

# ***Companion to the RITUAL FOR HONORING THE ANCESTORS***

This service is an English translation with slight adaptations of the Vietnamese ritual. It does include several mantras important in our tradition that maintain the Vietnamese language. This companion offers commentary, mainly from Vietnamese Buddhist sources, to help the English-speaking community understand and participate in the service. Links are included in the electronic version of this document.

*[Incense offering; the family bows four times]*

## **1. Prajnaparamita Sutra (The Heart of Perfect Understanding)**

*[Leader: Friends, it is time to bring to mind our ancestors and loved ones[, especially NAMES], and to send the energy of loving kindness and compassion to them. Let us enjoy our breathing for a moment, allowing them to be present with us now. Let us gratefully welcome them with offerings of incense, flowers, and food. Seeking liberation for all beings, let us humbly hear and remember the teachings of the numberless Buddhas and Bodhisattvas of the Ten Directions.]* [Bell]

All:

Nam Mô      Bồn Sư      Thích Ca      Mâu Ni      Phật (4x)      [Bell]

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*Nam Mô Bồn Sư Thích Ca Mâu Ni Phật: Homage to Shakyamuni Buddha, the historical Buddha.*

*The numberless Buddhas and Bodhisattvas of the Ten Directions:* The Ten Directions are the eight cardinal directions (north, south, east, west, northeast, northwest, southeast, and southwest), plus up and down. There is no place without the possibility of Awakening and without the support of Enlightened Beings. We also evoke the numberless Buddhas and Bodhisattvas to reflect our commitment to practicing for the liberation of numberless beings.

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*[The Bodhisattva Proclaims the Heart of Perfect Understanding.]*

*[Bell]*

All:  
Avalokitesvara Bodhisattva, when practicing deeply the Prajna Paramita, perceived that all five skandhas are empty and is saved from all suffering and distress.

Shariputra, form does not differ from emptiness; Emptiness does not differ from form. That which is form is emptiness, that which is emptiness is form. The same is true of feelings, perceptions, impulses, consciousness.  
Shariputra, all dharmas are marked with emptiness. They do not appear or disappear, are not tainted or pure, do not increase or decrease.

Therefore, in emptiness: no form, no feelings, perceptions, impulses, consciousness. No eyes, no ears, no nose, no tongue, no body, no mind; No color, no sound, no smell, no taste, no touch; No object of mind, no realm of eyes and so forth, Until no realm of mind consciousness. No ignorance and also no extinction of it, and so forth, until no old age and death and also no extinction of them. No suffering, no origination, no stopping, no path, no cognition, also no attainment with nothing to attain.

The Bodhisattva depends on Prajna Paramita And the mind is no hindrance. Without any hindrance no fears exist. Far apart from every perverted view, one dwells in Nirvana. In the three times, all Buddhas depend on Prajna Paramita and attain Anuttara Samyak Sambodhi. Therefore, know that Prajna Paramita is the great transcendent mantra, is the great bright mantra, is the utmost mantra, is the supreme mantra, Which is able to

relieve all suffering and is true, not false. So proclaim the Prajna Paramita mantra, Proclaim the mantra which says:

Ga-te   ga-te   paraga-te,   Parasamga-te   bodhi svaha [3x] [Bell]

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**The Sutra of the Heart of Perfect Understanding:** “The insight of *prajñāpāramitā* is the most liberating insight that helps us overcome all pairs of opposites such as birth and death, being and non-being, defilement and impeccability, increasing and decreasing, subject and object, and so on, and helps us to get in touch with the true nature of no birth/no death, no being/no non-being etc... which is the true nature of all phenomena. This is a state of coolness, peace, and non-fear that can be experienced in this very life, in your own body and in your own five skandhas. It is nirvana. Just as the birds enjoy the sky, and the deer enjoy the meadow, so do the wise enjoy dwelling in nirvana.” (Most Venerable Thich Nhat Hanh)

<https://plumvillage.org/about/thich-nhat-hanh/letters/thich-nhat-hanh-new-heart-sutra-translation>

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## 2. **The Original Vow of the Pure Land**

*[Leader: Dharmakara Bodhisattva adopted the pure practices that had led to the establishment of the excellent lands of buddhas. When he had finished this task, he went to the Buddha and knelt down at his feet. The Buddha said to him, “You should proclaim this. Know that now is the right time. Encourage and delight the entire assembly. Hearing this, other bodhisattvas will practice this Dharma and so fulfill their innumerable great vows.” The bhikshu replied:]* [Bell]

*All:*

“If, when we attain buddhahood,   sentient beings who sincerely   and joyfully  
 entrust themselves to me,   desire to be born   in my land,  
and think of me   even ten times   should not be born there,  
 may we not attain   perfect enlightenment.” [Bell]

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**The Original Vow of the Pure Land:** “The Buddha who is the primary focus of devotion in the Pure Land schools ... is a Buddha of the remote past called Amita Buddha. Many aeons ago, the story told by Sakyamuni Buddha goes, there lived a Bodhisattva named Dharmakara, who practiced the meditations of compassion and loving-kindness. In his meditation he saw that all living beings are subject to suffering, to the sorrows of birth, old age, illness and death. Witnessing this suffering aroused in him a great compassion, and out of this compassion he vowed that when he attained Buddhahood he would create a special paradise in the Western region where there would be no more suffering. Through the power of his vow he would enable any living being recollecting his name and calling upon his help to be reborn in the Western paradise. Since the Bodhisattva Dharmakara, after several long aeons of self-cultivation, did attain Perfect Enlightenment and become the Buddha Amita, this means that his Great Vow is now a reality. The paradise has been established and is accessible to all who with a mind of sincere faith take refuge in the compassion and grace of Amita Buddha.

“The Western paradise is not, however, the final goal for the Pure Land Buddhist, not even for those who seek rebirth there. Rather, it is an intermediary abode where the most favorable conditions for self-cultivation have been set up and secured. While there are some men who by practicing can reach enlightenment in this world, many find difficult obstacles confronting them along the path. The necessity for work, the attractions of the senses, the threat of illness and infirmity and the gross entanglements of materiality all stand as barriers across our path. In the Western Paradise none of these barriers are present. Everything there is radiant, peaceful and beautiful. No defilements can be found, for all shines with purity. Therefore, the country of Amita Buddha is

called the Pure Land. Those who are reborn into the Pure Land dwell in the midst of lotus flowers. They are always in the presence of Amita Buddha and the assemblies of Bodhisattvas presided over by the Bodhisattva Kwan-Yin, the embodiment of universal compassion. In the midst of these pure conditions it is easy to develop concentration and wisdom and attain Perfect Enlightenment.”

<https://www.urbandharma.org/ibmc/ibmc2/zpzp.html>

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*[Leader: Now is the first tea offering.]*

*[The family pours the first tea offering and bows twice.]*

3. **The Seven Buddhas' Mantra for Healing Karma** ([YOUTUBE](#))

Ly bà ly bà đé,  
ni ha ra đé,  
chon lăng cảng đé, Ta Bà Ha.

cầu ha cầu ha đé,  
tỷ lê nẽ đé,

Đà ra ni đé,  
ma ha dà đé,

(3 times) [Bell]

**The Seven Buddhas' Mantra for Healing Karma**: “What is the greatest benefit of this mantra? We eliminate negative karma, bring peace, good fortune, smooth sailing in all endeavors, and create blessings for future lives. ... If recited more than one hundred thousand times, it will become increasingly effective. ... It is from the Mahavairocana Dharani Sutra. At that time, the Blessed One – that is, our Buddha Shakyamuni – at the request of the Dharma Prince Manjushri, spoke the mantra that the Seven Buddhas of the past had recited. ... To eliminate karmic obstacles, the most appropriate thing to do is to recite this mantra.”

<https://phapmontamlinh.com/that-phat-diet-toi-chon-ngon/>

**The Seven Buddhas of Antiquity**: “In the earliest strata of Pali Buddhist texts, especially in the first four Nikayas, only the following seven Buddhas, The Seven Buddhas of Antiquity (Saptatathāgata), are explicitly mentioned and named. Four of these are from the current kalpa (Pali: kappa, meaning "eon" or "age") called the good eon (bhaddakappa) and three are from past eons.

1. Vipassī (lived ninety-one *kalpas* ago)
2. Sikhī (lived thirty-one *kalpas* ago)
3. Vessabhū (lived thirty-one *kalpas* ago in the same *kalpa* as Sikhī)
4. Kakusandha (the first Buddha of the current good eon)
5. Konāgamana (the second Buddha of the current eon)
6. Kassapa (the third Buddha of the current eon)
7. Gautama (the fourth and present Buddha of the current eon)

One sutta called Chakkavatti-Sīhanāda Sutta from an early Buddhist text called the Digha Nikaya also mentions that following the Seven Buddhas of Antiquity, a Buddha named Maitreya is predicted to arise in the world.”

<https://en.wikipedia.org/wiki/Buddhahood>

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4. **The Vow of Samantabhadra Bodhisattva**

*[Leader: “Inspired by Samantabhadra Bodhisattva’s vow, I bring my heart, wide with deep understanding, with loving faith in the Buddhas of the Three Times, as an offering to the Tathagatas everywhere. With sincerity, I make a humble request of the Buddhas and those who are about to enter nirvana: remain forever in the world, for the benefit and the welfare of all.”]*

All:

*We aspire to practice your vow to act  
with the eyes and heart of compassion,  
to bring joy to one person in the morning*

*and to ease the pain of one person in the afternoon.*

[The family places the food offering on the altar and bows twice.]

## 5. **The Transformation of Reality Mantra** ([YOUTUBE](#), #5-7)

Nam Mô tát pha đát tha,      nga đà, bà lô chỉ đé, Án, tam bạt ra tam bạt ra hồng (3x) [Bell]

<https://youtu.be/ew8COlU0qfw>

**The Transformation of Reality Mantra:** "This is a mantra for transforming food for gods and hungry ghosts, ... recorded in the Sutra of Saving the Hungry Ghost from the Flaming Mouth. When the Buddha was preaching in Kapilavattu, Ananda was sitting in a secluded place practicing meditation. At night, after the third watch, Ananda saw a hungry ghost with a flaming mouth, its body ugly and emaciated, its mouth burning with fire, its throat as thin as a needle, its hair disheveled, its fingernails and teeth long and sharp, looking very frightening. The flaming-mouth ghost told Ananda that in three days he would die and also fall into the realm of hungry ghosts. Ananda, trembling with fear, immediately asked the hungry ghost how to escape suffering. The hungry ghost then instructed Ananda, saying: if one gives alms to countless hungry ghosts and hundreds of thousands of Brahmin sages, and then makes offerings to the Three Jewels to pray for the hungry ghosts to be reborn in heaven, then Ananda will live longer. Ananda quickly went to the Buddha, recounted his encounter with the hungry ghost, and asked for guidance. The Buddha then proclaimed for Ananda the Dharani with immeasurable power, self-mastery, radiant and wondrous strength (the Transformation of Food Mantra)."

<https://phatgiao.org.vn/tu-dien-phat-hoc-online/bien-thuc-chan-ngon-k30349.html>

## 6. The Nectar of Compassion Mantra

**The Nectar of Compassion Mantra:** “When reciting this mantra, visualize the offered water transforming into the nectar of Dharma, vast as the ocean, unobstructed by anything, permeating this water, and attaining pure and wondrous bliss! This is the nectar of enlightenment bestowed by the Buddha Wonderful Form Tathagata. When reciting this mantra, one must visualize ... the pure essence of Prajna nectar flowing from the luminous point, permeating the entire Dharma realm and all sentient beings in their karmic paths, quickly freeing them from afflictions and leading them to purity. The Sutra of Offering to Hungry Ghosts says: ‘By reciting the mantra ... , all food and drink will turn into a milky, nectar-like color, and the throats of all hungry ghosts will be opened wide, allowing them to eat together equally.’

“The Shurangama Sutra says: ‘The nature of form is emptiness, the nature of emptiness is true form.’ The sutra further says: ‘The nature of water is emptiness, the nature of emptiness is true water, pure and readily available, pervading the entire Dharma realm according to the minds of sentient beings, the limited understanding arising according to their karma.’ Now, when the practitioner’s wisdom is completely pure, then water and food are also everywhere. This is because, due to the emptiness of the mind, the possession of water and food is also empty. Since emptiness is form, and form is emptiness, emptiness and form are not separate. Therefore, form pervades everywhere, without obstruction. This is the wondrous and inconceivable nature of the Dharma!”

<https://phatgiao.org.vn/than-chu-cam-lo-thuy-chan-ngon-d87432.html>

## 7. Universal Offering Mantra

Án, nga nga nǎng tam bà pha phiết nhụt ra hòn (3x)

[Bell]

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**Universal Offering Mantra:** “It is noteworthy that, before the offering of food, beings from the three realms mentioned above all heard the seven Buddhas deliver their teachings, the content of which is recorded in the chanting ritual: ‘Make a vow to abandon greed, return to the Three Jewels, and cultivate the Bodhi mind; you will immediately be freed from the realm of darkness and reborn in the Pure Land.’ After that, the three realms of the underworld were invited to eat and drink by Venerable Ananda. According to the scriptures, when he was alive, Venerable Ananda personally performed all these tasks: inviting the Buddhas, summoning hungry ghosts and wandering souls to the temple, and offering them food and drink. Finally, two Buddhas ... came to preach the priceless Dharma and the universal offering.”

<https://phatgiao.org.vn/y-nghia-sieu-do-bat-do-trong-nghi-thuc-mong-son-thi-thuc-d34597.html>

The transformation referred to here is to multiply a small offering into an infinite feast. The Vietnamese is a phonetic transliteration of the Sanskrit: "Om, gagana sambhava vajra hoh." Om (Án) is the primal, universal sound of the sacred. Gagana (Nga nga nǎng) refers to the boundlessness of the sky or the vastness of the cosmos. Sambhava (Tam bà phạ) manifests that vastness. Vajra (Phiết nhứt ra) is the diamond or thunderbolt, symbolizing the power of the offering and its connection with Awakening. Hoh (Hồng) activates the mantra and embodies the joy of compassionate and wise giving.

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## **8. The Great Compassionate Vow of Avolokiteshvara Bodhisattva**

*[Leader: We pay homage to Avalokiteshvara: to your great vow always to be there for all beings, to your capacity to look deeply at the world with compassionate eyes, to listen deeply to understand and to relieve suffering, and with your holy willow branch, to sprinkle the nectar of compassion, cleansing our minds from all impurities. May all beings cultivate boundless love. Let no one do harm to anyone. Let no one put the life of anyone in danger, and let no one, out of anger, ill will, or for any other reason wish anyone harm. May the sick be healed. May the old be well taken care of, and may those who have passed away be reborn in the Pure Land.]*

[Bell]

All:

*We aspire to learn your way of listening*

*in order to help relieve the suffering in the world.*

*You know how to listen in order to understand.*

[Bell]

*[Leader: Now is the second tea offering.]*

*[The family pours the second tea offering and bows twice.]*

## **9. The Great Aspiration Vow of Ksitigarbha Bodhisattva**

*[Leader: Ksitigarbha Bodhisattva vowed that, throughout the future ages in all worlds where there are the three lower realms, he would rescue all suffering beings, causing them to leave the lower realms of hells, animals, and hungry ghosts. So, he is called the Bodhisattva of Great Aspiration, vowing: “Through incalculable ages, Buddhas have guided me, so that I am able to attain inconceivable spiritual power and be replete with great wisdom. In innumerable worlds, I guide hundreds of thousands of myriads of millions of people across, causing them to revere and take refuge in the Triple Gem, leave samsara forever, and reach the bliss of nirvana. Only when the beings who undergo the ripened effects of wrongdoing have all become Buddhas will I myself attain perfect awakening.”]*

[Bell]

All:

*We aspire to learn your way so as to be present*

*where there is darkness, suffering,*

*oppression and despair,*

so that we may bring light, hope, relief,

and liberation to those places.

[Bell]

[Leader: Now is the third tea offering.]

[The family pours the third tea offering and bows twice.]

## **10. From The Buddha Speaks the Amitabha Sutra**

[Leader: Homage to Amitabha Buddha and the Western Pure Land. Guided by this Infinite Light, I vow to be reborn there and to cultivate the Pure Land of the here and now. I offer sincere homage to Amitabha, the Great Compassionate Buddha of the Western Pure Land.]

[Bell]

All:

Namo Amita-bhaya Buddhaya (14x)

Namo Shakya-munaye Buddhaya (3x)

Namo Avalo-kitesh-varaya Bodhi-sattvaya (3x)

Namo Maha-sthama-prapta Bodhi-sattvaya (3x)

Namo Kshiti-garbhaya Bodhi-sattvaya (3x)

Namo Thanh-Tịnh Đại-Hải-Chúng Bồ Tát (3x)

[Bell]

**From the Buddha Speaks the Amitabha Sutra:** “The Amitabha Sutra (Sutra of Contemplation of Infinite Life) tells us the origin of the Pure Land teachings as expounded by Shakyamuni Buddha. Ajatashatru, the prince of Rajagrigha, rebelled against his father, King Bimbisara, and imprisoned him; the queen was also confined. Afterward, the queen implored the Buddha to show her a better place, a place free from such calamities. The Buddha then appeared before her and revealed all the Buddha-lands. She chose the land of Amitabha Buddha as the best, and the Buddha taught her how to recite mantras about this land so that she might eventually be reborn there. He taught her his own teachings while also expounding the teachings of Amitabha Buddha.

“The Amitabha Sutra is a sutra praising the merits and virtues of all Buddhas and is protected by them. This sutra conveys very profound content, as taught by Shakyamuni Buddha himself. Recognizing this, Venerable Thich Tri Quang said: ‘Reciting the Buddha’s name is not the same as calling out the Buddha’s name. … If we spend all day reciting ‘Namo Amitabha Buddha’ and calling out the Buddha’s name to be reborn in the Pure Land, we will never be reborn there.’ The practice of reciting Amitabha Buddha’s name is solely focused on the mind, not on any intermediate means, helping us to attain single-mindedness and unwavering concentration. The Pure Land of Amitabha Buddha is an allegory for beginningless and endless existence. It is also known as the realm of infinite life, infinite light, or the Dharma-realm treasury body.”

<https://phatgiao.org.vn/nghi-thuc-tung-kinh-a-di-da-viet-nghia-chuan-nhat-d40315.html>

*The Vietnamese names for these Buddhas and Bodhisattvas are:*

- Amitabha Buddha: A Di Đà Phật
- Shakyamuni Buddha: Thích Ca Mâu Ni Phật
- Avalokiteshvara Bodhisattva: Quán Thế Âm Bồ Tát
- Mahasthamaprapta Bodhisattva: Đại Thế Chí Bồ Tát
- Ksitigarbha Bodhisattva: Địa Tạng Vương Bồ Tát
- Pure, Great Assembly of Bodhisattvas: Thanh Tịnh Đại Hải Chúng Bồ Tát
  - o We evoke the numberless Bodhisattvas to reflect our commitment to practicing for the liberation of numberless beings.

## 11. Eradicating All Karmic Obstacles and Attaining Rebirth in the Pure Land Mantra ([YOUTUBE](#))

Nam Mô A di đà bà dà, đà tha dà đà dà; đà diệt dà tha; A di rị đô bà tỳ; A di rị đô tất đam bà tỳ;  
A di rị đô tỳ can lan đé; a di rị đô tỳ can lan đà, dà di rị dà dà na; Chỉ đà ca lê ta bà ha (3x). [Bell]

<https://youtu.be/-YFHF5IE9qU>

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**Eradicating All Karmic Obstacles and Attaining Rebirth in the Pure Land Mantra:** “According to the Sutra of the Perfection of Mindfulness of the Buddha, during the degenerate age, the Bodhisattva Samantabhadra, out of compassion for sentient beings, expounded this Dharani to assist sentient beings in quickly attaining rebirth in the Pure Land: ‘At that time, Bodhisattva Samantabhadra said to the Buddha: “Venerable World Honored One! I am currently, out of compassion for sentient beings in the degenerate age. During this time, lifespans are short, virtues decline, chaos increases, and true practitioners are rare. I wish to bestow upon those who recite the Buddha’s name this Dharani mantra to protect their souls, eliminate the root of karmic obstacles, purify their minds from afflictions, and help them quickly attain rebirth in the Pure Land. This mantra is called the Dharani for Eliminating All Karmic Obstacles and Attaining Rebirth in the Pure Land.”’”

<https://loiphatday.org/chu-vang-sanh-co-cong-nang-gi-than-chu-vang-sanh-tieng-viet-phan/>

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## 12. Gatha on Impermanence

The day is now ending: our lives are shorter.

Now we look carefully: what have we done?

Noble Sangha, with all of our heart,  
let us be diligent.

Noble Sangha, with all of our heart,  
engaging in the practice,

Let us live deeply, free from our afflictions,  
aware of impermanence,

Let us live deeply, so that life does not drift away  
without meaning.

[Bell]

## 13. Dedication of Merit

Remembering the compassionate Buddha Amitabha, we dedicate the merit of this practice to [NAME], whose Dharma name was [NAME], and who passed away on [DATE] at the age of [YEARS OLD]. “To expound the dharma with this body is foremost. Its virtue returns to the ocean of reality. It is unfathomable. May we accept it with respect and gratitude.” (Dogen Zenji)

*All:*

*May the mind become clear and awaken to impermanence,  
ripen with understanding, and enjoy the Pure Land.*

*May the living be peaceful and happy  
and the deceased be liberated.*

*May all sentient beings be freed from suffering,  
diligently perform good deeds,  
and soon attain Buddhahood.*

[Bell]

Namo A Di Da Phat (15x)

[Bell]

[*The family bows four times.*]

[Bell] - finishing Bells - 4 bells]

## NGHI - THỨC CÚNG LINH

(Trai chủ dâng hương, lễ 4 lạy)

Chủ lễ: .....

### Đại chúng:

Triệu thỉnh hương linh hãy về đây,  
Tiếp nhận hương hoa lễ cúng này.  
Lắng nghe Pháp Phật cầu giải thoát,  
Cúi xin Bồ Tát thuyết kinh văn.  
Nam Mô Diển Kinh Văn Bồ Tát Ma Ha Tát (3 lần)

### Kinh Tinh Yếu Bát-Nhã Ba-La-Mật-Đa

Bồ Tát Quán Tự Tại. Khi quán chiếu thâm sâu. Bát Nhã Ba La Mật. (Tức diệu pháp Trí Độ). Bỗng soi thấy năm uẩn. Đều không có tự tánh. Thực chứng điều ấy xong. Ngài vượt thoát tất cả. Mọi khổ đau ách nạn.  
Nghe đây Xá Lợi Tử: Sắc chẳng khác gì không. Không chẳng khác gì sắc. Sắc chính thực là không. Không chính thực là sắc. Còn lại bốn uẩn kia. Cũng đều như vậy cả.

Xá Lợi Tử nghe đây. Thể mọi pháp đều không. Không sanh cũng không diệt. Không nhơ cũng không sạch. Không thêm cũng không bớt. Cho nên trong tánh không. Không có sắc, thọ, tưởng. Cũng không có hành, thức. Không có nhãm, nhã, tỳ. Thiệt, thản, ý (sáu căn). Không có sắc, thanh, hương. Vị, xúc, pháp (sáu trần). Không có mươi tám giới. (Từ nhãm đến ý thức). Không hề có vô minh. Không có hết vô minh. Cho đến không lão tử. Cũng không hết lão tử. Không khổ, tập, diệt, đạo. Không trí cũng không đắc. Vì không có sở đắc. Khi một vị Bồ Tát. Nương diệu pháp Trí Độ. (Bát Nhã Ba La Mật). Thì tâm không chướng ngại. Vì tâm không chướng ngại. Nên không có sợ hãi. Xa lìa mọi mộng tưởng. Xa lìa mọi đê mê. Đạt niết bàn tuyệt đối.

Chư Phật trong ba đời. Y diệu pháp Trí Độ. (Bát Nhã Ba La Mật). Nên đắc vô thượng giác. Vậy nên phải biết rằng. Bát Nhã Ba La Mật. Là linh chủ đại thản. Là linh chủ đại minh. Là linh chủ vô thượng. Là linh chủ tuyệt định. Là chân lý bất vọng. Có năng lực tiêu trừ. Tất cả mọi khổ nạn. Cho nên tôi muốn thuyết. Cầu thản chú Trí Độ. Bát Nhã Ba La Mật. Nói xong đức Bồ Tát.

Lиền đọc thản chú rằng:

Gate. Gate. Paragate. Parasamgate. Bodhi Svaha (3 lần).

(Dâng trà - Trai chủ lễ 2 lạy)

**Đại Chúng:** Thất Phật diệt tội chơn ngôn:

Ly bà ly bà đế, cầu ha cầu ha đế, Đà ra ni đế, ni ha ra đế, tỳ lê nễ đế, ma ha đà đế, chơn lăng cảng đế, Ta Bà Ha. (3 lần)

**Chủ Lễ: . . . . .**  
(Dâng cơm – Trai chủ lễ 2 lạy))

**Đại Chúng:** Biển thực biển thủy chơn ngôn:  
Nam Mô tất pha đát tha, nga đà pha lõ chi đế, án tam bạt ra, tam bạt ra  
hồng. (3 lần)  
Nam Mô tô rô bà da, đát tha nga đà da, đát diệt tha, án tô rô tô rô, bát ra tô rô  
bát ra tô rô ta bà ha (3 lần).  
Án nga nga nồng tam bà pha phiệt nhụt ra hồng (3 lần).

**Chủ Lễ: . . . . .**  
(Dâng trà – Trai chủ lễ 2 lạy)

**Đại Chúng:** Vãng sanh quyết định chơn ngôn:  
Nam Mô a di đà bá dạ, đà tha dà đà dạ, đà địa dạ tha, A di rị đô bà tỳ, A di rị đà  
tất đam bà tỳ, A di rị đà tỳ ca lan đế, A di rị đà tỳ ca lan đà, dà di nị, dà dà na,  
chỉ đà ca lệ Ta Bà Ha (3 lần).

**Chủ Lễ: . . . . .**  
(Dâng trà – Trai chủ lễ 2 lạy).

**Đại Chúng:**

Quy mạng lễ A Di Đà Phật. Ở phương Tây thế giới an lành. Con nay xin phát  
nguyễn vãng sanh. Cúi xin đức từ bi tiếp độ.

Nam Mô Tây Phương Cực Lạc Thế Giới Đại Từ Đại Bi Tiếp Dẫn Đạo Sư A Di  
Đà Phật.

Nam Mô A Di Đà Phật (30 lần)

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

Nam Mô Đại Thế Chí Bồ Tát (3 lần)

Nam Mô Đại Nguyễn Địa Tạng Vương Bồ Tát (3 lần)

Nam Mô Thanh Tịnh Đại Hải Chúng Bồ Tát (3 lần)

**Phục Nguyễn:**

Ngưỡng nguyễn đức từ phụ A Di Đà từ bi phóng quang tiếp độ hương  
linh..... pháp danh..... tạ thế ngày..... hướng thọ.....

Nghe tiếng niệm kinh, tâm thức sáng tỏ, giác ngộ vô thường, thấu rõ nguồn  
tâm, sanh về cõi tịnh.

Khắp nguyễn người sống yên vui, kẻ mất siêu độ, tất cả chúng sanh, thoát  
vòng khổ não, chuyên tâm làm lành, sớm thành Phật đạo.

**Nam Mô Tiếp Dẫn Đạo Sư A Di Đà Phật.**

**Trai chủ lễ tạ 4 lạy)**