Ullambana Sūtra · 佛說盂蘭盆經

Complete Chinese main text of the identified edition, with source header and original XML. Classical Chinese is retained; a modern Mandarin translation is not implied.

zh-Hant: CBETA / Taishō T16n0685 · Classical Chinese; not a modern Mandarin paraphrase

zh-Hans: Simplified-character conversion of the Traditional Chinese layer (OpenCC). Wording is retained; this is not a modern-Mandarin paraphrase.

pinyin: Tone-marked Mandarin pronunciation aid. New readings use pypinyin with Buddhist-term overrides; not pronunciation-reviewed. Historical mantra pronunciations vary, and rare characters may remain unromanized. Pinyin is not Sanskrit.

en: New AI-assisted meaning translation from the displayed source, prepared 30 September 2026. A study draft; not an official or independently reviewed liturgical translation. Devotional claims are translated as claims of the source.

ms: New AI-assisted meaning translation from the displayed source, prepared 30 September 2026. A study draft; not an official or independently reviewed liturgical translation. Devotional claims are translated as claims of the source.

Source edition · 版本資料

zh-Hant

Taishō Tripiṭaka

大正新脩大藏經

佛說盂蘭盆經

Taishō Tripiṭaka, Electronic version, No. 685 佛說盂蘭盆經

大正新脩大藏經數位版, No. 685 佛說盂蘭盆經

西晉 竺法護譯

Electronic Version by

CBETA

XML TEI P5

corrections

CBETA

corrections

Taisho

corrections

CBETA.ting

corrections

CBETA.maha

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16

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685

財團法人佛教電子佛典基金會 (CBETA)

service@cbeta.org

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2025-01-30 01:37:50 +0800

大正新脩大藏經

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蕭鎮國大德提供，維習安大德提供之高麗藏 CD 經文，維習安大德提供，北美某大德提供，三寶弟子提供新式標點，張革豐大德提供新式標點重校

新式標點

【CB】

【大】

【宋】

【元】

【明】

【宮】

【金藏乙-CB】

【思溪-CB】

【麗-CB】

English

Chinese (Traditional)

CW

Ray Chou 周邦信

P4 to P5 conversion by p4top5a.py, intended for publication

CW (ed.) Created initial TEI XML version with BASICX.BAT (99/10/12)

zh-Hans

Taishō Tripiṭaka

大正新修大藏经

佛说盂兰盆经

Taishō Tripiṭaka, Electronic version, No. 685 佛说盂兰盆经

大正新修大藏经数位版, No. 685 佛说盂兰盆经

西晋 竺法护译

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新式标点

【CB】

【大】

【宋】

【元】

【明】

【宫】

【金藏乙-CB】

【思溪-CB】

【丽-CB】

English

Chinese (Traditional)

CW

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P4 to P5 conversion by p4top5a.py, intended for publication

CW (ed.) Created initial TEI XML version with BASICX.BAT (99/10/12)

pinyin

T a i s h ō T r i p i ṭ a k a

dà zhèng xīn xiū dà zàng jīng

fú shuō yú lán pén jīng

T a i s h ō T r i p i ṭ a k a , E l e c t r o n i c v e r s i o n , N o . 6 8 5 fú shuō yú lán pén jīng

dà zhèng xīn xiū dà zàng jīng shù wèi bǎn , N o . 6 8 5 fú shuō yú lán pén jīng

xī jìn zhú fǎ hù yì

E l e c t r o n i c V e r s i o n b y

C B E T A

X M L T E I P 5

c o r r e c t i o n s

C B E T A

c o r r e c t i o n s

T a i s h o

c o r r e c t i o n s

C B E T A . t i n g

c o r r e c t i o n s

C B E T A . m a h a

1 juǎn

T

.

1 6

.

6 8 5

cái tuán fǎ rén fó jiào diàn zi fó diǎn jī jīn huì (C B E T A)

s e r v i c e @ c b e t a . o r g

A v a i l a b l e f o r n o n - c o m m e r c i a l u s e w h e n d i s t r i b u t e d w i t h t h i s h e a d e r i n t a c t .

2 0 2 5 - 0 1 - 3 0 0 1 : 3 7 : 5 0 + 0 8 0 0

dà zhèng xīn xiū dà zàng jīng

T e x t a s p r o v i d e d b y M r . H s i a o C h e n - K u o , T r i p i t a k a K o r e a n a a s p r o v i d e d b y M r . C h r i s t i a n W i t t e r n , T e x t a s p r o v i d e d b y M r . C h r i s t i a n W i t t

e r n , T e x t a s p r o v i d e d b y A n o n y m o u s f r o m U S A , P u n c t u a t e d t e x t a s p r o v i d e d b y S a n B a o D i Z i , R e - p r o o f i n g p u n c t u a t e d t e x t a s p r o v i d e d b y M r . Z h a n g G e - F e n g

xiāo zhèn guó dà dé tí gōng， wéi xí ān dà dé tí gōng zhī gāo lì cáng C D jīng wén， wéi xí ān dà dé tí gōng， běi měi mǒu dà dé tí gōng， sān bǎo dì zǐ tí gōng xīn shì biāo diǎn， zhāng gé fēng dà dé tí gōng xīn shì biāo diǎn zhòng xiào

xīn shì biāo diǎn

【 C B 】

【 dà 】

【 sòng 】

【 yuán 】

【 míng 】

【 gōng 】

【 jīn cáng yǐ - C B 】

【 sī xī - C B 】

【 lì - C B 】

E n g l i s h

C h i n e s e (T r a d i t i o n a l)

C W

R a y C h o u zhōu bāng xìn

P 4 t o P 5 c o n v e r s i o n b y p 4 t o p 5 a . p y , i n t e n d e d f o r p u b l i c a t i o n

C W (e d .) C r e a t e d i n i t i a l T E I X M L v e r s i o n w i t h B A S I C X . B A T (9 9 / 1 0 / 1 2)

卷 1

zh-Hant

西晉月氏三藏竺法護譯

en

Translated by the Tripiṭaka master Dharmarakṣa of Yuezhi during the Western Jin dynasty.

ms

Diterjemahkan oleh guru Tripiṭaka Dharmarakṣa dari Yuezhi pada zaman Dinasti Jin Barat.

zh-Hans

西晋月氏三藏竺法护译

pinyin

xī jìn yuè zhī sān zàng zhú fǎ hù yì

zh-Hant

聞如是：

en

Thus have I heard:

ms

Demikianlah yang saya dengar:

zh-Hans

闻如是：

pinyin

wén rú shì：

zh-Hant

一時佛在舍衛國祇樹給孤獨園。大目乾連始得六通，欲度父母，報乳哺之恩。卽以道眼觀視世間，見其亡母生餓鬼中，不見飲食，皮骨連立。目連悲哀，卽鉢盛飯，往餉其母。母得鉢飯，便以左手障鉢，右手摶飯。食未入口，化成火炭，遂不得食。目連大叫，悲號啼泣，馳還白佛，具陳如此。

en

At one time the Buddha was in Śrāvastī, in Jeta’s Grove, Anāthapiṇḍada’s park. Having newly attained the six higher knowledges, Mahāmaudgalyāyana wished to liberate his parents and repay their care in nursing and feeding him. With his spiritual vision he surveyed the world and saw that his deceased mother had been reborn among hungry ghosts. She could find no food or drink and was reduced to skin and bones. Grieving, he filled a bowl with rice and brought it to her. She covered the bowl with her left hand and gathered rice in her right. Before the food reached her mouth it turned into burning coals, and she could not eat. Maudgalyāyana cried out, lamented and wept, then hurried back to the Buddha and reported everything.

ms

Pada suatu ketika Buddha berada di Śrāvastī, di Hutan Jeta, taman Anāthapiṇḍada. Setelah baru memperoleh enam pengetahuan tinggi, Mahāmaudgalyāyana ingin membebaskan ibu bapanya dan membalas penjagaan mereka yang menyusu serta memberinya makan. Dengan penglihatan rohani beliau meninjau dunia dan melihat ibunya yang meninggal lahir semula antara hantu lapar. Ibunya tidak menemui makanan atau minuman dan hanya tinggal kulit serta tulang. Dalam kesedihan, beliau mengisi mangkuk dengan nasi dan membawanya

kepada ibunya. Ibunya menutup mangkuk dengan tangan kiri dan menggenggam nasi dengan tangan kanan. Sebelum makanan sampai ke mulut, ia berubah menjadi bara api dan tidak dapat dimakan. Maudgalyāyana menjerit, meratap dan menangis, lalu bergegas kembali kepada Buddha dan melaporkan semuanya.

zh-Hans

一时佛在舍卫国祇树给孤独园。大目干连始得六通，欲度父母，报乳哺之恩。即以道眼观视世间，见其亡母生饿鬼中，不见饮食，皮骨连立。目连悲哀，即钵盛饭，往饷其母。母得钵饭，便以左手障钵，右手抟饭。食未入口，化成火炭，遂不得食。目连大叫，悲号啼泣，驰还白佛，具陈如此。

pinyin

yī shí fú zài shě wèi guó qí shù gěi gū dú yuán。 dà mù qián lián shǐ dé liù tōng， yù dù fù mǔ， bào rǔ bǔ zhī ēn。 jí yǐ dào yǎn guān shì shì jiān， jiàn qí wáng mǔ shēng è guǐ zhōng， bù jiàn yǐn shí， pí gǔ lián lì。 mù lián bēi āi， jí bō shèng fàn， wǎng xiǎng qí mǔ。 mǔ dé bō fàn， biàn yǐ zuǒ shǒu zhàng bō， yòu shǒu tuán fàn。 shí wèi rù kǒu， huà chéng huǒ tàn， suì bù dé shí。 mù lián dà jiào， bēi hào tí qì， chí hái bái fú， jù chén rú cǐ。

zh-Hant

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！當須十方眾僧威神之力乃得解脫。吾今當爲汝說救濟之法，令一切難皆離憂苦，罪障消除。」

en

The Buddha said: “The roots of your mother’s wrongdoing are deeply bound. Your strength alone cannot overcome them. Although your filial devotion moves heaven and earth, heavenly and earthly deities, Māras, followers of other paths, ascetics and the Four Heavenly Kings cannot resolve this. Liberation requires the spiritual strength of the Saṅgha of the ten directions. I shall now teach you the way to help, so that all in difficulty may leave sorrow and suffering and their karmic obstructions may be cleared.”

ms

Buddha berkata: “Akar kesalahan ibumu terikat mendalam. Kekuatanmu seorang tidak dapat mengatasinya. Walaupun bakti anakmu menggerakkan langit dan bumi, dewa langit dan bumi, Māra, pengikut jalan lain, pertapa serta Empat Raja Syurga tidak dapat menyelesaikannya. Pembebasan memerlukan kekuatan rohani Saṅgha sepuluh penjuru. Kini Aku akan mengajar cara membantu, supaya semua yang dalam kesukaran dapat meninggalkan kesedihan dan penderitaan serta halangan karma mereka dapat disingkirkan.”

zh-Hans

佛言：「汝母罪根深结，非汝一人力所奈何！汝虽孝顺，声动天地，天神、地神、邪魔、外道、道士、四天王神亦不能奈何！当须十方众僧威神之力乃得解脱。吾今当为汝说救济之法，令一切难皆离忧苦，罪障消除。」

pinyin

fú yán: 「rǔ mǔ zuì gēn shēn jié， fēi rǔ yī rén lì suǒ nài hé! rǔ suī xiào shùn， shēng dòng tiān dì， tiān shén、 dì shén、 xié mó、 wài dào、 dào shì、 sì tiān wáng shén yì bù néng nài hé! dāng xū shí fāng zhòng sēng wēi shén zhī lì nǎi dé jiě tuō。 wú jīn dāng wèi rǔ shuō jiù jì zhī fǎ， lìng yī qiè nán jiē lí yōu kǔ， zuì zhàng xiāo chú。」

zh-Hant

佛告目連：「十方眾僧於七月十五日僧自恣時，當爲七世父母及現在父母厄難中者，具飯、百味五果、汲灌盆器、香油錠燭、床敷臥具，盡世甘美以著盆中，供養十方大德眾僧。當此之日，一切聖眾或在山間禪定、或得四道果、或樹下經行；或六通自在、教化聲聞、緣覺；或十地菩薩大人權現比丘，在大眾中；皆同一心，受鉢和羅飯。具清淨戒聖眾之道，其德汪洋，其有供養此等自恣僧者，現在父母、七世父母、六種親屬得出三途之苦，應時解脫，衣食自然。若復有人父母現在者，福樂百年；若已亡七世父母，生天，自在化生，入天華光，受無量快樂。」時佛勅十方眾僧，皆先爲施主家呪願七世父母，行禪定意，然後受食。初受盆時，先安在佛塔前，眾僧呪願竟，便自受食。

en

The Buddha told Maudgalyāyana: “On the fifteenth day of the seventh month, when the Saṅgha of the ten directions performs the invitation ceremony, prepare on behalf of parents of seven past lives and present parents in distress rice, many flavours and five kinds of fruit, vessels for water and washing, fragrant oil, lamps, bedding and the finest delicacies. Place these in offering vessels and offer them to the virtuous Saṅgha of the ten directions. On that day, members of this noble assembly may have been meditating in the mountains, attained the four fruits of the path, or practised walking beneath trees. They may possess the six higher knowledges and teach hearers and solitary buddhas, or be great bodhisattvas of the ten stages appearing as monks. With one mind they receive the pavāraṇā meal. Following the path of the noble assembly, their precepts are pure and their virtue vast as the ocean. Those who offer to this Saṅgha at the invitation ceremony enable their present parents, parents of seven past lives and six kinds of relatives to leave the suffering of the three painful destinies and gain release at once, with food and clothing arising naturally. If their parents are

living, may they enjoy a hundred years of blessing and happiness. If parents of seven past lives have died, they are born in heaven by spontaneous transformation, entering the radiance of celestial flowers and enjoying immeasurable happiness.” The Buddha then instructed the Saṅgha of the ten directions first to make aspirations for the donor’s family and parents of seven past lives, settling the mind in meditation, and only then to receive the food. When the offering vessels were first received, they were placed before the Buddha’s stūpa. After making their aspirations, the Saṅgha ate.

ms

Buddha memberitahu Maudgalyāyana: “Pada hari kelima belas bulan ketujuh, ketika Saṅgha sepuluh penjuru menjalankan upacara undangan, sediakan bagi pihak ibu bapa tujuh kehidupan lampau serta ibu bapa kini yang dalam kesusahan nasi, pelbagai rasa dan lima jenis buah, bekas air dan pencucian, minyak wangi, pelita, peralatan tidur serta hidangan terbaik. Letakkannya dalam bekas persembahan dan persembahkan kepada Saṅgha berbudi sepuluh penjuru. Pada hari itu, anggota perhimpunan mulia mungkin telah bermeditasi di

gunung, mencapai empat buah jalan atau berlatih berjalan di bawah pokok. Mereka mungkin memiliki enam pengetahuan tinggi dan mengajar para pendengar serta Buddha bersendirian, atau merupakan bodhisattva agung sepuluh tahap yang muncul sebagai bhikkhu. Dengan satu hati mereka menerima hidangan pavāraṇā. Mengikuti jalan perhimpunan mulia, sila mereka suci dan kebajikan mereka luas seperti lautan. Mereka yang mempersembahkan kepada Saṅgha pada upacara undangan ini membolehkan ibu bapa kini, ibu bapa tujuh kehidupan lampau serta enam jenis saudara meninggalkan penderitaan tiga alam sengsara dan memperoleh pembebasan segera, dengan makanan dan pakaian muncul secara semula jadi.

Jika ibu bapa masih hidup, semoga mereka menikmati seratus tahun berkat dan kebahagiaan. Jika ibu bapa tujuh kehidupan lampau telah meninggal, mereka lahir di syurga melalui penjelmaan spontan, memasuki cahaya bunga syurga dan menikmati kebahagiaan tidak terukur." Buddha kemudian mengarahkan Saṅgha sepuluh penjuru agar terlebih dahulu membuat aspirasi bagi keluarga penderma serta ibu bapa tujuh kehidupan lampau, menenangkan fikiran dalam meditasi, dan barulah menerima makanan. Ketika bekas persembahan mula diterima, ia diletakkan di hadapan stūpa Buddha. Selepas membuat aspirasi, Saṅgha makan.

zh-Hans

佛告目连：「十方众僧于七月十五日僧自恣时，当为七世父母及现在父母厄难中者，具饭、百味五果、汲灌盆器、香油锭燭、床敷卧具，尽世甘美以著盆中，供养十方大德众僧。当此之日，一切圣众或在山间禅定、或得四道果、或树下经行；或六通自在、教化声闻、缘觉；或十地菩萨大人权现比丘，在大众中；皆同一心，受钵和罗饭。具清净戒圣众之道，其德汪洋，其有供养此等自恣僧者，现在父母、七世父母、六种亲属得出三途之苦，应时解脱，衣食自然。若复有人父母现在者，福乐百年；若已亡七世父母，生天，自在化生，入天华光，受无量快乐。」时佛勅十方众僧，皆先为施主家呪愿七世父母，行禅定意，然后受食。初受盆时，先安在佛塔前，众僧呪愿竟，便自受食。

pinyin

fú gào mù lián：「shí fāng zhòng sēng yú qī yuè shí wǔ rì sēng zì zì shí， dāng wèi qī shì fù mǔ jí xiàn zài fù mǔ è nán zhōng zhě， jù fàn、 bǎi wèi wǔ guǒ、 jí guàn pén qì、 xiāng yóu dìng zhú、 chuáng fū wò jù， jǐn shì gān měi yǐ zhù pén zhōng， gōng yǎng shí fāng dà dé zhòng sēng。 dāng cǐ zhī rì， yī qiè shèng zhòng huò zài shān jiān chán dìng、 huò dé sì dào guǒ、 huò shù xià jīng xíng； huò liù tōng zì zài、 jiào huà shēng wén、 yuán jué； huò shí dì pú sà dà rén quán xiàn bǐ qiū， zài dà zhòng zhōng； jiē tóng yī xīn， shòu bō hé luó fàn。 jù qīng jìng jiè shèng zhòng zhī dào， qí dé wāng yáng， qí yǒu gōng yǎng cǐ děng zì zì sēng zhě， xiàn zài fù mǔ、 qī shì fù mǔ、 liù zhǒng qīn shǔ dé chū sān tú zhī kǔ， yīng shí jiě tuō， yī shí zì rán。 ruò fù yǒu rén fù mǔ xiàn zài zhě， fú lè bǎi nián； ruò yǐ wáng qī shì fù mǔ， shēng tiān， zì zài huà shēng， rù tiān huá guāng， shòu wú liàng kuài lè。」 shí fú chì shí fāng zhòng sēng， jiē xiān wèi shī zhǔ jiā zhòu yuàn qī shì fù mǔ， xíng chán dìng yì， rán hòu shòu shí。 chū shòu pén shí， xiān ān zài fó tǎ qián， zhòng sēng zhòu yuàn jìng， biàn zì shòu shí。

zh-Hant

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。是時目連其母即於是日，得脫一劫餓鬼之苦。

en

Then the monk Maudgalyāyana and the great assembly of bodhisattvas rejoiced greatly. His sorrowful crying ceased. On that very day his mother was freed from an aeon of hungry-ghost suffering.

ms

Kemudian bhikkhu Maudgalyāyana dan perhimpunan agung bodhisattva amat bersukacita. Tangisan sedihnya berhenti. Pada hari itu juga ibunya dibebaskan daripada penderitaan hantu lapar selama satu zaman.

zh-Hans

尔时目连比丘及此大会大菩萨众皆大欢喜，而目连悲啼泣声释然除灭。是时目连其母即于是日，得脱一劫饿鬼之苦。

pinyin

ěr shí mù lián bǐ qiū jí cǐ dà huì dà pú sà zhòng jiē dà huān xǐ， ér mù lián bēi tí qì shēng shì rán chú miè。 shì shí mù lián qí mǔ jí yú shì rì， dé tuō yī jié è guǐ zhī kǔ。

zh-Hant

爾時目連復白佛言：「弟子所生父母，得蒙三寶功德之力、眾僧威神之力。故，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，爲可爾不？」

en

Maudgalyāyana again addressed the Buddha: “My mother has benefited from the meritorious power of the Three Jewels and the spiritual power of the Saṅgha. In future ages, should all Buddha disciples who practise filial devotion also make this Ullambana offering to liberate their present parents and parents of seven past lives? Is this appropriate?”

ms

Maudgalyāyana sekali lagi bertanya kepada Buddha: “Ibu saya mendapat manfaat daripada kuasa kebajikan Tiga Permata dan kuasa rohani Saṅgha. Pada zaman akan datang, patutkah semua pengikut Buddha yang mengamalkan bakti anak juga membuat persembahan Ullambana ini untuk membebaskan ibu bapa kini serta ibu bapa tujuh kehidupan lampau? Adakah ini sesuai?”

zh-Hans

尔时目连复白佛言：「弟子所生父母，得蒙三宝功德之力、众僧威神之力。故，若未来世一切佛弟子行孝顺者，亦应奉此盂兰盆，救度现在父母乃至七世父母，为可尔不？」

pinyin

ěr shí mù lián fù bái fú yán： 「 dì zǐ suǒ shēng fù mǔ， dé méng sān bǎo gōng dé zhī lì、 zhòng sēng wēi shén zhī lì。 gù， ruò wèi lái shì yī qiè fú dì zǐ xíng xiào shùn zhě， yì yīng fèng cǐ yú lán pén， jiù dù xiàn zài fù mǔ nǎi zhì qī shì fù mǔ， wèi kě ěr bù？ 」

zh-Hant

佛言：「大善快問！我正欲說，汝今復問。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，皆應爲所生現在父母、過去七世父母，於七月十五日——佛歡喜日、僧自恣日——以百味飲食安盂蘭盆中，施十方自恣僧，乞願便使現在父母壽命百年、無病，無一切苦惱之患，乃至七世父母離餓鬼苦，得生天人中，福樂無極。」

en

The Buddha said: “Excellent! A timely question. I was about to explain, and now you have asked. Good man, monks, nuns, kings, crown princes, princes, ministers, chief ministers, senior officials, other officials and ordinary people who practise filial care should, on behalf of their present parents and parents of seven past lives, place food and drink of many flavours in Ullambana offering vessels on the fifteenth day of the seventh month—the day of the Buddha’s joy and the Saṅgha’s invitation ceremony. They should give these to the Saṅgha of the ten directions, aspiring that their present parents may live a hundred years without illness or distress, and that parents of seven past lives may leave hungry-ghost suffering, be born among devas or humans, and enjoy limitless blessing and happiness.”

ms

Buddha berkata: “Bagus sekali! Soalan yang tepat pada waktunya. Aku hendak menjelaskan, dan kini kamu telah bertanya. Wahai orang baik, bhikkhu, bhikkhuni, raja, putera mahkota, putera, menteri, ketua menteri, pegawai kanan, pegawai lain serta orang biasa yang mengamalkan penjagaan penuh bakti hendaklah, bagi pihak ibu bapa kini dan ibu bapa tujuh kehidupan lampau, meletakkan makanan serta minuman pelbagai rasa dalam bekas persembahan Ullambana pada hari kelima belas bulan ketujuh—hari kegembiraan Buddha dan upacara undangan Saṅgha. Mereka patut memberikannya kepada Saṅgha sepuluh penjuru, dengan aspirasi agar ibu bapa kini hidup seratus tahun tanpa penyakit atau kesusahan, dan ibu bapa tujuh kehidupan lampau meninggalkan penderitaan hantu lapar, lahir antara dewa atau manusia serta menikmati berkat dan kebahagiaan tanpa batas.”

zh-Hans

佛言：「大善快问！我正欲说，汝今复问。善男子！若有比丘比丘尼、国王太子、王子大臣宰相、三公百官、万民庶人行孝慈者，皆应为所生现在父母、过去七世父母，于七月十五日——佛欢喜日、僧自恣日——以百味饮食安盂兰盆中，施十方自恣僧，乞愿便使现在父母寿命百年、无病，无一切苦恼之患，乃至七世父母离饿鬼苦，得生天人中，福乐无极。」

pinyin

fú yán： 「 dà shàn kuài wèn！ wǒ zhèng yù shuō， rǔ jīn fù wèn。 shàn nán zi！ ruò yǒu bǐ qiū bǐ qiū ní、 guó wáng tài zi、 wáng zǐ dà chén zǎi xiàng、 sān gōng bǎi guān、 wàn mín shù rén xíng xiào cí zhě， jiē yīng wèi suǒ shēng xiàn zài fù mǔ、 guò qù qī shì fù mǔ， yú qī yuè shí wǔ rì — — fú huān xǐ rì、 sēng zì zì rì — — yǐ bǎi wèi yǐn shí ān yú lán pén zhōng， shī shí fāng

zì zì sēng， qǐ yuàn biàn shǐ xiàn zài fù mǔ shòu mìng bǎi nián、 wú bìng， wú yī qiè kǔ nǎo zhī huàn， nǎi zhì qī shì fù mǔ lí è guǐ kǔ， dé shēng tiān rén zhōng， fú lè wú jí。 」

zh-Hant

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。年年七月十五日，常以孝順慈憶所生父母，乃至七世父母，爲作盂蘭盆施佛及僧，以報父母長養、慈愛之恩。若一切佛弟子應當奉持是法。」

en

The Buddha told the good men and good women: “Buddha disciples who cultivate filial devotion should continually remember their parents in every thought and make offerings extending to parents of seven past lives. Each year on the fifteenth day of the seventh month, with filial devotion and compassionate remembrance of their parents and parents of seven past lives, they should make Ullambana offerings to the Buddha and Saṅgha, repaying their parents’ kindness in raising and loving them. All Buddha disciples should uphold this practice.”

ms

Buddha memberitahu lelaki dan wanita yang baik: “Pengikut Buddha yang melatih bakti anak patut sentiasa mengingati ibu bapa dalam setiap fikiran dan membuat persembahan yang meliputi ibu bapa tujuh kehidupan lampau. Setiap tahun pada hari kelima belas bulan ketujuh, dengan bakti anak serta ingatan penuh belas kasihan kepada ibu bapa dan ibu bapa tujuh kehidupan lampau, mereka patut membuat persembahan Ullambana kepada Buddha dan Saṅgha, membalas jasa ibu bapa yang membesarkan serta menyayangi mereka. Semua pengikut Buddha patut memegang amalan ini.”

zh-Hans

佛告诸善男子、善女人：「是佛弟子修孝顺者，应念念中常忆父母，供养乃至七世父母。年年七月十五日，常以孝顺慈忆所生父母，乃至七世父母，为作盂兰盆施佛及僧，以报父母长养、慈爱之恩。若一切佛弟子应当奉持是法。」

pinyin

fú gào zhū shàn nán zi、 shàn nǚ rén： 「 shì fú dì zǐ xiū xiào shùn zhě， yīng niàn niàn zhōng cháng yì fù mǔ， gōng yǎng nǎi zhì qī shì fù mǔ。 nián nián qī yuè shí wǔ rì， cháng yǐ xiào shùn cí yì suǒ shēng fù mǔ， nǎi zhì qī shì fù mǔ， wèi zuò yú lán pén shī fú jí sēng， yǐ bào fù mǔ zhǎng yǎng、 cí ài zhī ēn。 ruò yī qiè fú dì zǐ yīng dāng fèng chí shì fǎ。 」

zh-Hant

爾時目連比丘、四輩弟子，聞佛所說，歡喜奉行。

en

Then the monk Maudgalyāyana and the four assemblies of disciples heard what the Buddha had said, rejoiced and put it into practice.

ms

Kemudian bhikkhu Maudgalyāyana dan empat perhimpunan pengikut mendengar apa yang dikatakan Buddha, bersukacita dan mengamalkannya.

zh-Hans

尔时目连比丘、四辈弟子，闻佛所说，欢喜奉行。

pinyin

ěr shí mù lián bǐ qiū、 sì bèi dì zǐ， wén fú suǒ shuō， huān xǐ fèng xíng。

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