

Merit Transference for the deceased

This ritual can be used to transfer the merit in a Mahayana way to all of those who have recently passed away. It does not require empowerment, but it does require **Refuge** and **Refuge Vows**. It is a very simple ritual. If done for the benefit of a particular being, only the name is necessary and it will be used several times. If not done for a particular being, but for all beings that have recently passed away, you can substitute “all beings without exception” for the name.

If you have an altar with a Buddha, a photo of the being can be placed there. The only requirements, as mentioned, are being a Refuge Holder and starting by taking refuge. This ritual is not, by itself, followed by a dedication of merit since this is basically one big merit dedication by itself.



The Ritual

If the merit is to be transferred to a deceased person, to aid them in their rebirth, recite the following prayer three times:

“All the Buddhas and Bodhisattvas that exist in the ten directions, please listen to us. May the total of all the roots of virtues that we have accumulated



in the three times and especially all the roots of virtues accumulated by making offerings to our masters and the Triple Jewel, by giving offerings to the poor and defenseless and through offerings to spirits and ghosts or similar actions, be amassed into one.

These concentrated virtues we share with all beings who live within the limits of space, with the deceased (COMPLETE NAME) first among them, that all quickly achieve Buddhahood”

Then, the following prayer should be recited only **once**:



Until then, wherever they die they have been reborn by the power of Karma, may they be followed by the power of merit. May all vicissitudes of the six kingdoms be leveled for them and may them quickly acquire the state of omniscience in Buddhahood.



Until then, may they be first among those of noble lineage. Let them be first among those in a beautiful way. May they be first among those of vast wisdom. Let them be first among those of strong courage. Let them be first among those of great longevity. Let them be first among those in excellent health. May they be first among those of overflowing health. Let them be first among those of great vigor. Let them be first among those of great merit.

Also, I give gifts without expecting thanks. May they maintain moral conduct without seeking rebirth in this existence. May they meditate on patience towards all beings

without indifference to them. May they be diligent in attaining all the facets of virtue that allow them to enter the meditative absorptions that remove the realm of formlessness. May they realize the great wisdom whose nature is great compassion.

May all their physical actions be preceded by gnosis and followed by gnosis. May all their oral actions be preceded by gnosis and followed by gnosis. May all their mental actions be preceded by gnosis and followed by gnosis. Let them enter the perception of gnosis, detach themselves without being impeded by the past. Let them enter the perception of gnosis, detach themselves without being impeded by the future. Let them enter the perception of gnosis, detach themselves without being impeded by the present.



In short, of all the ways that Buddhas and Bodhisattvas of the past transferred merit, of all the ways that Buddhas and Bodhisattvas of the future will transfer merit, and of all the ways that Buddhas and Bodhisattvas of the present transfer merit, we present the roots of virtue united in the three times.

Just as the brave Mañjuśrā and Samanthabhadra know how to transfer merit, so too we transfer ours, training ourselves to be like them.

This brief ritual of Merit Transference was arranged by myself, the meritorious Suryagridha Buddhaprasritajah on the Fire Wind day of the Earth Bird month of the Iron Ox year or the eighteen of July, two thousand and twenty one, on a request by some students.

May through the giving away of all merit we swiftly realize and perfect Danaparamita!

