

RITUAL FOR HONORING THE ANCESTORS

[The leader gives incense to the family to hold at their foreheads.]

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 Bôn Su Thích Ca Mâu Ni Phât (4x) [Bell]

[The leader collects the incense and offers it at the altar. The family bows four times]

[Leader: 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]

2. The Original Vow of the Pure Land

[Leader: Dharmākara 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]

[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

Ly bà ly bà đέ,
ni ha ra đέ,
chọn lăng càng đέ, Ta Bà Ha.
câu ha câu ha đέ,
tỳ lê nẽ đέ,

(YOUTUBE)

Đà ra ni đé,
ma ha dà đé,
(3 tim)

[Bell]

4. **The Vow of Samatabhadra 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.”] [Bell]

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.*

[Bell]

[Leader: Now is the food offering.]

[The leader gives the food offering to the family. They hold the offering at their forehead while we chant the mantras.]

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

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

6. The Nectar of Compassion Mantra

[Bell]

7. Universal Offering Mantra

Án, nga nga năng tam bà pha phiêt nhut ra hồng (3x).

[Bell]

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

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) [Bell] Namo Shakya-munaye Buddhaya (3x) [Bell]

Namo Avalo-kitesh-varaya Bodhi-sattvaya (3x). [Bell]

Namo Maha-sthama-prapta Bodhi-sattvaya (3x) [Bell]

Namo Kshiti-garbhaya Bodhi-sattvaya (3x) [Bell]

Namo Thanh-Tịnh Đại-Hải-Chúng Bồ Tát (3x). [Bell]

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

Nam Mô A di đà bà dạ, đà tha dà đà dạ; đà diệt dạ 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]

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)

[Bell]

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]