other supports from below.
The kindness of parents is such that
They know no hatred or anger toward their offspring,
And are not displeased, even if the child is born
crippled.
After the mother carries the child in her womb and
gives birth to it,
The parents care for and protect it together until the end
of their days.

7. THE KINDNESS OF WASHING AWAY THE UNCLEAN

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Originally, she had a pretty face and a beautiful body,
Her spirit was strong and vibrant.

Her eyebrows were like fresh green willows,
And her complexion would have put a red rose to
shame.

But her kindness is so deep she will forgo a beautiful
face.

Although washing away the filth injures her
constitution,

The kind mother acts solely for the sake of her sons and
daughters,

And willingly allows her beauty to fade.

8. THE KINDNESS OF ALWAYS THINKING OF THE CHILD WHEN IT HAS TRAVELLED FAR

The death of loved ones is difficult to endure.

But separation is also painful.

When the child travels afar,

The mother worries in her village.

From morning until night, her heart is with her child,

And a thousand tears fall from her eyes.

Like the monkey weeping silently in love for her child,

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Bit by bit her heart is broken.

9. THE KINDNESS OF DEEP CARE AND DEVOTION

How heavy is parental kindness and emotional concern!
Their kindness is deep and difficult to repay.

Willingly they undergo suffering on their child's behalf.

If the child toils, the parents are uncomfortable.

If they hear that he has traveled far,

They worry that at night he will have to lie in the cold.

Even a moment's pain suffered by their sons and daughters.

Will cause the parents sustained distress.

10. THE KINDNESS OF ULTIMATE COMPASSION AND SYMPATHY

The kindness of parents is profound and important.

Their tender concern never ceases.

From the moment they awake each day, their thoughts are with their children.

Whether the children are near or far away, the parents think of them often.

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	<p>Even if a mother lives for a hundred years, She will constantly worry about her eighty year old child. Do you wish to know when such kindness and love ends? It doesn't even begin to dissipate until her life is over!</p>
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