Burning Away Afflictions

A Ritual to Purify Obscurations
which can be used in conjunction with any practice of
the Unsurpassed Secret Mantra
The Thousand-eyed Thousand-armed Avalokiteśhvara image called *Sky-Filling Star-Eyes That Look Upon Sentient Beings with Compassion* appeared in the mind of the 8th Kyabjé Garchen Triptrül Rinpoche.
NAMO GURU DEWA ṆĀKINĪ YE (Homage to the Guru, Yidam and Dakini)

In the City of Illusion of ignorant grasping at duality, driven by the two kinds of obscurations and the evil of ordinary habitual tendencies, beings are confined by the natural expressions of misery. Thus, close the door to the confused perceptions of the two obscurations and be diligent in this practice to purify obscurations, which can be combined with the extensive or concise self-generation of any mandala of the unsurpassed Vajrayana. It consists of three parts: the preparation, the main part and the conclusion. The preparations consist of eight steps. The activities of the main part can be done as explained in any selected text. If the selected text contains a vase recitation, it should be done after the mantra recitation. If not, visualize the vase deity.

* For the **Dead**: text is Blue inside Curly Brackets `{ }`.
* For the **Living**: text is Red inside Square Brackets `[ ]`

* >> (Special instructions for Tibetan, when chanted simultaneously with English) <<

**If doing puja for both living AND dead, practice For the Living first, then go back and practice For the Dead.**
The vase is a self-born, vast palace inside which appear the deities supremely clear, like planets and stars reflected in a limpid lake.

| rang sog ngag kyi ö zer zung thag la / thril te bum pé lha tsog thug kar thim | Light streams forth from its life-force seed and mantra, winds around the mantra thread and dissolves into the vase deities’ hearts. |
| de dag ku le zag me dü tsí gyün / bab pe bum chu yer me ro chig gyur | From their bodies flows pristine nectar merging indivisibly with the waters of the vase. |

Add **KALAŚA SARVA SIDDHI HŪṀ** to the root mantra and recite it a hundred times or as much as you can.

Focusing on the cleansing water or the activity vase, recite: **OM VAJRA AMRITA KUNḌALI HANA HANA HŪṀ PHEṬ.**

In this way, the water particles are consecrated with indestructible vajra nature. **OM ĀḤ HŪṀ.**
**Water Offering:** The deities melt into wisdom nectar, merging inseparably into one with the vase water.

<table>
<thead>
<tr>
<th>lha nam ye she dü tsir zhu wa bum chu dang ro chig tu gyur</th>
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</table>

<table>
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<tr>
<th>söl wa deb so la ma rin po che / dung we bö do drin chen chö kyi je</th>
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<tr>
<th>I PRAY TO YOU -LAMA RINPOCHE</th>
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<tr>
<th>To you I call LONGING DESPERATELY.</th>
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<tr>
<th>kal me nam la re sa khyö le me / thug yi yer me dre par jin gyi lob</th>
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<tr>
<th>You’RE OUR ONLY-HOPE. GRANT YOUR BLESSINGS</th>
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<tr>
<th>That our minds may MERGE non-dual-ly.</th>
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</table>

Secondly, assemble the materials for purification: a covered list of names, food offerings, a hindrance torma, a mirror, mustard seeds, mantra sand, and a bell.

* Cleanse with: OṂ VAIJRA AMRITA KUNḌALI HANA HANA HŪṂ PHEṬ.*
Purify with: ŌṂ SVABHĀVA ŚUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA ŚUDDHŌ HAṂ.

With iron-hook mudrā and holding vajra and bell, visualize:

From the state of emptiness appears your initial adorned with a bindu. It transforms into you, {referred to as the one passed,} [the patron] appearing with the complete aggregates, elements and sense sources, {just as when alive,} taking refuge in the Three Jewels and the deities of the mandala. [In practice For The Living: go to page 7 now. ]

kye ho / nyön chig tse de rig kyi bu / tso war je pé tse ze de
Oh, listen, child of noble family, now passed! The life you cared for has now come to its end.

Kye Ho.
LISTEN CHILD, OF NOBLE LINE, NOW PASSED, THE LIFE YOU CARED FOR HAS REACHED ITS END,
<table>
<thead>
<tr>
<th>nga phung gyu mé drong khyer zhig / pha röl ne su song wa khyö</th>
<th>You’ve left your body’s five aggregates, Gone beyond that city illus’ry.</th>
</tr>
</thead>
<tbody>
<tr>
<td>rig drug jig ten gar kye kyang / khor wé ne na dewa me</td>
<td>Wherever you’re born in the six realms All samsaric states lack happiness.</td>
</tr>
<tr>
<td>khye par ngen song sum gyi ne / si pé dug ngal sam mi khyab</td>
<td>‘Specially in the lower realms you’ll find Utter suff’ring, inconceivable.</td>
</tr>
<tr>
<td>de we rig kyi bu nyön chig / khor wé ne la ma chag shig</td>
<td>Therefore, child of noble family Don’t attach to this samsaric world.</td>
</tr>
</tbody>
</table>
མ་རུང་ལོག་པར་འེན་པ་ཡི།
ི་དམ་བཟོན་པྟི་སེམས་ཕིན་ཏི
དེང་གི་གནས་མཆོག་དམ་པ་འདིར།
཈་དང་སྤོབ་དཔོན་ོན་ུ་ཀྱ།

ལྟ་སྤིན་ཐོག་པ་ལ་མ་ཉན་པར།
དེང་གི་གནས་མཆོག་དམ་པ་འདིར།
ཞི་དག་ཅིག་ཤོག་ཅིག

WICKED FORCES WILL LEAD YOU ASTRAY
Resist the tempting calls of evil forces that will lead you astray.

FOCUS YOUR MIND SINGLE POINTEDLY
On the yiddam and come instantly!

TO THIS SUPREME PLACE AND PRESENCE OF
The holy master and deity.
Namo! By the power of the Three Roots’ truth and hosts, Deity’s mantra, mudra, samadhi,

{Wherever your consciousness abides, Child passed on you’re called to this support.} [All faults, downfalls, obscurations of the patron are called to this support!]

Summon the consciousness by reciting: NRI VAJRA ÂṂ KUŚA JAḤ. ~ Repeat 3xs from “Nama” ~

It dissolves into the support with: JAḤ HŪṂ BAṂ HOḤ.

~~ FOR THE LIVING, go to next page. FOR THE DEAD, go to page 10 ~~
~FOR THE LIVING~

Cleanse and purify the hindrance torma with: RAM YĀM KHAM. Consecrate it by reciting OṂ ĀH HŪṂ. Repeat 3x.

Consecrate it by reciting OṂ SΑRVΛ BΙGHΛΛΛ M ΛΛΛΛΛ ΛΛΛΛΛ ΛΛΛΛΛ ΛΛΛΛΛ ΛΛΛΛΛ KΛΛΛΛ ΛΛΛΛΛ ΛΛΛΛΛ. Dedicate 3x.

Hung / lū dön né dre tse la ku wa dang / sok la bar ché jé dang dang la lom HŪṂ. Demons of the body, illnesses, evil spirits who steal our lives; those who cause obstacles to life-span, manipulate our radiance,

la tak khyer jé lhen kye chi dak dū / shin jé ma mo lha sin gyal sin tsok and take away the emblems of our souls – inborn Demon of Death, yamas, mamos, gods, demons kingly spirits and demonesses –

long chö lū dang sok gi sha khön chen / len chak bu lōn dak po tham che kyi all those with deadly grudges who come for our resources, bodies and lives, and all karmic creditors who come to collect their debts:

HŪṂ.

Body demons, illness, thieves of life;
Those man¬ip¬u¬lat¬ing our rad¬iance:

Soul¬seal plund¬’ers—Demon of Death and Yamas, mamos, gods, ghouls, kingly wraiths—

Grudge¬holders with deadliest intent;
Karmic creditors come to collect:
| tse chen sok lú dö yón di zhé la | Take this torma — ransom for our lives! |
| ga gu yi rang nö sem zhi war dzö | Take delight, end longing to do harm! |
| Take this living object of the senses as ransom for our lives! |
| Take delight and be rid of your longing to harm! |

hung hung hung vajra raksha raksha bhrum
HŪṀ HŪṀ HŪṀ VAJRA RAKṢA RAKṢA BHRŪṀ.

[jin dag] lü kyi ne drug tu
Inscribed on the six places [of the patron’s body]

rig drug sa bön drug kö de / dag nyi yi dam sal wa yi
are the six seeds of the six classes. Arising as the yidam, |

chag sor rig nga yab yum gyur
my fingers are the buddhas of the five families and their consorts,

[ Inscribed on the Patron’s six places ]

Are the six seeds of the six classes.
Arising as yiddam, my fingers

Are the Five Fam’lies’ buddhas, yabyum.

~~ GO TO PAGE 12 ~~
Cleanse and purify the hindrance torma with: RAM YAṂ KHAṂ. Consecrate it by reciting OṂ ĀḤ HŪṂ. Repeat 3x.

OṂ SARVA BĪGHNĀṂ BALINGTA KHA HI. Dedicate 3x.

HŪṂ, all you dualistic and confused appearances – you spirits, obstructers and elementals – take this torma and go to your abodes.

Within the dharmaṃkāya state, where primordial awareness, the deity and mantra are non-dual, the mandala of boundaries is formed spontaneously and naturally.

HŪṂ.

All you Confused forms, hind’rers spirits
Take this torma, go to your abodes.

The bound’ries form sponta’nously in Dharmakaya’s wisdom state, non-dual,
hung hung hung vajra raksha raksha bhrum  
HŪṀ HŪṀ HŪṀ VAJRA RAKṢA RAKṢA BHRŪṀ.

{tse de} lü kyi ne drug tu  
Inscribed on the six places {of your body, passed-on-child},

rig drug sa bön drug kö de / dag nyi yi dam sal wa yi  
are the six seeds of the six classes. Arising as the yidam,

chag sor rig nga yab yum gyur  
my fingers are the buddhas of the five families and their consorts.

{ INSCRIBED ON YOUR BODY’S SIX PLACES }  
Are the six seeds of the six classes.  
Arising as yidam, my fingers

Are the Five Fam’lies’ buddhas, yab yum.
**Consecrate the palms with:**  OṂ HŪṂ TRĀṂ HRĪ ĀḤ / MŪṂ LĀṂ MĀṂ PĀṂTĀṂ.

**With joined palms:**  OṂ SURATAS TVĀṂ.

**Clasping the hands together:**  VAJRA AṆJA LI.  
**With interlaced fingers:**  VAJRA BHANDHA BĀṂ.

**Circling the raised palms, recite:**

<table>
<thead>
<tr>
<th>de dag nam kyi jor tsam né / ye she ö zer tro wa yi</th>
<th>From their points of union light rays stream, Primordial wisdom radiating, Burning away the six classes’ seeds.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Light rays of primordial wisdom stream from their points of union, rig drug sa bön seg par gyur</td>
<td>burning away the seeds of the six classes.</td>
</tr>
</tbody>
</table>
Following the root mantra, recite:  OṂ DAHA DAHA SARVA NARAKA GATE HE TUṂ HŪṂ PHAṬ.  

(Chant to * 3x, if time allows)
Supplication for the divine ablution:

Instantly, at Buddha’s birth, the gods offered him ablution,

Just so, I offer you ablution, with the pure waters of the gods.

OM TRAṬ TRAṬ SARVA ASURA GATE HE TUṂ HŪṂ PHAṬ.

OM BHRTA BHRTA SARVA SURA GATE HE TUṂ HŪṂ PHAṬ. * (Chant 3x, back to pg 12 “Om Daha Daha...”, if time allows)
Even though the buddhas’ sublime body, speech, and mind are unstained by the afflictions.

Though buddhas’ body, speech, mind are not stained by afflictions, still I will cleanse the three doors of others and myself with this offering bath of pure water.

I dry their bodies with exquisite cloth, pure and sweetly fragrant.

With the Most exquisite, fragrant cloth Pure and sweet, I dry their dear bodies.
**Reflecting the name inscription in the mirror, wash the mirror with the vase water.**

| hung ta shi bum pé zhal yé na / nang du gyal wé lha tsog zhug | HŪṀ, the host of victorious deities abides within the vast palace of this blessed vase. |
| chu ni chin drug rang zhin té / nyön drug dri ma nam par jang | Nature of the six perfections, its water cleanses the stains of the six afflictions. |

**Following the root mantra, recite:**

*OM SARVA TATHĀGATA ABHIŚEKATE SAMAYA ŚRĪYE HŪṀ.*

| hung yön ten gya tso pag mé pé / ting dzin ngag den thrü kyi chab | HŪṀ, ablution water endowed with *samādhi* and mantra—a vast ocean of good qualities, |
| HŪṀ. | ABLUTION WATERS OF SAMĀDHI AND MANTRA – OCEAN OF QUALITIES — |
Bathe your lotus mind in primordial Wisdom waters, mirroring the moon. Thus purified, {child passed} [patron], may you become pristine like a white pearl, with no stain left to cleanse.

All habits and obscurations of your body, speech and mind become pure.

Recite the root mantra and the 100 syllable mantra.
Then recite:  
**OṂ SARVA TATHĀGATA ABHIŚEKATE SAMAYA ŚRĪYE HŪṀ.**

nyin mo de leg tsen de leg / nyi mé gung yang de leg shing  
May there be auspiciousness by day, auspiciousness at night, and auspiciousness at mid-day too,

nyin tsen tag tu de leg pa / kön chok sum gyi de leg shog  
auspiciousness forever, day and night. Through the Three Jewels, may auspiciousness prevail!

hung nyön chig *{tse dé} [kal den] rig kyi bu / la ma lha la de pa kyé*  
HŪṀ, listen, *{deceased child} [fortunate one] of noble family!*  
Have faith in the guru and the deity
<table>
<thead>
<tr>
<th>ga dang gü pé dir shog la / kyil khor zang po di la tö</th>
<th>Come here, mind filled with joy and respect. Gaze upon this sublime mandala.</th>
</tr>
</thead>
<tbody>
<tr>
<td>and come here with joy and respect, to gaze upon this sublime mandala:</td>
<td>Hell’s denizens rise from Aggression. See them as a mirror clear empty.</td>
</tr>
<tr>
<td>zhe dang le gyur nyal wé kham / tong sal me long ta bur ta</td>
<td></td>
</tr>
<tr>
<td>The denizens of hells arise out of aggression; see them as a mirror—clear and empty.</td>
<td></td>
</tr>
<tr>
<td>ser na yi dag jig ten kham / nyam nyi ye she ngang du tog</td>
<td>Avarice — the world of hungry ghosts — realize it as the state of sameness wisdom.</td>
</tr>
<tr>
<td>Avarice — the world of hungry ghosts — realize it as the state of sameness wisdom.</td>
<td></td>
</tr>
<tr>
<td>ti mug dü drö yül kham ni / chö ying ye she ö sal wa</td>
<td>Ignorance — the world of animals — is dharmadhātu wisdom’s radiance.</td>
</tr>
<tr>
<td>Ignorance — the world of animals — is dharmadhātu wisdom’s radiance.</td>
<td></td>
</tr>
</tbody>
</table>
dō chag mi yi né rig kün / so sor tog pé ye she nyi
Attachment—the domains of humans—is the self-nature of discriminating wisdom.

thrag dog lha min yūl nam ni / ja wa drub pé ye she tsal
Jealousy—the realms of demigods—is the creative energy of spontaneously accomplishing wisdom.

kham sum lha yi né nam ni / tong sal ye she ngang du tog
Realize the three planes of the gods’ abodes within the state of clear and empty wisdom.

ma dag rig drug jig ten kham / dag pa ye she drug gi né
The impure six samsaric states are the abodes of six pure wisdoms.

De’sire attachment — humans’ domain —
Is discerning wisdom’s self nature.

Jealousy — the realm of demigods —
Spontaneous accomplishing wisdom.

Realize the three planes of gods’ abodes
Within the clear empty wisdom state
The impure six samsaric states are,
Abodes of six primordial wisdoms.
Within the single empty nature of the mind itself, even the concepts of pure or impure do not exist.

Enter the heart of awareness—the mandala of spontaneous, empty clarity!
Embodiment of buddhas,
Vajra Holder’s pure essence,
and the root of the Three Jewels: Homage to all gurus!

Compassionate protectors,
Omniscient guides and oceans

of merit, good qualities:
Homage to all the buddhas!
Cause that frees from lower births —
Pure virtue void of clinging —

Supreme, one, ultimate truth:
Homage, Dharma that brings peace!

Liberated yourself, you show the path to liberation, well-founded in
the pure trainings,

Sacred field of qualities: Homage to the Sangha, too!
| Homage, unwav’ring Dharmakaya —  
Wisdom mind beyond all expression.  
Homage, Great Bliss Sambhogakaya —  
The five buddhas and their families.  
Homage Compassion made manifest —  
Nirmanakayas of peace and wrath,  
Myriad expressions of skillful means —  
to you all I prostrate, I bow down. |
|---|---|
| Homage, unwavering Dharmakaya —  
Wisdom mind beyond all expression.  
Homage, Great Bliss Sambhogakaya —  
The five buddhas and their families.  
Homage Compassion made manifest —  
Nirmanakayas of peace and wrath,  
Myriad expressions of skillful means —  
to you all I prostrate, I bow down. |
| jö me she rab mi yo chö kyi ku / de chen long chö dzog ku rig ngé tso  
Homage to the unwavering dharmakāya — the wisdom mind beyond expression, the great bliss sambhogakaya — the five buddhas and their families,  
tug jé tab khé gya ché röl pé lha / zhi tro trül pé ku la chag tsal lo  
and the nirmanakaya of peace and wrath — the deities, the myriad expressions of compassion’s skillful means! |
| jö me she rab mi yo chö kyi ku / de chen long chö dzog ku rig ngé tso  
Homage to the unwavering dharmakāya — the wisdom mind beyond expression, the great bliss sambhogakaya — the five buddhas and their families,  
tug jé tab khé gya ché röl pé lha / zhi tro trül pé ku la chag tsal lo  
and the nirmanakaya of peace and wrath — the deities, the myriad expressions of compassion’s skillful means! |
| chag jar ö pa tham che la / zhing dül kün gyi gang nye kyi  
With bodies as numerous as dust motes in all universes,  
lü tü pa yi nam kün tu / chog tu de pe chag tsal lo  
I will always pay homage with great devotion to all those worthy of respect! |
| chag jar ö pa tham che la / zhing dül kün gyi gang nye kyi  
With bodies as numerous as dust motes in all universes,  
lü tü pa yi nam kün tu / chog tu de pe chag tsal lo  
I will always pay homage with great devotion to all those worthy of respect! |
You oceans of refuge, please liberate countless sentient beings and myself.

From the fear of evil states, guide us, please, to liberation’s state.

In an instant, [you departed ones] [the patrons] transform into the pure deity.

*The vase is placed on the crown.*
In this vase, this precious and vast palace, is the divine assembly of the Three Roots.

Its water transforms to wisdom nectar. To empty samsara from its very depths,

Child now passed, [Lucky one,] empowerment is given you. 

May the obscurations of your body, speech and mind, be purified

and may you obtain empowerment of enlightened body, speech and mind!
After the root mantra, recite KĀYA VĀK CITTA SARVA ABHIŚIŇCA OM ĀḤ HŪṀ HRĪḤ, and confer empowerment. [When performing a purification For the Living, recite the Amitayus Longevity Dharani on page 42.]

Sprinkle nectar on the food and drink offerings and purify them with: RAṀ YAṀ KHAṀ.

Consecrate by reciting OM ĀḤ HŪṀ three times, and by reciting the sky-treasury mantra with its mudrā.

NAMAḤ SARVA TATHĀGATE BHYO VIŚVA MUKHE BHYAḤ SARVA THA KHAṀ UDGATE SPHARAṆA IMAṀ GAGAN KHAṀ SVĀHĀ. Recite 3x.

Hung tse de lü je rig kyi bu khyö nyön / jam dung yi la chag pé nyen dün dang
HŪṀ, listen, child of noble family, who has passed and changed. We, your dear family, reach out for you with love.

Listen noble child now passed and changed,
We, your dear ones, yearn for you with love.
Friends with shared aspirations and karma have no chance to be together long.

Yet, with loving mind we have gathered various enjoyments and the master who is endowed with compassionate means has arranged enjoyments—great treasure troves of wealth: delicious food, rich in nutrition,
na tsog tsim pa kye pé cha wa dang / nyön mong dung wa sel
vé tung wa sham
satisfying tastes of various kinds, and drinks dispelling the pain of
the afflictions.

ting dzin ngag dang chag gye jin lab te / tse de rig kyi bu la
ngö pa yi
Consecrating them with mudrās, mantras and samādhi, these are
dedicated to you, the deceased child of noble family.

tre kom dug ngal ma lü kün zhi ne / yün gyi ze dang kom du
gyur war shog
May they pacify all suffering of hunger and thirst without
exception, and turn into an inexhaustible supply of food and
drink.

| na tsog tsim pa kye pé cha wa dang / nyön mong dung wa sel
vé tung wa sham |
| Satisfying tastes of every kind, |
| And drinks dispelling affliction’s pains. |
| ting dzin ngag dang chag gye jin lab te / tse de rig kyi bu la
ngö pa yi |
| Blessed with mudras, mantras, samadhi, |
| They’re dedicated to you, dear one. |
| tre kom dug ngal ma lü kün zhi ne / yün gyi ze dang kom du
gyur war shog |
| May they become inexhaustible, |
| Pacify all suf’ring, hunger, thirst. |
Having arranged myriad desirable offerings of form, sound, smell, taste, touch, and the like, actually prepared and mentally created—consecrated with mudrās, mantras, and samādhi,

These gifts of form sound smell taste and touch, actual and mind offerings thus arranged, blessed with mudras, mantras, samadhi. Measureless offerings, we dedicate.

To you, child now passed, of good family. May sense-clinging free in its own place.

I dedicate them to you, passed-on child of noble family. May the clinging to the six sensations be freed in its natural place.

Thus dedicate.
Om ah hung / khye par du dro wa rig drug / lam gyu nga kye ne nam pa zhi du pé

OM ĀḤ HŪṀ, all beings of the five or six classes who take birth in four ways—

Nying jé drön du gyur pa tham ché dang / ül zhing phong par gyur pé yi dag de tshen nyi

the special guests of my compassion—and in particular the two classes of impoverished hungry ghosts,

Khar sang da nang sam / na ning gi lo da zhag dù ne nga mé lü ten bor / chi mé lü ten ma nye

all those who have left behind their physical supports yesterday, this morning, or some years, months, days, or hours ago, who have not yet found their future bodies;

Si pa bar ma dor nyam nga wé thrang la kyab dang kyob pa me pa / gön dang pung nyen me pa

who are without refuge or shelter, protection or helping friends on their dreadful journey through the bardo of becoming;
We dedicate these offerings especially to these bardo beings, as well as all the other beings dwelling in the bardo.
May you be at ease, having met with perfect dwelling places, companions, enjoyments, food, and drink.

In such a state, may you behold Noble Avalokiteśvara and the Bodhisattva Eliminator of Obscurations.

May you recognize the bardo as such and seal confused appearances. Remembering the guru, the Three Jewels.

the yidam, and the view, may the obscurations of all misdeeds be instantly purified. Thus, may you attain mastery of awareness.
de wa chen dang pema ö la sog pé zhing kham khye par chen tsen thab su drö nü par shog chig
and pass with sudden force to special pure lands such as Dewachen or Lotus Light!

Showing the path of training, and so forth:

HŪṀ, listen, passed-on child of noble family! Wherever in cyclic existence you are born,
Hung nyöṅ chig tse dé rig kyi bu / khor wé né rig gar kyé kyang
Its nature is suffering of three kinds. Unattached and without craving,
Dug ngal sum gyi rang zhin yin / dé la ma chag ma zhen par

Listen child of noble line, now passed.
Wherever in cyclic life you’re born,
Its nature is suff’ring of three kinds
Unattached, free of craving, give rise
<table>
<thead>
<tr>
<th>chang chub chog tu sem kyé né / chö nyi den pa dren par gyi</th>
<th>To the supreme mind of awakening, remember the Truth — the Dharmata!</th>
</tr>
</thead>
<tbody>
<tr>
<td>give rise to the supreme mind of awakening and remember the truth—the dharmatā!</td>
<td>Within the illusory state realize, the five paths are without self-nature.</td>
</tr>
<tr>
<td>lam nga rang zhin me pa té / gyu ma ta bü ngang du tog</td>
<td></td>
</tr>
<tr>
<td>Within the illusory state, realize that the five paths are without self-nature.</td>
<td></td>
</tr>
<tr>
<td>ö sal nying po yi kyi lű / pemo kö pé zhing du song</td>
<td>May your mind’s body, luminous essence, Travel to the field Lotus Array,</td>
</tr>
<tr>
<td>May your subtle, mental body—the luminous essence—go to the field called Lotus Array,</td>
<td>Attain unmistaken awakening, One with Infinite Light’s wisdom state.</td>
</tr>
<tr>
<td>nang wa tā yé ye she ngang / yer mé ngön par chang chub shot</td>
<td></td>
</tr>
<tr>
<td>and attain actual awakening indivisibly from the wisdom state of Infinite Illumination.</td>
<td></td>
</tr>
</tbody>
</table>
nam shé ah yi nam pa ni / ö pag mé pé tug kar tim
The consciousness in the form of ĀḤ dissolves into the heart of Amitābha.

Your consciousness as the seed-sound ĀḤ
Dissolves into Amitabha’s heart.

chom den dé de zhin sheg pa dra chom pa yang dag par dzok pé sang gye gön po ö pag tu me pa la
chag tsal lo / chö do / kyab su chi’o
Bhagavan, Tathāgata, Arhat, Perfectly Complete Buddha, Protector Amitābha, I pay homage, make offerings and take refuge.
Recite 3x.

Hri/ dag pa de wa chen pö zhing kham né /
nang wa ta yé tug jé dag nyi la
HRĪḤ, in the pure land of Great Bliss a-bides
Boundless Light, essence of compassion,
<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>བཟོད་མེད་དང་ཕངས་པོས་གསོལ་འདེབས་ན།</td>
<td>With yearning heart - I supplicate <strong>you</strong>.</td>
</tr>
<tr>
<td>སྤྱོད་མོ་འོད་གསལ་སེམས་ཉིད་ཆོས་བི་།</td>
<td>This body’s fleeting bubble is a</td>
</tr>
<tr>
<td>རི་ཞྭ་པོ་ལྟེངས་ཨོན་འǹལ་པ྿་གནས་ཁང་།</td>
<td>City of illusion, confusion. Where dwells luminous mind, dharmakaya.</td>
</tr>
<tr>
<td>བཞིན་པ་མཐའ་ཡས་ཞིང་་འཕོ་བར་ཤོག།</td>
<td>May it fly to <strong>Boundless Light’s presence</strong>.</td>
</tr>
<tr>
<td>ཤེལ་འདྲོད་གཞིང་གི་སྲིད་དོ།</td>
<td>May it fly to <strong>Boundless Light’s presence</strong>.</td>
</tr>
</tbody>
</table>

I supplicate you with intense and heartfelt yearning, this body is a city of illusion, a fleeting water bubble, a filthy house of karma, afflictions, and confusion, in which is the disciple’s luminous mind-itself, the dharmakaya. May it transfer into the presence of the Buddha Amitābha. May it fly to **Boundless Light’s presence**. PHAT!
By force of the supreme Conqueror’s compassionate blessings and by our faith, our mind-streams blend non-dually in a mere instant. Grant blessings to take birth in Dewachen! Āḥ.

By the force of the noble and supreme conquerors’ compassionate blessings, and our faith, our mind-streams blend non-dually in a mere instant.

Grant blessings to take birth in Dewachen! Āḥ.
From the hearts of the mandala deities, light rays of wisdom shine forth and purify all {samsaric phenomena—the aggregates, elements and sense-bases of the deceased} [negative karma and habitual imprints of the patrons]—into the expanse of non-referential, primordial purity.

From the hearts of the mandala deities, light rays of wisdom shine forth and purify all {samsaric phenomena—the aggregates, elements and sense-bases of the deceased} [negative karma and habitual imprints of the patrons]—into the expanse of non-referential, primordial purity.

Hung / chö kyi ying kyi tab khung du /
dag dzin pung pö bū shing la Light the fire and [chant:]
HŪṀ. In the hearth of dharmadhātu, the fire of wisdom awareness is lit upon the wood pile of self-grasping,
she rab ye she me bar te /
{tse dé} [jin dag] nyön mong bag chag seg
burning away the afflictions and habitual tendencies of the {one passed} [the patron].
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<tbody>
<tr>
<td>di ni kye gag mön pa dang / ne mé tsen ma me pé mé</td>
<td>The fire that is without aspiration for arising or cessation, without abiding and without characteristics,</td>
</tr>
<tr>
<td></td>
<td>Fire free from birth or death’s wish free from abiding or attributes, <strong>Self-born Wisdom Fire</strong> Consumes belief in a self.</td>
</tr>
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<td><strong>Fire</strong> free from birth or death’s wish free from abiding or attributes, <strong>Self-born Wisdom Fire</strong> Consumes belief in a self.</td>
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<td>The fire that is without aspiration for arising or cessation, without abiding and without characteristics,</td>
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<td>di ni rang jung ye she mé / dag dzin tsen mé tog pa seg</td>
<td>this self-born wisdom fire has burned away the conceptual imagination of believing in a self.</td>
</tr>
<tr>
<td></td>
<td><strong>Fire</strong> free from birth or death’s wish free from abiding or attributes, <strong>Self-born Wisdom Fire</strong> Consumes belief in a self.</td>
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<td>Fire free from birth or death’s wish free from abiding or attributes, <strong>Self-born Wisdom Fire</strong> Consumes belief in a self.</td>
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<tr>
<td>dön la seg ja seg jé kun / ja tsöl me par yé sang gye</td>
<td>In truth, all objects to be burnt and those who burn them, are primordially and effortlessly awakened.</td>
</tr>
<tr>
<td></td>
<td><strong>All things burnt, and those who burn,</strong> are primordi<strong>ally</strong> awake. <strong>Dharma- kaya naturally</strong> <strong>Spontaneously</strong>, appears here.</td>
</tr>
<tr>
<td></td>
<td>All things burnt, and those who burn, are primordially awake. <strong>Dharma-kaya naturally, Spontaneously</strong>, appears here.</td>
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<tbody>
<tr>
<td>be mé lhün drub chö kyi ku / rang jung ye she der nang ngo</td>
<td>The self-born wisdom, the natural spontaneous <strong>dharma-kāya</strong>, appears here.</td>
</tr>
<tr>
<td></td>
<td><strong>All things burnt, and those who burn,</strong> are primordi<strong>ally</strong> awake. <strong>Dharma- kaya naturally</strong> <strong>Spontaneously</strong>, appears here.</td>
</tr>
<tr>
<td></td>
<td>All things burnt, and those who burn, are primordially awake. <strong>Dharma-kaya naturally, Spontaneously</strong>, appears here.</td>
</tr>
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[The inscription is burned.]
Recite the 100-syllable mantra of any yidam deity, followed by: AGNI JVALA RAM. Thus the defiled aggregates become pure.

Chant either the root mantra or dharani mantra, and after burning the list of names, rest within a state without reference point. Mix the ashes with clay and make tsa tsas from it. In addition, chant the consecration of Interdependent Origination (the Yedharmma mantra) and the prayer to be born in Sukhavati.

Follow the conclusion of the main sadhana or text. Additional relevant prayers can also be added.

The original text was written by Hlo Jedrung Rigdzin Orgyen Chemchok Nüden Dorjé based on Khyentse Rinpoche’s arrangement of the emanated great treasure revealer Chokgyur Dechen Lingpa’s profound treasure of the Great Compassionate One, Upending the Pit of Samsara. Other than making the inscription ritual usable with any deity practice, the text was written without additions or deletions from Khyentse Rinpoche’s earlier arrangement. Therefore, the text is reliable. Moreover, for easy recitation, the eighth Garchen Rinpoche has slightly supplemented the text according to texts Most Profound Intention by Drigung Tertön Gyalwang Rinchen Phüntsok’s and Mindrölling Vajrasattva at Gar Monastery, Jangchubling. Through the virtue of having done so, may it become a cause for all sentient ones pervading space to be born in Buddha Amitabha’s Blissful Pureland. May it be virtuous!
The Longevity Dharani

Buddha of Infinite Light, chief guide of beings in this world, glorious conqueror of all untimely death, refuge for suffering beings without protection, to you, Amitāyus, I prostrate!

OṂ NAMO BHAGAWATE APARIMITA ĀYUR JÑANA SUVINI ŚI CITTE JORĀ JĀYA / TATHĀGATĀYA / ARHATE SAMYAKSAṂ BUDDHAYA / TADYATHĀ / OṂ PUṆYE PUṆYA / MAHĀ PUṆYE ĀPARIMITA PUṆYA APARIMITA PUṆYA JÑĀNA SAMBHARO PACITE / OṂ SARVA SAṂSKĀRA PARI ŚUDDHE DHARMATE GAGANA SAMUNGATE SVABHĀWA VIŚUDDHE MAHĀNAYA PARIWARE SVĀHĀ.

Short Mantra:

OṂ AMĀRAṆI JIWANTAYE SVĀHĀ.
Being generous and keeping morality, cultivating patience and being diligent, meditating and realizing the fundamental nature, may there be the auspiciousness of such goodness, here and now.

**IF PRACTICING ONLY FOR THE LIVING:**
- Tibetan go to **bottom of page 38**.
- English go to **top of page 39**.

**IF ALSO PRACTICING FOR THE DEAD:**
- Go to the ** at bottom of page 3**.

Translated by Ina Bieler, edited by Kay Candler, and versified by Juanita Brigid McCarron.
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May the consciousness of every one of you deceased, you who have passed from this life and gone beyond this world, principal among whom are

and others - those with whom we have connection - wherever you abide in the three realms and six classes in the Bardo of Existence, come into this support, the Inscription, in this very instant. Thus, every wrongdoing, obscuration and downfall: Shantim Kuru Svaha
OṂ jig pa gye kyop ma la chak tsal lo / tra shi pal bar ma la chak tsal lo / ngen song go geg ma la chak tsal lo / 
tho ri lam dren ma la chak tsal lo / tag du kye kyi tong par dze / da dung thuk je kyab tu söl

OṂ. Homage to you, the protectress who liberates from the eight fears! Homage to you, blazing with auspicious glory! Homage to you, closing the door to evil destinies! Homage to you, guiding to the higher realms! You have always been by my side. Continue evermore to protect me with compassion!

ॐ TĀRE TUTTĀRE TURE MAMA ĀYUR JṆĀNA PUNYE PUṢṬĪM KURU SVĀHĀ