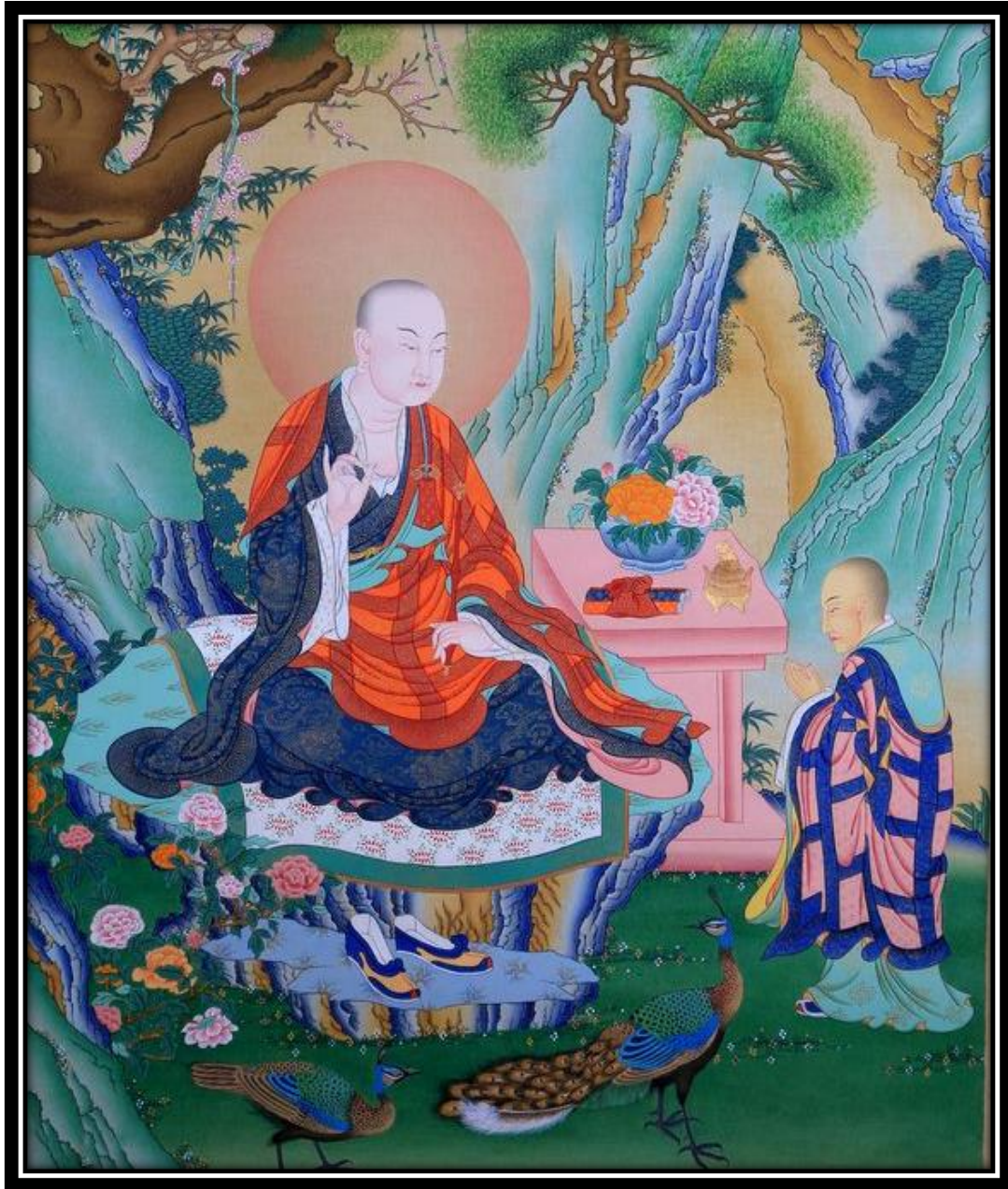


yú lán pén gòng sēng fǎ huì chéng xù
盂 蘭 盆 供 僧 法 會 程 序

SANGHA DAY CELEBRATION

ULLAMBANA SUTRA



FO GUANG SHAN HSI LAI TEMPLE

Sangha Day Celebration: Ullambana Sūtra

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[Request and Welcome of Venerables 迎請法師]

[Incense in the Censer Praise 爐香讚]

● | | ○ | | ◎ | | ○ | | ○ | | ○ | | ○ | |
lú xiāng zhà rè fǎ jiè méng xūn
爐 香 乍 爇 法 界 蒙 薰

Incense in the censer just begins to burn, [instantly] permeating all Dharma Realms.

○ | | ○ | | ○ | | ◎ | | ○ | | ○ | |
zhū fó hǎi huì xī yáo wén
諸 佛 海 會 悉 遙 聞

Oceanic assemblies of buddhas all perceive it from afar

○ | | ○ | | ○ | | ◎ | | ○ | |
suí chù jié xiáng yún
隨 處 結 祥 雲

As auspicious clouds gather everywhere.

○ | ○ | ○ | | ○ | | ○ | | ○ | | ○ | | ◎ | |
chéng yì fāng yīn zhū fó xiàn quán shēn
誠 意 方 殷 諸 佛 現 全 身

Through sincerity and respect, all buddhas manifest in their entirety.

▲ | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ○ | | ◎ | | ○ | |
ná mó xiāng yún gài pú sà mó hē sà (3x)
南 無 香 雲 蓋 菩 薩 摩 訶 薩

Homage to Incense Cloud Canopy Bodhisattva-Mahāsattvas!



[Triple Invocation ^{sān chēng} 三稱]

▲ ná mó běn shī shì jiā móu ní fó (3x)
南無本師釋迦牟尼佛

Homage to Our Teacher, Śākyamuni Buddha.

[Sūtra Opening Verse ^{kāi jīng jì} 開經偈]

● wú shàng shèn shēn wéi miào fǎ bǎi qiān wàn jié nán zāo yù
無上甚深微妙法·百千萬劫難遭遇·

The unsurpassed, profound, and subtly wondrous Dharma,
Is difficult to encounter in hundreds of thousands of myriad kalpas.

wǒ jīn jiàn wén dé shòu chí yuàn jiě rú lái zhēn shí yì
我今見聞得受持·願解如來真實義·

Today we see, hear, receive, and uphold it,
Vowing to understand the Tathāgata's true meaning!

● fó shuō yú lán pén jīng
佛說盂蘭盆經·

Ullambana Sūtra as Discoursed by the Buddha

wén rú shì yī shí fó zài shè wèi guó qí shù jǐ gū dú yuán
聞如是·一時佛在舍衛國·祇樹給孤獨園·

Thus have I heard, at one time the Buddha was residing in the capital city Śrāvastī, at Jeta's Grove-

dà mù jiàn lián shǐ dé liù tōng yù dù fù mǔ bào rǔ pǔ
大目犍連·始得六通·欲度父母·報乳哺

Anāthapiṇḍika's Garden. When Mahāmaudgalyāyana attained the six supernatural powers, he
desired to liberate his deceased parents to repay their kindness in raising and nurturing him.

zhī ēn jí yǐ dào yǎn guān shì shì jiàn jiàn qí wáng mǔ
之恩·即以道眼·觀視世間·見其亡母·

As he viewed the realms with his supernatural vision, he discovered that his deceased mother

shēng è guǐ zhōng bù jiàn yǐn shí pí gǔ lián lì mù lián
生 餓 鬼 中 · 不 見 飲 食 · 皮 骨 連 立 。 目 連

had been reborn in the realm of hungry ghosts. He did not see any food or drink, and she had wasted away to skin and bones. Stricken with grief, Mahāmaudgalyāyana filled his alms bowl

bēi āi jí yǐ bō chéng fàn wǎng xiǎng qí mǔ mǔ dé bō
悲 哀 · 即 以 鉢 盛 飯 · 往 饗 其 母 。 母 得 鉢

with rice and approached his mother to offer it. Upon receiving the bowl of rice, his mother

fàn biàn yǐ zuǒ shǒu zhàng bō yòu shǒu tuán shí shí wèi rù
飯 · 便 以 左 手 障 鉢 · 右 手 搏 食 · 食 未 入

shielded it with her left hand and clawed rice with her right hand, but before the rice reached

kǒu huà chéng huǒ tàn suì bù dé shí mù lián dà jiào bēi
口 · 化 成 火 炭 · 遂 不 得 食 。 目 連 大 叫 · 悲

her mouth it burst into burning coal and she could not eat any of the food. Mahāmaudgalyāyana

hào tì qì chí huán bái fó jù chén rú cǐ fó yán rǔ
號 涕 泣 · 馳 還 白 佛 · 具 陳 如 此 。 佛 言 · 汝

screamed and wept loudly, then frantically returned to tell the Buddha what had happened. The

mǔ zuì gēn shēn jié fēi rǔ yī rén lì suǒ nài hé rǔ suī xiào
母 罪 根 深 結 · 非 汝 一 人 力 所 奈 何 。 汝 雖 孝

Buddha said to him, "The roots of your mother's karma are tied deeply. This is not something that your own powers as an individual can do anything about. Although you are filial, and your

shùn shēng dòng tiān dì tiān shén dì qí xié mó wài dào
順 · 聲 動 天 地 · 天 神 地 祇 · 邪 魔 外 道 ·

cries move heaven and earth, even celestial deities, earthly spirits, demons, those of other

dào shì sì tiān wáng shén yì bù néng nài hé dāng xū shí
道 士 · 四 天 王 神 · 亦 不 能 奈 何 。 當 須 十

paths, ascetics, and the Four Heavenly Kings cannot do anything about it. One must rely on

fāng zhòng sēng wēi shén zhī lì nǎi dé jiě tuō wú jīn dāng
方 眾 僧 · 威 神 之 力 · 乃 得 解 脫 。 吾 今 當

awe-inspiring spiritual power of the assembly of monastics in the ten directions to attain liberation.



shuō jiù jì zhī fǎ lìng yī qiè nán jiē lí yōu kǔ fó gào
說 · 救濟之法 · 令一切難 · 皆離憂苦。佛告

I will now teach you the method of saving sentient beings so that all encountering difficulties will transcend their worries and suffering." The Buddha said to Mahāmaudgalyāna,

mù lián shí fāng zhòng sēng qī yuè shí wǔ rì sēng zì zī
目連 · 十方眾僧 · 七月十五日 · 僧自恣

"When the monastics end the summer retreat on the fifteenth day of the seventh month, on

shí dāng wéi qī shì fù mǔ jí xiàn zài fù mǔ è nán zhōng
時 · 當為七世父母 · 及現在父母 · 厄難中

behalf of one's parents of seven lifetimes past and one's parents of this present life who may be

zhě jù fàn bǎi wéi wǔ guǒ jí guàn pén qì xiāng yóu dìng
者 · 具飯百味五果 · 汲灌盆器 · 香油錠

in the midst of suffering, one should prepare rice, a hundred delicacies, five types of fruit; vessels for drawing and pouring water; mold fragrant oils into candles;

zhú chuáng fū wò jù jìn shì gān měi yǐ zhuó pén zhōng
燭 · 床敷臥具 · 盡世甘美 · 以著盆中 ·

cushions and bedding; as well as the world's finest delicacies, and place them in a basin as an

gòng yǎng shí fāng dà dé zhòng sēng dāng cǐ zhī rì yī
供養十方 · 大德眾僧 · 當此之日 · 一

offering to the great and virtuous assembly of monastics in the ten directions. On this day, the

qiè shèng zhòng huò zài shān jiān chán dìng huò dé sì dào
切聖眾 · 或在山間禪定 · 或得四道

sacred assembly, whether they meditate in the mountains, or have attained the Four Fruitions,

guǒ huò zài shù xià jīng xíng huò liù tōng zì zài jiào huà shēng
果 · 或在樹下經行 · 或六通自在教化聲

or walk in meditation under trees, or instruct śrāvakas and pratyekabuddhas while possessing

wén yuán jué huò shí dì pú sà dà rén quán xiàn bǐ qiū
聞緣覺 · 或十地菩薩大人 · 權現比丘 ·

mastery of the Six Supernatural Powers, or are bodhisattvas-mahāsattvas on the Tenth Ground

zài dà zhòng zhōng jiē tóng yì xīn shòu bō hé luó fàn jù
在大眾中・皆同一心・受鉢和羅飯・具

who have provisionally manifested as bhikṣus; in the great assembly, they accept the pravāraṇa meal with the same mindset while possessing purity in precepts

qīng jìng jiè shèng zhòng zhī dào qí dé wāng yáng qí yǒu
清淨戒・聖眾之道・其德汪洋・其有

and the principles of the sacred assembly; their virtues are vast like the ocean. Those who make

gòng yǎng cǐ děng zì zī sēng zhě xiàn shì fù mǔ liù qīn
供養此等自恣僧者・現世父母・六親

offerings to these monastics after the retreat will cause their parents of this present life, and their

juàn shǔ dé chū sān tú zhī kǔ yīng shí jiě tuō yī shí zì
眷屬・得出三途之苦・應時解脫・衣食自

six kinds of kin to be free from the suffering of the Three Lower Realms, immediately attain liberation, and effortlessly acquire food and clothing.

rán ruò fù mǔ xiàn zài zhě fú lè bǎi nián ruò qī shì fù
然。若父母現在者・福樂百年・若七世父

If their parents are alive, they will enjoy a hundred years of blessings and bliss. Or, their parents

mǔ shēng tiān zì zài huà shēng rù tiān huá guāng shí fó chì
母生天・自在化生・入天華光。時佛勅

of seven lifetimes past will be reborn in the heavens through the freedom of transformation and enter the radiance of celestial blossoms." Then the Buddha instructed the assembly of

shí fāng zhòng sēng jiē xiān wèi shī zhǔ jiā zhòu yuàn yuàn qī
十方眾僧・皆先為施主家咒願・願七

monastics in the ten directions to first chant and pray on behalf of the benefactors' families, and

shì fù mǔ xíng chán dìng yì rán hòu shòu shí chū shòu shí
世父母・行禪定意・然後受食・初受食

their parents of seven lifetimes past. After practicing meditation to concentrate their thoughts,



shí xiān ān zài fó qián tǎ sì zhōng fó qián zhòng sēng
時·先安在佛前·塔寺中佛前·眾僧

accept the food. Upon first receiving the food, place it before the Buddha, or the Buddha within

zhòu yuàn jìng biàn zì shòu shí shí mù lián bǐ qiū jí dà pú
咒願竟·便自受食時·目連比丘及大菩

a stupa or monastery. After the assembly of monastics conclude the chant and prayer, accept the food. At that time, bhikṣu Mahāmaudgalyāyana and the assembly of great bodhisattvas

sà zhòng jiē dà huān xǐ mù lián bēi tí qì shēng shì rán
薩眾·皆大歡喜·目連悲啼泣聲·釋然

rejoiced, and the sound of Mahāmaudgalyāyana's sorrowful cries ceased.

chú miè shí mù lián mǔ jí yú shì rì dé tuō yì jié è
除滅·時目連母·即於是日·得脫一劫·餓

On that same day, Mahāmaudgalyāyana's mother was liberated from one kalpa of suffering as

guǐ zhī kǔ mù lián fù bái fó yán dì zǐ suǒ shēng mǔ dé
鬼之苦·目連復白佛言·弟子所生母·得

a hungry ghost. Mahāmaudgalyāyana addressed the Buddha again, "By the awe-inspiring power

méng sān bǎo gōng dé zhī lì zhòng sēng wēi shén zhī lì gù
蒙三寶·功德之力·眾僧威神之力故。

of the assembly of monastics, my mother has been embraced by the strength of the merits and

ruò wèi lái shì yí qiè fó dì zǐ yì yīng fèng yú lán pén
若未來世·一切佛弟子·亦應奉盂蘭盆·

virtues of the Triple Gem. In the future, should any disciples of the Buddha offer the Ullambana

jiù dù xiàn zài fù mǔ nǎi zhì qī shì fù mǔ wéi kě ěr fǒu
救度現在父母·乃至七世父母·為可爾否？

basin to deliver their parents of this present life and even their parents of seven lifetimes past,

fó yán dà shàn kuài wèn wǒ zhèng yù shuō rǔ jīn fù wèn
佛言·大善！快問！我正欲說·汝今復問。

will this be possible or not?" The Buddha replied, "Wonderful question! I was just thinking of saying this, and you have now asked the question.

shàn nán zǐ ruò bǐ qiū bǐ qiū ní guó wáng tài zǐ dà
善男子·若比丘·比丘尼·國王太子·大
Virtuous man, if there are bhikṣus, bhikṣuṇīs, kings, crown princes, ministers,

chén zǎi xiàng sān gōng bǎi guān wàn mín shù rén xíng cí xiào
臣宰相·三公百官·萬民庶人·行慈孝
prime ministers, head officials, various civil servants, or myriads of commoners who are filial to

zhě jiē yīng xiān wèi suǒ shēng xiàn zài fù mǔ guò qù qī
者·皆應先為·所生現在父母·過去七
their parents of this present life and their parents of seven lifetimes past, they should, on the

shì fù mǔ yú qī yuè shí wǔ rì fó huān xǐ rì sēng zì
世父母·於七月十五日·佛歡喜日·僧自
fifteenth day of the seventh month, the Buddha's Joyful Day, the day after the monastics'

zī rì yǐ bǎi wéi yǐn shí ān yú lán pén zhōng shī shí fāng
恣日·以百味飲食·安盂蘭盆中·施十方
retreat, offer a meal of a hundred delicacies in an Ullambana basin to the monastics of the ten

zì zì sēng yuàn shǐ xiàn zài fù mǔ shòu mìng bǎi nián wú
自恣僧。願使現在父母·壽命百年無
directions who just concluded their retreat. They should also vow that their parents of this
present life will have longevity of a hundred years, be free of illness and all kinds of suffering,

bìng wú yí qiè kǔ nǎo zhī huàn nǎi zhì qī shì fù mǔ lí
病·無一切苦惱之患·乃至七世父母·離
and that even their parents of seven lifetimes past be free from the suffering of hungry ghosts

è guǐ kǔ shēng rén tiān zhōng fú lè wú jí shì fó dì
餓鬼苦·生人天中·福樂無極·是佛弟
and be reborn in the realms of human and celestial beings and enjoy limitless blessings and

zǐ xiū xiào shùn zhě yīng niàn niàn zhōng cháng yì fù mǔ
子·修孝順者·應念念中·常憶父母·
bliss. Disciples of the Buddha who practice filial piety should constantly think of their parents,



nǎi zhì qī shì fù mǔ nián nián qī yuè shí wǔ rì cháng yǐ
乃至七世父母・年年七月十五日・常以

and even parents of seven lifetimes past, in thought after thought. Out of filial piety, every year on the fifteenth day of the seventh month, think of your parents who gave birth to you and

xiū cí yì suǒ shēng fù mǔ wèi zuò yú lán pén shī fó jí
孝慈・憶所生父母・為作盂蘭盆・施佛及

prepare an Ullambana basin as an offering to the Buddha and the Sangha in order to repay

sēng yǐ bào fù mǔ zhǎng yǎng cí ài zhī ēn ruò yí qiè
僧・以報父母・長養慈愛之恩。若一切

your parents' kindness in raising and loving you. All disciples of the Buddha should routinely

fó dì zǐ yīng dāng fèng chí shì fǎ shí mù lián bǐ qiū
佛弟子・應當奉持是法。時目連比丘・

practice this teaching." At that time, bhikṣu Mahāmaudgalyāyana and the Fourfold Assembly of

sì bèi dì zǐ huān xǐ fèng xíng
四輩弟子・歡喜奉行。

Disciples joyfully observed and practiced this teaching.

[Offering Mantra ^{gòng yǎng zhòu} 供養咒]

gòng yǎng qīng jìng fǎ shēn pí lú zhē nà fó yuán mǎn bào shēn
供養清淨法身毘盧遮那佛・圓滿報身

Offerings are made to the pure Dharmakāya, Mahāvairocana Buddha, to the perfect and

lú shě nà fó qiān bǎi yì huà shēn shì jiā móu ní fó jí
盧舍那佛・千百億化身釋迦牟尼佛・極

complete Sambhogakāya, Vairocana Buddha, to the trillion Nirmanakāya, Śākyamuni Buddha,

lè shì jiè ā mí tuó fó dāng lái xià shēng mí lè zūn fó
樂世界阿彌陀佛・當來下生彌勒尊佛・

to Western Pure Land Amitābha Buddha, to future descending-birth, honored Maitreya Buddha,

shí fāng sān shì yī qiè zhū fó dà zhì wén shū shī lì pú sà
十方三世一切諸佛・大智文殊師利菩薩・

to all the myriad Buddhas of the ten directions and three time periods, to Great Wisdom, Mañjuśrī

dà xíng pǔ xián pú sà dà bēi guān shì yīn pú sà dà yuàn
大行普賢菩薩・大悲觀世音菩薩・大願

Bodhisattva, to Great Practice, Samantabhadra Bodhisattva, to Great Compassion, Avalokiteśvara

dì zàng wáng pú sà zhū zūn pú sà mó hē sà mó hē bō
地藏王菩薩・諸尊菩薩摩訶薩・摩訶般

Bodhisattva, to Great Vows, Kṣitigarbha Bodhisattva, and to the myriad honored bodhisattva-

ruǐ bō luó mì sān dé liù wèi gòng fó jí sēng
若波羅蜜・三德六味・供佛及僧・

mahāsattvas. Mahāprajñāpāramitā! The three virtues and six flavors are offered to the Buddha

fǎ jiè yǒu qíng pǔ tóng gòng yǎng ruò fàn shí shí
法界有情・普同供養・若飯食時・

and Sangha. Sentient beings of the Dharma realm are universally and equally proffered this offering. As at mealtime, I wish that all sentient beings,

dāng yuàn zhòng shēng chán yuè wèi shí fǎ xǐ chōng mǎn
當願眾生・禪悅為食・法喜充滿・

shall take the bliss of dhyāna as food and be filled and satiated with the joy of Dharma!

[Presentation of Offerings ^{chéng xiàn gòng yǎng} 呈獻供養]

[Dharma Talk by Officiant ^{zhǔ fǎ kāi shì} 主法開示]

[Meal Completion Verse ^{jié zhāi jì} 結齋偈]

sa duo nan san miao san pu tuo ju zhi nan da zhi ta
薩多喃・三藐三菩陀・俱胝南・怛姪他・

[namah] saptānām samyak-saṃbuddha-koṭīnām tadyathā



an zhe li zhu li zhun ti suo po he
唵·折隸主隸準提·娑婆訶。
om cale cule cunde svāhā!

suǒ wèi bù shī zhě bì huò qí lì yì ruò wèi lè gù shī
所謂佈施者·必獲其利益·若為樂故施·

Those who are professed as benefactors, will certainly acquire their benefits. If donated out of delight,

hòu bì dé ān lè fàn shí yǐ qì dāng yuàn zhòng shēng
後必得安樂。飯食已訖·當願眾生·

future attainment of ease and bliss is certain. Having completed the meal, I wish that all sentient

suǒ zuò jiē bàn jù zhū fó fǎ
所作皆辦·具諸佛法。

beings conclude all that is to be done for liberation, replete in the myriad Buddhadharmas!

[Dedication Verse 回向偈]

| | ○ | | ○ | ○ | ◎ | | ○ | | ○ | | ○ | ○ | ○ | |

● cí bēi xī shě piàn fǎ jiè xī fú jié yuán lì rén tiān
慈悲喜捨遍法界 惜福結緣利人天

May kindness, compassion, joy, and equanimity fill all Dharma Realms;

May we cherish our blessings and create affinities benefitting heaven and earth;

○ | | ○ | | ○ | ○ | ○ | | ◎ | | ○ | | ◎ | ○ | ◎

chán jìng jiè hèn píng děng rěn cán kuì gǎn ēn dà yuàn xīn
禪淨戒行平等忍 慚愧感恩大願心

May we practice Chan, Pure Land, precepts, and the patience of equality;

May we be humble, grateful, and bear a mind of great vows!

yú lán pén gòng sēng fǎ huì chéng xù zhōng
盂蘭盆供僧法會程序終

Sangha Day Celebration: Ullambana Sūtra | The End