



Rig'dzin rdo-rje  
(Martin Boord)

# Illuminating Sunshine

Buddhist funeral rituals of Avalokiteśvara



WANDEL VERLAG



edition khordong



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AVALOKITEŚVARA  
Lord of Compassion



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## *Buddhist funeral rituals of Avalokiteśvara*

translations by Rig-'dzin rdo-rje



**WANDEL VERLAG** berlin 2012



## Khordong Commentary Series VIII

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॥ ॐ नम आर्यावलोकितेश्वराय बोधिसत्त्वाय महासत्त्वाय  
महाकारुणिकाय सर्वबन्धनच्छेदनकराय  
सर्वपापसमुद्रोच्छ्रोषणकराय सर्वव्याधिप्रशमनकराय  
सर्वेत्युपद्रवविनाशनकराय सर्वभयेषु त्राणकराय स्वाहा ॥

OM

Homage to the noble Avalokiteśvara, the *bodhisattva*, the great being, the greatly compassionate one who severs all bonds, dries up the ocean of all sins, cures all illnesses, removes all calamities and distress, and protects from all dangers. Praise!

For my beloved sister Peta, whose untimely death during the writing of this book was the occasion for testing these prayers with my heart

OM MANIPADME HŪM



## CONTENTS

### Introduction

|                                 |      |
|---------------------------------|------|
| Avalokiteśvara                  | p.2  |
| OM MANIPADME HŪṂ                | p.6  |
| Hymn of the nāga king           | p.20 |
| Buddhist rites for the dead     | p.22 |
| Preparation of the ritual vases | p.23 |
| Acknowledgements & dedication   | p.43 |

### Transference of consciousness

|                                                        |      |
|--------------------------------------------------------|------|
| Root text of Rig-'dzin rgod-ldem                       | p.45 |
| Instructions by Padma 'phrin-las & 'Phrin-las bzang-po | p.49 |
| Learning the technique                                 | p.49 |
| Actual engagement                                      | p.51 |

### The six abodes of rebirth

|                                           |       |
|-------------------------------------------|-------|
| Root text of Rig-'dzin rgod-ldem          | p.62  |
| Preparation                               | p.62  |
| Driving away the messengers of death      | p.68  |
| Summoning the deceased                    | p.69  |
| Guiding out of the hells                  | p.71  |
| Guiding out of the realm of hungry ghosts | p.78  |
| Guiding out of the animal realm           | p.84  |
| Guiding out of the human realm            | p.90  |
| Guiding out of the <i>asura</i> realm     | p.96  |
| Guiding out of the realm of the gods      | p.103 |
| Empowerment and prayers of aspiration     | p.110 |
| Conclusion                                | p.115 |
| Dedicating food to the deceased           | p.118 |

|                                              |       |
|----------------------------------------------|-------|
| The special instructions of Padma 'phrin-las | p.127 |
| Setting out the necessary items              | p.127 |
| The performance of the ritual                | p.131 |
| Inviting the consciousness to be present     | p.131 |
| Banishing the messengers of death            | p.131 |
| Introducing the symbols                      | p.134 |
| Guiding out of the six realms                | p.136 |
| Cutting all future connection                | p.138 |

|                       |       |
|-----------------------|-------|
| Empowerment           | p.139 |
| Giving food           | p.139 |
| Doctrines of the path | p.141 |
| Fixing the seals      | p.141 |
| Burning the name card | p.141 |
| Prayers of aspiration | p.142 |

## Rite of cremation

|                                                        |       |
|--------------------------------------------------------|-------|
| Root text of Rig-'dzin rgod-ldem                       | p.144 |
| The special instructions of Padma 'phrin-las           | p.160 |
| Preliminaries                                          | p.162 |
| Earth rituals                                          | p.163 |
| Taking refuge & the development of <i>bodhicitta</i>   | p.164 |
| Generation of oneself as Avalokiteśvara                | p.168 |
| Earth rituals (cont.)                                  | p.171 |
| Building the kiln                                      | p.175 |
| Arranging the necessary items                          | p.186 |
| Main part                                              | p.192 |
| Purification of the ground, the corpse & the offerings | p.192 |
| The deity of fire                                      | p.196 |
| The <i>maṇḍala</i> of Avalokiteśvara                   | p.212 |
| Empowerment of the deceased                            | p.218 |
| Confession                                             | p.244 |
| Departure of the wisdom deities                        | p.246 |
| Prayers to the protectors                              | p.247 |
| Thanksgiving & praise to the fire deity                | p.254 |
| Prayer for rebirth in the Land of Bliss                | p.259 |
| Concluding part                                        | p.267 |
| Making <i>tsha tsha</i> from the relics                | p.268 |
| Afterword                                              | p.280 |

|                                                                    |       |
|--------------------------------------------------------------------|-------|
| Preparation of <i>tsha tsha</i> (Root text of Rig-'dzin rgod-ldem) | p.283 |
| Preparation of <i>tsha tsha</i> ( <i>Mahāmaṇḍalavyūhatantra</i> )  | p.285 |

|                                       |       |
|---------------------------------------|-------|
| Avalokiteśvara funeral ritual         | p.288 |
| Order of service in English & Tibetan | p.290 |

|                 |       |
|-----------------|-------|
| Closing prayers | p.336 |
|-----------------|-------|

|                                                      |              |
|------------------------------------------------------|--------------|
| <b>Bibliography</b>                                  | p.242        |
| <b>Illustrations</b>                                 |              |
| Amitābha ( <i>dharmakāya</i> )                       | p.260        |
| Avalokiteśvara ( <i>sambhogakāya</i> )               | frontispiece |
| Padmasambhava ( <i>nirmāṇakāya</i> )                 | p.44         |
| Preparation of the flask                             | p.25         |
| Name card of male deceased                           | p.65         |
| Dharmarāja, liberator of the hell realm              | p.73         |
| Gaganagañja / Jvālāmukha, liberator of hungry ghosts | p.79         |
| Sthirasimha, sage of the animal realm                | p.85         |
| Śākyasimha, sage of the human realm                  | p.92         |
| Vemacitra, sage of the demigods                      | p.98         |
| Indra Śatakratu, sage of the gods                    | p.104        |
| Guiding through the circle of six realms             | p.130        |
| Maṇḍala                                              | p.178        |
| Cremation stūpa & alternative kilns                  | p.181        |
| Agni, the fire god                                   | p.197        |
| Silk robes and golden jewels                         | p.236        |
| Three bodies of the guru                             | p.337        |





## INTRODUCTION

According to our author Padma 'phrin-las (1641-1718), disciple of the Great Fifth Dalai Lama and fourth incarnation of the *gter-ston* Rig-'dzin rgod-ldem,<sup>1</sup> there are three main stages in the care of those who have come to the end of their lives. These consist of facilitating the transference of consciousness (*'pho ba*) at the moment of death, performing postmortem rituals in order to guide the deceased along pathways of escape from the six modes of unhappy rebirth in *saṃsāra*, and cremating the corpse with due dignity. Associated rites include prayers of good wishes for the deceased to be reborn in a pureland or Buddhafield (*kṣetra*), such as Amitābha's Blissful Paradise (*Sukhāvatī*), and the casting of small votive images (*tsha tsha*) from any fragments of bone that may remain after the cremation has been completed. Taken as a whole, such rites are designed to ensure that the good karma of the deceased is used to maximum effect so that he or she may be liberated from bondage to an endless cycle of confusion and pain, obtaining instead the three *kāya* of an awakened being.

The relevant root texts of the original Treasure Revelations were extracted by Rig-'dzin rgod-ldem from the western compartment of red copper, part of the fivefold Dharma treasury that had been concealed for five centuries in the mountain range that resembled a heap of poisonous snakes, in the district of Zang-zang lha-brag.<sup>2</sup> These root texts, together with extensive commentary and ritual exegesis by the lineage-master Padma 'phrin-las, have all been gathered together in the present volume, which thus contains a full set of instructions for those who find themselves called upon to care for the Buddhist dead. Together with the Tibetan texts and English translations, this book contains transliterated prayers that may be chanted with greater ease on such solemn occasions and it is my hope that this work brings happiness and comfort to the living, as well as blissful liberation to the deceased.

The source of these teachings is the *'Phags pa thugs rje chen po spyan ras gzigs 'gro ba kun grol* cycle, which focuses upon the maṇḍala of the Noble Bodhisattva Avalokiteśvara, Lord of Great Compassion. The primary purpose of this meditation cycle is to bring 'liberation for all living

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<sup>1</sup> Rig-'dzin rgod-kyi ldem-'phru-can dngos-sgrub rgyal-mtshan (1337-1408), revealer of the Northern Treasures (*byang gter*)

<sup>2</sup> For more on the Northern Treasure revelations, visit [www.khordong.de](http://www.khordong.de)

beings' ('gro ba kun grol) so that this and similar cycles of religious teachings are regularly used in Tibet for funerary rites of all kinds.

### Avalokiteśvara

In the *Gaṇḍavyūha-sūtra*, Avalokiteśvara says,

एकं विमोक्षमुख जानामि बुद्धपुत्र  
 सर्वजिनानां करुणाघनज्ञानगर्भम् ।  
 संभूत सर्वजगत्त्राणसंग्रहाय  
 सर्वत्र वर्तति ममाप्यथ आत्मप्रेम ॥

Oh, child of the buddhas, I know a way to liberation which is  
 Filled with the knowledge of clouds of compassion of all the  
 conquerors,

Spontaneously arising for the protection and care of the  
 world.

Pervading everywhere, it is, in truth, my own nature of love  
 and affection.

अहं कुलपुत्र महाकरुणामुखाविलम्बं नाम बोधिसत्त्वचर्यामुखं  
 प्रजानामि । एतच्च कुलपुत्र महाकरुणामुखाविलम्बं बोधिसत्त्व-  
 चर्यामुखं सर्वजगदसंभिन्नसत्त्वपरिपाकविनयप्रवृत्तं समन्तमुखस्रोतवि-  
 ज्ञप्तिसत्त्वसंग्रहविनयपर्युपस्थानम् । सोऽहं कुलपुत्र महाकरुणा-  
 मुखाविलम्बबोधिसत्त्वचर्यामुखे प्रतिष्ठितः सर्वतथागतानां च  
 पादमूलान्न विचलामि सर्वसत्त्वकार्येषु च अभिमुखस्तिष्ठामि ।  
 दानेनापि सत्त्वान् संगृह्णामि । प्रियवादितया अर्थक्रियया  
 समानार्थतयापि सत्त्वान् संगृह्णामि । रूपकायविदर्शनेनापि सत्त्वान्  
 परिपाचयामि । अचिन्त्यवर्णसंस्थानरूपदर्शनविशुद्ध्या रश्मिजालोत्-  
 सर्गेणापि सत्त्वान् प्रह्लाद्य परिपाचयामि । यथाशयघोषोदाहारेणापि

यथाभिमतेर्यापथसंदर्शनेनापि विविधाधिमुक्तिसभागधर्मदेशनयापि  
 नानारूपविकुर्वितेनापि कुशलधर्मोपचयप्रवृत्तसत्त्वचित्तसंचोदनयापि  
 आशयानुरूपविचित्रापरिमाणनिर्माणसंदर्शनेनापि नानाजात्युपपन्न-  
 सत्त्वसभारूपसंदर्शनेनापि एकावासनिवासेनापि सत्त्वान्संगृह्णामि  
 परिपाचयामि । तेन मया कुलपुत्र इदं महाकरुणामुखाविलम्बं बोधि-  
 सत्त्वचर्यामुखं परिशोधयता सर्वजगत्प्रतिशरणप्रणिधिरुत्पादितः ॥

Oh, noble son, I know of a bodhisattva practice called Unhesitating Entry into Great Compassion and that bodhisattva practice called Unhesitating Entry into Great Compassion, noble son, is dedicated to training the world impartially on the path of maturation, promoting the practice of gathering beings by understanding their individual dispositions and instructing them in the most appropriate manner. Firmly rooted in the bodhisattva practice of Unhesitating Entry into Great Compassion, oh son of good family, I devote myself to those things which need to be done on behalf of all sentient beings, without ever straying from the presence of the *tathāgata*. I gather beings around me by means of generosity, kind speech, helpful actions and deeds in conformity with the goal,<sup>3</sup> and I bring them to maturity by a display of *rūpakāya* forms. Bringing joy to the hearts of all creatures, I ripen them by displaying an unimaginable number of pure forms, radiating networks of light. I gather them around me and bring them to maturity by speaking to them in a voice that accords with their desires, appearing to them in conformity with their aspirations, teaching them doctrines in harmony with their various interests, transforming myself into different shapes, inspiring their minds to strive for the accumulation of wholesome qualities, revealing myself in innumerable transformations according to their mental faculties, assuming the proper form of their own species, and by making my home in the places where they live. Thus I gather beings around me and I bring them to maturity. In these ways, oh son of noble family, perfecting this bodhisattva practice called Unhesitating Entry into Great Compassion, I have vowed to be a refuge for all the world.

<sup>3</sup> These are the four ways of attracting and supporting disciples (*catvāri saṃgrahavastūni*). Generosity (the first of the four) includes the gift of teachings (*dharma*), material subsidy (*āmiṣa*) and emotional support (*maitrī*).

न च गच्छति च्युत इतो नरकं अवीचिं  
 न तिरश्चयोनि न च प्रेत न चाक्षणानि ।  
 देवे मनुष्य उपपद्यति शुद्धसत्त्वो  
 यो नामधेयु मम केचिदनुस्मरन्ति ॥

Falling from this life, they will not go to hell  
 — that place of unrelenting torment,  
 Nor to rebirth as an animal or hungry ghost,  
 nor to any other condition of woe.  
 Any pure being who remembers my name  
 Will attain the status of a god or human.

In such texts as the *Kāraṇḍavyūha-sūtra*, Avalokiteśvara is described as the saviour of all beings, rescuing them through the skilful means (*upāyakaūśalya*) of adopting all forms (*viśvarūpa*), as appropriate. He appears as leader of the gods in heaven, and as saviour of the damned in hell. He can assume the form of a cannibal demon or an animal. Once, so we are informed, Avalokiteśvara rescued the worms and insects (*kṛmīkula*) inhabiting the public toilets (*uccāraprāsavasthāna*) of the large city of Vārāṇasī by appearing as a happy bee who flew overhead humming “*namo buddhāya, namo dharmāya, namaḥ saṅghāya*” and when the bugs recollected his tune they entered the path and were shortly reborn as bodhisattva called Sweet-smelling Faces (*Sugandhamukha*) in the pure land of Sukhāvatī.<sup>4</sup>

In the *Saddharmapūṇḍarīka-sūtra* it is written:

सन्ति कुलपुत्र लोकधातवः येष्ववलोकितेश्वरो बोधिसत्त्वो महासत्त्वो  
 बुद्धरूपेण सत्त्वानां धर्मं देशयति । सन्ति लोकधातवः  
 येष्ववलोकितेश्वरो बोधिसत्त्वो महासत्त्वो बोधिसत्त्वरूपेण सत्त्वानां  
 धर्मं देशयति । केषांचित् प्रत्येकबुद्धरूपेण अवलोकितेश्वरो बोधिसत्त्वो  
 महासत्त्वो सत्त्वानां धर्मं देशयति । केषांचिच्छ्रावकरूपेण

<sup>4</sup> A prayer for rebirth in Sukhāvatī is to be found below, p.259ff

अवलोकितेश्वरो बोधिसत्त्वो महासत्त्वो सत्त्वानां धर्मं देशयति ।  
 केषांचिद् ब्रह्मरूपेण अवलोकितेश्वरो बोधिसत्त्वो महासत्त्वो सत्त्वानां  
 धर्मं देशयति । केषांचिच्छक्ररूपेण अवलोकितेश्वरो बोधिसत्त्वो  
 महासत्त्वो सत्त्वानां धर्मं देशयति । केषांचिद् गन्धर्वरूपेणावलो-  
 कितेश्वरो बोधिसत्त्वो महासत्त्वो सत्त्वानां धर्मं देशयति । यक्षवैनेयानां  
 सत्त्वानां यक्षरूपेण धर्मं देशयति । ईश्वरवैनेयानां सत्त्वानामीश्वररूपेण  
 महेश्वरवैनेयानां सत्त्वानां महेश्वररूपेण धर्मं देशयति ॥

Oh, noble son, in some worlds the *bodhisattva mahāsattva* Avalokiteśvara assumes the form of a buddha in order to guide the beings of that world. In other worlds the *bodhisattva mahāsattva* Avalokiteśvara appears as a bodhisattva, teaching the Dharma to beings. Some people he guides along the way in the shape of a *pratyekabuddha*, and others he teaches in the guise of a *śrāvaka*. Or he assumes the form of Brahmā, Indra or a *gandharva* and teaches the Dharma to beings. To those who are to be converted by a *yakṣa*, the *bodhisattva mahāsattva* Avalokiteśvara teaches the Dharma in the guise of a *yakṣa*. Those who are to be converted by Īśvara, he teaches by appearing as Īśvara and, to those who are to be converted by Maheśvara, he preaches the Dharma in the guise of Maheśvara.

In short, as it says in the *Kāraṇḍavyūha-sūtra*:

येन येन रूपेण वैनेयाः सत्त्वाः तेन तेन रूपेण धर्मं देशयति ॥

Taking whatever form is suitable for the training of living beings, he teaches the Dharma in just that form.

In the context of the mortuary rituals presented here, the sovereign lord Avalokiteśvara assumes the forms of six sages (*muni*), appropriate to guiding living beings in the six realms of rebirth. In the realm of the gods he appears as Indra, sage of the gods, and his form is divinely beautiful and radiant with inner light. Playing upon a musical instrument in a manner pleasing to the gods, he teaches the path of perfect meditation on equanimity in order to free those heavenly beings from the poisonous mind of pride that is the cause of their inevitable downfall. Moving from

realm to realm, Avalokiteśvara everywhere takes on the guise of a sage who compassionately helps all those who are stuck in each realm to find freedom from their present conditions and ultimate release from saṁsāra. Water flows from his fingertips to quench the thirst of the hungry ghosts and the fires of hell are extinguished as Avalokiteśvara enters the region and lotuses burst into bloom.

Although generally appearing in gentle disposition wherever he goes, as he descends to the realms of hell in the guise of King of the Dharma and judge of the damned, his face turns black and fearful.

It is written in the *Kāraṇḍavyūha-sūtra* that the elements and worldly gods are all produced from his body and, indeed, "the power possessed by Avalokiteśvara is inconceivable, being neither seen nor heard of as belonging to a bodhisattva and not found even among the buddhas."

### OM MAṆIPADME HŪM

Mantra, in the form of letters and sounds, are a subtle aspect of the deity and the function of the recitation is to invoke the divine power and presence of the deity for the benefit of the world.

The mantra OM MAṆIPADME HŪM, famed as the "Great Awareness Spell of Six Syllables" (*ṣaḍakṣarī mahāvidyā*), "the supreme heart" (*paramahrdaya*) of the compassionate Avalokiteśvara, guides all living creatures to freedom so that anyone who knows this mantra is a knower of liberation (*mokṣajña*). Indeed, merely to be in the presence of one who recites this *ṣaḍakṣarī mahāvidyā* causes the listener to be raised up to the state of an irreversible bodhisattva, inevitably destined to buddhahood. The power of the mantra is the power of the deity, and the foundation of all this power is a huge store of merit, said to be more difficult to calculate than the number of drops of water contained in all the great oceans of the world. Continued recitation of the six syllables increases the accumulated store of merit, causing the earth element to vibrate and the mind to experience a series of profound visionary realisations (*samādhi*). Such is the power brought to bear in these solemn rites for the dead. The *ṣaḍakṣarī mahāvidyā* is the entry point to liberation (*mokṣapraveśana*), bringing about the cessation of saṁsāra by destroying all sins and awakening the mind to buddhahood. The six syllables comprise an unbreakable diamond (*abhedyavajra*) of imperishable wisdom (*akṣayañāna*) reverberating as skilful means of every type (*sarvopāyakaūśalya*).

In the words of the great guru Padmasambhava:<sup>5</sup>

ཇོ་བོ་ཐུགས་རྗེ་ཆེན་པོ་སྤྱན་རས་གཟིགས་འདི་ འགྲོ་བ་རིགས་དྲུག་ལ་ཐུགས་རྗེས་རྒྱུན་མི་  
འཆད་པར་གཟིགས་པ་ཡིན་ནོ།

This lord Avalokiteśvara, possessed of great compassion, gazes with a mind of unceasing compassion upon living beings as they wander in the six destinies.

ཐུགས་རྗེ་ནི་སྤྲིང་རྗེ་སྟེ། སེམས་ཅན་ལ་དམིགས་པའི་སྤྲིང་རྗེ་ནི་ འགྲོ་བ་རིགས་དྲུག་ལ་  
མས་བྱ་གཅིག་པུ་ལ་སྤྲིང་བརྗེ་བ་ལྟར་ ཐུགས་རྗེས་འགྲོ་བ་རིགས་དྲུག་གི་སེམས་ཅན་  
རྣམས་ སྤྱག་བསྐྱེད་ཀྱིས་གདུང་བ་ལ་བཟོད་ཐབས་མེད་པར་གཟིགས་སོ།

His compassion is a loving affection — a kindness which takes all living beings as its object — and the quality of the tenderness that he feels as he gazes upon all those who wander in the six realms is similar to that felt by a mother towards her only son. With compassion he sees that the living beings who wander in the six realms of rebirth are tormented by suffering and he is unable to bear it.

ཆོས་ལ་དམིགས་པའི་སྤྲིང་རྗེ་ནི་ མི་མ་ཁི་བསྟེ་རྩྭ་ ཞེས་པའི་ཡི་གེ་དྲུག་པ་འདི་  
མི་གྱིས་ལྟ་འཕོ་ལུང་གི་སྤྱག་བསྐྱེད་ཞི་བར་བྱས་ནས་བདེ་བ་ཐོབ་ མས་ལྟ་མ་ཡིན་  
འཐབ་ཚུང་གི་སྤྱག་བསྐྱེད་ཞི་བར་བྱས་ནས་བདེ་བ་ཐོབ་ ཁིས་མི་བྲེལ་ཕོངས་གི་སྤྱག་  
བསྐྱེད་ཞི་བར་བྱས་ནས་བདེ་བ་ཐོབ་ བད་གྱིས་བྱེད་སྲོལ་གྱི་སྤྱག་བསྐྱེད་  
ཞི་བར་བྱས་ནས་བདེ་བ་ཐོབ་ མེས་ཡི་དྲགས་བཀྱེས་སྒྲོམ་གི་སྤྱག་བསྐྱེད་  
བྱས་ནས་བདེ་བ་ཐོབ་ རྩྭ་གིས་དཔྱུལ་བ་ཚ་བྱང་གི་སྤྱག་བསྐྱེད་ཞི་བར་བྱས་ནས་བདེ་  
བ་ཐོབ་

<sup>5</sup> Taken from the 38th chapter of the life story of Padmasambhava called *Garland of Jewels* (*sLob dpon padma 'byung gnas kyi skyes rabs chos 'byung nor bu'i phreng ba*, also known as the *Zangs gling ma*), revealed as a treasure by Nyang-ral nyi-ma 'od-zer (1124-1192).

Turning his mind towards the Dharma, this affectionate compassion manifests in the form of the six syllables OM MANIPADME HŪM. By means of the syllable OM, the misery of death and downfall from heaven is pacified and the gods are brought to bliss. By MA, the misery of fighting and struggle in the realm of the antigods is pacified and they are brought to bliss. By NI, the misery of toil and hardship in the human realm is pacified and they are brought to bliss. By PAD, the misery of stupidity and dumbness in the realm of animals is pacified and they are brought to bliss. By ME, the misery of hunger and thirst experienced by hungry ghosts is pacified and they are brought to bliss. By HŪM, the misery of heat and cold in the infernal realms is pacified and the inhabitants of hell are brought to bliss.

དེ་ཡང་རྒྱལ་བོས་གཙོ་བྱས་ནམས་དག་བརྩ་སྤྱད་པས་མཐོ་རིས་ལྷའི་གོ་འཕང་འཛོལ་སྟེ་  
 ལྷའི་གོ་འཕང་ཐོབ་ཀྱང་སྤྱག་བསྐུལ་ལས་མ་འདས་ཏེ་ ལྷ་ཆོ་འཕོ་བའི་དུས་སུ་ལྷ་དང་བའི་  
 སྤྱག་བསྐུལ་འབྱུང་སྟེ་ ལུས་ལ་དྲི་མི་ཞིམ་པ་བྱོ་ ལུས་ཀྱི་འོད་འཆར་ མ་ཆོས་པའི་ལོ་  
 ཏྲག་དང་ བྱས་ཀྱི་ཐིང་བསྐྱུམ་ ཅང་ཤེས་ཀྱི་དྲ་དང་འདྲོད་འཛོལ་བ་ཡང་སྟོར་ མངོན་  
 པར་ཤེས་པས་ལྷའི་བསོད་ནམས་ཀྱང་བྱང་ ངན་སོང་དུ་ལྷ་དང་བ་མཐོང་བའི་ སྤྱག་བསྐུལ་  
 བཟོད་སྤྱགས་མེད་པ་དེ་ལོ་བྱགས་རྩེ་ཆེན་པོའི་རྒྱན་གྱིས་གཟིགས་སོ་

Furthermore, by cultivation of the ten virtuous actions, all people, from the king to the lowest of his subjects, can attain the rank of gods in heaven. Attaining the status of a god, however, does not mean that one has passed beyond suffering. When the time comes for a god to die, the misery of downfall occurs. The body takes on an unpleasant smell, the aura fades, the untended crops in his fields wither, his bathing pool dries up and his excellent horse and wish-fulfilling cow just wander off. With clairvoyant insight, the god knows that all the merits sustaining his life in heaven are exhausted and, with unbearable grief, he sees that he is about to fall down into the lower realms. All of this is seen by the eye of the Lord of Great Compassion.

ཁོང་ཁྱོད་དང་ཕྱག་དོག་གཙོ་བོར་བྱས་ནས་རྒྱུ་མི་དག་བརྩ་སྤྱད་པས་ ལྷ་མ་ཡིན་དུ་སྟེ་  
 སྟེ་ ལྷ་དང་ལྷ་མ་ཡིན་འཐབ་པའི་དུས་སུ་ ལྷ་བསོད་ནམས་ཆེ་བས་ལྷ་མ་ཡིན་པམ་པ་



མང་བ་སྟེ་མཚོན་ཆའི་འཁོར་ལོས་སྒྲིབ་པ་དང་། སྒྲིས་པ་དང་། ཤི་བ་དང་། འབྲེད་པ་  
 དང་། ལྷ་མ་ཡིན་དང་ནང་འཐབ་པ་དང་། ཚུད་པ་དང་སྤྲུག་བསྐྱེད་བྲག་པོ་བཟོད་  
 དཀའ་བ་དང་། ཆོ་འཕོས་ནས་བར་སོང་དུ་ལྷུང་བ་རང་གིས་ཤེས་ནས་སྤྲུག་བསྐྱེད་  
 ཤིན་ཏུ་ཆེའོ།

By acting in accordance with the ten non-virtues, particularly by deeds of anger and jealousy, one is reborn as an antigod (*asura*). When the gods and antigods fight, because the merit of the gods is greater, the antigods suffer many defeats — being cut, shattered, killed and torn apart by wheels of sharp weapons. The *asura* also argue among themselves, inflicting terrible pain upon one other in their fights. When they die, they fall to the lower realms and their innate understanding of this downfall brings them great misery.

མི་རུ་སྐྱེས་ཀྱང་སྤྲུག་བསྐྱེད་ལས་མ་འདས་ཏེ་དང་པོ་སྐྱེ་བའི་སྤྲུག་བསྐྱེད་ཡང་། མ་ཡི་ཁོང་  
 དུ་གནས་པའི་སྤྲུག་བསྐྱེད་ལ་མས་བཏེག་ཅོན་གཡང་ལ་བཏེགས་པ་དང་འབྲེད་པ་  
 འགྲངས་ཅོན་བྲག་བར་དུ་བཅར་བ་དང་འབྲེད་པ་། མ་ལྡང་ཅོན་རྒྱུང་ལ་འཕྱར་བ་དང་འབྲེད་པ་  
 མ་ཉལ་ཅོན་རིས་མནན་པ་དང་འབྲེད་པ་། དྲག་ལྷལ་དང་ལྡང་དུ་བ་བྱེད་ཅོན་ལུས་པོ་ཆད་པ་  
 དང་འབྲེད་པ་། སྐྱེས་ཅོན་འཚུབས་ལ་ཁད་པགས་པ་བཞུས་པ་དང་འབྲེད་པ་། བུད་ཅོན་ཆོར་ཐུང་  
 བར་དུ་བསྐྱར་བ་དང་འབྲེད་པ་། མས་སྒྲུང་ཅོན་བྱིའུ་ཕྱག་ཁྲས་ཁྲེར་བ་དང་འབྲེད་པའོ།

Even being born as a human, one has not gone beyond suffering. To begin with, there is the misery of taking form and abiding within the mother's womb. When the mother lifts anything up, it is like being thrown off a cliff. When the mother's belly is full, it is like being squeezed between rocks. When the mother stands up, it is like being tossed about in a storm. When the mother lies down, it is like being pressed beneath the weight of a mountain. When the mother exhausts herself by hard work, it is as if one's body is cut to pieces. At the time of being born, there is a feeling of being suffocated and having one's skin peeled off. Then, as one emerges from the womb, it is like being ejected onto a pile of thorns. When lifted

up by the mother, one feels like a baby bird being snatched away in the talons of a hawk.

དེ་ནས་ཆེར་སྐྱེས་ཏེ་གཞོན་དར་གྱི་དུས་སུ་༄ སོ་ནམ་ལས་ཀ་རྩོལ་སྐྱབ་འགྲོ་འདུག་བྲེལ་  
མོངས་ལ་སོགས་སྟུག་བསྐྱེད་བསམ་གྱིས་མི་བྱུང་བོ་༄

Later, as one grows up and becomes a young person, there are an unimaginable number of miseries to be encountered such as working the land, trading, striving to make money or achieve an education, travelling on business, maintaining a household, working in the service of others, and poverty.

ཀས་པའི་སྟུག་བསྐྱེད་ཀི་ལུས་འབྱུང་བ་ཟད་པ་དང་༄ བཀྲག་མདངས་ཤོར་༄ དབང་པོ་ཉམས་༄  
མིག་མི་གསལ་༄ རྩ་བ་འོན་༄ ལྷ་ཆུ་འཇོག་༄ སོ་བུད་༄ ལྷེ་དིག་༄ ལངས་ན་མི་ཐེགས་༄ སྟོད་ན་  
ལུས་དེབ་༄ བུ་ཚ་དང་མེད་སྟོད་དུ་མི་སྟུག་༄ ཀས་སྟམ་པའི་སྟུག་བསྐྱེད་རང་གིས་ཚོར་༄

The sufferings of old age include the material elements of the body becoming exhausted, the complexion fading away, and the decline of the sense faculties. The eyesight is no longer clear, the ears grow deaf, water drips from the nose, the teeth fall out, and the tongue starts to stammer. If one tries to get up, one cannot support one's own weight and, if one tries to sit down, the body stumbles and falls. In the minds of one's children and others, one is disgusting, and one naturally experiences the misery of knowing that one is old.

འཆི་བའི་སྟུག་བསྐྱེད་གཅེས་པར་བྱས་པའི་ལུས་བོར་༄ འདུས་པའི་གྲོགས་དང་བྲལ་༄ བུ་ཚ་  
དང་འཁོར་གཡོག་སྤྱི་རུ་འཇོག་༄ ཁོར་ཇུས་ཅི་ཅམ་ཡོད་ཀྱང་འབྱེད་དབང་མེད་༄ ལུས་དོ་  
བཞིན་དུ་བོར་༄ སེམས་རིག་པ་འདི་ངན་སོང་དུ་འབྱུངས་དགོས་པས་སྟུག་བསྐྱེད་ལོ་༄

In death, one suffers when one's cherished body is cast aside. Separated from the gathering of one's friends, one is carried out of the house by one's children and servants. No matter how much wealth one has, one is powerless to take any of it as one's body is thrown out like a worthless lump. Knowing in one's mind that one is destined to wander into lower states of existence, one suffers.

མ་ཤི་བའི་བར་དུ་ཡང་། མེད་པ་བཅའ་གྲིས་མི་རྟེན་པའི་སྤྱག་བསྐྱལ་སྟོགས་ཤིང་ཐང་ཆད་།  
 ཡོད་པ་འཛོ་སྐྱོང་མི་ཐུབ་པའི་སྤྱག་བསྐྱལ་། དག་མི་ཐུབ་ཀྱི་དོགས་པས་ཁོང་ནས་མེ་འབར་།  
 གཉེན་མ་འཁྱོངས་ཀྱི་དོགས་ནས་སེམས་ཁྲལ་ཆེ་། བུ་མི་སོས་དོགས་པ་། བུ་མི་མེ་རྩོངས་ཀྱི་  
 དོགས་པ་། སོ་ནམ་རྒྱུད་དུ་བྱེད་པ་ལ་བྲེལ་ལ་ཐང་ཆད་པས་སྤྱག་བསྐྱལ་ལོ་།

Even before death there is miserable weariness and the longing desire for the things one lacks, which are never obtained even though one strives so hard to possess them, and one suffers by being unable to keep hold of the things which are already in one's possession. Worried about being unable to ward off one's enemies, one is burned up by a fire from within. Worried about being unable to provide for one's family, the mind suffers deep regret. One worries about not providing for a son and one worries about not sending off a daughter in marriage. Working all day in the fields, one suffers the concomitant misery of exhaustion.

མི་དག་བཅུ་སྟུང་པས་ངན་སོང་སྟེ་། ཤིན་ཏུ་སྤྱག་བསྐྱལ་ལས་མ་འདས་སོ་།

Those who engage in the ten non-virtues end up in the lower realms, where they cannot escape the most painful torments.

བྱུང་སོང་དུ་སྐྱེས་པ་རྣམས་ཀྱང་སྤྱག་བསྐྱལ་ལས་མ་འདས་ཏེ་། མིས་བཀོལ་བ་དང་། མོས་  
 མོ་བ་དང་། ཁལ་འགོལ་བ་དང་། གསོད་པ་དང་། བདག་པོ་མེད་པ་རྣམས་ཀྱང་། རྩོན་པས་རི་  
 དུགས་གསོད་པ་དང་། ཉལས་ཉ་རྩོན་པ་དང་། གཅན་ཟན་གཅིག་གིས་གཅིག་གསོད་པ་དང་།  
 སྤྱད་པར་དུ་མཐའི་རྒྱ་མཚོ་ལ་ཆང་ནང་གི་སྤང་མ་ཅོམ་ཡོད་པ་དེ་། གཅིག་གིས་གཅིག་  
 གསོད་པ་དང་། རྩེད་གསེར་བུ་གསོད་པ་དང་། རྩོད་ལ་སྤྱད་བུ་འདུས་པ་ལྟར་དང་། ཉིང་ཤ་  
 ཉིང་གིས་ཟ་བ་དང་། དེ་ལ་སོགས་པའི་སྤྱག་བསྐྱལ་བསམ་གྲིས་མི་ཁྱབ་པོ་།

Those who are reborn in the animal realm have certainly not gone beyond suffering. Being enslaved by humans, they must pull the plough, carry heavy burdens on their backs, and be slaughtered for food. Even those who have no owner are slaughtered in this way. Deer are killed by hunt-

ers, fish are killed by fishermen, and carnivorous beasts kill one another. Especially in the great outer ocean, where fish throng together like barley mash in brewing beer, each one is killed by another and the big fish are devoured by the small. Just as flies will swarm around a dead donkey, the flesh of all creatures is consumed by all creatures and, in such ways, the sufferings of the animal realm are beyond imagination.

ཡི་དྲགས་སུ་སྦྱིས་པ་ནམས་ཀྱང་བསྐྱག་བསྐྱལ་ལས་མ་འདས་ཏེ་༥ ཟས་ལྷགས་  
 བསྐྱགས་སུ་མཐོང་བ་དང་༥ སྒོ་མ་ནི་ནག་ཁྲག་ཏུ་མཐོང་བ་དང་༥ ལྷོར་ཟས་སོང་  
 བས་ལུས་སྐྱག་པ་དང་༥ ཟས་སྒོ་མ་མི་རྟེན་པའི་སྐྱག་བསྐྱལ་དང་༥ རྟེན་ཀྱང་མགིན་པར་  
 མི་ཤོང་བ་དང་༥ ཤོང་ཡང་ལྷོ་བ་མི་ཁེངས་པ་དང་༥ ཟས་ལ་ཟད་བང་མེད་པར་སྐྱང་མ་  
 ཡོད་པ་དང་༥ ཟས་རྟེན་ཀྱང་གཞན་གྱིས་འཕྲོག་ཏུ་འོང་བ་དང་༥ ནམ་མཁའ་ལ་རྒྱ་བའི་  
 ཡི་དྲགས་བྱ་བ་རང་ལ་རང་དབང་མེད་པ་མི་ལ་གཞོད་པ་སྦྱིལ་བར་བྱེད་པ་དང་༥ གཤིན་  
 དང་བསེ་རག་བྱ་བ་རང་ནད་གང་གིས་ ཤི་བ་དེ་དང་མ་བྲལ་ནས་༥ མི་ལ་ནད་དེས་  
 མནར་འཕྱག་པ་དང་༥ བརྒྱུད་གཏག་གཞན་གྱིས་བྱས་པས་རང་ལ་སྐྱག་བསྐྱལ་དབག་  
 ཏུ་མེད་པ་ཡོད་དོ་༥

Those who take rebirth among the hungry ghosts (*preta*) have also not passed beyond suffering. To them, food appears as burning iron and drink is seen as pus and blood. When food enters the stomach, their bodies burn and they suffer horribly through a lack of food and drink. Even if they find something to eat or drink, their throats are too small to let it pass and, if they do manage to swallow it, their stomachs can never be filled. They are powerless to eat food which is guarded by others and, if they succeed in obtaining any, somebody else soon comes to steal it away from them. Those hungry ghosts that wander through space have no control over themselves and they inflict much harm on human beings. Ghosts of death and those who have been murdered, being inseparable from whatever sickness it was that killed them, inflict the pain of that very sickness upon human beings. Being attacked and beaten by others, hungry ghosts suffer countless afflictions.

སེམས་ཅན་དཔུལ་བར་སྐྱེས་པ་རྣམས་མཆོག་གི་སྐྱུག་བསྐྱེལ་བསམ་གྱིས་མི་བྱལ་སྟེ་  
 ཆ་བའི་དཔུལ་བ་བརྒྱད་ལ་ཡང་སོས་བྱ་བ་ཞག་རེ་ལ་ལན་བརྒྱ་བརྒྱ་སོས་མཆོག་  
 བརྒྱ་ཤི་བ་ཡོད་མཆོག་གི་ཞག་གི་བུས་བྱེད་དུ་ཐིག་གདབ་ནས་དཔུལ་དཔོན་གྱིས་སོག་  
 ལས་བྱ་བ་ཡོད་དོ་མཆོག་བསྐྱེས་འཛོམས་བྱ་བ་ན་ལྷགས་ཀྱི་གཏུན་ཁུང་དུ་གཏུན་སྐྱེས་བརྒྱད་  
 བ་ཡོད་དོ་མཆོག་དེ་དུ་འབོད་བྱ་བ་སྐྱེ་ནས་ཐག་པ་བཏགས་ནས་འོ་དོད་འབོད་པ་ཡོད་དོ་མཆོག་  
 འབོད་ཆེན་པོ་བྱ་བ་ལྷགས་ཀྱི་ཁང་སྒྲོམ་མེ་འབར་བར་བཅུག་ནས་ཆོ་ངས་འདེབས་པ་  
 ཡོད་དོ་མཆོག་ཆ་བ་བྱ་བ་ཟངས་རྒྱ་མཐའ་ཆད་དུ་བཅུག་ནས་འཛོད་པ་ཡོད་དོ་མཆོག་རབ་དུ་ཆ་  
 བ་བྱ་བ་ལྷགས་ཀྱི་སྒྲུལ་པས་བཟུང་ནས་སྒྲིག་པ་དང་མཆོད་པ་ཡོད་དོ་མཆོག་མནར་མེད་  
 བྱ་བ་ལས་ཀྱི་རྒྱུད་གིས་མནན་པས་སྐྱུག་བསྐྱེལ་སྐྱད་ཅིག་ཅམ་ཡང་བཟོད་སྒྲགས་མེད་  
 དོ་མཆོག་

Sentient beings who take rebirth in hell suffer unimaginable torments of heat and cold. Among the eight hot hells there is one called Reviving (Saṃjīva), in which the inhabitants are revived hundreds of times each day, and each day they die hundreds of deaths. In the hell of Black Lines (Kālasūtra), the body is marked down the centre with a line and then the masters of hell cut along it with a saw. In the hell called Crushing (Saṃghāta), beings are trapped within iron mortars and beaten with pestles. In the hell of Wailing (Raurava), the inhabitants cry out in torment with ropes tied around their necks. In the hell of Great Wailing (Mahāraurava), beings are trapped in burning iron houses and they scream with loud lamentations. In the hell of Heat (Tāpana), the damned are cooked in vast copper cauldrons, the size of the sky. In the Extremely Hot hell (Pratāpana), having been seized with iron pincers, they are roasted and cooked. In the hell of No Relief (Avīci), oppressed by the wind of karma, they suffer in torment with not even a single moment's respite.

གྲང་བའི་དཔུལ་བ་བརྒྱད་ནི་མ་ཆུ་བྱ་བ་འབྱུགས་ནས་སྐྱད་དན་ཤོར་བ་དང་ཆུ་བྱ་བ་  
 ཅན་བྱ་བ་ལས་ཀྱི་ལྷགས་པས་ཆུ་བྱ་བ་ཐག་ཐུག་འབྱུང་བ་དང་ཆུ་བྱ་བ་དེལ་བྱ་བ་ཆུ་  
 བྱ་བ་དེལ་ནས་ཆུ་སེར་འབབས་པ་དང་སོ་ཐམ་ཐམ་པ་བྱ་བ་འབྱུགས་ནས་སོ་སྒྲུ་

ཏྲིག་ཏྲིག་པ་དང་། ལྷུལ་ལྷུར་གས་པ་བྱ་བ་འབྲུགས་ནས་ཚལ་བ་བཞིར་གས་པ་དང་། ལྷུལ་ཆེན་པོ་ལྷུར་གས་པ་བྱ་བ་ལུས་ཚལ་བ་བརྒྱད་དུ་གས་པ་དང་། བསྐྱ་ལྷུར་གས་པ་བྱ་བ་ལུས་ཚལ་བ་བརྒྱ་དྲུག་དུ་གས་པ་དང་། བསྐྱ་ཆེན་པོ་ལྷུར་གས་པ་བྱ་བ་འབྲུགས་ནས་ལུས་ཚལ་བ་སུམ་ཅུ་ཅུ་གཉིས་སུ་གས་པ་འོ་།

As for the eight cold hells: In the hell of Moaning Huhu (Huhuva), freezing with cold, the body emits miserable sounds. In Blistering (Arbudha), due to a greater karmic burden, blisters swell up and decline. In the hell of Bursting Blisters (Nirarbudha), the blisters burst open and ooze yellow liquid. In Chattering Teeth (Aṭaṭa), the inhabitants' teeth make a clattering noise as they freeze. In the hell called Opening Like an Utpala Flower, the freezing body splits open into four pieces. In the hell called Opening Like a Great Utpala Flower, the body splits open into eight pieces. In Opening Like a Lotus Flower, the body splits open into sixteen pieces and, in the hell called Opening Like a Great Lotus Flower, the freezing body splits open into thirty-two pieces.

ཉི་ཆོའི་བྱ་བ་ནི་ཉིན་མོ་སྤྱལ་བ་སྤུལ་ཞིང་མཚན་མོ་འཆི་བ་། ཉིན་འཁོར་བ་བྱ་བ་ཉིན་མོ་ལན་བརྒྱ་ཞིབ་འོ་།

In the so-called “temporary hells” (*pratyekanaraka*), great suffering is experienced during the day and one dies in the night. In “the cycle of days” (*dinacakra*), one dies a hundred times a day.

སྤུན་མོང་གི་སྤྱལ་བ་སྤུལ་བ་བྱ་བ་མེ་མ་སྤར་གྱི་འོབས་ལ་སྤུས་རྒྱབ་ཅམ་དུ་འགོ་དགོས་པ་དང་། རོ་སྤྱལ་གྱི་འདམ་ལ་འགོ་དགོས་པ་དང་། སྤྱ་གྱི་འོབས་ལ་གྱིས་ཤ་རུས་གཙོད་པ་དང་། རལ་གྱི་འོབས་ལ་འབེབས་པ་དང་། ལྷུགས་ཀྱི་ཤལ་མ་ལི་བྱ་བ་ལྷུགས་ཀྱི་སྤར་མ་སོར་བརྒྱ་དྲུག་རེ་ཡོད་པ་འདི་རིམ་ཡར་བཤལ་མར་བཤལ་བྱེད་པ་དང་། དེ་ལ་སོགས་པ་འདི་དཔྱལ་བ་འདི་སྤྱལ་བ་སྤུལ་དཔག་དུ་མེད་པ་ཡོད་དོ་།

As for the so-called “common sufferings” (*utsāda*):<sup>6</sup> One is forced to walk, sunk to the level of the knees, through the Pit of Burning Embers (Kukūla) and then must cross the Swamp of Rotting Corpses (Kuṇapa). On the Road of Razors (Kṣuramārga), one’s flesh is cut from the bones and a rainfall of swords falls down.<sup>7</sup> In the Forest of Iron Thorns (Ayaḥśālmālīvana) the trees have iron spikes and needles, sixteen inches long, which strike down at those who climb up and strike up at those who climb down. In such ways as these, there are countless sufferings in the hells.

དེ་ལྟར་འགོ་དྲུག་སྤྱག་བསྐྱེལ་གྱི་རང་བཞིན་ལས་མ་འདས་པ་དེ་ལ་། ཇོ་བོ་སྤྲུགས་རྗེ་ཆེན་  
པོ་འཕགས་པ་སྤྱན་རས་གཟིགས་དབང་སྤྱག་གི་སྤྱན་གྱིས་དུས་རྒྱུན་ཆད་མེད་པར་གཟིགས་  
སོང་།

Thus, the nature of suffering is not escaped by living beings in any of the six realms and the Lord of Great Compassion, the noble Avalokiteśvara, watches all of this with his own eyes that never close for a moment.

དམིགས་པ་མེད་པའི་སྣང་རྗེ་ནི་། འགོ་དྲུག་འཁོར་བའི་སྤྱག་བསྐྱེལ་རྒྱུན་གཅོད་པར་  
གཟིགས་སོང་།

Visualising the severance of the succession of sufferings that comprise the endless cycle of rebirth in the six realms, his compassion is free of any objectivity.

ཨི་མ་ཁི་པ་རྩེ་རྩྱུ་། ཞེས་པས་། ཨི་གྲིས་ལྟར་སྤྱོད་བའི་གཡང་ས་བཅད་ནས་ལྟ་འགན་སྣང་།  
མས་ལྟ་མ་ཡིན་དུ་སྤྱོད་བའི་གཡང་ས་བཅད་ནས་ལྟ་མ་ཡིན་གྱི་གནས་སྣང་། ཁིས་མིར་སྤྱོད་བའི་  
གཡང་ས་བཅད་ནས་མིའི་གནས་སྣང་། བད་གྲིས་བྱོལ་སོང་དུ་སྤྱོད་བའི་གཡང་ས་བཅད་ནས་  
བྱོལ་སོང་གི་གནས་སྣང་། མེས་ཡི་དྲགས་སུ་སྤྱོད་བའི་གཡང་ས་བཅད་ནས་ཡི་དྲགས་གྱི་

<sup>6</sup> These minor hells are found surrounding each of the 16 hells of heat and cold and must be negotiated by all in common as they make their way out of those places.

<sup>7</sup> This occurs in the Asipattravana, a forest where every falling leaf is a sword.

གནས་སྤྱོད་མྱེད་གིས་དབྱུང་བའི་གཡང་ས་བཅད་ནས་དབྱུང་བའི་གནས་སྤྱོད་མྱེད་གི་  
 གནས་སྤྱོད་པར་བྱས་ནས་འཁོར་བའི་གནས་སྤྱོད་ས་ནས་ཀ་དག་སྤྱེ་སངས་རྒྱས་ཀྱི་ཁིང་དུ་  
 འབྱེད་པར་བྱེད་རྒྱས་པ་ནི་མཁས་པ་ཆེ་ཆེན་པོའི་ཡང་སྤྱོད་ཡི་གེ་བྱུག་པ་ཡིན་ནོ།

Reciting OM MANIPADME HŪM: By OM, the abyss of rebirth among the gods is closed and the realm of heaven is emptied. By MA, the abyss of rebirth among the antigods is closed and the *asura* realm is emptied. By NĪ, the abyss of rebirth among humans is closed and the human realm is emptied. By PAD, the abyss of rebirth among animals is closed and the realm of animals is emptied. By ME, the abyss of rebirth among hungry ghosts is closed and the *preta* realm is emptied. By HŪM, the abyss of rebirth in the hells is closed and the infernal realms are emptied. Having emptied the realms of the six classes of beings, the cycle of rebirth in saṃsāra dissolves into emptiness and there exists the state of primordial purity. Thus, the heart mantra of Great Compassion, consisting of six syllables, is possessed of the power to lead all beings to the buddhafiels.

According to the report of the *Kāraṇḍavyūha*, the bodhisattva Sarva-nīvaraṇa-viṣkambin, who devoted his life to the quest for this *ṣaḍakṣarī mahāvidyā*, wished to use his skin as parchment, his blood as ink, and his bones as quills in order to inscribe the sacred formula. And the goddess Prajñāpāramitā, the Perfection of Wisdom, bows down to honour the *ṣaḍakṣarī mahāvidyā*, which she refers to as *tanḍulavatsāraṃ mahāyānasya*, “the seed-like essence of the mahāyāna.” The *Kāraṇḍavyūha-sūtra* says that all the *tathāgata* have wandered for 16 aeons for the sake of the six-syllable mantra OM MANIPADME HŪM and Śākyamuni himself says that, in a previous lifetime, he traversed countless realms in search of the six syllables and served numerous *tathāgata* without obtaining or hearing the formula.

In these funerary rites, the presence of Avalokiteśvara is evoked to act as guardian and guide of the deceased, and the six-syllabled mantra is recited in order to activate his power of great compassion so that the soteriological purpose of the rituals may be fulfilled. The recitations performed during the course of these rituals are dedicated to the deceased and devoted to closing all the doors to rebirth in saṃsāra, as well as providing a



pathway of light to the pure Land of Bliss, the buddhafiield of Amitābha/ Amitāyus. As it says in the *Kāraṇḍavyūha-sūtra*:

ते सत्त्वाः सुखिता लोके भवन्ति ये अवलोकितेश्वरस्य बोधिसत्त्वस्य  
महासत्त्वस्य नामधेयमनुस्मरन्ति । ते जरामरणव्याधिशोक-  
परिदेवदुःखदौर्मनस्येभ्यः परिमुक्ता भवन्ति । ते आपश्चिम-  
सांसारिकं दुःखं नानुभवन्ति । ते शुक्लपाण्डरपटा इव राजहंसाः  
प्लुतवायुवेगा इव गच्छन्ति सुखावतीलोकधातुममिताभस्य  
तथागतस्य संमुखं धर्मश्रवणाय ॥

In this world, those beings are happy who bear in mind the qualities of the great being, the bodhisattva Avalokiteśvara, for they are liberated from pain and suffering, grief and lamentation, old age, sickness and death. At the time of death, they no longer follow the miserable path of the cycle of rebirth but arise like royal swans with the power of the wind in their wings, arrayed in shining white garments, and go to Sukhāvatī, the blissful realm of the buddha Amitābha, in order to listen to the Dharma in his presence.

In the shorter *Sukhāvatīvyūha-sūtra* it is written:

अस्ति शारिपुत्र पश्चिमे दिग्भागे इतो बुद्धक्षेत्रं कोटिशतसहस्रं  
बुद्धक्षेत्राणामतिक्रमस्य सुखावती नाम लोकधातुः । तत्र अमितायुर्नाम  
तथागतोऽर्हन् सम्यक्संबुद्ध एतर्हि तिष्ठति ध्रियते यापयति धर्मं च  
देशयति ॥

There is, oh Śāriputra, a world called Sukhāvatī, one hundred thousand million buddhafiields to the west of this place. Just now the *tathāgata*, the *arhat*, the complete and perfect buddha Amitāyus dwells there, remaining in that place, bestowing and revealing the Dharma.

नामापि शारिपुत्र तत्र बुद्धक्षेत्रे निरयाणां नास्ति तिर्यग्योनीनां  
यमलोकस्य नास्ति ॥

In that buddhafiield, oh Śāriputra, even the names of the hells do not exist, nor the designations of animal births, nor any word for the realm of Yama.

ये अमितायुषस्तथागतस्य बुद्धक्षेत्रे सत्त्वा उपपन्नाः शुद्धा बोधिसत्त्वा  
अविनिवर्तनीया एकजातिप्रतिबद्धास्तेषाम् ॥

Those beings who have reached the buddhafiield of the *tathāgata* Amitāyus are pure bodhisattvas for whom there will be no regression, for they are bound to only one more birth.

यदा स कुलपुत्रो वा कुलदुहिता वा कालं करिष्यति तस्य कालं कुर्वतः  
सोऽमितायुस्तथागतः श्रावकसंघपरिवृतो बोधिसत्त्वगणपुरस्कृतः पुरतः  
स्थास्यति । सोऽविपर्यस्तचित्तः कालं करिष्यति च । स कालं कृत्वा  
तस्यैवामितायुषस्तथागतस्य बुद्धक्षेत्रे सुखावत्यां लोकधातावुपपत्स्यते ॥

When that son or daughter of good family comes to die, at the time of his death, the *tathāgata* Amitāyus will stand before him or her, surrounded by his *saṅgha* of disciples and at the head of a host of bodhisattvas, and that son or daughter will go to his death with a mind free of erroneous views and, after death, will be reborn in Sukhāvatī, the buddhafiield of the *tathāgata* Amitāyus.

In fact, the *Kāraṇḍavyūha* twice mentions that, at the time of death, those who have paid regard to the teachings of Avalokiteśvara and recited the *ṣaḍakṣarī mahāvidyā* will be met by twelve *tathāgata*<sup>8</sup> and raised up to the pure land of Sukhāvatī. Throughout that text, rebirth in Sukhāvatī is many times promised to those who worship the lord of great compassion.

Alongside his role as the preeminent deity of the *mahāyāna*, renowned throughout the entire Buddhist world, his close personal affiliation with the country of Tibet is a matter of immense national pride. Avalokiteśvara, it is said, regards Tibet with particular affection as his own special field, for he is the ancestral progenitor of the Tibetan population.

<sup>8</sup> During the preparation of *tsha tsha*, the remains of the deceased, after cremation, are to be incorporated into twelve visualised *nirmāṇakāya stūpa*. See below, p.276

Having marked out the land as sacred, and foreseen its destiny as a place of spiritual development, Avalokiteśvara crossed the mountains of Tibet in order to meditate there in the form of a monkey, in a time before humans had evolved. There he united with the goddess Tārā, who appeared in the guise of a demoness of the rocks, and the six children that she bore him carried with them the characteristics of all those who dwell in the six realms. Many centuries later, Avalokiteśvara appeared among men as their righteous king (*dharmarāja*) Srong-btsan sgam-po, whose Dharma legacy is the *Maṇi bka' 'bum* collection of Avalokiteśvara meditation practices. Even to this day, Avalokiteśvara manifests among his people in both red and white forms, appearing as the spiritual guides the Karmapa Lama and the Dalai Lama, and texts devoted to him continue to be unearthed from the landscape as treasures (*gter chos*).

When asked to give teachings, Avalokiteśvara always gives instruction in meditation on the development of great compassion (*mahākāruṇyā*), together with recitation of the sacred six-syllable mantra — teachings that lead quickly to liberation in Sukhāvatī, the pure land of bliss.

It is immediately apparent that the six syllables OM MAṆIPADME HŪM, famed as the heart mantra of Avalokiteśvara, do not, in fact, contain his name. This archaic feature of silence reminds us of a time in Buddhist art when the form of the Buddha was similarly invisible in representations depicting his person. In ancient art, the proximity of the transcendent Buddha was indicated in visible form by some sign such as footprints, just as we find the presence of Avalokiteśvara symbolically indicated in the words of his heart mantra. Too pure to speak of, too sacred to be uttered aloud, the syllables OM MAṆIPADME HŪM denote the perfect arising of the unnamed deity within the unfolding petals of a jewelled lotus. OM *within a jewelled lotus* HŪM. This mode of miraculous arising is natural for the deity who embodies the “spontaneously arising compassion of the conquerors”<sup>9</sup> and it is, in fact, also the natural method by means of which his followers arrive in the pure land of Sukhāvatī, as made explicit in the *Array of Good Qualities* to be recited as an integral part of each of the rituals translated herein.<sup>10</sup>

The theme of the jewelled lotus as a mode of birth seems to have caught the imagination of the *nāgarāja* Vāsuki — a royal serpent spirit

<sup>9</sup> See verse above, p.2

<sup>10</sup> See below, p.262

whose innate love of the beautiful flowers that adorn his watery realm is readily apparent in the following joyful verses. In this delightful hymn, composed in adoration of Avalokiteśvara, the serpent king salutes the bodhisattva of great compassion in every verse with the poetic refrain *maṇipadmasambhava*, born in a jewelled lotus!

**Hymn in praise of Avalokiteśvara, composed by the *nāga* king Vāsuki:**

ॐ नमोऽवलोकितेश्वराय

OM Homage to Avalokiteśvara

जटाधरं सौम्यविशाललोचनं

सदाप्रसन्नाननचन्द्रमण्डम् ।

सुरासुरैर्वन्दितपादपङ्कजं

नमामि नाथं मणिपद्मसंभवम् ॥

With the long, matted hair of an ascetic and your large,  
gentle eyes,

The moon disc of your face is always gracious and kind.  
Gods and demons bow down at your lotus feet.

I pay homage to the lord, born in a jewelled lotus!

सरोजपत्रायतदिव्यलोचनं

कुट्टृष्टिसंशोधितशुद्धलोचनम् ।

कृपामृताद्र्जं जगदेकलोचनं

नमामि नाथं मणिपद्मसंभवम् ॥

Your divine eyes, long like the petals of a lily,

Are pure eyes that counteract all wrong views,

Moist with the nectar of compassion, sole eyes of the world.

I pay homage to the lord, born in a jewelled lotus!

हारेन्दुहारार्धहिमाधिकोज्ज्वलं  
 निघृष्टगण्डामललोलकुण्डलम् ।  
 गभस्तिमालाकुलकोटिसंकुलं  
 नमामि नाथं मणिपद्मसंभवम् ॥

Wearing necklaces and pendants of pearls that outshine  
 the snow,  
 Your stainless cheeks are brushed by dangling earrings, and  
 You are wreathed in garlands of light with millions of  
 dazzling rays.  
 I pay homage to the lord, born in a jewelled lotus!

प्रबुद्धधर्माध्वनि धर्मधातुकं  
 सहस्रबाहुं द्विचतुश्च षड्भुजम् ।  
 खधातुना तुल्यमनन्तबाहुकं  
 नमामि नाथं मणिपद्मसंभवम् ॥

You, who are the source of teachings on the true path to  
 awakening,  
 Manifest with a thousand arms, or two, or four, or six,  
 With arms as limitless as the sphere of the sky.  
 I pay homage to the lord, born in a jewelled lotus!

उपाप्रज्ञोदधिमन्थनोद्भवं  
 त्रिधातुसंरक्षणहेतुसंभवम् ।  
 जिनेन्द्रमौलिं जिनधातुसंभवं  
 नमामि नाथं मणिपद्मसंभवम् ॥

Produced from the churning of the ocean of wisdom and  
 skilful means,  
 Manifest in order to protect the triple world,  
 Arising in the buddha realm with the lord of conquerors on

your crown.<sup>11</sup>  
I pay homage to the lord, born in a jewelled lotus!

पद्मोपरि गतं नाथं पद्महस्तं जटाधरम् ।  
आर्यावलोकितं वन्दे सर्वसत्त्वानुकम्पकम् ॥

The lord with matted locks, seated on a lotus with a lotus in  
his hand,  
I give praise to the noble Avalokita who looks kindly on all  
beings.

### Buddhist rites for the dead (*antyeṣṭikriyā*)

With regard to the three main rituals mentioned above — the transference of consciousness at the time of death, guiding the postmortem consciousness away from the six realms of rebirth, and the cremation of the corpse (together with the supplementary ritual of preparing *tsha tsha*) — each of these should begin with the preliminary practices of going for refuge and developing *bodhicitta*, and then one should meditate upon Avalokiteśvara<sup>12</sup> and recite his six-syllable heart mantra. The texts for these preliminary practices are given in full (below, pp.164-170) in the context of the cremation ritual and the reader is asked to refer to them there when studying the other rites.

The stated aim of the 'transference of consciousness' (*'pho ba, utkrānti*) is to raise the faculty of mental awareness above the material plane and transfer it directly to the heart of Avalokiteśvara, and hence to his paradise. It is a tradition in Tibet that, prior to the performance of this rite, the body of the deceased should not be touched. The rite itself is a deceptively simple-looking procedure, involving the upward manipulation of the consciousness within the body by means of subtle winds, and its final exit from the body through the aperture of Brahmā at the crown of the head, from whence it travels to the heart of awakening bliss by means of rays of light. The practice of *utkrānti* is an ancient yogic technique that

<sup>11</sup> The buddha Amitābha sits on the crown of Avalokiteśvara's head.

<sup>12</sup> Either self-generation or generation in front.

requires little learning but enormous skill in concentration.<sup>13</sup> The root text gives the method by which one may achieve this result for oneself by training in the method during one's lifetime. The commentary goes on to demonstrate the manner in which a dying person may be assisted in the technique during his final moments by the encouragement of spiritual friends at his bedside, who provide clear guidance in the method and actively invoke the blessings of the lineage masters who have perfected this technique in the past. Once the instructions in transference have been given, these notes recommend that the prayer for rebirth in Sukhāvātī be chanted on behalf of the departing consciousness, and the text for this is also to be found written out in full in the context of the cremation ritual (see below, pp.259-266).

The ritual of guiding the postmortem consciousness away from the six realms of rebirth, often performed for up to 49 days following the death, is a much more elaborate affair all together. To begin with, it is necessary to prepare an effigy or 'name card' (*ming byang*) of the deceased, set up the maṇḍala of empowerment, arrange a circular 'map' or diagram of the six abodes of living beings (*ṣaḍgaticakra*), prepare offerings for the sages (*muni*) who are the emanations of Avalokiteśvara in those six realms, as well as ransom offerings for the release of the dead from those realms, and prepare two ritual flasks of water. Full details of all these preparations are given in the texts translated in this book.

The root text for the preparation of the flasks in this Avalokiteśvara cycle is the *Bum pa bsgrub pa* (Collection II, text 13). Flasks prepared according to this system are required here, in guiding the deceased away from the six realms, as well as below, in the ritual of cremation. In the latter case, this simple practice should conveniently be performed at home, before travelling to the crematorium, so that the vases are ready for use when required in the ritual. In both cases, the two flasks are to be prepared in advance of the main ritual.

### Preparation of the ritual vases

In his *Byang gter 'phags pa thugs rje chen po'i dkyil 'khor gyi cho ga rnam nges rin chen 'phreng ba* (Collection I, text 36), Rig-'dzin padma 'phrin-

<sup>13</sup> For the early history of this fascinating procedure, see David Gordon White, *Sinister Yogis*, University of Chicago Press, 2009.

las designates the two flasks as the Chief Flask (*gtso bum, śreṣṭhakalaśa*), more widely referred to as the Victorious Flask (*rnam rgyal bum pa, vijayakalaśa*), and the Activity Flask (*las bum, karmakalaśa*). The Chief Flask is prepared so as to contain the Lord Avalokiteśvara and his entire maṇḍala of deities, whereas the Activity Flask contains only a single deity. Generally speaking, the most popular single deity for the Activity Flask is Vajrasattva but in the texts translated below, Avalokiteśvara himself is generated within the vase. According to Padma 'phrin-las, the mNga'-ris paṇ-chen recommends that Hayagrīva be generated in the Activity Flask.

Each of the two flasks or vases must be filled with water. If one wishes to follow all the elaborate conventions of tradition, the flasks should contain pure water possessed of the eight qualities (*yan lag brgyad ldan*)<sup>14</sup> to which have been added "the 25 substances of the vase" (*bum rdzas nyer lnga*) consisting of five grains (maize, barley, rice, wheat, & peas), five jewels (gold, ruby, pearl, coral, & turquoise), five aromatics (white sandalwood, red sandalwood, camphor, saffron, & musk), five medicines (*bhr̥hati, kaṇṭakāli, daṇḍa, utpala, & aparājita*), and five nectars (milk, yoghurt, butter, molasses, & honey). In common practice, however, a few strands of saffron are generally added to the water as a substitute for all of the above whilst, inwardly, the water is contemplated as possessing the eight qualities of pure water, together with the sustaining power (grains), precious attributes (jewels), moral virtues (aromatics), gifts of healing (medicinal herbs) and essential wisdoms (nectars) of the five buddha families.

Each vase is to be adorned at the throat with silk (*mgul chings*). Padma 'phrin-las says that, as a general rule, this silk should have the same colour as the chief deity of the flask, or be of any suitable colour. In the present ritual, a white *kha btags* scarf is used.

The branch to be inserted into the mouth of the vase (*kha rgyan*), as specified in the ritual text itself, should have been collected from "the wish-fulfilling tree" (*kalpavṛkṣa*). In ancient India, this meant taking a branch from a medicinal or fruiting tree such as the mango. For this, I suggest, we in Europe or America may substitute the green branch of an apple tree, or orange, lemon, cherry or plum. In his commentary on this

<sup>14</sup> The eight qualities to be desired in water are that it be cool (*śīta*), light/refreshing (*laghu*), sweet (*svāduka*), smooth (*komala*), clear (*prassana*), fragrant (*nirāmagandha*), soothing to the throat (*kaṇṭhasukha*), and beneficial to the stomach (*udarasukha*).



topic, Padma 'phrin-las says that many of the old texts specify *shug pa* (*padmaka*), identified in the *Materia Medica* as plum,<sup>15</sup> together with peacock feathers, and these are used today by many followers of the Old School. Followers of the New Schools, however, prefer to use *kuśa* grass, which is widely praised as an agent of purification, so that *kuśa* grass and peacock feathers are now commonly used in all traditions. The glorious colours of the peacock's tail feathers are believed to derive from the purified poisons of the snakes and scorpions, which the peacock consumes as food.

Also required in the rite is a small conch shell (*dung chos*). When offerings are being presented to the deities in the vase, in the rite below, it is the custom to pour a little water from this conch shell into the mouth of the vase. Also, later, at the time of the preparation of the second vase (the Activity Flask), a little of the empowered water from this conch is used to cause the deity to enter into the Activity Flask.

The final requirement, according to the list of Padma 'phrin-las, is called *zungs rdor*. This consists of a mantra thread (*dhāraṇīsūtra*), prepared by twisting together threads of the five families, wound around a vajra placed upon the mouth of the pot. The other end of the thread is held at one's heart during the recitation of the mantra so that the power of



<sup>15</sup> Vaidya Bhagawan Dash, *Materia Medica of Indo-Tibetan Medicine*, Delhi, 1987, p.151



གཡོན་གྱི་འོག་མ་པ་དྲུག་བསྐྱེལ་སྟེ།  
 ཞི་བའི་རྒྱུན་གྱིས་མཛེས་པར་བརྒྱན་སྟེ།  
 འབས་གཉིས་དོ་རྩེ་སྦྱིལ་གྱུང་བལྟགས་སྟེ།

White in colour, he has a single face and four arms.  
 His first pair of hands is pressed together at his heart,  
 His lower right hand holds a rosary and  
 His lower left hand holds a lotus.  
 He is beautifully adorned with peaceful ornaments  
 And he sits with his two legs firmly crossed (*vajraparyāṅka*).

ཕྱི་རིམ་པ་དྲུག་འདབ་མ་དྲུག་སྟེ།  
 དེ་སྟེང་རྩྱི་དྲུག་རང་ཤར་བས་སྟེ།

Arrayed all around him are the six petals of a lotus,  
 Upon which, six syllables HŪM spontaneously arise.

ཤར་དུ་ལྷ་དབང་བརྒྱུ་བྱིན་དཀར་སྟེ།  
 སྤྱུལ་སྤྱུའི་ཆ་བྱད་ཚེས་གོས་གསོལ་སྟེ།  
 དྲུག་གཉིས་སྒྲ་སྟན་པེ་ལང་སྦྱོག་སྟེ།  
 ལྷ་ལ་ཐུགས་རྩེས་བཞེངས་ཏེ་ཆས་སྟེ།

The HŪM in the east transforms into Indra Śatakratu,  
 white in colour,  
 Bearing the attributes of a *nirmāṇakāya* and wearing the  
 robes of a monk.  
 His two hands play beautiful music on a *vīṇā*  
 And he arises out of compassion as the teacher of the gods.

ཤར་སྟོར་ཤུག་སེངྒེ་སེར་སྟེ།  
 སྤྱུལ་སྤྱུའི་ཆ་བྱད་ཚེས་གོས་གསོལ་སྟེ།



robes of a monk.

In his two hands he carries a volume of scriptures  
And he arises out of compassion as the teacher of the  
animals.

ལུ་བྱང་ཐག་བཟང་རིས་སྒྲོན་པོ་༥  
སྤྱལ་སྤྱུ་རི་ཆ་བྱང་ཚེས་གོས་གསོལ་༥  
ཕྱག་གཉིས་སྤྱང་བསྐྱོག་གོ་ཆ་བསྐྱམས་༥  
ལྷ་མིན་ཐུགས་རྗེས་བཞེངས་ཏེ་ཆས་༥

The HŪM in the northwest transforms into Vemacitra,  
blue-green in colour,  
Bearing the attributes of a nirmāṇakāya and wearing the  
robes of a monk.

His two hands hold a protective suit of armour  
And he arises out of compassion as the teacher of the  
antigods (*asura*).

བྱང་ཤར་ཚེས་ཀྱི་རྒྱལ་པོ་མཐིང་༥  
སྤྱལ་སྤྱུ་རི་ཆ་བྱང་ཚེས་གོས་གསོལ་༥  
ཕྱག་གཉིས་སྤྱིབ་སྤྱོད་མེ་ཆུ་བསྐྱམས་༥  
དཔྱལ་བར་ཐུགས་རྗེས་བཞེངས་ཏེ་ཆས་༥

The HŪM in the northeast transforms into Yama Dharmarāja,  
deep blue in colour,  
Bearing the attributes of a nirmāṇakāya and wearing the  
robes of a monk.

In his two hands he holds purifying fire and water  
And he arises out of compassion as the teacher of hell.

སྒོ་བཞིར་ཇོ་རྒྱུ་བྱི་རྩོ་ལས་༥  
དཀར་མེར་དམར་ལྗང་སྒོ་མ་བཞི་༥

གཙང་མའི་གོས་ཀྱིས་མགྲུལ་ཆེངས་བྱས་པ།

དཔག་བསམ་སྤོང་པོའི་ཁ་རྒྱན་ལ་༥

བྱང་ཆུབ་སེམས་ཀྱི་དོན་རྒྱུ་མཆན་།

ཐུགས་རྗེའི་རྒྱུན་གྱི་གཟུངས་ཐག་བཏགས་པ་།

The neck of the pot should be bound with clean white cloth,  
A branch of the wish-fulfilling tree inserted as an ornament  
in its mouth.

**And it should be distinguished with a vajra of bodhicitta.**

Then, a *dhāraṇīsūtra* should be attached for the flow of compassion.

དེ་ནས་དབྱིངས་ཀྱི་དབང་བསྐྱར་བྱ།

Next, one should bestow the empowerment of the dharmadhātu:

ལྟེ། དུས་གསུམ་སངས་རྒྱས་ཐམས་ཅད་ཀྱིས་།

དབང་བསྐྱར་གྱིན་གྱིས་བརྒྱབས་པ་ལྟར་༥

རིགས་ཀྱི་བདག་པོས་དབང་བསྐྱར་བས་༄

སྐྱེ་བ་ལ་སྤྲོད་པའི་སྒྲིག་ཁྲིམ་གྱི་ཁྲིམ་ཆ་།

[illegible]

HRĪḤ In the same way that all the buddhas of the three times  
Bestow their blessings through empowerment,  
Just so, by means of this empowerment bestowed by the  
                  lords of the families,

The perfections of body, speech and mind are spontaneously

attained.

OM HŪM TRĀM HRĪH ĀḤ ABHIṢINCA ĀḤ

དེ་ནས་དབྱིངས་ནས་སྤྱན་དྲང་བ་ནི།

Next, [the *jñānasattva*] should be invited from the dharmadhātu:

ཧྲིཿ ཐུགས་རྗེ་ཆེན་པོ་སྤྱན་རས་གཟིགས་།

སྤྱུང་མཆོག་རིག་འཛིན་བསྐྱེད་བྱུང་།

སྤྱུལ་སྤྱོད་བཅོམ་ལྷན་ཐུབ་པ་དྲུག་།

ཡེ་ཤེས་ལྷ་མོ་སྤྱོད་མ་བཞི་།

འགྲོ་དྲུག་སེམས་ཅན་དོན་མཛད་ཕྱིར་།

གནས་འདིར་སྤྱན་འདྲེན་གཤེགས་སུ་གསོལ་།

ལོ་གེ་ལུ་ར་ས་མ་ཡ་ཇོ་ཇོ།

HRĪH Oh, Avalokiteśvara of great compassion, and  
Your supreme son, the *vidyādhara* Padmasambhava, and  
The six blessed sages, incarnate in the world, and  
The four wisdom goddesses who guard the maṇḍala gates,  
In order to work for the welfare of living beings throughout  
the six destinies,

We invite you here to this place. Please come!

LOKEŚVARA SAMAYA JAḤ JAḤ

ཧྲིཿ ཐུགས་རྗེ་ཆེན་པོ་འི་ལྷ་ཆོགས་རྣམས་།

རིན་ཆེན་བུམ་པའི་གཞལ་ཡས་སུ་།

གཉིས་མེད་བརྟན་པར་བཞུགས་ནས་ཀྱང་།

འགྲོ་དྲུག་སྤྱིབ་སྦྱོར་འཕྲིན་ལས་མཛོད་།

ཇོ་ལྷོ་བྷི་རོཿ ས་མ་ཡ་ཏི་ཕྱེ་ལྷན་།

JAH HŪM VAM HOH SAMAYA TISTHA LHAN

སྤྱི་ལོ་བཅའ་རྒྱུ་རྩེ་གཞི་གསུང་།  
དཔེ་མཛན་ཀུན་ལ་ཐོབ་པ་ཡིན་པའི་ལོ་  
དེའི་ལོ་འཁོར་ལྷོ་ཕྱོགས་ཐམས་ཅད་ལ་  
ལུས་དག་ཡིད་གསུམ་གྲུས་ཀྱིས་འཆོལ་  
ཨ་ཏི་པུ་ཉི་ལྟེ་པུ་ཉི་ལྟེ་

HRĪḤ Oh, Avalokiteśvara, great lord of compassion,  
Together with the host of deities in your maṇḍala  
Who purify the sufferings of those who wander in the six  
realms,  
Devotedly we salute you with body, speech and mind.  
ATIPŪ HO PRATĪCCHA HOH

[illegible]



HRĪḤ Stainless, delightful, and prepared with total purity,  
We present these offerings of water to drink,  
Flowers, fragrant incense, butterlamps,  
Perfumed water, divine food, and delightful music.  
Forms, sounds, smells, tastes, tangibles and objects for the  
mind,

We offer huge quantities of all that pleases the six senses.  
Please accept them, and we pray that you will purify the  
sufferings

Of all those who wander in the six realms of saṃsāra.

OM VAJRA ARGHAṂ PUṢPE DHŪPE ĀLOKE GANDHE

NAIVEDYA ŚABDA HŪM

MAHĀ SARVA PŪJĀ HOḤ

དེ་ནས་བསྟོན་པ་བྱ་བ་ནི།

Then, they should be praised:

རྫི། ཐུགས་རྗེ་ཆེན་པོས་འགྲོ་དུག་ཀུན་ལ་གཟིགས།

བྱམས་དང་སྙིང་རྗེས་སེམས་ཅན་ཀུན་ལ་སྟོམས།

དུས་གསུམ་བདེ་ག་ཞེགས་མ་ལུས་བསྐྱེད་པའི་ཡབ།

འཕགས་པ་སྤྱན་རས་གཟིགས་ལ་ཕྱག་འཆའ་བསྟོན།

HRĪḤ Gazing with commiseration upon all who roam in the  
six realms,

Regarding all beings equally with your love and concern,  
Father who engenders all the buddhas of the past, present  
and future,

Homage and praise to the noble Avalokiteśvara.

རང་བྱུང་ལྷན་གྱུ་བ་པ་རྣམས་ཀྱིས་གནས་སྐྱུ།

སྐྱེ་འཆི་གཉིས་སྤངས་ཆེ་ཡི་དངོས་གྱུ་བ་བརྟེས།

སྣང་སྟོན་ལྟ་སྟོན་ཐམས་ཅད་དམ་ལ་བཏགས།

རང་བྱུང་སྤྱུ་ལ་པའི་སྤྱུ་ལ་ཕྱག་འཆའ་བསྟོན།

Spontaneously self-arising, the divine body of  
 Padmasambhava,  
 Having abandoned both birth and death,  
 Has attained the siddhi of immortality.  
 Homage and praise to the naturally arising incarnation,  
 He who has bound all the gods and demons of the  
 phenomenal world under oath.

ལྷ་རྣམས་འདྲེ་ཕྱིར་ལྷ་ཡི་རྒྱལ་པོར་སྐྱེལ་མེད་  
 ར་རྒྱལ་དག་པས་འདོད་ཡོན་ལྷོངས་སྦྱོར་རོལ་མེད་  
 མ་ཆགས་ཞེན་མེད་ཆོས་ལ་མངའ་བརྟེན་པ་མེད་  
 ལྷ་ཡི་སྐབ་པའི་སྐྱེལ་ཕྱག་འཆའ་བསྟོན་མེད་

In order to guide the gods,  
 you manifest as the king of the gods.  
 Enjoying all the pleasures of the five senses through the  
 purification of pride,  
 You possess mastery of the Dharma, free of attachment and  
 desire.  
 To the body of the sage in the realm of the gods,  
 I bow down and give praise!

ལྷ་མིན་འདྲེ་ཕྱིར་ལྷ་མིན་རྒྱལ་པོར་སྐྱེལ་མེད་  
 ཕྱག་དོག་དག་པས་འབབ་ཚུད་སྐྱག་བསྐྱེལ་སྦྱོར་མེད་  
 ཞེ་སྤང་མཚོན་དབལ་ཞེ་ལ་མངའ་བརྟེན་པའི་མེད་  
 ལྷ་མིན་སྐབ་པའི་སྐྱེལ་ཕྱག་འཆའ་བསྟོན་མེད་

In order to guide the antigods,  
 you manifest as the *asura* king.  
 Clearing away the sufferings of quarrels and disputes  
 by the purification of jealousy,  
 You have the power of pacifying the sharp weapons of anger.  
 To the body of the sage in the realm of the *asura*,  
 I bow down and give praise!

མི་རྣམས་འདྲལ་ཕྱིར་མི་ཡི་རྒྱལ་པོར་སྤྲུལ་ཅེས་།  
 འདོད་ཆགས་དག་པས་དཀའ་ཐུབ་ཉོན་མོངས་སྦྱོང་ཅེས་།  
 དམ་པ་ཆོས་ཀྱི་གསུང་ལ་མངའ་བརྟེན་པའི་ཅེས་།  
 མི་ཡི་ཐུབ་པའི་སྤྲུལ་ཕྱག་འཆའ་བསྟོད་ཅེས་།

In order to guide all of mankind,  
 you manifest as the king of humans.  
 Clearing away the sufferings of austerity by the purification  
 of desire,  
 You are the master teacher of the holy Dharma.  
 To the body of the sage in the realm of humans,  
 I bow down and give praise!

བྱུང་མོང་འདྲལ་ཕྱིར་བྱུང་མོང་རྒྱལ་པོར་སྤྲུལ་ཅེས་།  
 ཉི་མུག་དག་པས་ཤེས་རབ་ཡེ་ཤེས་གསལ་ཅེས་།  
 མ་རིག་མུན་མེལ་ཡེ་ཤེས་སྟོན་མི་བསྐྱམས་ཅེས་།  
 བྱུང་མོང་ཐུབ་པའི་སྤྲུལ་ཕྱག་འཆའ་བསྟོད་ཅེས་།

In order to guide the animals,  
 you manifest as the king of animals.  
 Illuminating wisdom understanding through the purification  
 of ignorance,  
 You hold the lamp of wisdom that clears away the darkness  
 of stupidity.  
 To the body of the sage in the realm of animals,  
 I bow down and give praise!

ཡི་དྭགས་འདྲལ་ཕྱིར་ཡི་དྭགས་རྒྱལ་པོར་སྤྲུལ་ཅེས་།  
 མེར་སྩེ་དག་པས་དགོས་འདོད་རེ་བ་སྟོང་ཅེས་།  
 འདོད་ཡོན་མི་ཟད་ལོངས་སྦྱོང་མངའ་བརྟེན་པའི་ཅེས་།

ཡི་དྲགས་སྐབ་པའི་སྐྱེ་ལ་ཕྱག་འཚེལ་བསྟོད་ཅེ་

In order to guide the hungry ghosts,  
you manifest as the *preta* king.  
Fulfilling all their needs and desires through the purification  
of avarice,  
You have mastery of pleasure through the inexhaustible  
qualities of the senses,  
To the body of the sage in the realm of hungry ghosts,  
I bow down and give praise!

དམྱལ་བ་འདྲེལ་ཕྱིར་དམྱལ་བའི་རྒྱལ་པོར་སྐྱེ་ལ་ཅེ་

ཞེ་སྤང་དག་པས་སྙིང་རྩེའི་ཐབས་ཀྱིས་འབྲེན་ཅེ་

སྤྱིད་པ་ལས་ཀྱི་མེ་ལོང་ཆོས་སྟོན་མཛད་ཅེ་

དམྱལ་བའི་སྐབ་པའི་སྐྱེ་ལ་ཕྱག་འཚེལ་བསྟོད་ཅེ་

In order to guide the inhabitants of hell,  
you manifest as the king of hell.  
Through the purification of anger  
You lead them with compassion and  
Reveal to them the Dharma in the mirror of their deeds.  
To the body of the sage in hell, I bow down and give praise!

ཤར་ལྗོན་ལྷོ་བྱང་སྟོན་བཞིའི་གཞུང་ལས་སུ་ཅེ་

དཀར་མེར་དམར་ལྗང་རིན་ཆེན་རྒྱན་གྱིས་མཛོམས་ཅེ་

ནི་རྒྱས་དབང་དྲག་ཕྱིན་ལས་རྣམ་བཞི་མཛད་ཅེ་

ཡེ་ཤེས་སྟོན་མ་བཞི་ལ་ཕྱག་འཚེལ་བསྟོད་ཅེ་

In the limitless expanse of the doorways to the east, south,  
west and north,  
White, yellow, red and green, beautified with ornaments of  
jewels,  
Performing the four activities of pacification, increase,  
control and destruction,

The commentary on this practice states that “The host of deities within the vase all glitter and sparkle with light, becoming inseparably mixed with the water in the vase. Bathing with this water, one should imagine that all sins and obscurations are purified as the *jñānasattva* depart [back to their own places] and the *samayasattva* deities are gathered into oneself.”

This Victorious Flask is employed in rites of empowerment, and also in the 'supreme bathing' (*khros mchog*) ritual of washing the corpse prior to cremation.

For the more general purification of the offerings and other ritual items, however, all of which are to be cleansed by a sprinkling of water, a subsidiary vase is required. In order to ritually prepare this second flask (the Activity Flask), a little water is poured into it from the conch shell that has remained on top of the Victorious Flask throughout the foregoing rite, as one contemplates:

ཧྲིཿ ལས་བུམ་ནང་དུ་པད་ཟླའི་སྒྲེང་།  
 ཧྲིཿ ལས་འཕགས་པ་སྤྱན་རས་གཟིགས་།  
 ཞལ་གཙུག་ཕྱག་བཞུ་དོག་དཀར་།  
 དང་པོའི་ཕྱག་གཉིས་ཐལ་མོ་སྦྱར་།  
 ཕྱག་གཡས་འོག་མ་ཞལ་ཐེང་འཛིན་།  
 གཡོན་གྱི་འོག་མ་པར་བསྐྱུམས་།  
 ཞེ་བའི་རྒྱན་གྱིས་མཛེས་པར་བརྒྱན་།  
 ཞབས་གཉིས་དོ་རྩེའི་སྦྱིལ་ཀྱང་བཞུགས་།

HRĪḤ Within the Activity Flask, upon a sun and moon,  
 The noble Avalokiteśvara arises from the syllable HRĪḤ.  
 White in colour, with one face and four hands,  
 The palms of his first pair of hands are pressed together at  
 his heart.

His lower right hand holds a rosary of crystal, and  
 His lower left hand holds a lotus.  
 Beautifully adorned with peaceful ornaments,  
 He sits with his legs crossed in the adamantine posture.

Both flasks are to be placed together upon a table in front of the ritual master, the Activity Flask positioned to the right of the Victorious Flask.

At the end of the series of rituals, as instructed in the note above, it is important to thank the *jñānasattva* deities and request that they return to

their own abodes, whilst the *samayasattva* Avalokiteśvara is absorbed into one's own heart.

When all these preparations have been made and the stage is set for the actual performance of the guidance ritual, the deceased is called by name and requested to abide within his effigy (the name card) for the duration of the rite. The messengers of death, who seek to escort him away to retribution and rebirth, are driven off by spells of exorcism and then the deceased is guided through the six realms of saṃsāra and shown the path to liberation. His karmic stains are purified and he is urged to cut off all connection with unhappy modes of being. As a result of the teachings received during the course of this ritual, the deceased is empowered to rise up to the buddhafiield of Avalokiteśvara and all the participants share a feast offering (*zas gtad*) in thanksgiving for his salvation. The portion of food allocated to the share of the deceased in this feast is burned by fire so that he or she may enjoy the smell, and the departed is presented with mentally conjured provisions for the journey into the afterlife, the most important of which are teachings on the six perfections.

It is interesting to note that, at the end of the old historical chronicle known as the *dBa' bzhed*,<sup>17</sup> a short chapter has been appended, entitled "History of the *zas gtad*," in which is recorded a debate between Buddhist and Bon-po adherents concerning the type of funeral to be performed on behalf of the deceased king Khri Srong-lde'u-btsan. It has been suggested by Wangdu & Diemberger in their study of that text (pp.10-11) that this short chapter may be intended to legitimise the *zas gtad* rite as it is practised today in rituals of the type presented here (see below, pp.118-126). It is also interesting to note that the *dBa' bzhed* makes specific mention of the Nine Deity Uṣṇīṣa maṇḍala, as well as the *Sarvadurgatipariśodhana-tantra* (SDPST, within which this is the primary maṇḍala), for the importance of these two early canonical texts is also highlighted by Padma 'phrin-las in his historical overview of the Buddhist funerals that have been performed since this early period. Certainly, the so-called "purificatory mantra" (*sbyong ba'i sngags*), mentioned in the root text and specified in Padma 'phrin-las' commentary, do, indeed, derive from the SDPST.

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<sup>17</sup> Pasang Wangdu & Hildegard Diemberger, *dBa' bzhed: The Royal Narrative Concerning the Bringing of the Buddha's Doctrine to Tibet*, Verlag der Österreichischen Akademie der Wissenschaften, Vienna, 2000

The third of the three main rites for the dead is the ritual of cremation, the timing of which would normally be determined by an astrologer. In its traditional form, this is a long and elaborate tantric *homa* rite in which a series of offerings is presented into the fire, and the deities of Avalokiteśvara's maṇḍala are requested to care for the deceased with their wisdom and great compassion. Naturally, the reduction of an adult human body to ashes on a wood fire takes some hours to complete, and this is reflected in the length of the rite as it is presented in these old texts. For our purposes, however, in the modern world the rite can be considerably shortened by the omission of much repetition so that it becomes a suitable funeral service to be chanted in the environs of a gas-fired crematorium, where the constant need to tend the fire is entirely eliminated and within which the body will be reduced to ashes in under 30 minutes. Notes on organising a modern Buddhist funeral service, whether by burial or cremation, are to be found at the end of this book, in the chapter entitled "Avalokiteśvara Funeral Ritual."

The rite begins in the usual fashion, by the taking of refuge, the development of *bodhicitta*, and the generation of oneself as Avalokiteśvara, together with the recitation of his six-syllabled mantra. Following the mantra recitation, a *bali* offering is traditionally presented to the spirits of the land, whose permission is sought for the performance of the ritual upon their plot of earth. In the modern European or American context, of course, it will not be necessary to make an elaborate performance of this section of the rite, but a small offering cake may be placed upon the coffin before the rite begins, and dedicated to the local earth goddess at this point. Then one arises in the wrathful form of Hayagrīva and expels all hindrances so that the rite may proceed without mishap, operating henceforth within a circle of protection. Finally, one resumes the peaceful form of Avalokiteśvara and blesses the site by sprinkling it with water from the Activity Flask, prepared according to the instructions given above.

The old Tibetan texts translated in this book describe, in some detail, the preparation of the maṇḍala of Avalokiteśvara upon the ground and the construction of a cremation kiln. In the modern Western context, the maṇḍala may be drawn or printed upon a piece of paper and placed into the coffin so that the body of the deceased is laid to rest directly upon it, before being transported to the nearby crematorium. It is also necessary to attach seven slips of paper to the corpse, inscribed with purificatory mantra derived from the SDPST. The details of these are given in the text and printable versions of the maṇḍala and mantra slips may be down-



loaded from the internet.<sup>18</sup> The elaborate series of offerings that would traditionally have been offered to Agni (the god of fire), and to Avalokiteśvara and his retinue, may also be simplified in the modern context. For this, I suggest that the offerings dedicated to the fire god be arrayed on top of the coffin in paper cups, so that they are burned in the fire, whilst those dedicated to Avalokiteśvara and his retinue may be arranged upon an altar in the crematorium chapel. The list of items required and the mantra for their purification are to be found in the text. Then the coffin is placed into the cremation furnace and the fire is lit.

As the fire is set ablaze, one summons the deity Agni. Described in our texts as “son of Brahmā, lord of the world,” the Vedic Fire God is a high-caste brahmin who has turned to the contemplative life of a forest hermit. Preeminent among the ascetic sages (*ṛṣi*), Agni always carries the sacred water pot (*kuṇḍikā*), the characteristic accoutrement of the *ṛṣi* way of life. This pot, then, is taken as his personal insignia (*hastacihna*) from which his *samaya* form is meditatively generated as the fire is ignited. When Agni has been praised and presented with offerings, his belly becomes “vast and deep” and the maṇḍala of Avalokiteśvara and his retinue is generated within its blazing depths.

The central part of the rite now focuses upon the Noble Lord of Great Compassion, together with his maṇḍala retinue, whose skilful guidance is sought on behalf of the deceased. In particular, the group of six emanated sages is called upon to show the path to liberation by purification of the mental poisons that are the causes of suffering in the six realms of saṃsāra. As the body of the deceased is burned up and dissolved into the maṇḍala drawn beneath him, the “maṇḍala ritual” is performed and his consciousness is suitably adorned with a jewelled crown and ornaments, robes of silk and all the accoutrements of divine royalty, before being led off to Sukhāvatī in the company of the Protectors.

The rite concludes with a token of thanks to Agni for his help.

As a supplementary ritual, any remaining bones of the deceased may be collected together and ground to powder, and then incorporated into small clay effigies (*tsha tsha*) of Avalokiteśvara. The root treasure text of Rigdzin rgod-ldem describes this as “a skilful means of producing holy emanations (*nirmāṇakāya*) of the deceased in a quick and easy manner, bringing about a great result with little effort.” The original treasure text, how-

<sup>18</sup> www.wandel-verlag.de

ever, does little more than outline the stages of the practice and present the relevant mantra, but a full explanation of the procedure is given by Padma 'phrin-las as the final chapter of his exegesis on cremation. Both the treasure text and Padma 'phrin-las' detailed commentary are to be found in the present volume. As an appendix to this section, I have also included an old Sanskrit description of the ritual according to the system of the *Mahāmaṇḍalavyūha-tantra*, which offers an interesting comparison. From this source we can clearly see that the ritual procedure involves coating the balls of clay with oil before they are pressed into the mould to become stamped with the image of a *caitya* or deity. Padma 'phrin-las argues against this understanding of the text and explains at some length in his commentary that, at this point in the ritual, the clay is to be empowered and made suitable for its function by the insertion of appropriate *dhāraṇī*.

As a means of amassing spiritual merit, the preparation of *tsha tsha* is a popular undertaking with Tibetans, who are known to use *tsha tsha* moulds to impress all four of the great elements with the sacred image engraved thereon. Thus, not only is the element earth used as a medium for the image, in the manner described in our sources, but considerable time and effort are also dedicated to impressing the image onto fire, water and air by solemnly stamping flames, rivers and winds with engraved brass moulds.



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सर्वगुणस्य पारमिङ्गतः सर्वसत्त्वकृपमैत्रिलोचनो ।  
गुणभूत महागुणोदधी वन्दनीयो अवलोकितेश्वरः ॥

He, who has attained the perfection of all virtues,  
The lord who gazes on all beings with love and compassion,  
A great ocean of virtue, whose very nature is virtue,  
— To Avalokiteśvara be praise!

This volume is dedicated to my guru, the Khordong terchen tulku, lama Chimed Rigdzin, with a prayer that he quickly makes his present incarnation known in order to ease this pain of waiting.



PADMASAMBHAVA  
the Lotus-born guru of Odḍiyāna



The bodies of sentient beings are illusory and perishable, and their consciousness rides upon a subtle wind. Furthermore, if one travels upwards one will attain a higher state and those who have cut off all sins are [naturally] led to higher states by the upward movement of this subtle wind. But, if the wind is reversed and goes downwards, one will be reborn in an evil destiny. [This teaching] is like a friendly escort to guide travellers along the proper path, just as the course of a river may be directed by the digging of a water channel. It is a guide that will set straight all those who have lost their way.

ཅན་སོང་སྒྲོ་རྒྱལ་ས་བཀག་པ་ནི་། སྒྲོ་དགུ་ལའོར་བའི་ལམ་ཡིན་ཏེ་། སྒྲོ་གཅིག་ཡེ་ཤེས་ཆེན་  
པོའི་ལམ་། སྒྲོ་དགུ་ཡི་གེ་རྩེ་ཞེས་བཀག་། ཡེ་ཤེས་སྒྲོ་ནི་ཆོངས་བྱག་ཡིན་། གསང་རྩ་ཡ་  
ལ་རྩུ་ཏི་ནི་། སྤྱི་དཀར་ནང་དམར་སྒྱུ་གཏོང་ཅིང་། ཡར་ཅེ་ཆོངས་པའི་བྱ་གར་བྱུག་། མར་སྒྲོ་  
གསང་བའི་གནས་སུ་བྱུག་།

With regard to blocking all the doors to evil destinies, there are nine doors<sup>19</sup> that lead to rebirth in saṃsāra and there is just one door that leads to great wisdom. The nine doors should be sealed with the syllable HRĪḤ. As for the door of wisdom, this is the *brahmarandhra*, the aperture at the crown of the skull. The secret vein, the central channel called *avadhūtī*, which is hollow like a reed, white on the outside and red on the inside, pierces this aperture with its uppermost tip, while its lower end enters the secret place of the *mūlacakra*.

ལྷེ་བ་སྒྲིང་ག་ཆོངས་བྱག་དུ་། ཐིག་ལེ་དཀར་པོ་གསུམ་བསམ་སྟེ་། སྒྲོ་དགུ་རྩེ་དགུ་ས་  
ཤིག་ས་པར་བཀག་། དམིག་ས་པ་ལྷེ་བའི་ཐིག་ལེ་དང་། རང་སེམས་ཐ་དད་མེད་པར་  
བསམ་། དག་ཏུ་དྲི་ཀ་ཅེས་བརྗོད་བྱས་པས་། ལྷེ་བའི་ཐིག་ལེ་སྒྲིང་གར་ཐིམ་། དེ་ནས་  
དྲི་ཀ་ཀ་ཞེས་བརྗོད་པས་། སྒྲིང་གའི་ཐིག་ལེ་སྤྱི་པོར་ཐིམ་། ཆོངས་བྱག་ཀླ་དཀར་བྱར་  
བསྒྲན་བཀག་།

<sup>19</sup> According to the Notes on this practice (see next chapter), the nine doors are the anus, sexual organ, navel, mouth, two nostrils (counted together as one), two ears and two eyes.

Meditating upon three white bindu — one at the navel, one at the heart and one at the *brahmarandhra* — one fastens the nine doors with nine HRĪḤ syllables. Then one should focus one's attention on the bindu at the navel and meditate upon it as being without difference from one's mind. Uttering the sound HIK with one's speech, the bindu at the navel is forcibly merged with the bindu at the heart. Then, uttering the sounds HIK KA, the bindu at the heart is absorbed into the bindu on the crown of the head and a white syllable KṢA is placed upside down upon the *brahmarandhra* in order to seal it shut.

སྒྱི་བོར་འཕགས་པ་གསལ་བར་སྒྲོམ་མེད་འཕགས་པའི་སྤྱགས་ལས་འོད་ཟེར་ནི་མེད་ལྟགས་རྒྱ་ལྟ་བུས་ཀླ་ཡིག་འཐེན་མེད་དུ་ཉིག་སྟེ་ཅེས་བརྗོད་པས་མེད་རང་སེམས་ཐིག་ལེ་དཀར་པོ་དེ་མེད་འཕགས་པའི་སྤྱགས་ཀར་ཐིམ་པར་བསམ་མེད་འཕགས་པ་པོ་ཏྲ་ལ་རུ་གཤེགས་མེད་ཆོས་སྐྱ་སྐྱོས་བྲལ་ངང་དུ་བཞག་མེད་

Then one should clearly visualise the noble Avalokiteśvara upon the crown of one's head. A ray of light streaming forth from the noble one's heart act like a hook that lifts up and removes the syllable KṢA and, as one forcefully utters the sound of HIK with one's speech, the white bindu of one's mind [rises up once more to become] absorbed into the heart of the noble Avalokiteśvara. When the noble one returns to his abode on the Potalaka mountain, one is established in the essential dharmakāya state of *niṣprapañca*, free of all erroneous thoughts.

དེ་ལྟར་འཕོ་བའི་རིམ་པ་བྱེད་རྗེས་སུ་བསྔོན་བསྔོན་ལམ་བཏབ་མེད་སེམས་ལ་མེད་སྐྱ་སྐྱ་སྐྱ་

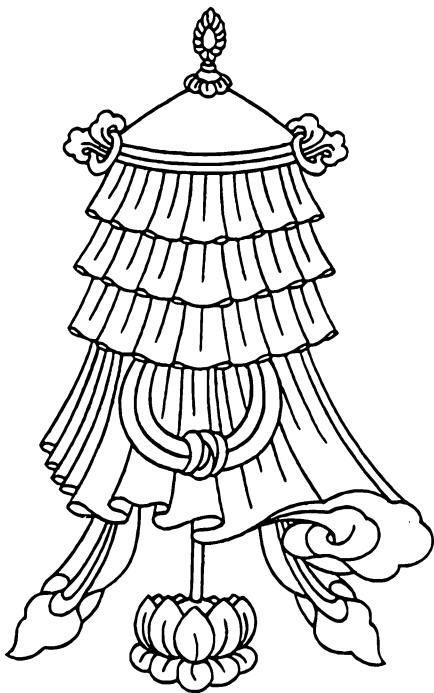
That is the sequence of meditations for the transference of consciousness. At the end of the practice session, one should dedicate the merit and make prayers of aspiration. SAMAYA rGYA rGYA rGYA

དེ་ལྟར་འཕོ་བ་བྱས་པས་བར་དོའི་སྒྲིང་བ་མི་འབྱུང་མེད་རིགས་དྲུག་གི་གནས་སྒྲོ་མི་འགྲིམ་མེད་ཡང་དག་པའི་གནས་སུ་སངས་རྒྱ་བར་འགྱུར་རོ་སེམས་ལ་མེད་སྐྱ་སྐྱ་སྐྱ་

By performing the transference of consciousness in this manner, no appearances will arise in the intermediate state and one will not wander

through the doors of rebirth into the six realms of saṃsāra. Remaining in a condition of utter purity, one will become a buddha.

SAMAYA rGYA rGYA rGYA





## Notes on the Practice of Transference

from the teachings of

Rig-'dzin Padma 'phrin-las & 'Phrin-las bzang-po<sup>20</sup>

[348] Homage to the noble Avalokiteśvara who is inseparable from my guru

In the school of the Northern Treasures, there are two aspects to the practice of meditation for the accomplishment of direct transference to the realm of the Lord of Great Compassion: (i) Training practice and (ii) the actual Act of Engagement.

(i) With regard to the first of these, one should meditate upon a syllable HRĪḤ in the heart of one's ordinary body. Then, from that heart syllable, nine HRĪḤs burst forth to close each of the nine apertures of the body — the anus, sexual organ, navel, two eyes, two ears, mouth, and the two nostrils (counted together as one). Keeping the body erect and straight, one visualises the central channel as it passes directly upwards, its upper end blocked by a downward-facing syllable KṢA. In one's navel, one should contemplate the essential nature of one's mind in the form of a white bindu, and one should also visualise similar white drops located in one's heart and at the aperture of Brahmā upon the crown of one's head. [349] The tip of the central channel, rising up through the cavity of the skull, should be imagined to pass between the legs of the guru who sits upon the crown of one's head in the form of Avalokiteśvara with a single face and four arms. And one should pray to him single-pointedly, with intense faith and devotion.<sup>21</sup>

In the palace of Dharma, inseparable from my heart,  
Most kind root guru, I pray to you,  
Please bless me with skill on the profound path of  
transference!

<sup>20</sup> *Byang gter spyan ras gzigs kyi 'pho ba'i zin bris* Collection III, text 14 [347-360]. The compiler of these notes is not recorded.

<sup>21</sup> A note (*mchan*) in the text suggests that the entire lineage prayer be recited at this point.

May I travel through the sky<sup>22</sup> by means of the swift path of transference!

Reciting these words, one should pray with fervour.

Clenching the two hands into fists, one should press upwards from beneath the navel so that all of one's energy is constrained within the upper portion of the body. The eyes [350] should be turned upwards, the tongue should be pressed against the roof of the mouth, the upper wind should be relaxed and the lower wind should be drawn forcefully upwards. Then, with a shout of HIK, the bindu in one's navel is merged with the bindu in the heart. Crying HIK once again, the bindu in the heart is merged with the bindu in the aperture of Brahmā.

Uttering the prolonged sound HI, as one calls HIK in a forceful voice the bindu in the aperture of Brahmā merges with the syllable KṢA [which blocks the upper end of the central channel]. Then, from the heart of the guru, a ray of light in the form of an iron hook catches hold of the eye in the letter ṢA<sup>23</sup> and draws it upwards, guiding it towards the guru's heart. When one says KA, the syllable KṢA and the bindu separate and return to their own places. One should train in this practice again and again until a sign appears, and then one should quit.<sup>24</sup>

At the close of the practice session, the guru dissolves into light and enters the central channel, sinking down to rest in one's heart. One should entrust one's ordinary mind to his care and maintain the vital winds within the body by means of vase-breathing.<sup>25</sup> Turning one's awareness downwards, one should imagine the upper end of the central channel sealed shut by a *viśvavajra*.

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<sup>22</sup> *mKha' spyod, khecara*, here used to refer to any buddhafiield or pureland of one's choice. The physical posture to be adopted for this practice, as described immediately after the verse, is known as *khecarīmudrā*.

<sup>23</sup> This instruction refers to the form of the Tibetan letters. In English we should say that the hook fastens into the triangular aperture at the top of the letter A.

<sup>24</sup> The usual sign of success is a drop of blood or other matter oozing from the aperture of Brahmā, indicating that the central channel has been cleared of blockages. To continue with the practice beyond this point risks endangering one's life.

<sup>25</sup> As it says in the *Vajradāka-tantra*: "Sealing the doors by vase-breathing, the [nine] apertures will be purified."

If hindrances arise in one's practice, the breath remaining within the central channel should be expelled with a forceful exhalation, imagined in the form of smoke from a burning stick of incense. Meditating on this, all obstacles will be cleared.

(ii) Secondly, engaging in the genuine deed of transference, the details of the meditation are all as described above except that one visualises the syllable KṢA at the *brahmarandhra* to be standing upright [instead of facing downwards] and the hook-like ray of light catches hold of this syllable by fastening onto the K [instead of the ṢA] [351] and draws it up to the guru seated upon the crown of one's head, where it is absorbed into his heart. Then, uttering a forceful PHAT, one imagines that the guru travels to a pure land such as Sukhāvātī, rising up through the sky like a shooting star.

These notes were written down in accordance with the teachings of the *bhikṣu* Padma 'phrin-las. I have a number of different notes on this topic, jotted down from teachings that I have heard, but most of them are confusing and this is the only one to be trusted.

༄། །འཕྲི་བའི་བརྒྱད་འདེབས་བཞུགས།།

Prayer to the lineage of Transference transmission

ན་མོ་ལྷ་ཀེ་ཤུ་རྩ་ཡ།།

Homage to the Lord of the World,

གདོད་མའི་མགོན་པོ་ཚེས་སྐྱ་སྒྲུང་མཐའ་ཡས།

དང་པོའི་སངས་རྒྱས་རྒྱལ་བ་འོད་དཔག་མེད།

རྒྱལ་བ་རྒྱ་མཚོའི་སྤྱི་གཟུགས་སྤྱན་རས་གཟིགས།

གསལ་བ་འདེབས་སོ་ཟབ་ལམ་མཐར་ཕྱིན་ཤིག།

The primordial lord, the dharmakāya beyond the limits of appearance,

The first of the buddhas, the conqueror Amitābha, and  
Avalokiteśvara, the general representative of the ocean of  
buddhas,

We pray to you [to guide us] to the end of this profound path.

བསམ་བཞིན་འགྲོ་བའི་དོན་མཛད་པ་དྲུ་འབྱུང་།

ཐུགས་གྱུ་སྒྲུབ་མཆོག་ལས་ཅན་རྣམ་པ་ལྔ་།

ཟབ་གཏེར་སྒྲོ་འབྱེད་དངོས་གྲུབ་རྒྱལ་མཚན་ཞབས་།

གསལ་བ་འདེབས་སོ་ཟབ་ལམ་མཐར་ཕྱིན་ཤིག་༥

Padmasambhava who acts for the benefit of beings  
in accordance with their wishes,

The fortunate circle of five, Padma's chief disciples,<sup>26</sup> and  
The holy dNgos-grub rgyal-mtshan who opened the door  
of the profound treasures,

We pray to you [to guide us] to the end of this profound path.

ལུང་ཟིན་སྒྲོ་བ་བྱ་སངས་རྒྱས་བསྟན་པ་དང་།

རིག་འཛིན་ཆེན་པོ་སངས་རྒྱས་བྱམས་བཟང་ཞབས་།

དོ་ཨེ་འཆང་ཆེན་སངས་རྒྱས་དཔལ་བཟང་ལ་།

གསལ་བ་འདེབས་སོ་ཟབ་ལམ་མཐར་ཕྱིན་ཤིག་༥

The prophesied disciple, Sangs-rgyas bstan-pa,  
The great *vidyādhara*, Sangs-rgyas byams-bzang, and  
[352] The great vajra-holder, Sangs-rgyas dpal-bzang,  
We pray to you [to guide us] to the end of this profound path.

ཅེ་གཅིག་སྒྲུབ་བརྩོན་ཆོས་རྒྱལ་བསོད་ནམས་དང་།

འགྲོ་བའི་དོན་མཛད་རིག་འཛིན་སངས་རྒྱས་བསྟན་།

<sup>26</sup> Ye-shes mtsho-rgyal, Nam-mkha'i snying-po, Khri strong-lde'u-btsan, Mu-khri btsan-po, & sNa-nam rdo-rje bdud-'joms.

གྲུབ་རིགས་མཐུ་གྲུབ་ཤུ་གྲུབ་བཟང་པོའི་ཞབས།  
གསོལ་བ་འདེབས་སོ་ཟབ་ལམ་མཐར་ཕྱིན་ཤོག།

Chos-rgyal bsod-nams who practised enthusiastically  
with single-pointed devotion,  
The *vidyādhara* Sangs-rgyas bstan-'dzin who accomplished  
the welfare of beings, and  
Śākya bzang-po, the most powerful holy siddha,  
We pray to you [to guide us] to the end of this profound path.

མཁས་གྲུབ་སར་བཞུགས་ལེགས་ལྡན་བདུད་འཛམས་རྗེ།  
འབྲིན་ལས་རྒྱ་མཚོའི་མངའ་བདག་དབང་པོའི་ཐུ།  
རྣམ་མཐུའི་གཏེར་ཆེན་ངག་གི་དབང་པོའི་ཞབས།  
གསོལ་བ་འདེབས་སོ་ཟབ་ལམ་མཐར་ཕྱིན་ཤོག།

The lord Legs-ldan bdud-'joms who is established among  
the ranks of scholars and adepts,  
Chos-rgyal dbang-po'i sde, master of the ocean of magical  
deeds,  
And the venerable Ngag-gi dbang-po, great treasure of  
powerful attainment,  
We pray to you [to guide us] to the end of this profound path.

མཁས་བཙུན་གྲུབ་དབང་བཟླ་ཤིས་རྣམ་རྒྱལ་མཚན།  
སེམས་དཔའ་ཆེན་པོ་དགོན་མཆོག་དཔལ་འབྱེར་ཞབས།  
བཀའ་བློན་མཉམ་མེད་བསྐྱེད་འབྲིན་ལས་ལ།  
གསོལ་བ་འདེབས་སོ་ཟབ་ལམ་མཐར་ཕྱིན་ཤོག།

Powerful siddha and scholar, bKra-shis rnam-rgyal,  
Great bodhisattva dKon-mchog dpal-'byor, and

Incomparably kind master Padma 'phrin-las,<sup>27</sup>

We pray to you [to guide us] to the end of this profound path.

མཐུན་བཅེ་རྣམ་པུན་བསྟན་པའི་རྒྱལ་མཚན་དང་།

ཐུགས་གཏོར་མངའ་བདག་པ་རྒྱ་དབང་ཕྱག་ཞབས་།

རྒྱལ་བའི་སྲས་པོ་པ་རྒྱ་ཐེགས་མཚན་ལ།

གསོལ་བ་འདེབས་སོ་ཟབ་ལམ་མཐར་ཕྱིན་ཤོག་༥

bsTan-pa'i rgyal-mtshan who has wisdom, compassion  
and power,

Venerable Padma dbang-phyug, master of the treasures of  
the heart,

And Padma theg-mchog, the conqueror's son (*bodhisattva*),

We pray to you [to guide us] to the end of this profound path.

བསྟན་པའི་མངའ་བདག་ཁམས་གསུམ་ཟེལ་གཞོན་དང་།

དགོངས་པ་མངོན་གྱུར་ནམ་མཁའ་གྲོང་ཡངས་ཞབས་།

པ་རྒྱའི་རྒྱལ་ཚབ་པ་རྒྱ་དབང་རྒྱལ་ལ།

གསོལ་བ་འདེབས་སོ་ཟབ་ལམ་མཐར་ཕྱིན་ཤོག་༥

Khams-gsum zil-gnon, master of the doctrines,

Venerable Nam-mkha' klong-yangs who manifests the  
intention of the buddhas, and

[353] Padma dbang-rgyal, true representative of  
Padmasambhava,

We pray to you [to guide us] to the end of this profound path.

བདུད་འདུལ་རྩི་རྩི་རྒྱལ་བའི་སྲུ་གུ་དང་།

མཉམ་ཉིད་རྩི་རྩི་ཐེག་མཚན་བསྟན་འཛིན་ཞབས་།

<sup>27</sup> This and all subsequent lines were written to complete the prayer, composed, up to this point, by Padma 'phrin-las himself.

བཀའ་རིན་ལྷན་པ་རྩ་བའི་སྤྲུལ་ལ།  
གསེལ་བ་འདེབས་སོ་ཟབ་ལམ་མཐར་ཐྱིན་ཤོག།

bDud-'dul rdo-rje and rGyal-ba'i myu-gu,  
mNyam-nyid rdo-rje and Theg-mchog bstan-'dzin,  
And to my own most kind root guru,  
We pray to you [to guide us] to the end of this profound path.

གནད་གསུམ་གཟུན་དང་རྒྱུད་རིག་དབྱེར་མེད་མཐུས་།  
ཚེས་པའི་འཁོར་ལོའི་མགོན་དང་གཉིས་མེད་པར་།  
ཟུང་འཇུག་བདེ་བ་ཆེན་པོའི་ལམ་བསྟོད་དེ།  
ཀུན་བཟང་ཐྱིར་མི་ལྷོག་པའི་ས་ཐོབ་ཤོག།

Having brought the three vital points under control —  
By the force of the indivisible wind and awareness,  
Inseparable from the lord who sits upon the crown of my  
head,  
May I travel the path of great blissful union and  
Attain the irreversible stage of Samantabhadra.

ཅེས་འདི་ཡང་དད་པའི་ནོར་ཅན་གྱ་རུ་དཔལ་བཟང་གི་ངོར་དགོསྟོང་པ་རྒྱ་འཕྲིན་ལས་ཀྱིས་  
སྒྱུར་བའོ།

Being requested by Guru dPal-bzang, one who possesses the jewel of faith, these verses were composed in his presence by the bhikṣu Padma 'phrin-las.

Furthermore, relying solely upon this practice, without any kind of ritual, one should recite these instructions in a clear voice, neither too loud nor too soft, into the ear of a dying person, just before the moment of death:

Calling by name to the person whose time of transference from living in this world to what lies beyond is now very near, one should say, "Oh! *Such-and-such*, You should listen carefully. It is a universal truth that all compounded things are impermanent, and that all that is born must even-

tually die. All that comes together must eventually part. All that is accumulated is eventually exhausted. All that rises up must eventually fall down. There is no escape from this truth. It is written in the sūtras that, if even a buddha or a pratyekabuddha or those who are disciples of the buddhas must eventually depart from their bodies, [354] what more need be said about ordinary mortals?

“Thus it is explained that every living creature that has ever been born in the past, no matter how great or small, from the most complete and perfect buddha to the least significant of insects, all of them have been impermanent and travelled the path to death. And the same holds true for all those who will arise in the future, too. There is no escape from this fact. We have all been turning in the endless cycle of birth and death throughout our beginningless series of lifetimes, all the way up until now, experiencing a continual succession of unimaginable sufferings.

“This process, referred to as ‘death’, cannot be averted by any means whatsoever. Neither the words of the eloquent, nor the armies of the rich and powerful, nor the artful deceits of a beautiful woman, nor the virtues of the wise, can turn away the messengers of the Lord of Death, and now your time has come.

“Henceforth, all your accumulated wealth, the good wishes of your friends and relatives, your house of bricks, the flesh and bones of the body with which you were born and all the enjoyments that you have had whilst living, all are now useless and the time has come to rid yourself completely of all attachments to the pleasures and joys of this world.

“Should you have any thoughts of desire, moreover, you will be like a bird with a stone tied to its leg attempting to rise up into the sky. [355] You should have no attachment whatsoever but should transfer yourself immediately to a pure realm by some such means as contemplating the special qualities of the buddhafield of Sukhāvāṭī.<sup>28</sup> Desiring only to go there, and cutting off all attachment to this life, is the most important point.

“With respect to this, one should meditate upon a white syllable HRĪḤ in the empty chamber of the heart organ within one’s ordinary body and, from that heart syllable, nine syllables HRĪḤ burst forth and one should imagine that each of the nine apertures of the body — the anus, sexual organ, navel, the right and left eyes, the two ears, the mouth, and the two nostrils (counted together as one) — is fastened shut by a syllable HRĪḤ.

<sup>28</sup> By meditating on the *Zhing kham*s *yon tan ma*, etc. See below pp.259-266



Then one should meditate upon the central channel that runs straight up through the body, as slender as a bamboo arrow. Beginning at the navel, this channel rises up to pierce the aperture of Brahmā with its upper end. Its lower end is sealed shut but it is hollow throughout its length and the upper end is like an open window, temporarily blocked by a white syllable KṢA standing upright within it. Within the central channel, at its lower end at the navel, one should concentrate one's mind in the form of a white drop (*bindu*), the size of a pea, that has the nature of consciousness. One should also imagine similar white drops located at the heart and at the aperture of Brahmā so that there are a series of three white drops located along the vertical axis of one's body, unstable and ready to fly upwards. [356] At the upper tip of the central channel, where it pierces through the cavity of the skull, sits one's own root guru as the embodiment of the three jewels of refuge in the form of the noble Avalokiteśvara, lord of the world. White in colour, he has one face and four arms. The palms of his primary pair of hands are pressed together at his heart, while his other right hand counts the beads on his crystal rosary and his other left hand holds the stalk of a white lotus. Seated with his two legs crossed in the vajra posture, he is adorned with a crown of jewels and precious earrings, a throat ornament, necklace and garland, a girdle and bracelets and anklets. With a smiling face, he is possessed of all the 32 major signs and 80 minor marks of a great being. Gazing with love and compassion, as his two eyes focus resolutely upon yourself, you should imagine that the tip of your central channel rises up between his two feet and that the pureland of Sukhāvātī, with all its excellent qualities, is clearly arrayed within his heart. Then, from the depths of your heart, full of fervent faith and devotion, you should go to him for refuge and pray to be rescued immediately as you contemplate the terrors of saṃsāra and the lower states of woe. Then, due to the intensity of your faith, the indivisible form of your root guru and Avalokiteśvara [357] and all the masters of the lineage will certainly rescue you from the fear of death and you will surely be transferred directly to the buddhafiield of Bliss without wandering in the three lower states of misery.

"All the activities with which you have been preoccupied throughout your former lifetimes as you wandered in the three realms of transmigration<sup>29</sup> have all come to nothing, for the lifespan of man inevitably exhausts itself in the emptiness of death. There being no other refuge, no-one else

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<sup>29</sup> *kāmadhātu, rūpadhātu, ārūpyadhātu*

in whom you can trust, you should call out, "Please look upon me with compassion and rescue me now!" Then, your ordinary mind becoming inseparably merged with the awareness of the lord, you should pray with earnest sincerity and unwavering single-pointed devotion that you be led to the pure abodes. Thus, in accordance with the true meaning of your words, when you pray to the lineage of masters of this tradition, together with your own root teacher who is indistinguishably united with the noble Lord of Great Compassion, all will be achieved, just as you wish.

༄༅། །སྒྲུང་བ་མཐའ་ཡས་རྒྱལ་བ་འོད་དཔག་མེད།

སྤྱན་རས་གཟིགས་མགོན་མོ་རྒྱན་པ་སྤྱོད་པུང་།

དག་པའི་འཁོར་ལྔ་རྒྱུ་ལྡན་སངས་རྒྱས་བསྟན།

གསོལ་བ་འདེབས་སོ་འཕོ་བས་ལམ་བཟོད་ཤོག།

Amitābha, the lord of limitless light and appearances,

The saviour Avalokiteśvara and

The Lotus-born guru of Oḍḍiyāna,

The pure retinue of five disciples,

The treasure-revealer Rig-'dzin rgod-ldem

And Sangs-rgyas bstan-pa,

I pray to you!

May I travel the path by direct transference!

སངས་རྒྱས་བྱམས་བཟང་བྲན་མཆོག་སངས་རྒྱས་དཔལ་།

ཆོས་རྒྱལ་བསོད་ནམས་རིག་འཛིན་སངས་རྒྱས་བསྟན།

ཤུ་རྒྱ་བཟང་པོ་ལེགས་ལྡན་དབང་པོའི་སྤྱོད་པུང་།

གསོལ་བ་འདེབས་སོ་འཕོ་བས་ལམ་བཟོད་ཤོག།

Sangs-rgyas byams-bzang and the most kind

Sangs-rgyas-dpal,

Chos-rgyal bsod-nams and Rig-'dzin Sangs-rgyas-bstan,

Śākya [358] bzang-po and Legs-ldan dbang-po'i-sde,

I pray to you!

May I travel the path by direct transference!

དག་གི་དབང་པོ་བཟླ་ཤིས་རྣམ་རྒྱལ་རྗེ།  
 རྗེ་རྗེ་འཆང་དངོས་དཀོན་མཆོག་དཔལ་འབྱུང་ཞབས།  
 བཀའ་རློན་མཉམ་མེད་པདྨ་འཕྲིན་ལས་ལ།  
 གསེལ་བ་འདེབས་སོ་འཕྲོ་བས་ལམ་བསྟོད་ཤོག།

Ngag-gi dbang-po and the lord bKra-shis nam-rgyal,  
 Venerable dKon-mchog dpal-'byor, a genuine tãntrika,  
 And the teacher of incomparable kindness, Padma 'phrin-las,  
 I pray to you!  
 May I travel the path by direct transference!

བསྟན་པའི་རྒྱལ་མཆོན་སྐལ་བཟང་པདྨ་དབང་།  
 པདྨ་ཐེགས་མཆོག་ཁམས་གསུམ་ཟིལ་གཞོན་དང་།  
 རྣམ་མཁའ་ལྷོད་ཡངས་པདྨ་དབང་རྒྱལ་ལ།  
 གསེལ་བ་འདེབས་སོ་འཕྲོ་བས་ལམ་བསྟོད་ཤོག།

bsTan-pa'i rgyal-mtshan and sKal-bzang padma-dbang,  
 Padma thegs-mchog and Khams-gsum zil-gnon,  
 Nam-'mkha' klong-yangs and Padma dbang-rgyal,  
 I pray to you!  
 May I travel the path by direct transference!

བདུད་འདུལ་རྗེ་རྒྱལ་བའི་ཐུ་གུ་དང་།  
 རིག་པ་འཛིན་པ་མཉམ་ཉིད་རྗེ་རྗེ་རྗེ།  
 མཁས་བཙུན་གྲུབ་བརྟེན་ཐེག་མཆོག་བསྟན་འཛིན་ལ།  
 གསེལ་བ་འདེབས་སོ་འཕྲོ་བས་ལམ་བསྟོད་ཤོག།

bDud-'dul rdo-rje and rGyal-ba'i myu-gu,  
 The lord mNyam-nyid rdo-rje, a holder of awareness, and  
 Theg-mchog bstan-'dzin, noble master of learning and  
 attainment,

we pray to you!  
May we travel the path by direct transference!

བུལ་མེད་སྒྲིང་ག་ཚེས་ཀྱི་ཕོ་བྲང་དུ།  
 བློན་ཅན་རྩ་བའི་སྤྱོད་ལ་གསོལ་བ་འདེབས།  
 ཟབ་ལམ་འཕོ་བ་འབྱུང་པར་བྱེད་ཀྱིས་སྒྲོབས།  
 ལྷུང་ལམ་འཕོ་བས་མཁའ་སྤྱོད་བགྲོད་པར་ཤོག།

In the palace of Dharma, inseparable from my heart,  
Most kind root guru, I pray to you,  
Please bless me with skill on the profound path of  
transference!  
May I travel through the sky by means of the swift path of  
transference!

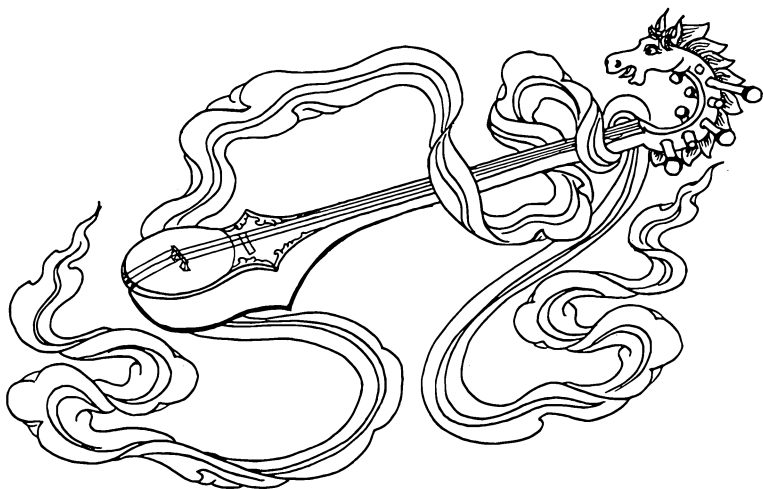
“Recite these prayers in a clear melodious voice with single-pointed concentration and deep sincerity. Then, from the heart of the noble Avalokiteśvara upon the crown of your head, will emerge a long ray of white light, pale and slender, that will travel down between the soles of his up-turned feet [359] and enter your central channel. Stimulating that white, pea-sized, bindu situated in the navel at the lower end of the central channel, as you utter the first HIK, that bindu in the navel rises up to become absorbed into the bindu at the heart. Then, as you utter a second HIK, that bindu in the heart rises up to become absorbed into the bindu at the aperture of Brahmā upon the crown of the head. Once more, as you cry HIK for a third time, in a prolonged and forceful fashion, that bindu merges into the syllable KṢA at the uppermost tip of the central channel. Then, that long and slender ray of white light that has flowed forth continuously from the heart of your guru in the form of Avalokiteśvara, moving down beneath his feet, connects with the syllable KṢA at the uppermost tip of your central channel and hooks into the letter K, lifting it upwards and drawing it back into his heart. In this way, your own awareness becomes inseparably merged with the mind of the guru. Remaining in this state, as one cries out PHAṬ with a mighty shout, the guru Avalokiteśvara rises up into the sky like a shooting star and travels to the pureland of Sukhāvatī, from where you will never again fall back into saṃsāra, and you should

have faith that you will attain the irreversible stage of complete and perfect buddhahood in that place.”

The syllable PHAṬ, recited at that time, is understood to be the seal of non-returning.

[360] In conclusion, [on behalf of the deceased] one should recite whatever prayers of dedication one can manage, such as verses from the *Bodhisattvacaryāvatāra*, prayers for rebirth in Sukhāvatī, and the *Samantabhadracaryāpraṇidhānarāja* and so on. May all be auspicious!

These notes were transcribed from teachings given by 'Phrin-las bzang-po.





arrayed a circular lotus with six petals, the centres of which [bear designs representing the six states of rebirth]: The abode of the hells should be triangular in shape, with the syllable DU inscribed in the centre. The abode of hungry ghosts (*preta*) is a red semicircle with the syllable PRE inscribed in its centre. The animal realm is a yellow square, the centre of which is inscribed with the syllable TRI. The human realm should be drawn as Mount Meru, the cardinal directions of which are indicated by the four continents, with the syllable NR written in the centre. The abode of demigods (*asura*) is green, drawn in the shape of a trapezium and marked with the syllable SU. And the heavenly realm of the gods is drawn as a white lotus with eight petals, the centre of which is inscribed with A.<sup>31</sup>

དེ་ནས་ཆེ་འདས་ཀྱི་དྲི་རྟེན་མཚན་བྱང་བཅའ་བ་ནི་མ་ཤེས་བརྟེན་པའི་མཁར་ཡིན་  
 བས་མེད་འབག་ཤུས་བཙུགས་ཐལ་སྦྱར་བ་མེད་ལག་ན་མེ་རྟོག་ཐོགས་པ་བྱི་དེའི་  
 སྦྱབ་རྒྱ་འཛིག་རྟེན་འདི་ནས་ཡ་རོལ་རྒྱ་ཆེ་འདས་ལུས་འཕྲོས་པ་མིང་འདི་ཞེས་བྱ་བས་  
 དུག་འཚལ་ལོ་མཚན་པ་འབྲལ་ལོ་སྟོན་པ་བཤགས་སོ་འཁོར་བ་དང་བན་སོང་  
 ལས་སྦྱོབ་པ་དང་སྟོན་པ་སྦྱོབ་ཐམས་ཅད་བྱང་ནས་སྒྲ་ན་མེད་པའི་བྱང་ཚུབ་རྒྱ་གནས་  
 སྒར་དུ་གསོལ་ཞེས་བྱའོ་དེའི་དདལ་བར་ཨ་མགིན་པར་སྦྱར་སྟེང་གར་ཅི་ཉི་  
 བར་ཏི་སུམ་མདོར་བྱེ་ཀར་མཐིལ་དུ་དུ་བྱའོ་སྟེང་ནས་སྦྱོབ་པའི་གདུགས་ཅིག་  
 སྦྱབ་འོག་ནས་པདྨ་འདབ་བརྒྱད་བཏིང་འོགས་ལ་དར་འཕན་ལྷ་ལྷོས་བརྒྱན་པོ་  
 ལ་མདའ་མོ་ཡིན་ན་སྦྱག་མ་ལ་གདགས་སོ་དདལ་བར་མེ་ལོང་གདགས་ལུས་  
 དར་སྦྱས་བརྒྱན་པ་བྱའོ་

After that, one should prepare a name card of the deceased, as follows, to act as a support for his disembodied consciousness:<sup>32</sup> In order for it to serve as a reliable abode for the mind, the image of the deceased should

<sup>31</sup> The final line in the Tibetan text, *padma 'dab bryad kha dog rigs drug la gang ras mdzes tshon bri'o* / is unclear to me and has not been translated.

<sup>32</sup> Lit: "support for the scent." The term 'scent-eater' (*dri za, gandharva*) is an original designation for a disembodied being in the intermediate state (*bar do, antarābhava*).







NAME CARD (*ming byang*) OF MALE DECEASED

ལས་བྱམ་དུ་དཔལ་རྟོག་ཐེངས་དཔའ་ལམ་། སྤགས་རྗེ་ཆེན་པོ་གང་རུང་བསྐྱེད་ལ། སྤྱན་  
འདྲན་དབང་བསྐྱར་དགྲུག་གཞུག་མཚོད་བསྟོད་འཛིབ་བསྒླེལ་ལ་སོགས་གཞུང་བཞིན་  
བྱས་པའི་བྱམ་པས་དབང་བསྐྱར་། ཁྱུས་གསོལ་སོགས་བྱེད་།

དེ་ནས་མཚན་བྱང་ལ་རྣམ་ཤེས་དགུ་གཤམ་ཞིང་། བཞི་ལ་སངས་རྒྱལ་སྤྱུ་ལྷ་ཚྭ་གསལ་པའི་བདེན་པ་  
 དང་། ཚེས་ཉིད་རང་གསལ་ཆེན་པོའི་བྱིན་རྒྱལ་བས་དང་། དགོ་འདུན་ཚོགས་གཉིས་མཐུ་ལྷན་  
 བདེན་པ་དང་། གཙོ་བོ་ཐུགས་རྗེ་ཆེན་པོའི་བདེན་པ་དང་། འགོ་འདུལ་ཐུབ་པ་དུག་གི་བདེན་པ་  
 དང་། ཚད་མེད་སྒྲོམ་བཞི་ཡི་བདེན་པ་དང་། གསང་སྤྲགས་རིག་སྤྲགས་ཀྱི་བྱིན་པའི་བདེན་ཚིག་  
 དང་། སྤྱིད་པོ་ཐུག་རྒྱུ་རེས་པའི་དམ་ཚིག་དང་། དྲང་སྲོང་རིག་འཛིན་རྣམས་ཀྱི་དམ་པ་དང་།  
 རྒྱལ་འབྱོར་བདག་ཅག་འཁོར་བཅས་ལྷག་བསམ་དང་། དཀར་སྤྱོད་གསལ་དགོ་བའི་ལྷ་རྣམས་

<sup>33</sup> Rituals for the preparation of these two vases are to be found in the Introduction, above.

བདེན་པ་དང་། བདེན་པ་ཆེན་པོའི་མཐུ་དང་བྱིན་རྒྱལ་གྱིས་། འཇིག་རྟེན་འདི་ནས་ཆོ་འཕྲོ་སྤྲུལ་བ་ཤིས་པའི་།  
མིང་བྱང་གཟུགས་ལ་བཀོད་པའི་ཆོ་འདས་འདི་། རིགས་རྒྱལ་སྐྱེས་སམ་བར་མ་དོན་འཁྱམས་།  
གང་ན་གནས་ཀྱང་རྣམ་ཤེས་རྟེན་ལ་འདུས་། འཁོར་བའི་གནས་འགོགས་ཐར་པའི་སྒོ་འབྱེད་པའི་།  
འདིར་གཤེགས་སྤྲོ་མ་ཡི་དམ་བུ་པར་གྱིས་། དམིགས་པའི་རྟེན་ལ་རིམ་པར་བརྟན་པར་བཞུགས་། རོ་རྩྱུ་བོ་རྩོ་། ཡུ་བོ་ཤ་ཡུ་ཡུ་ཡུ་། ཞེས་ལན་གསུམ་གྱིས་བཀྲ་གཤེན་ལ་བསྐྱེམ་།

Then, with the following words, one should summon the consciousness of the deceased to be present in the name card: “NAMO By the truth of the perfected five kāya of the buddhas, by the blessings of the great natural luminosity of essential nature (*dharmatā*), by the truth of the power of the two assemblies in the saṅgha, by the truth of the great compassion of the lord Avalokiteśvara, by the truth of the six sages who guide all living beings on the path, by the truth of the limitless minds of the four goddesses at the gates, by the truth of the words of all secret mantra and awareness mantra, by the reality of the samaya vows of the heart mantra and mudrā gestures, by the strength of the solemn utterances of accomplished ṛṣi and holders of awareness, and as a result of the abundant wishes of we yogins and our associates — by the truth of all the gods on the side of virtue and by the strength and blessings of all these great truths, may this person, now deceased, who has gone beyond the life of this world, having left behind his body, he for whom this name card has been arranged in his likeness, whether he has been reborn in any of the six destinies or whether he is still roaming in the intermediate state, wherever he may be, may his consciousness become united with this support! May the abodes of saṁsāra be obstructed! May the door to liberation be opened! Come here! By remembering your guru and meditation deity, may you gradually come to settle firmly in this visual support! JAḤ HŪM VAM HOḤ ĀVEŚAYA A A A.” By reciting these words three times, the consciousness is summoned and caused to merge with the name card as support.

དེ་ནས་སྤྱད་གཏོར་གཤེད་ལ་སྒྱུན་ལ་བཀའ་བསྐྱོད་བཅིང་།

རྩེ་ ང་ནི་ཁོ་བོ་རྩ་མགིན་རྒྱལ་མེས་ཀྱི་  
 ང་ལ་ལྟོས་པའི་ཆོ་འདས་ལ་མེས་ཀྱི་  
 གཤེན་བདུད་གསོན་ལྷགས་སུ་ཡིས་བྱས་མེས་ཀྱི་  
 སློག་གཅོད་སྒྲ་བྱིར་གཤེད་མ་ཁྱོད་མེས་ཀྱི་  
 གཤེན་ལ་མ་ཆགས་ཕྱིར་དེངས་གིག་མེས་ཀྱི་  
 མི་འགོ་འདུག་ན་རྩལ་དུ་སྒྲོག་མེས་ཀྱི་

ཅེས་བསྒྲུལ་ཞིང་། སྤྲུལ་ནི་དང་ཡི་དམ་གྱི་བྲག་སྤྲུགས་རྣམས་བརྗོད་ཅིང་རོ་གཤེད་བསྒྲུད་ལ་མེས་ཀྱི་

After that, a ransom offering should be presented to the messengers of Death and they should be given orders to depart:

HRĪḤ I am the wrathful king Hayagrīva  
 And this deceased person here is now in my care.  
 You demons of death!  
 Whoever it was that struck him down while he lived,  
 Severing his life force and carrying away his soul (*bla*),  
 You executioner! We have no desire for death here!  
 You must get away from this place!  
 If you do not go, but choose to remain,  
 I will smash you to bits!

With this verse, the messengers of death are given their warning and then one drives them out by reciting the SUMBHA mantra, together with the wrathful mantra of Hayagrīva.<sup>34</sup>

དེ་ནས་བརྗོད་སྤྲུག་པ་ནི་མེས་ཀྱི་

རྩེ་ གསོན་ཅིག་ཆོ་འདས་རིགས་ཀྱི་བྱ་མེས་ཀྱི་  
 ཆོ་འདས་རྒྱུ་མའི་འཁྲུལ་འཁོར་ཉོན་མེས་ཀྱི་

<sup>34</sup> HRĪḤ PADMĀNTAKRT VAJRAKRODHA HAYAGRĪVA HULU HULU HŪM PHAT

འཇམ་གླིང་སྤྱིད་པའི་གནས་འདིར་བྱོན་ཅིག་།  
 གདུགས་ཆུང་འདི་ནི་གཞལ་ཡས་ཁང་།  
 སྤྱོད་ས་པ་གནས་ཀྱི་རྟོན་དུ་བསྟོན་ཅིག་།  
 མཚན་བྱང་འདི་ནི་ལུས་ཀྱི་རྟོན་།  
 མིང་རུས་འདི་ནི་དག་གི་རྟོན་།  
 རོར་ཇུས་རྣམས་ནི་ཡིད་ཀྱི་རྟོན་།  
 མདའ་སྐྱུག་འདི་ནི་སློག་གི་རྟོན་།  
 མེ་ལོང་འདི་ནི་ཞལ་གྱི་རྟོན་།  
 དར་ཚོན་སྣ་ལྔ་དབང་པོའི་རྟོན་།  
 རིན་ཆེན་སྣ་ལྔ་སྟོང་བཅུད་རྟོན་།  
 དྲི་གོས་འདི་ནི་བག་ཆགས་རྟོན་།  
 དྲིལ་བུ་གཡེར་ཀ་ལུས་ཀྱི་རྟོན་།

Then one introduces the symbols by saying:

HOH Listen here, oh noble one, now deceased!  
 You should hear about the confusion of illusion that arises  
 after death,  
 So come back here to this happy place in the world!  
 This small parasol is a vast abode of the gods,  
 Dedicated to you as a place of refuge.  
 This name card in your likeness is the support of your body.  
 Your name and family written here are the support of your  
 speech.  
 All these articles of wealth are the support of your mind.  
 This bamboo arrow is the support of your life force.  
 This mirror is the support of your face.  
 These five coloured silk streamers are the supports of your  
 senses.

These five kinds of jewels are the world and its inhabitants.  
 These old clothes of yours are the support of your subtle  
 traces  
 And the tinkling of this bell is an adornment for your body.

རྟོན་ཇུས་འདི་རྣམས་བརྟོན་བཅས་ནས་༥  
 བག་ཆགས་ཡིད་གྲིས་གནས་འདིར་འཁོད་༥  
 ཡད་ཡུད་ཆད་ཆོད་སྒྲུང་བ་ཡིས་༥  
 རིགས་དྲུག་གཞན་དུ་ཡིངས་སླིད་པས་༥  
 སྐྱབས་སྤྲོམ་ཡི་དམ་བུ་གྲིས་ལ་༥  
 ཡིད་ཡུལ་སེམས་ཁུག་གནས་འདིར་འོག་༥  
 ད་ལྟ་འཁོར་འདས་གྲུས་མཚམས་འདིར་༥  
 ཐར་པའི་ལམ་སྒྲུངས་སྟོན་པས་༥  
 སྐྱབས་འགོ་སེམས་བསྐྱེད་འདི་གཟུང་ལ་༥  
 དམ་ཚིག་སྟོམ་ལ་གནས་པར་གྲིས་༥

Entrusting yourself to these supporting items,  
 May the subtle traces of your mind come here to this place.  
 If your mind becomes distracted by fleeting apparitions  
 And wanders off to stray in the six realms of rebirth,  
 You must think of your refuge guru and meditation deity  
 And bring your mind back here from wherever it roams.  
 Just now, while you stand at the junction of saṃsāra and  
 nirvāṇa,  
 I will show you the path to liberation.  
 Hold on to these teachings of refuge and bodhicitta  
 And establish yourself in the pledges and vows.

སྐྱབས་འགོ་དང་སེམས་བསྐྱེད་སྟོམ་གཟུང་རྣམས་འབོགས་པའི་ཕྱིར་༥ རིམ་པར་ཞེ་ཐག་པ་  
 བས་བྱའོ་༥

Then, in order to bestow the vows of taking refuge and developing bodhicitta, one should expound the topics in a well organised manner with great sincerity.<sup>35</sup>

དེ་ནས་རིགས་དྲུག་གི་གནས་ནས་དང་ཐབས་ནི་ཚོགས་ཁྲིགས་འཁྲུལ་མེད་དུ་ཤེས་པར་བྱ་སྟེ་  
གནས་སྦྱོང་། གནས་དང་། དུག་སྒྲིབ་བཀུ་བ་། ལན་ཆགས་སྦྱང་བ་། ཚས་བཤད་། ཕྱག་  
འཆའ་། སྤྱིས་སུ་དེ་དང་འབྲེལ་བཅད་པའོ་། བདུན་བདུན་རིགས་ནི་དྲུག་འདྲེས་བྱའོ་།

Then, with regard to the way in which the deceased is to be guided through the six realms of rebirth, one should have an unmistakable understanding of the following series of rituals: (i) Purification of the place, (ii) Leading the way out, (iii) Washing away the mental afflictions and karmic stains, (iv) Paying off the karmic debt, (v) Teaching the Dharma, (vi) Making prostrations, and (vii) Cutting all future connections with the place. Each of these seven topics is to be applied to each of the six realms in turn.

དེའི་དང་པོ་དཔྱུལ་བའི་གནས་བྱང་བ་ནི་། དྲི་རྟེན་མཚན་བྱང་དེ་དཔྱུལ་བའི་གནས་  
མཚན་པ་དེར་བཅུགས་ལ་། རང་ཉིད་ངོ་བོ་ཐུགས་རྗེ་ཆེན་པོ་ཡིན་པ་ལ་། སྤྱུལ་སྤྱུ་ཐུབ་  
བ་དྲུག་ཏུ་གནས་ཀྱང་བས་འདི་སྐད་དོ་།

ནི་། ར་ནི་ཐུགས་རྗེ་ཆེན་པོ་སྤྱན་རས་གཟིགས་།

འགྲོ་བ་ཀུན་ལ་ཐུགས་རྗེས་གཟུང་སྤྲད་དུ་།

དཔྱུལ་བའི་ཐུབ་པ་ཚས་ཀྱི་ཀྱུལ་པོ་ཡིན་།

མདོག་ནག་ཁོ་ཚུལ་ཞེ་སྤང་རྣམ་པར་དག་།

བཟོད་པའི་ཚས་སྟོན་མེ་ཆུ་ཁམ་ཤིང་བསྐྱམས་།

ཆོ་འདས་ལུས་འཁོར་ཆ་གང་སྤུག་བསྐྱུལ་སྦྱོང་།

ཨྱོ་མ་ཉི་བཞེ་རྩྱེ་།

<sup>35</sup> Verses for taking refuge and developing bodhicitta are given below, p.164ff







MUNI DHARMARĀJA

you must get away from that place!  
 In your former existence, under the influence of anger,  
 because you killed living creatures,  
 You have been born now in hell,  
 or are suffering these torments of heat and cold.  
 Come here now and take refuge!  
 Holding you with compassion, I summon you!  
 DU ĀKARŚAYA JAḤ JAḤ

གསུམ་པ་དུལ་བའི་ལས་སྒྲིབ་བུ་བཞི་ལས་མཁན་གྱིས་ལས་བུ་ཐོགས་ལ་  
 སྒྲིེ་ རང་བཞིན་ཆོས་སྐྱའི་བུ་པ་བཟང་པོ་ནས་  
 ཡན་ལག་བརྒྱད་ལྔ་ནི་མེད་དག་བའི་ཆུས་  
 ཆོ་འདས་བླ་ས་གསོལ་ཞེ་སྤང་སྒྲིབ་དག་ནས་  
 མེ་ལོང་ཡེ་ཤེས་གསལ་བའི་དོན་རྟོགས་ཤོག་  
 ཨོྩྭ་ཧྲཱི་ དུལ་བའི་སྤྲིག་སྒྲིབ་ཐམས་ཅད་བི་བྱ་རྩེ་ཤུན་ཏིམ་གྱ་ཅུ་ཡེ་སྤྱ་རྡ་

Thirdly, in order to wash away the karmic stains of hell, the ritual assistant should hold aloft the activity flask and all should recite:

HRĪḤ This excellent vase has the nature of the dharmakāya  
 and,  
 With its water of stainless virtue,  
 possessing the eight qualities,  
 We wash away the sins of anger of this person here deceased.  
 Being thus purified, may he reach a clear understanding of  
 The meaning of mirror-like wisdom (*ādarśajñāna*).  
 OM ĀḤ HŪM  
 May all the sins and stains of hell be purified!  
 ŚĀNTIM KURUYE SVĀHĀ

བཞི་པ་དུལ་བའི་ལན་ཆགས་འཇལ་བཞི་ བླ་མེ་བྱ་རྩེ་རྩེ་ ཞེས་ལྷ་བཞོས་བྱུང་བ་ལ་  
 བསྐྱོས་ཏེ་ ཨོྩྭ་ཧྲཱི་གིས་བྲུད་གཏོར་སྤེལ་སྤྱངས་བསྐྱར་ནས་

སྤྱི་ འདོད་ཡོན་ལྷ་ལྷན་སྦྱང་གཏོར་བཟང་པོ་འདི་  
 དཔྱུལ་བའི་ལན་ཆགས་བྱ་ལོན་སྦྱང་སྤྱིར་བམྱོ་  
 ཚོ་འདས་བསོད་ནམས་ཚོགས་རྩོགས་ཚོས་སྦྱོང་ཅིང་  
 རྣམ་གྲོལ་འབྲས་བྱའི་དོན་ལ་སྦྱོང་པར་ཤོག་  
 ཡོ་སར་བའི་མ་ཏེ་ཁྲ་ཅི་ཁྲ་ཅི་



HRĪḤ Listen here, oh noble one, now deceased!  
 Abandoning that place, you should come  
 To this delightful palace, this excellent house.  
 Let your soul (*bla*) rest on this bamboo arrow.  
 This parasol is a decorated palace, just right for your body,  
 And the form on this name card is arranged as the support  
 for your mind.  
 Pay homage to the maṇḍala deities and take refuge!  
 NAMAḤ SARVATATHĀGATA PURUṢA HOḤ

ཞེས་ཕྱག་གསུམ་འཆའ་ནས་རྟེན་ཡི་དྲགས་ཀྱི་མཐུལ་ལ་བཅུགས་སོ།

Reciting these words, three prostrations should be made and then the name card should be moved forward to the next place on the circular diagram — to the realm of the hungry ghosts.

བདུན་པ་སྟོན་ཆད་དཔྱུལ་བ་དང་འབྲེལ་བཅད་པ་ནི། ལས་མཁན་གྱིས་དཔྱུལ་བའི་མཐུལ་  
 བཀོད་པ་དེ་ཕྱགས་ལ་།

སྟེ། ས་འདི་བཅད་པ་མན་ཆད་དཔྱུལ་བའི་གནས་།

ཆ་བྱང་སྟུག་བསྐྱེད་ཆོད་ས་རེ་དྲག་།

སྟེ་འཆི་ཡ་ང་ལས་དབང་ཁུ་རེ་དྲག་།

མ་ཆགས་མ་ཞེན་འཁོར་བའི་སྟུག་བསྐྱེད་སྟོངས་།

ཨོ་ད་ཏ་ད་ཏ་སྐྱ་ན་ར་ཀ་ག་ཏི་ཏི་ཏྱི་ཏྱི་ཡཱ་།

ཅས་བརྗོད་དཔྱུལ་བའི་སྟེ་སྟོ་བཅད་པའོ།

Seventhly, in order to cut all future connection with the realm of hell, the ritual assistant should sweep away that area of the diagram which represents the hells, and the master should say:

HRĪḤ Beneath this place is the realm of hell where  
 The torments of heat and cold are severe and painful.  
 Birth and death there are the terrible results of one's actions,

OM DAHA DAHA SARVANARAKAGATIHEṬUM HŪM PHAT

**With these words, the door to rebirth in the hells is closed.**

དེ་བཞིན་དུ་ཡི་དྭགས་ཀྱི་གནས་སྤྱད་བ་ནི།

**In a similar fashion, one should purify the realm of the hungry ghosts:**

ཕྱི་ལོ་ ང་ཀི་ཐུགས་ལྟེ་ཆེན་པོ་སྤྱན་རས་གཟིགས་།

འགྲོ་བ་ཀྱི་ལ་ཐུགས་རྗེས་གཟུང་སྤང་དུ་

ཡི་དགའ་ཐུབ་པ་ཁ་འབར་རྒྱལ་བ་ཡིན།

མདོག་དམར་དང་སྒོང་མེར་སྒྲ་རྣམ་པར་དག།

ལྷན་པའི་ཚོས་སྟོན་རིན་ཆེན་སྟོམ་བུ་བསྐྱམས་།

ཆོ་འདས་ལུས་འཁོར་བཀའ་སྒྲིམ་སྤྱད་བསྐྱེད་སྒྱུར་༄

ཨོཾ་མ་ཎི་པདྨ་འུ་ཨོཾ་

ཆེ་འདས་ཆེ་གོ་མོ་ཞེས་བའི་ཡི་དུག་ས་ཀྱི་རྒྱལ་བསྐྱེད་ཐམས་ཅད་

ལྷན་ཏིམ་གྱ་རུ་ཡེ་སྤྱ་རྒྱུ་ཅི།

HRĪḤ I am Avalokiteśvara, the Lord of Great Compassion.

In order to rescue all living beings,

I manifest among hungry ghosts as the sage Jvālāmukha.

Red in colour, in the guise of a *ṛṣi*,

I am the total purification of avarice.

## Revealing the teachings of generosity,

I hold a jewelled casket in my hands, and

I clear away the torments of hunger and thirst of this person  
here deceased.

OM MANTPADME HUM

May all the torments of the *preta* realm be quelled for  
So-and-so, now deceased. ŚĀNTIM KURUYE SVĀHĀ



MUNI JVĀLĀMUKHA / GAGANAGAÑJA





possessing the eight qualities,  
 We wash away the sins of avarice of this person here  
 deceased.  
 Being thus purified, may he reach a clear understanding of  
 The wisdom of self awareness (*svasamveditajñāna*).  
 OM ĀḤ HŪM May the sufferings of hunger and thirst in the  
 realm of hungry ghosts be purified!  
 ŚĀNTIM KURUYE SVĀHĀ

པའི་པ་ཡི་དྲགས་ལ་ལན་ཆགས་གཞལ་བ་ནི་ཞི་མེ་བྱ་བྱ་རྩེ་ནི་ཞེས་ལྷ་བཞེས་སྤུལ་པ་ལ་  
 བསྐྱོ་ཞི་ལྷ་རྩེ་གིས་སྤྱད་གཏོར་སྤེལ་སྤྱད་ས་བསྤྱར་ཏེ་བསྐྱོ་བ་ནི་

རྩེ་འདོད་ཡོན་ལྷ་ལྷན་སྤྱད་གཏོར་བཟང་པོ་འདི་  
 ཡི་དྲགས་བྱ་ལོན་ལན་ཆབ་སྤྱད་སྤྱིར་བསྐྱོ་བ་  
 ཆོ་འདས་བསོད་ནམས་ཆོས་རྒྱལ་ཆོས་སྤྱོད་ཕྱིར་  
 རྒྱས་གྲོལ་འབྲས་བུའི་དོན་ལ་སྤྱོད་པར་ཞུགས་  
 ཞི་སྐྱབ་བ་ལམ་ཏེ་ཁྲ་ནི་ཁྲ་ནི་

Fourthly, in order to pay off the karmic debt of the *preta* realm, one should  
 recite NĀIVEDYA PŪJĀ HOḤ and dedicate the divine food to the sage of  
 hungry ghosts. Then the ransom offering should be multiplied and blessed  
 with the seed syllables OM ĀḤ HŪM and one should say:

HRĪḤ This excellent ransom cake, possessed of  
 All the sensuous qualities that could be desired,  
 Is offered in payment for all the karmic debts of the *preta*  
 realm.  
 May this person here deceased complete his accumulation of  
 virtue and,  
 Engaging in the practice of Dharma,  
 May he enjoy the final goal of complete liberation!  
 OM SARVA BALIM TE KHĀHI KHĀHI

ལྷ་པ་ཆོས་བཞུགས་པ་ནི་

ཙོ་ ཆོ་འདས་རེ་སྤྱག་སྦྱོང་ཀ་ཤེ་སྦྱུང་སྟེ་  
 ཀྱུན་གྲང་མི་རྟག་འཆི་བའི་ཆོས་ཅན་ཡིན་  
 འཁོར་བའི་རང་བཞིན་སྤྱག་བསྐྱེད་ལས་མ་འདས་  
 བར་དོར་འཁྱམས་པའི་ཤེས་པ་ཆད་ཆོད་སྦྱོང་  
 འདིར་ཤོག་བླ་མ་ཡི་དམ་བུན་པར་གྱིས་  
 དགོ་སྤྱི་ཆོས་ལ་སྦྱོང་ལེན་ཤེས་པར་མཛོད་  
 བདག་འཛིན་རྟོག་པ་ཐམས་ཅད་རང་སར་གྲོལ་  
 སམ་རྒྱུ་ཀལ་ཨ་མ་

Fifthly, in order to teach the Dharma, one says:

HOH Wretched being, now deceased,  
 Experiencing the misery of the afterlife  
 You have come to know that you are dead.  
 All things, likewise, are impermanent and subject to death,  
 And it is the nature of cyclic existence never to pass beyond  
 sorrow.  
 You, whose mind is much agitated as it wanders in the  
 intermediate state,  
 Should come here!  
 Think upon your guru and meditation deity!  
 Understand the teachings of engaging in virtue and  
 abandoning evil!  
 May all discursive thoughts that grasp at a self  
 Be liberated in their own place! SARVA DHARMAKĀYA A

སྤྱག་པ་སྤྱག་འབུལ་དུ་འཇུག་པ་ནི་

རྗེ་ རྟོན་ཅིག་ཆོ་འདས་ལུས་བརྗེས་རིགས་ཀྱི་བྱ་  
 ཡིད་འོང་ཕོ་བྲང་ཁང་བཟང་འདིར་ཤོག་ལ་

སྐྱུག་མ་འདི་ནི་ཁྱོད་གྱི་སྤྱོད་གནས་ཡིན་ཅེས་  
གདུགས་ནི་གནས་ཡས་འཕག་འཕྲེང་ལུས་གྱི་ཚད་ཅེས་  
མཚན་བྱང་གཟུགས་ལ་རྣམ་ཤེས་རྟེན་འཇས་ལ་ཅེས་  
དགྱིལ་འཁོར་ལྟ་ལ་ཐུག་འཇམ་སྐྱབས་སུ་སོང་ཅེས་  
ན་མཆོས་མཐོང་སྤྱོད་ཀྱི་འཕྲུལ་ལྟ་ཅེས་

ཞེས་པ་གསུམ་གྱི་ཐུག་འབྲལ་དུ་བརྟུག་གོ།

**Sixthly, urging the deceased to pay homage, one should say:**

HRĪH Listen here, oh noble one, now deceased!  
Abandoning that place, you should come  
To this delightful palace, this excellent house.  
Let your soul rest on this bamboo arrow.  
This parasol is a decorated palace, just right for your body,  
And the form on this name card is arranged as the support  
for your mind.  
Pay homage to the maṇḍala deities and take refuge!  
NAMAḤ SARVATATHĀGATA PURUṢA HOḤ

Reciting these words three times, one should begin to make prostrations.

གྲུང་བྱ་བྱོལ་མོང་གི་གནས་ཆུ་སྒོམ་ལ་༥ བདུན་པ་སྒྲིམ་ཡི་དུགས་དང་འབྲེལ་བཅད་པ་ནི་༥

སྤྱི་མ་དཔོན་བཅད་པ་མཛ་ཆད་ཡི་དྲགས་ས་༥  
 དགེས་བསྐྱོམ་སྒྲུག་བསྐྱལ་ཚན་ཆེ་དོས་རེ་དག་༥  
 རྒྱུ་འཆི་ཡང་ལས་དབང་ཁུ་རེ་དག་༥  
 མ་ཆགས་མ་ཞེན་འཁོར་བའི་སྒྲུག་བསྐྱལ་སྟོངས་༥  
 ཇོ་པ་ཙ་པ་ཙ་སམ་བློ་ཏ་ག་ཏི་ཏི་ཏྱི་ཏྱི་པཎ་༥

ཅེས་པས་ཡི་དྭགས་ཀྱི་སྐྱོ་སྐྱོ་བཅད་དོ།

Then the name card should be moved forward to the animal realm and, seventhly, in order to cut all future connection with the realm of hungry ghosts, one should say:

HRĪḤ Beneath this place is the realm of hungry ghosts  
Where the torments of hunger and thirst are severe and  
painful.

Birth and death there are the terrible results of one's actions,  
So have no desire!

Crave not the cycle of rebirth, but abandon its miseries!  
OM PACA PACA SARVAPRETAGATI HETUṀ HŪM PHAT

With these words, the door to rebirth among the hungry ghosts is closed.

དེ་བཞིན་བྱུང་ལ་ཡང་རིམ་པ་བཞིན་དུ།

In a similar fashion, the animal realm should now be purified:

རྩི། ང་ནི་སྤྲུགས་རྩི་ཆེན་པོ་སྤྱན་རས་གཟིགས་ཀྱི།

འགྲོ་བ་ཀླུ་ལ་སྤྲུགས་རྩིས་གཟུང་སྤྲད་དུ།

བྱུང་ལ་སྤྲུགས་པ་མེད་གོ་དམ་བརྟན་ཡིན།

སྤྲུག་ནག་གཟུགས་མཛེས་གཏི་མུག་རྣམ་པར་དག།

ཤེས་རབ་ཆོས་སྟོན་གློགས་བཅའ་པོ་ཏི་བསྐྱམས།

ཆོ་འདས་ལུས་འཕོར་སྤྱན་ཆོངས་སྤྲུག་བསྐྱེད་སྤྲོད།

ཨོམ་ཏི་པ་རྩི་རྩི།

ཆོ་འདས་ཆེ་གོ་མོ་ཞེས་བྱ་བའི་བྱུང་ལ་སྤྲུག་བསྐྱེད་སྤྲོད་ཐམས་ཅད་ཤུན་ཏིམ་ཀྱ་རུ་ཡེ་སྤྲོད།

HRĪḤ I am Avalokiteśvara, the Lord of Great Compassion.

In order to rescue all living beings,

I manifest among the animals as the sage Sthirasimha.

Dark red in colour, with a beautiful form,



MUNI STHIRASIMHA

I am the total purification of ignorance.  
 Revealing the teachings of supreme wisdom,  
 I hold a volume of scriptures in my hands, and  
 I clear away the torments of stupidity and ignorance  
 of this person here deceased.

OM MAṆIPADME HŪM

May all the sufferings of the animal realm be quelled for  
*So-and-so*, now deceased. ŚĀNTIṀ KURUYE SVĀHĀ

གཉིས་པ་བྱུང་མེད་གི་གནས་ནས་ངང་བ་ནིཾ

རྫིཾ ཉེན་ཅིག་ཆོ་འདས་ལུས་བརྟེན་རིགས་ཀྱི་བུཾ

སྒོན་ཆོ་གཏི་མུག་ཆོངས་པས་དོན་མ་རིགཾ

བྱུང་མེད་སྐྱེས་སམ་བློན་ཆོངས་ཡ་རེ་ངཾ

འདིར་ཞོག་སྐྱབས་སུ་གསོལ་ལོ་བྱུགས་རྟེན་གཟུང་ཅི་ཨྲ་ཀ་རྒྱལ་ཇཾཇཾ

Secondly, one guides the way out of the animal realm with the words:

HRĪḤ Listen here, oh noble one, now deceased,  
 you must get away from that place!

Due to dullness and stupidity in your former existence,  
 Because you failed to understand the essential meaning,  
 You have been born as an animal,

or are suffering the anguish of ignorance.

Come here now and take refuge!

Holding you with compassion, I summon you!

TRI ĀKARŚAYA JAḤ JAḤ

གསུམ་པ་ལས་སྐྱིབ་བཟུ་བ་ནིཾ

རྫིཾ རང་བཞིན་ཆོས་སྐྱུའི་བུམ་པ་བཟང་པོ་ནསཾ

ཡན་ལག་བརྒྱད་ལྔ་ནི་མེད་དག་བའི་ཆུསཾ

ཆོ་འདས་ལུས་གསོལ་གཏི་མུག་སྐྱིབ་དག་ནསཾ

ཆོ་དངས་བྱོལ་སོང་གི་ལས་སྒྲིབ་ཐམས་ཅད་ཁོ་རྩེ་ཕུན་ཏིང་ཀླ་རུ་ཡོ་སྤྱ་རྟུ་༥

Being thus purified, may he reach a clear understanding of  
The wisdom of self awareness. OM ĀḤ HŪṢ  
May all the karmic stains of the animal realm be purified!  
ŚĀNTIṢ KURUYE SVĀHĀ

ཨོཾ་སྐུ་བཞུགས་ཏེ་ཁྱེ་ཁྱེ་ཁྱེ་།

HRĪḤ This excellent ransom cake, possessed of  
All the sensuous qualities that could be desired,  
Is offered in payment for all the karmic debts of the

animal realm.

May this person here deceased complete his accumulation of  
virtue and,

Engaging in the practice of Dharma,

May he enjoy the final goal of complete liberation!

OM SARVA BALIM TE KHĀHI KHĀHI

ལྷ་པ་ཆོས་བཤད་པ་ནི།

རྟོ། ཆོ་འདས་རེ་སྤྱག་སྟོང་ཀ་ཤི་སྒྱུ་སྒྲེ།

ཀླན་ཀྱང་མི་རྟག་འཆི་བའི་ཆོས་ཅན་ཡིན།

འཁོར་བའི་རང་བཞིན་སྤྱག་བསྐྱེད་ལས་མ་འདས།

བར་དོར་འཁྱམས་པའི་ཤེས་པ་ཆད་ཆོད་སྟོང་།

འདིར་ཤོག་སྤྲོ་མ་ཡི་དམ་དྲན་པར་གྱིས།

དག་ཤིག་ཆོས་ལ་སྦྱང་ལེན་ཤེས་པར་མཛོད།

བདག་འཛིན་རྟོག་པ་ཐམས་ཅད་རང་སར་གྲོལ།

སང་རྒྱུ་ཀླུ་ཨ་མ།

Fifthly, in order to teach the Dharma, one says:

HOH Wretched being, now deceased,

Experiencing the misery of the afterlife

You have come to know that you are dead.

All things, likewise, are impermanent and subject to death,

And it is the nature of cyclic existence never to pass beyond  
sorrow.

You, whose mind is much agitated as it wanders in the  
intermediate state,

Should come here!

Think upon your guru and meditation deity!

Understand the teachings of engaging in virtue and  
abandoning evil!



May all discursive thoughts that grasp at a self  
Be liberated in their own place! SARVA DHARMAKĀYA A

བྱུག་པ་ཕྱག་འཆའ་བ་ནི།

རྒྱུ་ ཉོན་ཅིག་ཆོ་འདས་ལུས་བརྗེས་རིགས་ཀྱི་བྱུ་

ཡིད་འོང་ཐོ་བྱང་ཁང་བཟང་འདིར་ཤོག་ལ།

སྐྱུག་མ་འདི་ནི་སྦྱོང་གི་སྒྲ་གནས་ཡིན།

གདུགས་ནི་གཞུང་ཡས་འཕན་འཕྲེང་ལུས་ཀྱི་ཚད།

མཚན་བྱང་གཟུགས་ལ་རྣམ་ཤེས་རྟེན་འཆས་ལ།

དཀྱིལ་འཁོར་ལྷ་ལ་ཕྱག་འཆའ་སྐྱབས་སུ་སོང་།

ན་མཆོ་སྐྱེ་ཏ་ཐུག་ཏ་ཕུ་རུ་ཤ་ཉོ།

ཞེས་ཕྱག་གསུམ་འཆའ་ལོ།

Sixthly, urging the deceased to pay homage, one should say:

HRĪḤ Listen here, oh noble one, now deceased!

Abandoning that place, you should come

To this delightful palace, this excellent house.

Let your soul rest on this bamboo arrow.

This parasol is a decorated palace, just right for your body,

And the form on this name card is arranged as the support

for your mind.

Pay homage to the maṇḍala deities and take refuge!

NAMAḤ SARVATATHĀGATA PURUṢA HOḤ

As these words are recited, one should make three prostrations.

རྟེན་གནས་སྦྱོས་ལ། བདུན་པ་དེང་ཕྱིན་ཆད་བྱོལ་སོང་དང་འབྲེལ་བཅད་པ་ནི།



ཆོ་འདས་ལུས་བརྗེས་སྐྱེ་འཆིའི་སྤྲུག་བསྐྱེལ་སྦྱང་།  
ཨྱི་མ་ཁི་བ་སྡེ་རྩྱི་།

ཆོ་འདས་ཆེ་གོ་མོ་ཞེས་བྱ་བའི་མིའི་སྤྲུག་བསྐྱེལ་ཐམས་ཅད་ཤུན་ཏིམ་ཀྱ་རུ་ཡེ་སྤྱ་རྒྱ་།

HRĪḤ I am Avalokiteśvara, the Lord of Great Compassion.  
In order to rescue all living beings,  
I manifest among humans as the teacher Śākyasimha.  
Golden in colour, in the form of a vow-holding monk,  
I am the total purification of desire.  
Revealing the teachings of enthusiastic perseverance,  
I hold a mendicant's staff (*khakkhara*) and begging bowl in  
my hands, and  
I clear away the anguish of birth and death of this person  
here deceased.

OM MANIPADME HŪM

May all the pain of the human realm be quelled for  
*So-and-so*, now deceased. ŚĀNTIM KURUYE SVĀHĀ

གཉིས་པ་མིའི་གནས་ནས་བྱང་བ་ནི་།

རྩྱི་། ཉོན་ཅིག་ཆོ་འདས་ལུས་བརྗེས་རིགས་ཀྱི་བྱ་།  
སྡོན་ཆོ་འདོད་འཆགས་ལེ་ལོའི་དབང་གྱིས་གཡེངས་།  
མི་རུ་སྐྱེས་སམ་སྐྱེ་འཆི་ཡ་རེ་ང་།  
འདིར་ཞོག་སྐྱབས་སུ་གསོལ་ལོ་ཐུགས་རྗེས་གཟུང་།  
བྱི་ཡུ་ཀ་རྒྱལ་ཇོ་ཇོ་།

Secondly, one guides the way out of the human realm with the words:

HRĪḤ Listen here, oh noble one, now deceased,  
you must get away from that place!  
In your former existence,  
Because you were distracted by laziness  
and succumbed to desire and attachment,



MUNI ŚĀKYASIṂHA

You have been born as a human  
or are suffering the pain of birth and death.  
Come here now and take refuge!  
Holding you with compassion, I summon you!  
NR ĀKARŚAYA JAH JAH

གཞུང་པ་བཟུ་བ་ནི་༥

[illegible]

Thirdly, in order to wash away the karmic stains, one should say:

HRĪḤ This excellent vase has the nature of the dharmakāya  
And, with its water of stainless virtue,  
possessing the eight qualities,  
We wash away the sins of desire and attachment of this  
person here deceased.  
Being thus purified, may he reach a clear understanding of  
The wisdom of resolute awakening (*avabodhitajñāna*).  
OM ĀḤ HŪM May all the sins and obscurations of the  
human realm be purified! ŚĀNTIṀ KURUYE SVĀHĀ

པའི་པ་ལན་ཆགས་པའེལ་བའི། བེ་མེ་རྒྱ་རྩོད། ཨོྫེ་རྩོད་ཀྱིས་སྤེལ་བྱུངས་བྱུང་ཏེ།

མྱི་ འདོད་ཡོན་ལྷ་ལྷན་གྱི་དགེ་ར་བཟང་པོ་འདི་  
 ཚོ་འདས་མི་ཡི་ལན་ཆགས་སྤྱད་ཕྱིར་བཏུ་  
 ཚོ་འདས་བསོད་ནམས་ཚོགས་རྫོགས་ཚེས་སྤྱོད་ཅིང་།

རྣམ་གྲོལ་འབྲས་བུའི་དོན་ལ་སྦྱོད་པར་ཤོག།  
ཨོཾ་སར་བ་ལིམ་ཏེ་ཁྲ་ཉི་ཁྲ་ཉི་ཅེ།

Fourthly, in order to pay off the karmic debt, one should recite NAIVEDYA PŪJĀ HOḤ and dedicate the divine food to the sage of the human realm. Then the ransom offering should be multiplied and blessed with the seed syllables OM ĀḤ HŪM and one should say:

HRĪḤ This excellent ransom cake, possessed of  
All the sensuous qualities that could be desired,  
Is offered in payment for all the karmic debts of the human  
realm.

May this person here deceased complete his accumulation of  
virtue and,

Engaging in the practice of Dharma,  
May he enjoy the final goal of complete liberation!  
OM SARVA BALIM TE KHĀHI KHĀHI

ལྷ་པ་ཚེས་བཤད་པ་ནི།

རྟོ། ཚེ་འདས་རེ་སྤྱག་སྦྱོད་ཀ་ཤི་སྒྲུལ་སྟེ།  
ཀྲུན་ཀྲུང་མི་རྟག་འཆི་བའི་ཚེས་ཅན་ཡིན།  
འཁོར་བའི་རང་བཞིན་སྤྱག་བསྐྱེད་ལས་མ་འདས།  
བར་དོར་འབྲུམས་པའི་ཤེས་པ་ཆད་ཆོད་སྦྱོད།  
འདིར་ཤོག་སྤྱོད་མ་ཡི་དམ་བུན་པར་གྱིས།  
དག་སྤྱིག་ཚེས་ལ་སྦྱོང་ལེན་ཤེས་པར་མཛོད།  
བདག་འཛིན་རྟོག་པ་ཐམས་ཅད་རང་སར་གྲོལ།  
སང་རྣམ་ཀྲུལ་ཨོཾ།

Fifthly, in order to teach the Dharma, one says:



This parasol is a decorated palace, just right for your body,  
And the form on this name card is arranged as the support  
for your mind.

Pay homage to the maṇḍala deities and take refuge!  
NAMAḤ SARVATATHĀGATA PURUṢA HOḤ

As these words are recited, one should make three prostrations.

རྟེན་ལྷ་མིན་གྱི་གནས་སུ་བཅུགས་ཏེ། མི་དང་འབྲེལ་བཅད་པ་ནི།

རྟོ། ས་འདི་བཅད་པ་མན་ཆད་མི་ཡི་གནས་།

འདོད་ཆགས་སྐྱུག་བསྐྱེད་ཚན་ཆེ་དོས་རེ་དག།

སྐྱེ་འཆི་ཡ་ང་ལས་དབང་ཁུ་རེ་དག།

མ་ཆགས་མ་ཞེན་འཁོར་བའི་སྐྱུག་བསྐྱེད་སྤོངས་།

ཨྱིནྱ་པྱ་ར་མི་ཏ་ན་ཁྱ་ཆོན་ཆོན་ཆོན་རྩྱུ་པྱ་།

ཅས་མིའི་སྐྱེ་སྐྱོ་བཅད་དོ།

Then the name card should be moved forward to the realm of the antigods (*asura*) and, seventhly, in order to cut all future connection with the human realm, one should say:

HRĪḤ Beneath this place is the realm of humans where  
The torments of desire and attachment are a painful burden.  
Birth and death there are the terrible results of one's actions,  
So have no desire!  
Crave not the cycle of rebirth, but abandon its miseries!  
OM NR PĀRAMITA NAKHAṄGA CHINDA CHINDA HŪM  
PHAT

With these words, the door to rebirth in the human realm is closed.

དེ་བཞིན་དུ་ལྷ་མ་ཡིན་གྱི་གནས་སུ་བཅི།

In a similar fashion, the realm of demigods should now be purified:



སྤྱིེ ང་ནི་སྤྲུགས་རྩེ་ཆེན་པོ་སྤྱན་རས་གཟིགས་མེད་  
 འགྲོ་བ་ཀླུ་ལ་སྤྲུགས་རྩེ་ས་གཟུང་སྤྲད་དུ་  
 ལྷ་མིན་སྤྲུབ་པ་ཐགས་བཟང་རིས་མཚོག་ཡིན་  
 མདོག་སྤྲོད་པ་ལ་བརྩེད་སྤྲུག་དོག་རྣམ་པར་དག་  
 ཚུལ་ཁྲིམས་ཆོས་སྟོན་ཕྱག་ན་གོ་ཆ་བསྐྱམས་  
 ཆོ་འདས་ལུས་བརྩེས་འཐབ་ཚུད་སྤྲུག་བསྐྱུང་  
 ཨོཾ་མ་ཁི་པ་རྩེ་རྩྱིེ་

ཆོ་འདས་ཆེ་གོ་མོ་ཞེས་བྱ་བའི་ལྷ་མིན་གྱི་སྤྲུག་བསྐྱུང་ཐམས་ཅད་ཤུན་ཏིམ་ཀླུ་རུ་ཡི་སྤྲ་དུ་

HRĪH I am Avalokiteśvara, the Lord of Great Compassion.  
 In order to rescue all living beings,  
 I manifest among demigods as the sage Vemacitra.  
 Blue in colour, and gloriously radiant,  
 I am the total purification of envy.  
 Revealing the teachings of moral conduct,  
 I carry protective armour in my hands, and  
 I clear away the strife of struggle and warfare of this person  
 here deceased.

OM MANIPADME HŪM

May all suffering in the *asura* realm be quelled for  
 So-and-so, now deceased. ŚĀNTIM KURUYE SVĀHĀ

བྲད་བཞིེ་

སྤྱིེ ཉོན་ཅིག་ཆོ་འདས་ལུས་བརྩེས་རིགས་གྱི་བྱེ་  
 སྤྲོད་ཆོ་སྤྲུག་དོག་དབང་སོང་འཐབ་ཚུད་བྱས་  
 ལྷ་མིན་སྤྲུག་སམ་རྩུབ་འགྲུར་ཡ་རེ་དེ་



MUNI VEMACITRA

འདིར་ཤོག་སྐྱབས་སུ་གསོལ་ལོ་ཐུགས་རྗེས་གཟུང་།  
 སུ་ཨྲ་ཀ་རྒྱལ་ཇོ་ཇོ།

Secondly, one guides the way out of the *asura* realm with the words:

HRĪḤ Listen here, oh noble one, now deceased,  
 you must get away from that place!  
 Because you quarreled and fought in your former existence,  
 under the influence of jealousy,  
 You have been born as a demigod  
 or are suffering the anguish of rebuke.  
 Come here now and take refuge!  
 Holding you with compassion, I summon you!  
 SU ĀKARŚAYA JAḤ JAḤ

ཁྱེ་ཞེ་།

རྗེ་། རང་བཞིན་ཆོས་སྐྱེའི་བྱམ་པ་བཟང་པོ་ནས་།  
 ཡན་ལག་བརྒྱད་ལྔ་ནི་མེད་དག་བའི་ཆུས་།  
 ཆོ་འདས་ཁྱེས་གསོལ་ཐུག་དོག་སྒྲིབ་པ་དག་།  
 བློ་ཏུ་ཡོ་ཤོས་གསལ་བའི་དོན་རྟོགས་ཤོག་།  
 ཨྲ་ཀ་རྒྱུ་རྗེ་།

ལྷ་མིན་འཐབ་ཚོད་ཀྱི་སྒྲིབ་སྒྲིབ་ཐམས་ཅད་བེ་བྱ་རྗེ་ཤུན་ཏིམ་ཀྱ་རུ་ཡོ་སྐྱ་རྗེ་།

Thirdly, in order to wash away the karmic stains, one should say:

HRĪḤ This excellent vase has the nature of the dharmakāya  
 And with its water of stainless virtue,  
 possessing the eight qualities,  
 We wash away the sins of jealousy of this person here  
 deceased.  
 Being thus purified, may he reach a clear understanding of  
 The wisdom of determined activity (*kṛtyānuṣṭhānājñāna*).

OM ĀḤ HŪM

May all the sins and obscurations of struggle in the *asura* realm be purified!

ŚĀNTIṀ KURUYE SVĀHĀ

ལན་ཆགས་འཇལ་བ་ནི། བེ་མེ་དུ་བུ་ལྟ་ནི། ཨོྲཱ་ཧྲཱ་ཧྲཱ་གིས་སྒྲེལ་སྒྲུངས་བསྐྱར་ཏེ།

སྒྲི། འདོད་ཡོན་ལྷ་ལྷན་སྒྲུང་གཏོར་བཟང་པོ་འདི།

ཆོ་འདས་ལྷ་མིན་ལན་ཆགས་སྒྲུང་བྱེར་བསྟོ།

ཆོ་འདས་བསོད་ནམས་ཆོགས་རྫོགས་སྒྲུང་ཅིང་།

རྣམ་གྲོལ་འབྲས་བུའི་དོན་ལ་སྒྲུང་བར་ཞུགས།

ཨོྲཱ་ཧྲཱ་བ་ལིམ་ཏེ་ཁྲ་ནི་ཁྲ་ནི།

Fourthly, in order to pay off the karmic debt, one should recite NAIVEDYA PŪJĀ HOḤ and dedicate the divine food to the sage of the demigods. Then the ransom offering should be multiplied and blessed with the seed syllables OM ĀḤ HŪM and one should say:

HRĪḤ This excellent ransom cake, possessed of  
All the sensuous qualities that could be desired,  
Is offered in payment for all the karmic debts of the *asura* realm.

May this person here deceased complete his accumulation of virtue and,

Engaging in the practice of Dharma,  
May he enjoy the final goal of complete liberation!

OM SARVA BALIṀ TE KHĀHI KHĀHI

ཆོས་བཞད་བ་ནི།

རྟོ། ཆོ་འདས་རེ་སྤྲུག་སྒྲོད་ཀ་ཤི་སྣམ་སྟེ།

ཀུན་གྲང་མི་རྟག་འཆི་བའི་ཆོས་ཅན་ཡིན།

འཁོར་བའི་རང་བཞིན་སྤྲུག་བསྐྱེད་ལས་མ་འདས།

བར་དོར་འབྲུམས་པའི་ཞེས་པ་ཆད་ཆོད་སྲོད་༥  
འདིར་ཞོག་སྤྱི་མའི་དམ་བུ་པར་གྱིས་༥  
དགོ་སྤྱི་ཆོས་ལ་སྤོང་ལོན་ཞེས་པར་མཛོད་༥  
བདག་འཛོན་རྟོག་པ་ཐམས་ཅད་རང་སར་གྲོལ་༥  
སམ་རྒྱུ་ཀླུ་ཨ་མ་མེད་༥



HRĪḤ Beneath this place is the realm of antigods where  
The torments of jealous envy are a painful burden.  
Birth and death there are the terrible results of one's actions,  
So have no desire!  
Crave not the cycle of rebirth, but abandon its miseries!  
OM SU PĀRAMITA NAKHAṄGA CHINDA CHINDA HŪM  
PHAT

With these words, the door to rebirth in the realm of demigods is closed.

དེ་བཞིན་དུ་ལྷ་གནས་སྐྱུང་བ་ནི་༥

**In a similar fashion, the realm of the gods should now be purified:**

རྩི་ ང་ནི་སྤྲུགས་རྩི་ཆེན་པོ་སྤྲུག་རས་གཟིགས་མེད་  
 འགོ་ཀྱན་མ་ལུས་སྤྲུགས་རྩིས་གཟུང་སྤྲད་དུ་  
 ལྷ་ཡི་སྤྱབ་པ་དབང་པོ་བརྒྱ་བྱིན་ཡིན་མེད་  
 མདོག་དཀར་རབ་མཛེས་ང་རྒྱལ་རྣམ་པར་དག་མེད་  
 བསམ་གཏན་ཆོས་སྟོན་སྤྲུག་ན་པའི་ལམ་བསྐྱམས་མེད་  
 ཆེ་འདས་ལུས་འཁོར་ལམ་ལྷུང་སྤྲུག་བསྐྱེད་སྤྲོད་མེད་  
 ཞི་མ་ཉི་པ་དྲེ་རྩི་མེད་

ཆོ་འདས་ཆེ་གོ་མོ་ཞེས་བྱ་བའི་ལྟའི་རྒྱལ་བཟུལ་ཐམས་ཅད་ཤུན་ཏིམ་གྱི་རུ་ཡི་སྐུ་དུམ་

HRĪḤ I am Avalokiteśvara, the Lord of Great Compassion.  
In order to rescue all living beings,  
I manifest among the gods as the sage Indra Śatakratu.  
White in colour, and extremely handsome,  
I am the purification of pride.  
Revealing the teachings of profound meditation,  
I carry a lute in my hands, and  
I clear away the strife of downfall and loss of this person  
here deceased.

OM MANIPADME HŪM



INDRA ŚATAKRATU



ལྟ་བུ་གི་སྒྲིག་བཅའ་ཐོན་པའི་སྤྱི་ཚེས་ཉིད་རྒྱ་ཁྱིམ་གྱི་སྡེ་ཁུངས་།

Thirdly, in order to wash away the karmic stains of the gods, one should say:

HRĪḤ This excellent vase has the nature of the dharmakāya  
And with its water of stainless virtue,  
possessing the eight qualities,  
We wash away the sins of pride of this person here deceased.  
Being thus purified, may he reach a clear understanding of  
The wisdom of equanimity (*samatājnāna*). OM ĀḤ HŪM  
May all the pain of downfall and loss in the realm of the  
gods be purified!  
ŚĀNTIM KURUYE SVĀHĀ

བཞི་པ་ལན་ཆགས་འཇལ་བ་ནི། བེ་མེ་བྱ་ཕུ་ཚུ་ནི། ཨོྭ་ཨུྩ་ཧྱུྃ་གིས་སྒྲིལ་སྒྲུངས་བསྐྱར་རྟེ།

ཧྱུྃ། འདོད་ཡོན་ལྷ་ལྷན་སྒྲུང་གཏོར་བཟང་པོ་འདི།

ལྷ་ཡི་ལན་ཆགས་བྱ་ལོན་སྒྲུང་གྱིར་བསྒྲེ།

ཆོ་འདས་བསོད་ནམས་ཡེ་ཤེས་ཆོགས་རྫོགས་ནས།

རྣམ་གྲོལ་འབྲས་བུའི་དོན་ལ་སྦྱོང་པར་ཤོག།

ཨོྭ་སྐྱ་བ་ལིམ་རྟེ་ཁྲ་ནི་ཁྲ་ནི།

Fourthly, in order to pay off the karmic debt, one should recite NAIVEDYA PŪJĀ HOḤ and dedicate the divine food to the sage of heaven. Then the ransom offering should be multiplied and blessed with the seed syllables OM ĀḤ HŪM and one should say:

HRĪḤ This excellent ransom cake, possessed of  
All the sensuous qualities that could be desired,  
Is offered in payment for the karmic debts of the gods.  
May this person here deceased complete his accumulation of  
virtue and,  
Engaging in the practice of Dharma,  
May he enjoy the final goal of complete liberation!  
OM SARVA BALIM TE KHĀHI KHĀHI



**Sixthly, urging the deceased to pay homage, one should say:**

HRĪḤ Listen here, oh noble one, now deceased!  
Abandoning that place, you should come  
To this delightful palace, this excellent house.  
Let your soul rest on this bamboo arrow.  
This parasol is a decorated palace, just right for your body,  
And the form on this name card is arranged as the support  
for your mind.  
Pay homage to the maṇḍala deities and take refuge!  
NAMAḤ SARVATATHĀGATA PURUṢA HOḤ

བདུན་པ་ལྟ་གནས་དང་འབྲེལ་བཅད་པ་ནི།

སྤྱི་ ས་འདི་བཅད་པ་མན་ཆད་ལྷ་གནས་ཡིན་མེད་  
 བམ་ལྷ་འཇུག་བསྐྱེད་ཆོས་ཆེ་དོས་ཀྱི་དྲག་མོ་  
 རྒྱུ་འཆི་ཡ་ར་ལས་དབང་ཁུ་ཀྱི་དྲག་མོ་  
 མ་ཆགས་མ་ཞེན་འཁོར་བའི་ལྷ་གནས་སྤྱི་ལྷ་མོ་  
 རྒྱུ་འཆི་ཡ་ར་ལས་དབང་ཁུ་ཀྱི་དྲག་མོ་

ཅེས་ལྟུང་སྒྲིག་པའོ།

Seventhly, in order to cut all future connection with the realm of the gods, one should say:

HRĪH Beneath this place is the realm of the gods where  
 The torments of downfall and loss are painful to bear.  
 Birth and death there are the terrible results of one's actions,  
 So have no desire!  
 Crave not the cycle of rebirth, but abandon its miseries!  
 OM A PĀRAMITA NAKHAṄGA CHINDA CHINDA HŪM PHAT

With these words, the door to rebirth in the realm of gods is closed.

དེ་ནས་ཕྱིས་འཁོར་བ་དང་འབྲེལ་བཅད་པའི་ཕྱིར་འདི་སྐད་བསྒྲུལ་རྟེ་

སྟྲེ་གསོན་ཅིག་དགོངས་ཤིག་རིགས་ཀྱི་བྱ་

ས་འདི་བཅད་པ་མན་ཆད་ནི་

རིགས་དྲུག་འཁོར་བའི་གནས་ཡིན་པས་

མ་རིག་སྟུན་གྲོང་ཡ་རེ་

འགྲོ་དྲུག་སྟེ་འཆི་བཅོད་སྒྲགས་མེད་

པོར་ཞིག་སྟོངས་ཤིག་རིགས་ཀྱི་བྱ་

མ་ཆགས་མ་ཞེན་འཁོར་བ་སྟོངས་

Now, in order to cut all future connection with the entire cycle of rebirth,  
 one should call out with the words:

HRĪH Listen carefully! Pay attention, oh nobly born one.  
 Beneath this place, all around, are the six realms of rebirth  
 Where one suffers in the darkest depths of ignorance.  
 The six classes of beings get no respite from the intolerable  
 pains of birth and death.  
 Give them up!  
 Abandon them, oh noble one!  
 Have no desire!  
 Crave not the cycle of rebirth, but abandon its miseries!

ཅེས་དབང་སྟེགས་མན་ཕྱགས་རྟེ་ཕྱིར་དོར་རྟེ་

When these words have been said, [the diagram of the six realms] should be swept away from beneath the platform of empowerment and thrown outside.

དེ་ནས་བྱང་བུ་ཉེ་འབྲེལ་གྱིས་བཟུང་ལ་ཕྱག་འཆོལ་ཏེ། སྤྱོད་མཁའ་བྱུང་བྱུང་བ་ལྟོ་སྤྱོད་མཁས་  
ཐུགས་རྩེ་ཆེན་པོའི་དབང་རྣམས་རིམ་པར་བསྐྱར་། མཐའ་རྟེན་རིན་ཆེན་སྣ་བདུན་དང་།  
གསོན་ལ་བཟླ་ཤིས་རྩེ་བརྒྱད་བསྐྱར་། དབང་སྟོན་ཟས་གཏད་ལོགས་སུ་ལྟོས་།

Then, the relatives of the deceased should take the name card and, having performed prostrations, they should approach the guru and request empowerment. The guru should then bestow the entire series of initiations of the Great Lord of Compassion, culminating in the empowerment of the seven precious jewels and, when this has been done, he should give the empowerment of the eight auspicious items to the living. After this, all the participants should turn their attention to the ancillary act of giving food, by way of a celebratory feast following the empowerment.

ཟས་གཏད་ཆར་ནས་བྱང་ཆུབ་ཏུ་ལམ་བསྟན་པ་ནི།

རྩི། རྟེན་ཅིག་ཆོ་འདས་རིགས་ཀྱི་བུ།

ས་འདི་བཅད་པ་ཡན་ཆད་ནི།

ཐུགས་རྩེ་ཆེན་པོའི་ཞིང་ཁམས་ཡིན།

སྤྱོད་མཆི་འཁོར་བའི་མིང་ཡང་མེད།

ཐུགས་རྩེ་ཆེན་པོ་ཁྱོད་ཀྱི་མགོན།

བྱང་ཆུབ་སེམས་དཔའ་ཁྱོད་ཀྱི་གྲོགས།

བསམ་གཏན་ཟས་ལ་ཉིང་འཛིན་སྟོད།

ཡེ་ཤེས་བདུད་ཅི་ལོངས་སྟོད་ལྟན།

ཀྱུན་བཟང་མཆོད་སྤྱོད་བསམ་མི་བྱུང་།

ཆོངས་པའི་གསུང་ལྟན་ཆོས་སྤྱོད་གསུང་།

རྟག་པར་ཚེས་ཀྱི་འཁོར་ལོ་བསྐྱོར་ཅིང་།  
 འཕགས་པའི་ལམ་འདིར་སྟོན་ཞུགས་ལ་ཅིང་།  
 མོ་བྲང་དམ་པ་འདི་གཟུང་ཅིག་ཅིང་།

ཅེས་ལམ་བསྐྱོན་ཅིང་།

When the dedication of food and drink has been completed, the deceased should be shown the path to enlightenment, as follows:

HRĪH Listen here, oh noble one, now deceased!  
 Above this place is the buddhafield of Avalokiteśvara,  
 the lord of compassion,  
 Where not even the words 'cycle of birth and death' exist.  
 The Lord of Compassion is your protector!  
 His retinue of bodhisattvas are your friends!  
 Eating the food of meditation, you will enjoy deep samādhi,  
 You will have the pleasure of the ambrosia of wisdom, and  
 Samantabhadra's unimaginable clouds of offerings.  
 The sounds of Dharma resound [in that place] with the voice  
 of Brahmā,  
 And the wheel of the teachings unceasingly revolves.  
 Establish yourself firmly on this path of the Noble Lord, and  
 Make yourself at home in this excellent palace!

With these words he is shown the path.

དེ་ནས་རྒྱས་བཏབ་པ་ནི་ཅི་ཚེ་འདས་ཀྱི་རིག་པ་ཨ་དཀར་པོར་གསལ་བ་དེ་ཉིད་དང་ཕྱལ་ནས་  
 འཕགས་པའི་ཐུགས་ཀར་ཐིམ་པར་བསམ་ཞིང་ཚེས་ཀྱི་དབྱིངས་སུ་ལམ་བསྐྱོན་པ་ནི་ཅིང་།

སྒྲི་ཉིད་ཅིག་ཚེ་འདས་རིགས་ཀྱི་བྱ་ཅིང་།  
 ཚེ་འདས་རྒྱ་མའི་འཁྲལ་འཁོར་ཉིད་ཅིང་།  
 སེམས་ཉིད་ཡེ་ཞེས་ངོ་བོ་ལ་ཅིང་།

འགྲུལ་བྱའི་འཛིན་ཆགས་རང་སར་གྲོལ་ཤིང་།  
 རང་རིག་གསལ་སྒྲོང་དབྱེར་མེད་དེ་།  
 འཕགས་པའི་སྐྱེ་གསུང་ཐུགས་ལ་ཐིམ་ཤིང་།  
 སྐྱེ་འཆི་འཁོར་བའི་མིང་ཡང་མེད་ཤིང་།  
 ཇི་སྲིད་འཁོར་བ་མ་སྒྲོངས་བར་།  
 སྤུལ་པའི་འགྲོ་དོན་བྱེད་པར་ཤོག་ཤིང་།  
 རྒྱུ་ཀླུ་ཨ་ཨ་ཨ་ཨ་།

After that, the seal [of liberation] should be applied: Separating the consciousness of the deceased from the name card which supported it, one imagines it clearly in the form of a white A syllable and absorbs it into the heart of the noble Avalokiteśvara, where he is shown the path of the dharmakāya with the words:

HRĪḤ Listen carefully, oh noble one, now deceased!  
 These bewildering illusory appearances of death are  
 Merely in your own mind, which has the nature of wisdom.  
 Meditate upon that now, and let grasping and attachment  
     be liberated in their own place!  
 Your natural awareness, which is the inseparable union of  
     clarity and emptiness,  
 Has merged with the Body, Speech and Mind of the noble  
     Avalokiteśvara.  
 Although the words 'cycle of birth and death' have no  
     referent,  
 So long as the wheel of saṃsāra has not become empty,  
 May you send forth emanations for the benefit of living  
     beings!  
 DHARMAKĀYA A A A

དེ་ནས་མཚན་བྱང་བསྐྱེད་པ་ནི་། མེ་སྤར་གསལ་བཏབ་འདི་སྐྱེད་དོ་།  
 སྤྱི་། གསོན་ཅིག་ཆོ་འདས་རིགས་ཀྱི་བྱ་།



ཁྱོད་གྱི་ཉོན་མོངས་དྲུག་གསུམ་ལ་མེ་  
 འཕགས་པ་ཐུགས་རྩེ་ཆེན་པོ་ཡིས་མེ་  
 སྐྱེ་གསུང་ཐུགས་གྱི་མེ་སྤར་རོ་  
 རྣམ་ཤེས་ཆོགས་དྲུག་བྱད་ཤིང་ལ་མེ་  
 སྤྱུལ་སྤྱུ་ཐུབ་དྲུག་མེ་སྤར་རོ་  
 བག་ཆགས་འབྱུང་བཞིའི་བྱད་ཤིང་ལ་མེ་  
 སྒོ་མ་བཞི་ཡི་མེ་སྤར་རོ་  
 འཕགས་པའི་སྐྱེ་རུ་ལྷན་གྲུབ་ཤོག་མེ་  
 ཡུལ་ཡེ་ལྟ་ལ་རྩི་རྩི་མེ་

After that, there is the burning of the name card and, as one contemplates the fire burning brightly, one should say:

HRĪḤ Listen carefully, oh child of noble family,  
 now deceased!  
 Your three poisonous afflictions are consumed  
 In the fire of the Body, Speech and Mind of  
 The noble Lord of Great Compassion.  
 The firewood of the consciousness of your six sense faculties  
 Is burned in the flames of the six nirmāṇakāya sages.  
 The subtle traces of your four elements are fuel  
 To be burned in the fire of the four goddesses at the  
 maṇḍala gates.  
 May you spontaneously attain the body of the noble  
 Avalokiteśvara!  
 AGNAYE JVALA RAṂ RAṂ

དེ་ནས་སྒོན་ལམ་བཏབ་སྟེ་  
 རོ་ སྤྱེ་མ་ཡི་དམ་ཐུགས་རྩེ་ཡིས་མེ་

ངན་སོང་གནས་ནས་ཁྱོད་བླངས་ཏེ།  
 མཐོ་རིས་གནས་སུ་བྱ་ངན་འདས་ཏེ།  
 རྒྱ་རྒྱུན་རྟེན་འབྲེལ་ཕྱན་ཆོག་གས་པས་ཏེ།  
 ཆོ་འདས་དོན་ཕྱིར་དགོ་སྤྱད་གང་ཏེ།  
 འགྲོ་ཀྱན་དོན་དུ་ཆོ་འདས་ཉིད་ཏེ།  
 ཐུགས་རྗེ་ཆེན་པོའི་སྐྱེ་ཐོབ་ཤོག།

Then one should make prayers of aspiration with the words,

HOH Through the compassion of the guru deity,  
 You have been guided out of the low places of misery and  
 You have been raised up to a high place beyond suffering.  
 Due to the most excellent conjunction of causes and  
                     conditions,  
 Whatever has been done here, for the benefit of the  
                     deceased,  
 May it be of benefit to all living beings!  
 And may the deceased himself arise as  
 The very embodiment of the Great Lord of Compassion!

ཏྲི་ དཀོན་མཆོག་བདེན་པའི་མཐུ་བྱིན་གྱིས་ཏེ།  
 ཆོ་འདས་ངན་སོང་སྒྲོ་འགགས་ནས་ཏེ།  
 མཐོ་རིས་བྱང་ཆུབ་ལམ་ཞུགས་ཏེ།  
 འཕགས་པའི་གོ་འཕང་སྐྱེར་ཐོབ་ཤོག།  
 རྣམ་མཁྱེན་སྐྱེ་གསུམ་སྐྱེར་ཐོབ་ཤོག།

HOH Through the powerful blessings of the truth of the  
                     Triple Gem,  
 The doors to lower rebirths have been closed for this person,  
                     here deceased.

Having been established on the heavenly path of awakening,  
May he quickly reach the stage of the noble Avalokiteśvara,  
And may he quickly gain the three kāya of the omniscient ones!

ཅེས་བཤོད་དེ་བྱུང་བུའི་ཐལ་བ་ལ་ཚ་ཚ་བཏབ་ལ་རབ་གནས་བྱའོ་།

And, when these words have been recited, one should prepare votive *tsha* *tsha* from the ashes of the name card and consecrate them.<sup>36</sup>

དེ་ལས་བྱུང་བའི་འབྲས་བུ་ནི་། ཚོ་འདས་ངན་སོང་འཁོར་བ་ལས་གྲོལ་ཏེ་ཞིང་ཁམས་རྣམ་  
པར་དག་པར་སྐྱེ་བར་ངེས་སོ་།

As a result of that [series of ritual acts], the deceased will be liberated from all unfortunate births in the cycle of saṃsāra and will definitely be reborn in a pure buddhafield.

དེ་ནས་ལྷག་མ་བཏང་ཞིང་བརྟན་མ་བསྐྱུང་། དགྲིལ་འཁོར་བསྟུ་ཞིང་ཚོགས་རིམ་བསྐྱོམ་།  
བསྟོ་བ་སྐྱོན་ལམ་བཀྲ་ཤིས་སོགས་སྤྱི་མཐུན་བྱའོ་།

After that, dispatching the remains of the offering feast, one should satisfy the twelve brTan-ma goddesses. Then the maṇḍala should be gathered up and the participants should meditate upon the stage of completion. Finally, the concluding prayers of dedication, aspiration and auspiciousness, should all be performed in the usual manner.

འཕགས་པ་སྤྲུགས་ཐེ་ཆེན་པོའི་ག་ཤིན་འདོན་བདུན་ཆོགས་གནས་ལུང་ཨོ་རྒྱན་བདུས་ཕྱི་  
རབས་ཀྱི་དོན་དུ་བཀོད་པ་ཚོགས་སོ་། བྱང་ཟང་ཟང་ལྷ་བྲག་གི་སྐྱེད་བསེ་སྐྱོམ་སྤྲུག་པོའི་རུབ་  
ཟངས་མཛོད་དམར་པོ་ནས་རིག་འཛིན་ཚོད་ཀྱི་ལྷེས་འཕྲུ་ཅན་གྱིས་གཏེར་ནས་སྤྱན་དྲངས་  
བའོ་།

This completes the sevenfold ritual of the Noble Lord of Great Compassion, which brings liberation to the dead. These oral precepts concerning

<sup>36</sup> The *tsha-tsha* root texts (in Skt. & Tib.), together with commentary by Padma 'phrin-las, have been translated below, pp.268-287

the places of rebirth were composed by Padmasambhava, the guru from Oddiyāna, for the benefit of future generations and they were revealed as a treasure from halfway up a mountain in northern Zang-zang lha-brag. Contained within the western compartment of a dark red leather box, they were taken out from the red copper treasury by Rig-'dzin rgod-kyi-ldem-'phru-can.



Correspondences found in the *Byang gter thugs rje chen po'i gnas lung*

| gati<br>'gro ba     | muni<br>thub pa                        | kleśa<br>nyon mongs | pāramitā<br>pha rol tu phyin pa                     | jñāna<br>ye shes                               |
|---------------------|----------------------------------------|---------------------|-----------------------------------------------------|------------------------------------------------|
| naraka<br>dmyal ba  | Dharmarāja<br>Chos kyi rgyal po        | dveśa<br>zhe sdang  | kṣāntipāramitā<br>bzod pa'i pha rol tu phyin pa     | ādarśajñāna<br>me long lta bu'i ye shes        |
| preta<br>yi dvags   | Jvālāmukha<br>Kha 'bar ma              | matsara<br>ser sna  | dānapāramitā<br>sbyin pa'i pha rol tu phyin pa      | ātmāparijñāna<br>rang rig ye shes              |
| tiryak<br>byol song | Sthirasimha<br>Seng ge dam brtan       | moha<br>gti mug     | prajñāpāramitā<br>shes rab kyi pha rol tu phyin pa  | ātmāparijñāna<br>rang rig ye shes              |
| manuṣya<br>mi       | Śākyasimha<br>Shākya seng ge           | rāga<br>'dod chags  | vīryapāramitā<br>brtson 'grus kyi phar phyin        | avabodhitajñāna<br>kun rtogs ye shes           |
| asura<br>lha ma yin | Vemacitra<br>Thags bzang ris           | īrṣyā<br>phrag dog  | śīlapāramitā<br>tshul khriims kyi phar phyin        | kṛtyānuṣṭhānajñāna<br>bya ba grub pa'i ye shes |
| deva<br>lha         | Indra-Śatakratu<br>dBang po brgya byin | māna<br>nga rgyal   | dhyānapāramitā<br>bsam gtan gyi pha rol tu phyin pa | śamatājñāna<br>mnyam pa nyid kyi ye shes       |

Note:

Other lists of *kleśa* include *kudrṣṭi* (*log lta ba*) & *vicikitsā* (*the tshom pa*)

The standard list of five *jñāna* includes both *pratyavekṣajñāna* (*so sor rtogs pa'i ye shes*), appropriate to the human realm, and *suviśuddhadharmadhātujñāna* (*shin tu nam par dag pa chos dbyings kyi ye shes*), suitable for the realm of animals. The *Bum bsgrub* gives *shes rab ye shes* at this point. The term *rang rig ye shes* found in the above text is elsewhere used by Tibetans to translate Sanskrit *ātmāparijñāna*. Here, however, I think we should understand the words in accordance with rDzogs-chen terminology. Perhaps *svasamveditajñāna*?

ॐ ཐུགས་རྗེ་ཆེན་པོའི་ཟས་གཏད་བཞུགས་སོ།

This is the rite of  
the greatly compassionate Avalokiteśvara  
dedicating food for the dead

ཐུགས་རྗེ་ཆེན་པོའ་ཐུག་འཆའ་ལོ།

Homage to Mahākāruṇika, the greatly compassionate

ཆོ་འདས་བར་དོའི་འདོད་ཆགས་ཞི་བའི་ཕྱིར་། འདོད་ཡོན་ལོངས་སྟོང་སྒྲིན་པ་ནི་། བརྟེན་  
བཅས་དགུག་གཞུག་བསྐྱེམ་པའི་རྗེས་། ཉེ་དྲུང་བཅེ་བ་ཀླན་ཆོགས་ནས་། འདོད་ཡོན་ལོངས་  
སྟོང་ཅི་ཡོད་གསོག་། བསངས་སྤངས་བྱིན་བརྒྱབ་མངའ་པོར་སྤེལ་། རྣལ་འབྱོར་ཏིང་འཛིན་  
ལྷན་པས་བསྟོ། དེགས་དྲུག་འཁྲལ་སྒྲུང་གོལ་བྱའི་ཕྱིར་། སོ་སོའི་མཐུན་ཐུས་རིམ་པར་  
སྒྲིན་།

In order to pacify the pangs of desire and attachment suffered by the dead as they wander in the intermediate state, objects to be enjoyed by the five senses should be offered to them, as follows: Having prepared an effigy of the deceased, his consciousness should be summoned to reside within it and all of his relatives and close friends should assemble together.

Arranging a feast of as many of the objects of enjoyment that please the five senses as can be gathered, they should be purified, cleansed, blessed and multiplied, and they should be dedicated by a yogin with the power of samādhi. In order to liberate the deceased from the bewildering apparitions of the six destinies, he should be presented with a range of offerings that he personally finds agreeable.

གྱི་མ་། ཆོ་འདས་དེགས་གྱི་བྱ་ཁྱོད་ཉོན་།

ཁྱོད་གྱི་ཕ་མ་སྤྱན་རླབ་བྱ་སྤོང་དང་།

ཆ་བོ་ཞང་བོ་མཐུན་པའི་གྲོགས་རྣམས་གྱིས་།

ལོངས་སྤྱོད་བདེ་དགུ་རྒྱ་རྒྱ་བ་འདི་༥  
 བཟའ་བའི་བཅས་དང་སྒྲོམ་བའི་བཏུང་བ་དང་༥  
 རྒྱ་བའི་གོས་དང་སྒྲོམ་པའི་བཏུང་ནི་༥  
 ཏྲ་དང་སྤྲང་པོ་རྒྱ་འགྲོས་ཚོགས་དང་ནི་༥  
 གསེར་དཔུལ་བཟངས་ལྷགས་འབྲུ་སྒྲ་སྒྲ་ཚོགས་དང་༥  
 འབབ་སྤྲེགས་བཞོན་པ་རིན་ཆེན་ཁྲི་མལ་དང་༥  
 ས་རེས་ཡུལ་མཁར་ཞིང་རྫས་ལོངས་སྤྱོད་ཡོ་བྱད་དང་༥  
 གསལ་བའི་མར་མེ་ཉོན་མོངས་འདུལ་བའི་མཚོན་༥

Kye ma! Oh, noble one, now deceased, you must listen!  
 Your father & mother, your wife & children,  
     your brothers & sisters,  
 Your nephews, uncles and all of your sympathetic friends  
 Have prepared this delicious food of many tastes for your  
     enjoyment.  
 Consisting of food to eat and drinks to drink,  
 Clothes to wear and wealth to enjoy,  
 Horses and oxen and a herd of cattle,  
 Gold, silver, copper, iron and all kinds of grain,  
 An agreeable riding animal and a jewelled couch for your  
     rest,  
 Lands & castle, fields & equipment,  
     enjoyable things & useful things,  
 And bright butter lamps as a symbol of overcoming the  
     afflictions.

མཐུན་པའི་གྲོགས་དང་འཇིགས་སྤྱོད་སྤྱོད་དང་ནི་༥  
 གཟུགས་སྒྲ་དྲི་རོ་རེག་བྱ་ཚེས་ལ་སོགས་༥  
 རྒྱ་དང་འཚོམ་པར་ཆོ་འདས་སྤྱོད་ལ་ཐམས་ཅད་བསྐྱོ་༥  
 བཅ་ཞག་གཏན་གྱི་ལོངས་སྤྱོད་རྒྱ་རྒྱ་རྒྱ་༥

འདོད་པའི་ཡོན་ཏན་ལོངས་སྤྱོད་དཔག་མེད་རྣམས་མཆོས་དང་མཐུན་པར་ཇི་ལྟར་བསམ་བཞིན་ཤོག་མོད།

Your sympathetic friends and those who would protect you  
from fear  
Have dedicated all of these forms, sounds, smells, tastes,  
tangibles and mental delights  
To you who are now deceased,  
in harmony with your inclinations.  
May they bring you perpetual delight!  
May these inexhaustible enjoyments,  
possessed of every sensuous quality,  
Satisfy your every wish in harmony with the Dharma!

བསྐྱུས་པ་བྱེད་ན་དེས་ཆོག་གོ་མོད། འབྲིང་དུ་བྱེད་ན་གོང་གི་རྗེས་སུ་འདི་ལྟར་བྱའོ་མོད།

If one wishes to keep the rite brief, those words are sufficient. If one wishes to perform an intermediate length ritual, however, the following verses may be added to those above:

ཀྱེ་མ་མཆོ་འདས་རིགས་ཀྱི་སྤྱོད་དེ་ཉན་ཅིག་མཆོ་  
གལ་ཏེ་ལས་ཀྱིས་བར་དོ་སྤྱོད་གྱུར་ཅིང་མཆོ་  
སྤྱོད་ཆོགས་དུག་གསུམ་ནད་ཀྱིས་ཉན་པ་ན་མཆོ་  
མི་ཟད་བདུད་ཅི་སྤྱོད་ཀྱི་མཆོག་ཏུ་བསྒྲུ་མཆོ་  
སྤྱོད་ཆོགས་དག་དང་བགེགས་ཀྱིས་ཉན་པ་ན་མཆོ་  
གོ་མཆོ་དཔལ་ཅུ་ལ་མཐུ་སྟོབས་རྣམས་སུ་བསྒྲུ་མཆོ་  
ཡི་དྲགས་རྒྱ་མཐུན་བགྲེས་སྒྲོམ་ཉན་པ་ན་མཆོ་  
བཟའ་གཏུང་ལོངས་སྤྱོད་བསམ་ཀྱིས་མི་བྱུང་བ་མཆོ་  
བགྲེས་སྒྲོམ་གཏུང་སེལ་ལོངས་སྤྱོད་དག་ཏུ་བསྒྲུ་མཆོ་

Kye ma! Oh, noble one, now deceased,  
please listen carefully!



Due to your mistaken actions in the past, you are now  
experiencing the intermediate state.

If you are afflicted by various diseases of the three poisons,  
We dedicate to you supreme medicine of inexhaustible  
nectar.

If you are afflicted by enemies and those who would obstruct  
you,

We dedicate to you armour, weapons, heroic skill and  
strength.

If you are afflicted by hunger and thirst, such as that  
experienced by ghosts,

We dedicate to you food and drink that is unimaginably  
satisfying,

Clearing away the pangs of hunger and thirst and giving you  
pleasure.

གང་བའི་དུས་ན་དྲོ་ནིང་འཇམ་པ་དང་།

ཚ་བའི་དུས་ན་ཡང་ནིང་བསིལ་གྱུར་པ་།

མཛེས་ཤིང་ཡིད་འོང་རེག་འཇམ་བདེ་བ་ཡི་།

གོས་བབང་སྒྲ་ཚོ་སྒྲ་ཡིད་ལ་བསམས་བཞིན་བསྟོ་།

ལྷག་ཤེས་ཐུན་པའི་ཆགས་ཀྱིས་ཟིན་གྱུར་ན་།

སྒྲོན་མ་གསལ་བྱེད་མར་མེ་ཉི་ལྔར་བསྟོ་།

སྤིང་ལམ་དག་ཏུ་ངལ་ནིང་དུབ་པ་ན་།

བསིལ་གྱིབ་འབབ་ཚུ་བཞོན་པ་རྣམས་སུ་བསྟོ་།

Whenever you are cold, here are soft warm blankets.

Whenever you are hot, here are broad, cooling trees

Of great beauty, delightful to look upon.

And we dedicate these wonderfully soft, best quality clothes

For you to wear, in accordance with your every desire.

If you are oppressed by dark thoughts and wrong views,

We dedicate to you illuminating lamps that shine like the sun  
and moon.

If you grow weary and tired on the paths of transmigration,

We dedicate to you cool shade, running rivers and  
conveyances to ride.

དེ་ལྟར་བསྐྱོ་ཞིང་ཟག་མེད་བདེ་ལྡན་པས་།  
 སྤྱིད་པའི་ལམ་རྒྱུད་གྲོལ་བའི་ལུས་ལེན་ནའང་།  
 དལ་འབྱོར་ཡོན་ཏན་བདུན་ལྡན་རབ་ཐོབ་ནས་།  
 བཞེས་གཉེན་དམ་པ་རྣམས་དང་མཇལ་བ་དང་།  
 སྤྱི་མ་དགོན་མཆོག་གསུམ་པོ་མཆོད་པ་དང་།  
 གྲུག་དགའ་ར་བ་གཞལ་མེད་ཁང་ཆེན་དང་།  
 འདོད་འཇོའི་བ་དང་ལོངས་སྤྱོད་སྣ་ཆོགས་དང་།  
 འཁོར་གཡོག་བཟང་ཞིང་སྤྱི་བོ་མཐུན་པ་ཡི་།  
 ཆོས་དང་མཐུན་པར་སྤྱི་དགུ་སྤྱོད་བར་ཞོག་།

May all these dedications bring you limitless ease and,  
Being liberated from the continuum of worldly existence,  
If you choose to take a body, may you be  
Perfectly endowed with freedom and opportunity,  
and possessed of the seven qualities of union.

May you encounter holy teachers and  
May you serve your guru as the Triple Gem.  
Enjoying total bliss in a divine mansion of limitless size,  
May the wish-fulfilling cow and every kind of wealth be  
yours!

May your retinue of attendants excel in sympathetic  
understanding, and  
May you be protected in all your lives in accordance with the  
Dharma.

རྒྱལ་པར་བྱེད་ན་འཕགས་པའི་ཚོར་བདུན་སྤྱིན་།

If a more elaborate rite is required, one should offer the seven jewels of the noble ones:<sup>37</sup>

ཇི་མཆོག་གི་མཆོག་སྤྱན་པའི་ཞུང་།  
 སེང་ལྷའི་པ་རོ་ལ་བྱུན་པར་བྱེད་།  
 མི་ཟད་ཞོར་ལ་འབད་མེད་སྤྱོད་།  
 ཆོ་འདས་ལ་སོགས་སེམས་ཅན་རྣམས་།  
 སྤྱན་པའི་ཞུང་ལ་སྤྱོད་པར་ཤོག་།

HRĪḤ The wealth of generosity is the most precious of treasures,  
 A perfection that transcends all avarice, and  
 An inexhaustible treasure to be enjoyed without effort.  
 May this person here deceased and all living beings  
 Enjoy the jewel of perfect generosity!

ཇི་མཆོག་གི་མཆོག་ནི་ཚུལ་ཁྲིམས་རྒྱན་།  
 འཆལ་བའི་རང་བཞིན་སེམས་བར་བྱེད་།  
 ཡིད་འོང་རྒྱན་གྱིས་བསྐྱར་བར་བྱེད་།  
 ཆོ་འདས་ལ་སོགས་སེམས་ཅན་རྣམས་།  
 ཚུལ་ཁྲིམས་རྒྱན་ལ་འོངས་སྤྱོད་ཤོག་།

HRĪḤ The ornament of moral conduct is the supreme adornment.

<sup>37</sup> The seven jewels of the noble ones (*saptāryadhāna*): faith (*śraddhā*), moral discipline (*śīla*), study (*śruta*), renunciation (*tyāga*), a sense of shame (*hrī*, *lajjā*), modesty (*apatrāpya*), and wisdom (*prajñā*), are evidently confounded in the root text with the six perfections (*ṣaḍpāramitā*): generosity (*dāna*), moral discipline (*śīla*), patient endurance (*kṣānti*), enthusiastic perseverance (*vīrya*), meditation (*dhyāna*, *samādhi*), and wisdom (*prajñā*). Padma 'phrin-las, in his essay on the performance of this rite (see below), corrects this error without comment.

Removing any tendency for moral degradation,  
It is an ornament that bestows delight to all.  
May this person here deceased and all living beings  
Enjoy the ornament of perfect morality!

སྒྲིེ གོས་གྱི་མཆོག་ནི་བཟོད་པའི་གོས་ཀྱི།  
ཁོང་ཁོའི་བྱ་རྒྱུ་སྒྲིབ་པར་བྱེད་ཀྱི།  
ཀྱུན་གྱི་ཡིད་འོང་རང་སེམས་བདེ་ཀྱི།  
ཆོ་འདས་ལ་སོགས་སེམས་ཅན་རྣམས་ཀྱི།  
བཟོད་པའི་གོས་ལ་སྒྲིབ་པར་ཞོག་ཀྱི།

HRĪH The best of clothing is the clothing of patient  
endurance.

Protecting from the pain of anger,  
It brings delight to all and contentment to one's mind.  
May this person here deceased and all living beings  
Enjoy the clothing of perfect patience!

སྒྲིེ བཞོན་པའི་མཆོག་ནི་བཟོན་འགྲུལ་རྟ་ཀྱི།  
ལེ་ལོའི་ཐང་ཆེན་ལྷུང་དུ་གཙོད་ཀྱི།  
བྱ་མེད་བདེ་བའི་ས་རུ་སྒྲིབ་ཀྱི།  
ཆོ་འདས་ལ་སོགས་སེམས་ཅན་རྣམས་ཀྱི།  
བཟོན་འགྲུལ་རྟ་ལ་སྒྲིབ་པར་ཞོག་ཀྱི།

HRĪH The best of conveyances is the horse of enthusiastic  
perseverance.

Quickly traversing the great plain of laziness,  
One arrives at the place of endless happiness.  
May this person here deceased and all living beings  
Enjoy the horse of perfect patience!

སྒྲིེ ཟས་གྱི་མཆོག་ནི་བསམ་གཏན་ཟས་ཀྱི།

རྒྱལ་གཡོང་བཀྲེས་སྒྲིམ་གདུང་བ་སེལ་མེད་  
 ཟག་མེད་བདེ་བའི་རོ་སྦྱིང་འགྱུར་མེད་  
 ཆོ་འདས་ལ་སོགས་སེམས་ཅན་རྣམས་མེད་  
 ཏིང་འཛིན་ཟས་ལ་སྦྱིད་པར་ཞོག་མེད་

HRĪḤ The best of food is the food of meditation.  
 Satisfying the pangs of hunger and thirst,  
 which cause much distraction,  
 One experiences the taste of inexhaustible bliss.  
 May this person here deceased and all living beings  
 Enjoy the food of perfect samādhi!

སྒྲིམ་གྱི་སྦྱོང་སྦྱོང་མཆོག་ཤེས་རབ་སྦྱོང་སྦྱོང་མེད་  
 རྒྱལ་གཡོང་མཆོག་པའི་འགྲོས་ཚུལ་སྦྱོང་མེད་  
 མི་ཤེས་སྦྱོང་སེལ་དབྱེར་མེད་སྦྱོང་སྦྱོང་མེད་  
 ཆོ་འདས་ལ་སོགས་སེམས་ཅན་རྣམས་མེད་  
 ཤེས་རབ་སྦྱོང་སྦྱོང་ལ་འོངས་སྦྱིད་ཞོག་མེད་

HRĪḤ The best of friends is the companion of wisdom.  
 Guiding the way of travel through a knowledge of the two  
 truths,  
 This inseparable companion clears away the darkness of  
 ignorance.  
 May this person here deceased and all living beings  
 Enjoy the friendship of perfect wisdom!

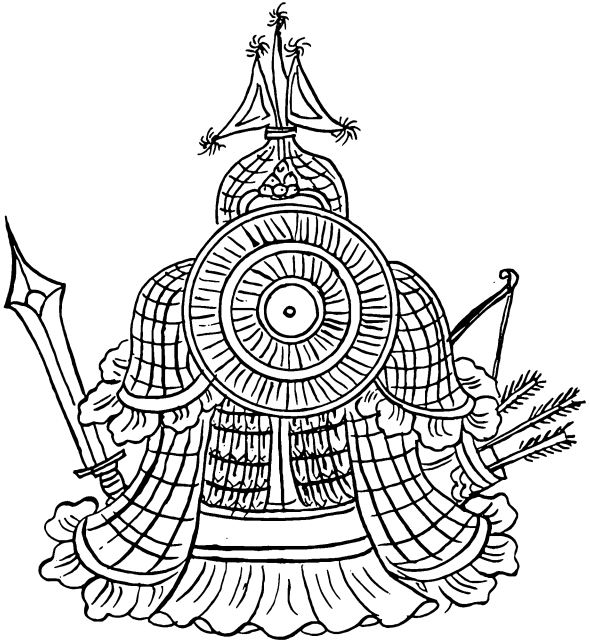
ཅེས་རིགས་དྲུག་གི་མཐུན་རྒྱུ་གཏད་པས་བག་ཆགས་རང་སར་བྱང་མེད་ཡོན་གྱི་ཞེན་  
 པ་ཆོད་ནས་ཐར་ལམ་བསྦྱིད་པར་འགྱུར་རོ་མེད་

With these words, by bestowing gifts that are pleasing to the minds of the  
 six classes of beings, latent tendencies become purified in their own place.

Cutting off all desire for the objects of the senses, may [all beings] be established on the path to awakening!

ཟས་གཏད་པའི་ཚེ་གཞི་རྒྱན་པ་སྤྲིའི་བཀའ་འོ་ ས་མ་ཡ་ེ རྒྱ་རྒྱ་རྒྱ་ེ

This ritual, in which food is dedicated [to the dead], is a teaching of Padmasambhava of Oddiyāna. SAMAYA rGYA rGYA rGYA



# ཨཱ། ། རིགས་དྲུག་གནས་འདྲེན་གྱི་ཚེ་གའི་མན་ངག་ །

## Guiding the consciousness out of the six realms of rebirth<sup>38</sup>

Now, the ritual for leading the deceased out of the six realms of rebirth will be explained. This has two parts: (a) Setting out the necessary items and (b) The performance of the ritual.

(a) Setting out the necessary items. In the root text it is said: “On the southern side of the maṇḍala should be arrayed a circular lotus design with six petals” and this is the way in which the maṇḍala of six destinies should be displayed. Also, one needs to prepare an effigy (*'dra 'bag*) or name card (*ming byang*) of the deceased. As it is stated in the root text: “In order for it to serve as a reliable abode for the mind, the image of the deceased should be drawn in his own likeness,<sup>39</sup> kneeling down with his hands pressed together in prayer, holding a flower.” In general, adherents of both the old and new traditions follow this teaching and customarily perform the rite of guiding the consciousness through the six realms on the southern side of the maṇḍala. Indeed, the new schools even refer to this rite as ‘the ritual of the south door’ because it was the tradition in India to perform all activities relating to the dead via the southern gateway of the city. As for the circular diagram of the six destinies, if one wishes to perform an elaborate rite, this may be constructed with coloured powders, or one may simply use a drawing on paper or cloth, arranged in accordance with received instructions. With regard to the name card, followers of the new schools inscribe the syllable NR̥ in the centre of an eight-spoked wheel, whereas those of the old school actually draw an image in the likeness of the deceased. Although there are these two distinct traditions, each of which is considered to be valid, [565] some followers

<sup>38</sup> Written by Padma 'phrin-las, this is the second of three major topics discussed by him in his *Byang gter 'phags pa thugs rje chen po'i dkyil 'khor gyi cho ga rnam nges rin chen 'phreng ba* (Collection I, text 36, pp.564-581).

<sup>39</sup> Since the advent of photography, the use of photographs for this purpose has become commonplace. A more traditional name card image is to be found above, on p.65, and this image may also be downloaded in printable form from [www.wandel-verlag.de](http://www.wandel-verlag.de)

of the Sa-skyā school claim that the drawing of an effigy is not taught in such texts as the *Sarvadurgatipariśodhana-tantra* (SDPST) and, therefore, the rNying-ma masters who prepare name cards or draw effigies have invented their own tradition. It cannot be claimed, however, that everything not mentioned in the SDPST is an invention. Besides, in the present case, the SDPST clearly speaks about the drawing of an effigy: "One should draw an effigy of the [deceased], or inscribe his name with saffron, both are suitable. Then, the great-hearted one, in order to liberate beings from the terrors of the three lower realms, should bestow the empowerment."<sup>40</sup> And also, in the same text, it is said: "Having carefully inscribed the name, one should surround it with a row of *caitya* or, otherwise, it is also suitable to draw the form. Then, if one really bestows the empowerment and makes a fire sacrifice, they will undoubtedly be reborn in a condition of bliss."<sup>41</sup> With such clear statements as these, the question that ought to be asked is "Who was it that invented this modern tradition of drawing an eight-spoked wheel?" According to the *gZhan phan gnod 'joms*, which cites the authority of the *gZhan phan 'od zer*,<sup>42</sup> these teachings are said to be explained in the text of the Nine Deity Uṣṇīṣa maṇḍala,<sup>43</sup> whereas, in fact, they appear clearly in the SDPST. Furthermore, these days, [566] whenever overpowering or wrathful rites are to be performed, followers of both the old and new schools find it necessary to draw an effigy, and the same reasoning applies here. If the drawing of an effigy is unsuitable in the present case, it would obviously not be fitting to draw an effigy in those other cases, when deeds of control and destruction are being performed. Tshar-chen rin-po-che<sup>44</sup> says that the rites of the southern gate are, indeed, wrathful rites so that one can have no basis at all for saying that it is improper to draw an effigy. The omniscient vajra-

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<sup>40</sup> SDPST p.319

<sup>41</sup> SDPST p.322

<sup>42</sup> *Kun rig cho ga gzhan phan 'od zer la rtsod pa spong ba*, written by the great Sa-skyā master Go-rams-pa bSod-nams seng-ge (1429-1489).

<sup>43</sup> The root text of the Nine Deity Uṣṇīṣa maṇḍala (*gTsug dgu*, sDe-dge bka'-gyur 485) is properly entitled *Sarvadurgatipariśodhanatejorājasya tathāgataśyārhaṭaḥ samyaksaṃbuddhasya kalpaikadeśa nāma*. The maṇḍala itself is foremost in the SDPST.

<sup>44</sup> bLo-gsal rgya-mtsho (1502-1566)



holder of Ngor,<sup>45</sup> in his *gZhan phan mtha' yas*, states, “Then, one should imagine that the body of the deceased, called *So-and-so*, arises as a transformation of the syllable NR̥, together with its vital elements and sense organs all perfect and complete, just as if he were a living being.” Following this line of reasoning, since it is necessary to truly generate [the deceased, upon whom one meditates], it is obviously not proper to forbid the drawing of an external image [which serves as a useful focal point for that meditation]. Furthermore, since, at the time of cremating the body, it is customary to affix mantra purifying the abodes of rebirth to corresponding locations on the corpse, it follows that, in the present rite, it is proper to write the seed-syllables of those purificatory mantra and affix these to the appropriate places on the effigy. Thus it becomes easier to awaken the effigy by summoning the six senses and so on and merging these with the drawn form, the visualisation being that much clearer. These are the teachings to be found in the oral commentaries and notes derived from Guru Padma, and they are verified by logic in the explanations given above. The name card, drawn in accordance with these instructions, should be attached to the particular support determined by the gender of the deceased — to an arrow in the case of a dead man, and to a length of bamboo in the case of a woman. It should be covered with a canopy of silk and a mirror [567] should be attached.<sup>46</sup> This drawing should then be inserted [in place of the face] in an arrangement of the deceased person’s clothes, seated upon a carpet. If there are some bone relics of the deceased, these should also be placed together with the effigy. According to some other tantric texts, the treatment of the effigy is similar to the way in which a corpse is prepared and made ready for cremation. Thus, following the instructions of one’s lineage guru, a heap of the deceased’s own clothing should be adorned with a crown of the five tathāgata, hung with silk banners of five colours, and placed to the south of the maṇḍala. Also on the name card, it is customary to depict a collection of the items said to be relevant to the lifestyle of the deceased, whether that person be a monk or a tāntrika, a layman or lay woman.

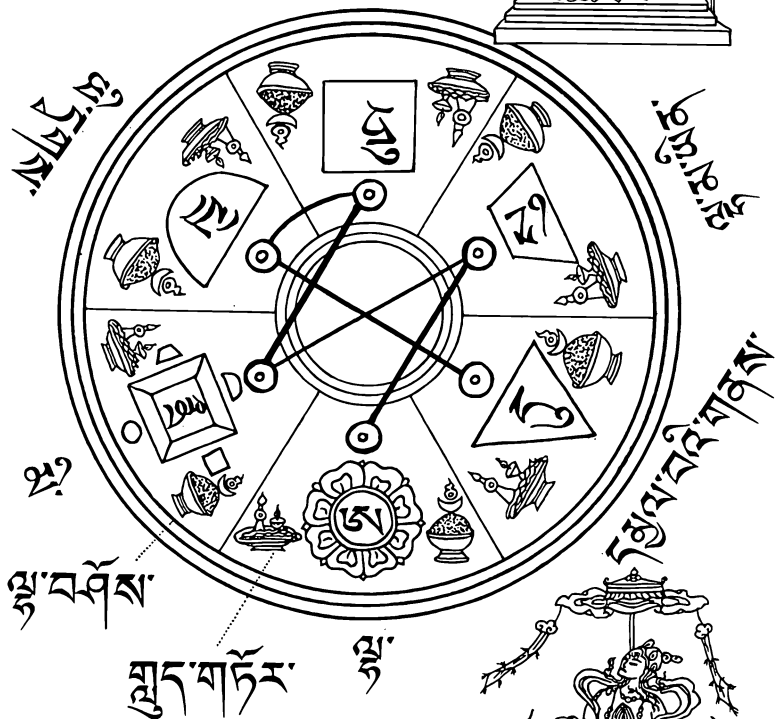
Other than these, items necessary for the ritual include six food offerings for the six sages, and six ransom offerings (*glud gtor*) to extricate the

<sup>45</sup> Kun-dga' bzang-po (1382-1456)

<sup>46</sup> These items, as listed in the root text — canopy, banners, arrow and mirror — have all been included in the traditional woodblock print reproduced above, p.65

དབང་སྟེགས་

འཕྲུལ་འཕྲུལ་



མིང་བྱང་



deceased from the six realms. Also, peaceful and fierce offerings, whatever can be gathered of items to nourish and satisfy the six senses, and powdered magical substances and mustard seed, empowered by recitation of the various purificatory mantra given in the text, should all be collected in an unstinting manner.

(b) Secondly, the actual performance of the ritual has eleven parts: inviting the consciousness to be present, banishing the messengers of death, introducing the symbols, guiding out of the six realms, cutting all future connection, empowerment, giving food, doctrines of the path, fixing the seals, burning the name card, and making prayers of aspiration.

(i) Inviting the consciousness to be present. To begin with, one should purify the name card by sprinkling it with water from the ritual vase and visualise, within the state of emptiness, a lotus and moon. Standing upon this base is the syllable *NR* which transforms itself into the image of the deceased. Then, from the heart of oneself [568] and the deity generated in front, rays of light stream out like iron hooks and capture the consciousness and five mental faculties of the deceased from wherever they may be in any of the six realms or in the intermediate state (*bar do*). This consciousness is then brought back and one should visualise that it is forcibly united with the effigy of the deceased. The root text says, “*NAMO* By the truth of the perfected five *kāya* of the buddhas ...” and so on. Thus, one joins a ‘prayer of the power of truth’ (*satyavacana*) to the meditation on summoning and absorbing, and this is performed three times.

(ii) Banishing the messengers of death. According to the root text: “After that, presenting a ransom offering to the messengers of death who try to abduct the deceased (*ro gshed*), one gives them instructions to depart.” The customary way of achieving this is to perform the threefold purification in the traditional manner by dedicating a series of three *mtheb skyu* (small balls of barley dough, flattened by indenting with the thumb) with the gesture of supreme generosity (*dānamudrā*), reciting the *gaganagañja mantra* and snapping the fingers.<sup>47</sup> This should be done three times in a peaceful manner. Then, one revolves a small lamp (*ting lo*)

<sup>47</sup> The *gaganagañja mantra* (“spell of the sky treasury”) causes the offerings to be multiplied in number and increased in virtue (*saṃvardhana*): *NAMAS SARVA TATHĀGATEBHYAḤ VIŚVAMUKHEBHYAḤ SARVATHĀ KHAṂ UDGATE SPHARAṆA IMAM GAGANA KHAṂ SVĀHĀ*

surrounded by squeezed lengths of barley dough ('*changs bu*), brandishes the vajra and rings the bell, whilst reciting the *mantra* OM SUMBHA NISUMBHA HŪM GR̥HNA GR̥HNA HŪM GR̥HNĀPAYA GR̥HNĀPAYA HŪM ĀNAYA HOḤ. BHAGAVAN VAJRAVIDYĀRĀJA HŪM PHAṬ three times, in a slightly more wrathful manner. Then, the root text says: "HRĪḤ I am Hayagrīva, the wrathful king ..." and so on. Thus, one should recite this verse and finish with the wrathful mantra as one strikes the deathly messengers with enchanted mustard seed, in a state of great wrath. By these three purificatory acts (peaceful, semi-wrathful, and fierce), the messengers of death are banished.

This section of the ritual is of great importance for, if the messengers of death are not kept away from the deceased, his pathway to liberation will be obstructed. To illustrate this point, we remember an event from history concerning the funeral rites of minister Ta-ra klu-gong and the mother of rGyal-ba'i bLo-gros.<sup>48</sup> At that time, the Bon-po priest conducting the rite caught hold of the messenger of death, who proclaimed himself to be [569] the consciousness of the deceased. The details of how this mistaken view of cause and effect arose are related in full in the biography of Padmasambhava known as the *sPu ri ma*.<sup>49</sup> Eventually, being instructed by Guru Padma, king Khri Srong-lde'u-btsan showed his vajra authority and demanded to know the secret initiatory name of the deceased, forcing the messenger of death to reveal himself and admit that he was actually the demon that had taken away the life of the minister. The demon then changed his form from that of an old man to that of a snake, and disappeared. This event is also referred to in the biography of Padmasambhava known as the *Shel brag ma*, which says, "At that time, rGyal-ba'i bLo-gros' mother and the minister Ta-ra klu-gong died and, when the vase rituals (*bum chog*) were being performed on their behalf by both Buddhist and Bon-po priests, the king had great faith in the Buddhist

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<sup>48</sup> Both ministers in the court of Khri srong-lde'u-brtsan, Ta-ra klu-gong was an ardent supporter of the Bon, whilst rGyal-ba'i bLo-gros became one of the 25 close disciples of Guru Padmasambhava.

<sup>49</sup> *U rgyan guru padma 'byung gnas kyi rnam thar rgyas pa gser gyi 'phreng ba thar lam gsal byed (bKa' thang gser phreng)*, revealed as a treasure from sPu-ri phug-mo-che shel-gyi brag-phug by *gter chen* Sangs-rgyas-gling-pa (1340-1396). sPungs-thang xylograph pp.512-516

system but had doubts concerning the Bon.”<sup>50</sup> And a similar situation is also recounted in the *Hundred Thousand Songs of Milarepa*.<sup>51</sup> These examples demonstrate the great importance of banishing the messengers of death, and this is especially true in the case of those who have been murdered or died a violent death, since such unfortunate circumstances usually cause the mind to stray from the true path. Because of this, the skilful expert Guru Padma, the very embodiment of compassion, felt it necessary to demonstrate particular methods of capturing and holding malignant Sri demons,<sup>52</sup> in texts such as the *bKa' brgyad gsang ba yongs rdzogs* and *Kun bzang thugs gter*. These teachings, and the special oral explanations concerning the release [of their victims], can usefully be applied here in such circumstances, although the threefold purification [570] is generally found to be sufficient.

While we are on the subject of the purification of sins, this cycle of teachings includes a fivefold ritual (of body, speech, mind, qualities & activities) for the benefit of living beings,<sup>53</sup> within which, the purification of place is generally taught under its first heading, Rituals of the Body. As stated in this important source text: “First of all, concerning the rituals of the body, whilst gazing at the scented name card<sup>54</sup> and bones of the deceased, one should meditate upon oneself as the Lord of Compassion, assisted by one’s guru and encircled by *ḍākinī*, reciting OM MAṆIPADME HŪM HRĪH. When this heart mantra has been recited one hundred times, one should add OM DAHA DAHA SARVANARAKAGATIHEṬUM HŪM PHAṬ, OM PACA PACA SARVAPRETAGATIHEṬUM HŪM PHAṬ, OM MATHA MATHA SARVATIRYAGGATIHEṬUM HŪM PHAṬ, reciting each of these purificatory mantra seven times and causing them to strike the bones and the name card. In this way, one contemplates that the sufferings of the lower realms are purified.” On the basis of what is written

<sup>50</sup> Douglas & Bays, *The Life and Liberation of Padmasambhava*, Dharma Publishing, Emeryville, 1978. Vol.2, pp.489-490

<sup>51</sup> Garma C.C.Chang, *The Hundred Thousand Songs of Milarepa*, Shambhala Publications, Boston, 1999. Chapter 54, ‘The Salvation of the Dead,’ pp.615-623

<sup>52</sup> For more on these malefic Sri spirits who can afflict people at any stage of life, see my *Roll of Thunder from the Void*, Chs.IV-VII

<sup>53</sup> ‘*Gro don las byor lnga pa*, Collection I, text 27

<sup>54</sup> *Dri ma ming byang* refers to the name card of the deceased, the temporary abode of his consciousness, dressed in the clothes which still bear his scent.

here, when one is engaged in the recitation for the generation of the deity as oneself, or in front, or within the flask of water, and, especially when one is generating the deity in front, these purificatory mantra should be recited many times over the powdered power substances and the mustard seeds, and these magical items may be cast upon the name card and the bones in order to purify them. Then, clearly visualising oneself as the great Lord of Compassion, together with a supporting host of guru and *ḍākinī*, one imagines that all the sins and obscurations of the deceased are purified as one recites the seven syllable mantra and the purificatory mantra taught above for the elimination of the three lower states. In a similar fashion, we may deduce that [571] one should also recite purificatory mantra for the three higher states when guiding the consciousness through those particular realms. Furthermore, just as when reciting mantra to purify the lower realms and the sinful deeds of the deceased, whilst reciting the higher purificatory mantra, also, they should be caused to strike the bones and the name card (via the power substances mentioned above).

Finally, as for the special prayers of aspiration, it is written in the same text: After that, one should recite prayers of aspiration, such as, "May the stream of consciousness associated with this scented name card and these bones, wherever it has been reborn and wherever it now abides, be purified of all evil deeds accumulated in the confusion of emotional turmoil so that the misery of the three lower realms be banished by the compassion of Avalokiteśvara and the deceased may be reborn as my disciple. Then, having been reborn as my disciple, may he come to realise the meaning of the Great Vehicle and attain the wisdom of the natural condition." This prayer should be recited three times. And it should also be recited whenever one happens to come across any bones or remains of the dead, wherever they may be. If one has no bones for the ritual, then the line in the verse above which reads, "associated with this scented name card and these bones," should be modified to read, "associated with this person here deceased," and the reference to the deceased being reborn as one's disciple should also be changed so that one prays for them to be reborn as followers of the noble Avalokiteśvara.

The beneficial qualities of this act are made explicit in the subsequent verse of the text cited above, which reads: "If this ritual is performed by one who remains firm in his vows, many sentient beings will reach enlightenment [572] and oneself will become a leader of beings."

(iii) Introducing the symbols (*brda sprod*, explaining the facts). So then, having summoned the consciousness of the deceased and having

merged it with the name card, one should explain to him the reality of the situation. Because it sometimes happens, however, that some people experience great terror due to the effects of their own evil deeds and try to flee at the time of banishing the messengers of death, in the section above, it is important here to summon the consciousness once more and hold it with strength. In the root text it is written: Then one introduces the symbols by saying, “Ho! Listen here, oh noble one, now deceased. You should hear about the confusion of illusion that arises after death, so come back here to this happy place in the world.” Then, this section of the text should be recited, down as far as, “Hold on to these teachings of refuge and bodhicitta and establish yourself in the pledges (*samaya*) and vows (*samvara*).”

According to the root text: “Then, in order to bestow the vows of taking refuge and developing bodhicitta, one should expound these topics in a well organised manner with great sincerity.” So, in accordance with these instructions, clearly visualising the name card as the real person of the deceased, one should place it beside the maṇḍala and, with a genuine commitment to holding one’s own vows, one should guide the deceased in the taking of vows. The custom is to recite the usual verses of one’s tradition, such as those derived from the *Āryaḍākīṇīvajrapañjara-mahā-tantrarāja*, or as taught in the maṇḍala ritual of Mañjughoṣa called *Youthful Lotus* (*’Jam dbyangs gzhon nu chu skyes*) by Sangs-rgyas gling-pa, “To the Three Jewels I go for refuge,” and so on. The verses should be recited three times, (with the disciple listening to the recitation of the teacher and repeating his words), [573] just as in the rites of bestowing empowerment. After that, it is thought proper to recite as follows:

ལྷ་མ་རྩོ་རྩེ་འཛིན་པ་དང་མེ

ཐུགས་རྩེ་ཆེན་པོའི་ལྷ་ཆོགས་ལ་མེ

སྒོ་གསུམ་དད་པས་ཐུག་འཆལ་ལོ་མེ

མཆོད་པ་ཀུན་གྱིས་རབ་རྒྱ་མཆོད་མེ

སྒྲིག་པ་ཐམས་ཅད་བཤགས་གིང་སྒྲོམ་མེ

དགོ་བ་ཀུན་ལ་རྩེས་ཡི་རང་མེ

ཆོས་འཁོར་བསྐྱོར་ཞིང་བཞུགས་སུ་གསོལ་མེ

སྐྱ་མ་དྭཀོན་མཆོག་གསུམ་པོ་ལ་མཆོག་  
 བྱང་ཆུབ་པར་དུ་སྐྱབས་སུ་མཆོག་  
 སེམས་ཅན་ཀྱན་གྱི་དོན་གྱི་ཕྱིར་མཆོག་  
 བྱང་ཆུབ་སེམས་ནི་བསྐྱེད་པར་བགྱི་མཆོག་  
 སྐྱ་མེད་བྱང་ཆུབ་ལྷུང་ཐོབ་ཤོག་མཆོག་

To the guru, holder of the vajra, and  
 To all the deities in the maṇḍala of Great Compassion,  
 I humbly bow down with fervent devotion of my body,  
 speech and mind.

I make abundant offerings with all the articles of worship  
 And I confess all of my sins and make reparation.  
 Rejoicing in all that is virtuous,  
 I request that you stay in this world and teach the Holy  
 Dharma.

To the guru, who is the embodiment of the Triple Gem,  
 I go for refuge until enlightenment is reached.  
 For the benefit of all living beings  
 I generate the mind of supreme awakening.  
 May the unsurpassed realisation be quickly attained!

(iv) Guiding out of the six realms. Instructions on each of the six realms is given under seven headings, as listed in the root text: Purification of the place, leading the way out, washing away the mental afflictions and karmic stains, paying off the karmic debt, teaching the Dharma, making prostrations, and cutting all future connection with the place.

So, if we now consider the first of the six realms (the hell realm), with regard to the first of the seven topics (purification of the place), it is written in the root text: "In order to purify the realm of hell, the name card and relics of the deceased should be placed upon the area of the diagram that represents the hells. Then the master, contemplating his own nature as that of Avalokiteśvara, the Lord of Compassion, should manifest himself in the forms of the six nirmāṇakāya sages situated in the six realms." So, in accordance with what is written here, the master should recognise his own nature as that of the Lord of Great Compassion, clearly appearing



in the form of Dharmarāja, the sage of hell. Then he should vividly visualise that area of the diagram that represents the hells as truly being the realm of hell, and he should contemplate the suffering and torment experienced by the deceased who has been reborn in that place. Then he should recite the verses slowly and clearly so that their meaning is easily understood, using the actual words of the root text: “HRĪḤ I am Avalokiteśvara, the Lord of Great Compassion. In order to rescue all living beings, I manifest in hell [574] as the sage Dharmarāja,” and so on.

Secondly, in order to lead the way out of that place, one makes the gesture of the iron hook (*aṅkuśamudrā*) with one’s hands and imagines extricating the deceased from the ferocious torment of the eighteen hell realms as one recites: “HRĪḤ Listen here, oh noble one, now deceased, you must get away from that place! In your former existence, under the influence of anger, because you killed living creatures ...” and so on.

Thirdly, in order to wash away all mental affliction and karmic stains, one should wash the name card of the deceased with water from the ritual vase and say: “HRĪḤ This excellent vase has the nature of the dharma-kāya, ...” and so on.

Fourthly, paying off the karmic debt (*lan chags*) has two aspects — offering divine food to the six sages who are the objects of refuge, and dedicating a feast in the form of a ransom offering (*glud gtor*) to pay off the debt. For the first of these, the authoritative root text stipulates that one should offer the divine food to the maṇḍala and merely recite the mantra, but the received tradition is to say:

ཀལ་ཟས་རོ་བརྒྱ་ལྷན་པའི་ཡིད་འཕྲོ་པ།  
 ལེགས་སྦྱར་འདི་ནི་དཔྱལ་བའི་སྦྱབ་པ་ལ།  
 དད་པས་སྦྱལ་བས་འཕྲོ་བ་འདི་དག་ཀུན།  
 འབྱོར་ལྷན་ཏིང་འཛིན་ཟས་ལ་སྦྱོད་པར་ཤོག།  
 བློ་མེ་བྱ་བུ་རྩྱུ་རྩེ།

This wonderful divine food, possessing one hundred tastes,  
 Is excellently prepared and offered with devotion to the  
 sage of hell.

As a result of this offering,

may all sentient beings in this realm  
 Enjoy the food of samādhi and all good things.  
 NAIVEDYA PŪJĀ HOḤ

Secondly, the ransom offering should be blessed three times with the seed syllables OM ĀḤ HŪM and dedicated with the words: “HRĪḤ This excellent ransom cake, possessed of all the sensuous qualities that could be desired, ...” and so on.

Fifthly, in order to teach the Dharma, [575] one says: “HOḤ Wretched being, now deceased, experiencing the misery of the afterlife, you have come to know that you are dead, ...” and so on.

Sixthly, when making prostrations, the family of the deceased should take hold of the name card and prostrate themselves whilst reciting: “HRĪḤ Listen here, oh noble one, now deceased! Abandoning that place, you should come ...”

Seventhly, in order to cut all future connection with the realm of hell, one recites: “HRĪḤ Beneath this place is the realm of hell, ...” and so on, and place the name card upon the circular diagram, in the position of the hungry ghosts (*preta*).

Then one guides the deceased out of the second realm, the realm of hungry ghosts, by means of the seven topics in exactly the same manner as outlined in the previous section. Thus, the master maintains the awareness of his own nature as Avalokiteśvara but he changes his form from that of the sage of hell so that he clearly appears as the sage of hungry ghosts. In similar fashion, the deceased is guided through all of the six realms and, in each of those places, he is rescued from the torment of suffering through the power of the master’s samādhi and his mental afflictions and sins are washed away. Each *muni*, in turn, is honoured as the object of refuge and presented with an offering of food, a ransom offering is dedicated in payment of karmic debts, the Dharma is taught, prostrations are made, and all future connection with the place is cut. The third realm to be purified is the animal realm, the fourth is the human realm, the fifth is the antigods (*asura*), and the sixth is the heavenly realm of the gods. All of these realms are to be purified in the same manner.

(v) Cutting the connection. [576] Although the connection with each of the six realms has already been severed in the series of rituals just performed, it remains necessary to cut the connection with the whole of saṃsāra in general. With regard to this, the root text says: “Now, in order to cut all future connection with the entire cycle of rebirth, one should call

out with the words: 'HRĪḤ Listen carefully! Pay attention, oh nobly born one. Beneath this place, all around, are the six realms of rebirth' " ... and so on. Thus, this should also be recited.

(vi) Bestowing empowerment. The root text says: "Then, the relatives of the deceased should take the name card and, having performed prostrations, they should approach the guru and request empowerment. The guru should then bestow the entire series of initiations of the Great Lord of Compassion, culminating in the empowerment of the seven precious jewels and, when this has been done, he should give the empowerment of the eight auspicious items to the living." In the received tradition, however, it is customary for the name card and the relatives to be positioned in front of the guru who will then either go through the entire series of ritual empowerments, from the initial bathing with water from the ritual vase, all the way up until the final prophesy to enlightenment, or he will briefly go through the *sādhana* text of '*Gro ba kun grol* with an added empowerment ritual at the end, as explained within the text itself.<sup>55</sup> So, in actual practice, we see that the five empowerments of awareness (*rig pa'i dbang lnga*, consisting of the water, crown, vajra, bell & name empowerments) are not generally given.

I would like now to quote from the SDPST on this topic: "Kye, all you gods! This empowerment should be bestowed upon the name of anyone who has been reborn in one of the lower realms, and one should grant this empowerment to an effigy in the likeness of the deceased." [577] And also: "This empowerment should be bestowed upon his wife, upon the members of his immediate family, upon the brothers of the deceased, and upon all those who bear the family name, as well as his servants."<sup>56</sup> And another passage in the same text states, furthermore: "If the body of any deceased person whatsoever is placed within the maṇḍala and empowerments are bestowed upon it, that person, even if he has been reborn in hell, will immediately be liberated and reborn among the gods in heaven."<sup>57</sup>

(vii) Giving food. The root text says: "After this, all the participants should turn their attention to the ancillary act of giving food, by way of a celebratory feast following the empowerment." Thus, at this point,

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<sup>55</sup> Collection I, text 9

<sup>56</sup> SDPST p.354

<sup>57</sup> SDPST p.310

the relatives of the deceased should take hold of a plate full of whatever suitable items of food and drink have been gathered together, and a little of it should be burned (so that the deceased, who can eat no solid food, may enjoy the smell of the smoke). These offerings should be purified with nectar, cleansed with fire, air and water, blessed with the three syllables and multiplied many times by means of the *gaganagañja mantra* and *mudrā*. As it says in the root text for the dedication of food (*zas gtad*): “Arranging a feast of as many of the objects of enjoyment that please the five senses as can be gathered, they should be purified, cleansed, blessed and multiplied, and they should be dedicated by a yogin with the power of *samādhi*.” The food and drink organised in accordance with these words should then be dedicated as follows, using verses from the same root text: “*HRĪḤ* Kye ma! Oh, noble one, now deceased, you must listen! Your father and mother, your wife and children, your brothers and sisters, your nephews, uncles and all of your sympathetic friends have prepared this delicious food of many tastes for your enjoyment ...” [578] With these verses, one makes an elaborate dedication.<sup>58</sup> Then the intermediate dedication: “Kye ma! Oh, noble one, now deceased, please listen carefully! Due to your mistaken actions in the past, you are now experiencing the intermediate state ...” and so on. Then the food is offered with a brief dedication in terms of the six perfections: “*HRĪḤ* The wealth of generosity is the most precious of treasures ...” and so on. Thus the food should be dedicated in these three ways but, if one wishes to keep things very brief, one may recite any suitable verses.

With regard to the brief dedication given above, in which one meditates upon the six perfections, the original Northern Treasures text has a single line hiatus after the line which reads, “Satisfying the pangs of hunger and thirst which cause such distraction.” I have filled this gap in the original text with words taken from the *bKa’ brgyad yongs rdzogs*, which are very suitable here, “One experiences the taste of inexhaustible bliss.” Then the text continues with, “May this person here deceased and all living beings ...” and so on, so that the verse is completed in the normal way.<sup>59</sup>

<sup>58</sup> The root text (see above) presents this as the brief dedication, with subsequent verses of the text being optionally added for further elaboration.

<sup>59</sup> All witnesses of the root text known to me have already been emended in this way, with no signs of interpolation, so we see that the text as corrected by Padma 'phrin-las has become the received tradition.

(viii) Doctrines of the path. The root text says, "When the dedication of food and drink has been completed, the deceased should be shown the path to enlightenment, as follows: 'HRĪḤ Listen here, oh noble one, now deceased! Above this place is the buddhafield of Avalokiteśvara, the lord of compassion ...'" and so on. These words are recited because, unless the deceased was a superior being with purified faculties, capable of recognising all appearances as the pureland, it is necessary to present these naturally pure appearances as the actual buddhafield. Then, so that he will not stray from that realisation, it must be sealed. In the rDzogs-chen teachings of Great Perfection, at the time of the spontaneous accomplishment, [579] having brought all activity within the six realms to an end by carefully distinguishing between saṃsāra and nirvāṇa,<sup>60</sup> the practice of the pureland is taught and, in order not to stray from that state, the outer seal of all appearances and the inner seal of the person are explained. These unsurpassed teachings of the path are a special feature of the rDzogs-chen. For the benefit of those ordinary people whose realisation is rudimentary, however, it will be necessary to know the ritual methods by means of which they may be raised up to the purelands, such as Sukhāvātī and Potalaka.

(ix) Fixing the seal. In order to burn the name card, it is necessary to separate the vital consciousness of the deceased from the inert matter by clearly visualising the consciousness in the form of a white syllable A and transferring it to the heart of the lord of the maṇḍala, inseparable from the guru. As it says in the root text: "Separating the consciousness of the deceased from the name card which supported it, one imagines it clearly in the form of a white A syllable and absorbs it into the heart of the noble Avalokiteśvara, where it is shown the path of the dharma-kāya with the words, 'HRĪḤ Listen carefully, oh noble one, now deceased! These bewildering illusory appearances of death are ...'" and so on. With these words, one gives instruction to the deceased.

(x) Burning the name card. Because the actual wisdom awareness of the deceased is totally uncompounded in its own nature and cannot be broken into parts, after it has been elevated to a higher state, the remaining form with its mind of appearances, latent tendencies, bewildered confusion, three poisons and six senses, appearing as an amalgam of the four elements, should be vividly contemplated [580] as burned up by the

<sup>60</sup> *Ru shan*, a unique practice of rDzogs-chen in which the dualistic mind is separated from non-dual wisdom awareness.

wisdom light of the fire of great compassion of the deities in the maṇḍala and one should contemplate the emptiness of all phenomena. As it says in the root text, “After that, there is the burning of the name card and, as one contemplates the fire burning brightly, one should say: ‘HRĪḤ Listen carefully, oh child of noble family, now deceased! Your three poisonous afflictions are consumed in the fire of the Body, Speech and Mind of the noble Lord of Great Compassion.’” And, when these words have been said, one should recite the mantra of seven syllables and the mantra of purification as the name card is burned up in a lamp.

During the course of this ritual, after the vital consciousness of the deceased has been fully separated from the dead matter, one may think that it is useless to call out “listen carefully, oh child of noble family,” but, as explained above, some subtle traces of the six consciousnesses still remain, and the words will be understood. This point seems to be the basis of much dispute between the Sa-skyā school and the tradition of Bo-dong<sup>61</sup> but, whatever they may have to say about it, our own school understands it clearly in this fashion.

Following the burning, the ashes of the name card, together with any bones that may remain, should be sprinkled with water from the ritual flask and one should recite the mantra of seven syllables and the mantra taught in the *caryātantra* — OM VAJRAPRAMARDANĀYA PRAMARDANĀYA SVĀHĀ. As these mantra are being recited, one should turn one’s face upwards and visualise a moon disc in the space above the bones. Upon this moon sits a white syllable ĀḤ, from which a stream of nectar pours forth to wash away all the sins and obscurations of the deceased, so that one imagines him to be thoroughly purified. When this bone ritual [581] has been completed, whatever bones there may be should be ground to fine powder or, if there are no bones, the ashes from the burning of the name card should be mixed with clay and meticulously kneaded, before being blessed in the usual manner. Then one should excellently prepare *tsha tsha*, in the manner taught within this cycle of teachings<sup>62</sup> and, having consecrated them, they should be deposited in a special *tsha tsha* repository or in an isolated location.

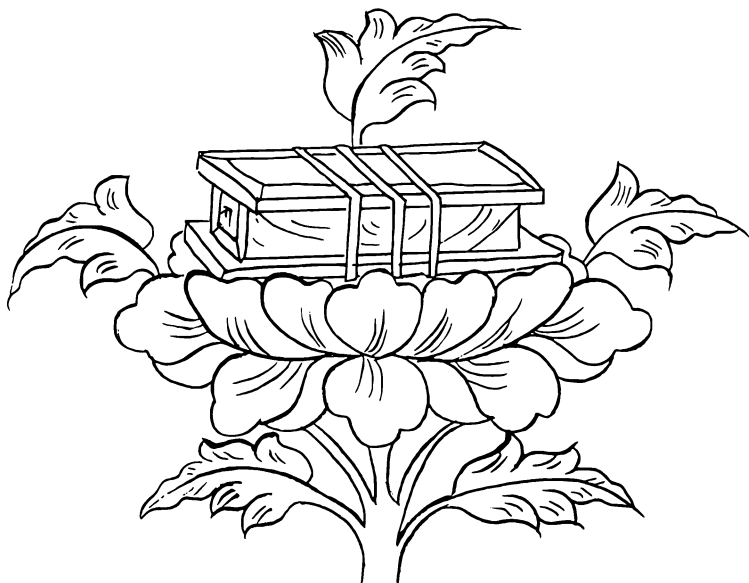
(xi) Making prayers of aspiration. The root text says: Then one should make prayers of aspiration with the words, “HOḤ Through the

<sup>61</sup> Bo-dong paṅ-chen phyogs-las mam-rgyal (1375-1451)

<sup>62</sup> See below, p.283ff, for the root text.

compassion of the guru deity, you have been guided out of the low places of misery” ... and so on. Thus, one should recite the words of the authoritative texts. On the other hand, one may also make this dedication much more elaborate by reciting aspiration prayers for rebirth in the pureland of Sukhāvātī, such as the *Zhing gi yon tan ma* of our own tradition,<sup>63</sup> and so on.

The teachings concerning the method of guiding the deceased out of the six realms of saṃsāra, a subsidiary rite for the dead, are completed.




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<sup>63</sup> See below, pp.259-266





name of the deceased and the words 'may his sins and obscurations be purified,' should be written out and attached to the six places on the body. Then the consciousness of the deceased should be summoned and absorbed, as taught in the texts of our tradition, an offering cake should be presented to the religious protectors, and the demons who would afflict the dead should be driven away. Then the corpse should be placed within the maṇḍala and so on, as taught in the ritual texts, and given introductory teachings and a complete tantric empowerment as he is enclosed within the walled-up fireplace.

ཐབ་ཁུང་ལྷུ་མ་པོ་དཀར་པོ་ཁ་རྒྱུ་རྒྱུ་མཚན་པ་བྱི་། ཐབ་གྱི་ཕྱི་རོལ་དུ་དགྱིལ་འཁོར་བྱི་།  
འོ་མ་ཅན་གྱི་ཤིང་ངམ་། ཡམ་ཤིང་ཅི་འབྱོར་བ་བརྩིག་།

The circular pit for the fire hearth should be drawn white in colour, and enclosed within a vajra border. Then the maṇḍala should be drawn around the outside of this and one should gather together a pile of milky wood, or whatever kind of firewood can be obtained.

དེ་ནས་མཚོན་ཇུས་བསྟེན་ཇུས་བདག་གི་གཡས་སུ་བཞག་། ཞབས་བསིལ་གསངས་གཏོར་  
མར་དང་དགང་གཟར་དགང་སྒྲུགས་བདག་གི་མདུན་དུ་བཞག་། གཟེད་ཕོར་དང་མཚོན་  
གཡོག་པ་བདག་གི་མདུན་གྱི་གཡས་སུ་བཞག་། ཟས་སྒྲ་ཚོགས་ཀྱང་བཤམ་པར་བྱའོ་།

Then the articles of worship and the articles to be burned should be placed to one's right. The cool offering water, the purifying ritual vase,<sup>65</sup> the *bali* cake, the oil, and the pair of ritual ladles, should be arranged in front of oneself, and the assistant who holds the pot [of oil for the fire] should stand before one, to the right. With him, also, are to be set out the various offerings of food.

དེ་ནས་མཚོན་ཇུས་རྒྱུས་བསངས་སྒྲུང་བྱིན་གྱིས་བརྒྱབ་པ་ནི་། རྩི་ཡི་ཁྲི་། ཨོཾ་ཨཱུཾ་ཧྱཱིཾ་ཞེས་  
ལན་གསུམ་གྱིས་མཚོན་ཇུས་ཐམས་ཅད་བདུད་རྩི་ཆེན་པོར་གྱུར་པར་བསམ་།

Then one should cleanse and purify all the articles to be offered. After reciting RAM YAM KHAM, they should be blessed three times with OM

<sup>65</sup> Understanding *gsangs* (cleansing) to refer to the Activity Vase (*las bum*).

ĀḤ HŪM whilst one contemplates all these substances transforming into great nectar.

དེ་ནས་ཐབ་གྱི་ནང་དུ་ ཨོྩྭ་ཧྲཱིཿལས་འོད་འཕྲོས་པས་ཆོ་འདས་གྱི་ཐྲིག་སྒྲིབ་སྤྲུངས་ཤིང་  
ལམས་གསུམ་སེམས་ཅན་གྱི་ཉོན་མོངས་དྲུག་གསུམ་ཞི་བར་བྱས་ཏེ་ དེའི་དབུས་སུ་རྩི་ལས་  
མེ་འོད་དཀར་པོ་འཕྲོས་པས་ རང་བཞིན་གྱིས་འབར་བར་བསམ་སྟེ་

Then, within the hearth, as the sins and obscurations of the deceased are purified by rays of light emanating from the syllables OM ĀḤ HŪM, the three poisonous mental afflictions of all living beings in the three realms are pacified. Then, as the white light of fire radiates out from the syllable RAM in the centre of that hearth, one should imagine that the fire blazes up quite naturally.

མེ་སྤར་བ་ནི་ རྩི་ཆོ་འདས་ཉོན་མོངས་དྲུག་གསུམ་ཕུང་པོ་ལ་ འཕགས་པའི་སྐྱུ་གསུང་  
ཐུགས་གྱིས་མེ་སྤར་རོ་ ཆོ་འདས་ཉོན་མོངས་དྲུག་ལྔའི་ཕུང་པོ་ལ་ འཕགས་པའི་ཡེ་ཤེས་ལྔ་  
ཡིས་མེ་སྤར་རོ་ ཆོ་འདས་རྣམ་ཤེས་ཆོགས་དྲུག་ཕུང་པོ་ལ་ སྐྱུ་ལྔ་ཐུབ་པ་དྲུག་གིས་མེ་  
སྤར་རོ་ ཆོ་འདས་འབྱུང་བ་བཞི་ཡི་བྱད་ཤིང་ལ་ ཡེ་ཤེས་སྒྲོ་མ་བཞི་ཡིས་མེ་སྤར་རོ་  
ཨོྩྭ་བཟླ་ལྟེ་ལ་རྩི་ཧྲཱིཿལྟེ་ ཅེས་མེ་སྤར་ལ་

When lighting the fire, one should say: "RAM The body of the three poisonous afflictions of this person here deceased is ignited by the fire of the body, speech and mind of the noble Avalokiteśvara. The body of the five poisonous afflictions of this person here deceased is ignited by the fire of the five wisdoms of the noble Avalokiteśvara. The body of the six sense consciousnesses of this person here deceased is ignited by the fire of the six incarnate sages.<sup>66</sup> The firewood of the four elements of this person here deceased is ignited by the fire of the four wisdom goddesses who guard the maṇḍala gates. OM VAJRA JVALA RAM RAM HŪM PHAT." With these words, the fire should be set alight.

<sup>66</sup> This line missing in I.20, restored from commentary.

ཐབ་ཁུང་དུ་སྒྲ་ཚོགས་བསྐྱེད་ལྟེ་བ་ལ་རྩི་དཀར་པོ་ལས་ཀྱའ་རྩི་ཁྱུར་ཏེ་ རེ་ལས་འོད་  
 འཕྲོས་དུས་པ་ལས་མེ་ལྷ་བླ་མ་ཀ་ཞེས་བྱ་བ་སྐྱུ་མདོག་དཀར་པོ་ཞལ་གཅིག་ཕྱག་  
 གཉིས་པ་ཀྱའ་རྩི་དང་བགྱང་འཕྲེང་འཛིན་པ་གསུམ་པ་ཆེ་བ་རལ་པའི་ཐོར་ཚུགས་  
 ཅན་རིན་པོ་ཆེས་བརྒྱན་པ་ཆོངས་པའི་སྐྱུད་པ་སེ་རལ་ཁར་བཅིངས་ཏེ་ འབྲིང་བག་  
 ཏུ་བཞུགས་པ་ཡམ་སྐྱུ་མདོག་དཀར་མོ་ཞལ་གཅིག་ཕྱག་གཉིས་མ་ལྷགས་ཀྱུ་དང་  
 བགྱང་འཕྲེང་འཛིན་པ་ཡབ་ལ་འབྱུང་པ་རྒྱན་གོས་ཐམས་ཅད་དཀར་པོ་ བསྐྱེད་  
 ལྷག་ནས་བདུད་རྩིའི་རྒྱན་བབས་པར་བསྐྱོངས་ལ་

Within the hearth is a lotus of five colours, at the central point of which is a white syllable RAM, which transforms into a *kuṇḍikā* (sacred waterpot, the emblem of Agni).<sup>67</sup> Rays of light radiate out from the *kuṇḍikā* [making offerings that please the deities] and, gathering [the blessings of the gratified deities, they return to become absorbed within the *kuṇḍikā* once more]. As a result of this, [the *kuṇḍikā* is transformed into] the fire god Pāvaka, the Purifier, the Shining One (Agni). White in colour, he has one face and two hands in which he holds a *kuṇḍikā* and a rosary. His belly is very large, the hair on his head is tied up into a knot, and he is adorned with precious jewels. He wears the sacred thread of a brāhmin, fastened over one shoulder, and he maintains an attitude of majesty. With him is his wife, white in colour, with one face and two hands with which she holds an iron hook and a rosary whilst embracing her lord. All their ornamentation and clothing is white, and, from each of their pores flows down a continuous stream of nectar.

སྤྱན་བྲངས་པ་ནི་

Holding this in mind, one should invite them with the words:

ཧྲིཿ དད་པ་དང་ནི་དམ་ཚིག་གིས་

ཚུར་གཤེགས་ཚུར་བྱོན་བྲང་སྤོང་མཚོག་

<sup>67</sup> Agni, preeminent among ascetic sages (*ṛṣi*), always carries the sacred waterpot (*kuṇḍikā*) which characterises the *ṛṣi* lifestyle.

རང་གི་དམ་ཚིག་ཚུལ་བཞིན་དུ།

འབར་བའི་གནས་འདིར་ག་ཞེགས་སུ་གསོལ།

ཨོྩྭ་ཨྩྭ་དེ་མ་རྩི། ཨེ་ཏྲེ་ཉི་ལྷ་ག་ལྷན་མ་རྩྭ་ཀླ་ལྷ་ཁྱེ་ག་ཁྱེ་རྩྭ་རྩྭ་རྩྭ་རྩྭ་

ས་མ་ཡ་རྩྭ་ས་མ་ཡ་སྩྭ་

HŪM Due to [our] faith and [your] sacred oath,

Come here, we beseech you, oh best of sages.

In accordance with your samaya promise,

Please come here to this place of burning.

OM AGNIDEVA HRĪḤ EHY EHI BHAGAVĀN

MAHĀKĀRUNIKA DRṢYA HOḤ

SAMAYA HOḤ SAMAYAS TVAM

དེ་ནས་བཞུགས་སུ་གསོལ་བ་ནི།

Then, one should request him to be seated, with the words,

ཧྱཱྃ གཟེ་འཇིད་འབར་བ་མེ་ཡི་ལྷ།

འདྲོད་པ་ཐམས་ཅད་གྲུབ་མཛད་ཅིང་།

ཐུགས་རྗེས་སེམས་ཅན་དོན་མཛད་པའི་།

འབར་བའི་ནང་དུ་བཞུགས་སུ་གསོལ།

ཨོྩྭ་ཧྱཱྃ་ཧྱཱྃ་

HŪM God of fire, splendidly blazing,

Working compassionately for the welfare of all living  
beings,

We pray that you will remain present in this blaze,

Fulfilling our every wish.

JAḤ HŪM VAM HOḤ

པདྨ་ཀ་མ་ལཱ་ལ་ཡ་སྩྭ་ ཞེས་མེ་ཏྲེ་ག་དོར་། པདྨ་འི་གདན་ལ་བཞུགས་པར་བསམ།

Scattering flowers, one says PADMA KAMALĀLAYAS TVAM and imagines that he takes his seat upon a lotus.

དེ་ནས་ཕུག་འཛེལ་བ་ནི།

And then one pays him homage:

རྒྱུ་མེ་ལྷ་འི་རྒྱལ་པོ་དང་སྤང་མཆོག་།

སེམས་ཅན་དོན་ལ་དམ་ཆོག་དགོངས་།

གཟི་བརྗིད་ཆེ་ཞིང་ཐུགས་རྗེར་ལྷན་།

ཁྱེད་ལ་གུས་པས་ཕུག་འཛེལ་ལོ།

ཨ་ཏི་པུ་ཏོ། ཕ་ཏྲི་ཚྭ་ཏོ།

HRĪḤ King of the fire gods, supreme sage,  
You whose mind is focussed on the vow to benefit all beings,  
Blazing brightly, full of compassion,  
We pay homage to you with faith and devotion.  
ATIPŪ HOḤ PRATĪCCHA HOḤ

དེ་ནས་ཁྲུས་གསོལ་བ་ནི།

Next, one offers a ritual bath:

རྒྱུ་མེ་ལྷ་འི་སྐུ་ལ་ཉོན་མོངས་མི་མངའ་ཡང་།

ཆོ་འདས་ཉོན་མོངས་ཐྲིག་སྐྱིབ་སྦྱང་སྦྱང་དུ།

སྐུ་གསུང་ཐུགས་ལ་ཁྲུས་ཆབ་འདི་གསོལ་བས་།

མི་གཙང་རྒྱུ་གྱི་དེ་མ་དག་གྱུར་ཅིག་།

ཨོྲཱ་ཨྲཱ་ཨེ་ཨྲཱ་ཎེ་ཀ་ཏ་ས་མ་ཡ་ཤི་ཡེ་རྩྱེ།

HRĪḤ Although the body of the fire god possesses no fault,  
Because you are to purify the sins and obscurations  
of this person here deceased,  
We offer this bathing water to your perfect body, speech and

mind.

May all the stains of this impure circumstance be washed away!

OM AGNAYE ABHIṢEKATA SAMAYA ŚRIYE HŪM

དེ་ནས་མཚན་པ་འབྲུལ་བ་ནི།

And then the offerings are presented:

རྩི། མེ་ཏོག་བདུག་སྒྲིམ་མར་མེ་བྲི་ཆབ་དང་།

ཞལ་ཟས་རོལ་མོ་ལ་སོགས་མཚན་པར་འབྲུལ་།

ཨོ་བཟླ་ཕུ་ལྷ་རྩྱ་བེ་ཡུ་ལོ་གེ་གཞུ་ནི་མེ་བྲུ་འབྲུ་ཡུ་རྩྱ་རྩི།

HRĪḤ Flowers, incense, butterlamps, perfume and Divine food, music and more, all these we offer.

OM VAJRAPUṢPE DHŪPE ĀLOKE GANDHE NAIVEDYA ŚABDA ĀḤ HŪM

དེ་ནས་དགང་གཟར་ནང་དུ་རྩྱ་དང་། སྒྲིམ་གཟར་ནང་དུ་ཇོ་བས་མས་ཏེ། ཟབས་དང་ཤེས་རབ་ལྷན་པས་། བསྒྲིག་ཇས་ཀྱན་སྒྲིགས་དང་བཅས་པས་འབྲུལ་བ་ནི། ཀྱན་ལ་འབྲེལ་།

Then, one should visualise a syllable HŪM within the left-hand ladle (*sruc*) and a syllable JAḤ within the right-hand ladle (*sruva*). Knowing that these have the nature of wisdom and means, they are used to present each of the offerings, together with the appropriate mantra, each in the same way.

ཨོ་ཡུ་གྲི་དེ་ལ་རྩི། སེ་བ་དེ་སྒྲ་རྩྱ་། དེ་སྐད་བརྗོད་ལ་ཞོ་ཟན་འབྲུལ་།

When offering the thickened yoghurt,<sup>68</sup> one says, OM AGNIDEVA HRĪḤ, SAMPADE SVĀHĀ.

སམ་ཕྱ་བློ་དེ་ཏན་བརྗོད་ལ་ཏུ་བྱ་གྲུ་སྒྲ་རྩྱ་། དེ་སྐད་བརྗོད་ལ་ཏིལ་འབྲུ་འབྲུལ་།

<sup>68</sup> Tib. *zho zan*, Skt. *dadhyanna*: rice prepared with yoghurt, or *karambha*, a gruel of parched grain flour mixed with yoghurt.

When offering the sesame seeds, one says, SARVAPĀPAM DAHANAJAYAYE HAVYA KAVYA SVĀHĀ.

བརྩ་ལྷ་ཡུའི་སྒྲ་རྒྱུ་མེ་རྒྱུ་འབུལ་མེ་

When offering the *dūrvā* grass, one says, VAJRĀYUṢE SVĀHĀ.

བརྩ་ལུག་ཡུའི་སྒྲ་རྒྱུ་མེ་ འབྲས་སོ་བ་འབུལ་མེ་

When offering the unhusked rice, one says, VAJRAPUṢṬAYE SVĀHĀ.

ཨོྩ་ཨ་ཤ་ཏི་ཏ་ཏ་བརྩ་ཡུའི་སྒྲ་རྒྱུ་མེ་ གྲུ་ག་འབུལ་མེ་

When offering the *kuśa* grass, one says, OM APRATIHATAVAJRAYE SVĀHĀ.

བརྩ་བྲི་རྒྱ་ཡུའི་སྒྲ་རྒྱུ་མེ་ ལག་འབྲས་འབུལ་མེ་

When offering the polished grain, one says, VAJRABĪJĀYAI SVĀHĀ.

མ་རྒྱ་རྒྱ་ཡུའི་སྒྲ་རྒྱུ་མེ་ བས་ཆན་འབུལ་མེ་

When offering the cooked barley, one says, MAHĀVĪRYĀYA SVĀHĀ.

མ་རྒྱ་ས་ཡུའི་སྒྲ་རྒྱུ་མེ་ འབྲས་ཆན་འབུལ་མེ་

When offering the cooked rice, one says, MAHĀSAYELA SVĀHĀ.

བརྩ་གྲ་སྒྲ་རྒྱ་ཡུའི་སྒྲ་རྒྱུ་མེ་ འགོ་ཆན་འབུལ་མེ་

When offering the cooked wheat, one says, VAJRAGHASMARĪYE SVĀHĀ.

བརྩ་རྩྭ་རྒྱ་ཡུའི་སྒྲ་རྒྱུ་མེ་ ཡམ་གིང་འབུལ་མེ་

When offering firewood, one says, VAJRAJÑĀNĀTMAYE SVĀHĀ.

གྲངས་ནི་གསུམ་མཇུག་ལ་འཇུག་པ་གང་འགྲུབ་འབུལ་མེ་

As for the number of offerings to be made, one should make the offerings three times or five times or seven times and so on, as much as one is able.

དེ་ནས་བསྟོད་པ་བྱ་བ་ནི་མེ་

Then one praises the deity with the words,

རྩི་མེ་ཆོངས་པ་འཇིག་རྟེན་མགོན་གྱི་སྐུ་མེ་

མེ་ལྷའི་རྒྱལ་པོ་དང་སྤྲོད་མཆོག་མེ་

འཇིག་རྟེན་ཡོངས་སུ་སྐྱབས་པའི་ཕྱིར་མེ་

ཐུགས་རྗེའི་དབང་གིས་སྐྱུར་སྐྱུལ་པ་མེ་

རིག་པའི་བརྒྱུད་ལྷན་ཀྱང་ཉི་བསྐྱེད་མེ་

རྩི་མེ་ཆོངས་སྤྲེག་པའི་ཡེ་ཤེས་མེ་

བསྐྱུར་པའི་མེ་ལྷར་འབར་བའི་འོད་མེ་

མཛོད་ཤེས་རྒྱུ་འབྱུང་ཐུགས་རྗེའི་ལྷན་མེ་

བསྐྱུར་པའི་འཇིག་རྟེན་ཡོངས་སུ་སྐྱབས་པའི་ཕྱིར་མེ་

ཐུགས་རྗེའི་སྐྱུར་སྐྱུལ་པའི་ཕྱིར་མེ་

རིག་པའི་བརྒྱུད་ལྷན་ཀྱང་ཉི་བསྐྱེད་མེ་

རྩི་མེ་ཆོངས་སྤྲེག་པའི་ཡེ་ཤེས་མེ་

བསྐྱུར་པའི་ཕྱིར་མེ་

HRĪH Son of Brahmā, lord of the world,

(i.e. 'great brahmin')

You king of the fire gods, supreme sage,

In order to properly protect all beings

You emanate in bodily form through the power of your  
compassion

With a waterpot in your hands, containing the elixir of  
awareness.

Oh, wisdom fire that burns away the afflictions

With a radiant blaze like the conflagration at the end of time,



Possessing insight, miraculous powers and compassion,  
You hold a rosary on which you recite the mantra  
of awareness.

The non-dual union of wisdom and means,  
Praise to you, the embodiment of compassion.  
You must fulfil your task of purifying all sins!  
VAJRĀGNAYE HŪM JAH

དེ་ནས་ཡེ་ཤེས་མེ་ལྷ་ག་ཤེགས་སུ་གསོལ་མེད། ཐབ་ཁྱད་ཀྱི་ཤས་ལན་གསུམ་བསངས་ལ་མེད།  
དམ་ཚིག་མེ་ལྷ་འི་ཐུགས་ཀ་རུ་མུགས་རྗེ་ཆེན་པོའི་ཕོ་བླང་བསྐྱེད་མེད། སྤྱན་དངས་མཚོད་  
བསྐྱོད་བྱས་རྗེས་སུ་མེད།

Then one should request the presence of the wisdom god of fire: Cleansing the hearth three times with *kuśa* grass, one should generate the divine palace of the lord of great compassion within the heart of the *samaya-sattva* deity of fire and invite the maṇḍala deities [to take their seats within that palace]. Then, they should be presented with offerings and praised. When these things have been done, one should say:

ཏྲིཾ འཕགས་པ་ཐུགས་རྗེ་ཆེན་པོ་ལ་མེད།  
དངོས་འབྱོར་ཡིད་སྦྱུལ་མཚོད་པ་འབུལ་མེད།  
ཆེ་འདས་ལུས་ངག་ཡིད་གསུམ་གྱི་མེད།  
ལས་ངན་སྒྲིག་སྒྲིབ་སྦྱང་དུ་གསོལ་མེད།  
འཁོར་བ་དོང་ནས་དགྲུག་ཏུ་གསོལ་མེད།  
རིགས་དུག་སྦྱེ་སྦྱོ་བཅད་དུ་གསོལ་མེད།

HRĪH To the noble lord of great compassion,  
We present these offerings, prepared in reality and  
within our minds.  
We pray that you will purify the sins, obscurations and  
evil deeds  
Belonging to the body, speech and mind of this person  
here deceased.

We pray that saṃsāra be completely overturned.  
Please close the doors leading to rebirth in the six realms!

ཕྱགས་མཆོད་འབུལ་ནིང་གསོལ་བ་བཏབ་པེ།

Presenting offerings with the appropriate mantra,  
one makes a prayer of request.

ཧྲིཿ འཕགས་པ་ཆོས་ཀྱི་རྒྱལ་པོ་ལ་ཨྱེ།  
དངོས་འབྱུར་ཡིད་སྤྲུལ་མཆོད་པ་འབུལ་པེ།  
ཆོ་འདས་ཞེ་སྤང་ལས་དབང་གིས་ཨྱེ།  
དཔྱལ་བའི་སྤྲུག་བསྐྱེད་སྤྱད་དུ་གསོལ་པེ།

HRĪḤ To the noble Dharmarāja  
We offer these gifts, both real and imagined.  
We pray that you will purify the sufferings of hell  
Brought about by the angry deeds of this person here  
deceased.

ཧྲིཿ འཕགས་པ་ནམ་མཁའ་མཛོད་ཆེན་ལ་ཨྱེ།  
དངོས་འབྱུར་ཡིད་སྤྲུལ་མཆོད་པ་འབུལ་པེ།  
ཆོ་འདས་མེར་སྤོའི་ལས་དབང་གིས་ཨྱེ།  
ཡི་དུགས་སྤྲུག་བསྐྱེད་སྤྱད་དུ་གསོལ་པེ།

HRĪḤ To the noble great Gaganagañja  
We offer these gifts, both real and imagined.  
We pray that you will purify the sufferings of the *preta* realm  
Brought about by the avaricious deeds of this person here  
deceased.

ཧྲིཿ འཕགས་པ་མེད་གོ་དམ་བརྟན་ལ་ཨྱེ།  
དངོས་འབྱུར་ཡིད་སྤྲུལ་མཆོད་པ་འབུལ་པེ།

Brought about by the ignorant deeds of this person here deceased.

Brought about by the lustful deeds of this person here deceased.

Brought about by the jealous deeds of this person here deceased.



དེ་ནས་རང་ཉིད་སྤྲུགས་ཤིང་ཆེན་པོའི་ར་རྒྱལ་གྱིས་༥ ཕྱོགས་སྟོང་བཅུ་པོ་བཀྲ་ག་པ་ནི་༥

Then, assuming the divine pride of Avalokiteśvara, the lord of great compassion, one summons the protectors of the ten directions:

ཧྲཱི་ མི་དག་བཅུ་སྤངས་ཕྱོགས་སྟོང་མཛད་༥

དག་བཅུ་སྟོང་པའི་མགོན་པོ་རྣམས་༥

སྤུལ་པའི་མཆོད་པ་འདི་བཞེས་ལ་༥

ཆོ་འདས་ཐར་པའི་ལམ་ལ་རྫོངས་༥

HŪM Having abandoned the ten non-virtues,

You act as protectors of the ten directions.

Oh, you lords who uphold the ten virtuous deeds,

Accept these offerings presented to you now, and

Guide this person, here deceased, on the path to liberation.

ཞེས་སྤྲུགས་གྱིས་རིམ་པར་འབུལ་༥

Having uttered these words, the series of offerings should be presented  
with the appropriate mantra.

(Then, one should add:)

ཆོ་འདས་དན་སོང་གི་གནས་ནས་བྱངས་ཏེ་༥

མཐོ་རིས་ཐར་པའི་ལམ་བསྟན་དུ་གསོལ་༥

Guiding this person, here deceased, away from all evil  
destinies,

Please instruct him on the path to higher rebirth and  
liberation!

དེ་ནས་བཟོད་གསོལ་བྱ་ནིར་༥ བསྟན་པ་བསྐྱེད་ཕྱིར་གཤེགས་སུ་གསོལ་༥

After that, one should confess one's faults and pray for forgiveness.

Requesting the deities to guard and maintain the teachings, one bids them farewell.

དེ་ནས་བསྐྱེད་ཆས་ལྷག་མ་གྲུག་། མེ་ལྷ་ཉིད་ལ་མཆོད་པར་འབུལ་། གྲོང་གི་སྤྲུགས་ཀྱིས་  
རྒྱས་པར་འབུལ་།

Then, all the remaining items for burning should be offered in honour of the fire god himself, making abundant offerings with the mantra listed above.

ཧྲོ་། བཅོམ་ལྷན་འདས་དུས་གསུམ་གྱི་སངས་རྒྱལ་ཐམས་ཅད་ཀྱི་ཐུགས་། ཡེ་ཤེས་མེད་  
བདག་ཉིད་འབྱུང་བ་ཆེན་པོ་མེད་པར་བཞུགས་། ཡུལ་ཆེན་པོ་ཁྱེད་ཀྱིས་། ཆོ་འདས་འདིའི་རྒྱུད་  
ལ་ཡོད་པའི་། སྤྲིག་པ་དང་སྦྱིབ་པ་ལས་དང་ཉོན་མོངས་པ་ཐམས་ཅད་སྦྱང་བ་དང་།  
བསོད་ནམས་དང་ཡེ་ཤེས་ཀྱི་ཆོག་མཆོད་པོ་རྣམས་ནས་སྦྱར་དུ་རྒྱུ་པ་ཐམས་ཅད་མཁྱེན་པ་  
སངས་རྒྱལ་གྱི་གོ་འཕང་ཐོབ་པར་མཛད་དུ་གསོལ་། ཞེས་བརྗོད་མེ་ཉོག་དོར་།

HOH Burning within the hearts of all the blessed buddhas of the past, present and future, oh, wisdom fire, naturally manifest as the great element fire, mighty Agni, please purify all the sins, obstructions, bad karma and afflictions that are to be found in the mindstream of this person, here deceased. We pray that, having completed a vast accumulation of merit and wisdom, he may quickly attain the stage of omniscient buddhahood.

As these words are being recited, one should scatter flowers.

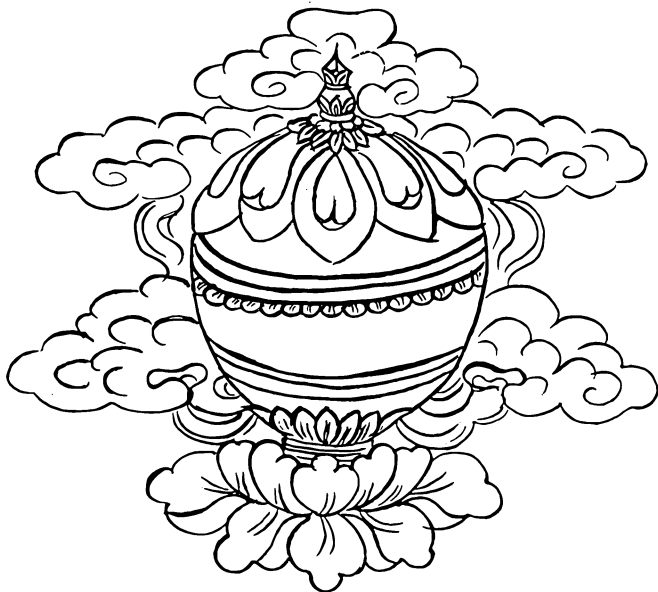
མེ་ལྷ་འི་དམ་ཆོག་པ་བདག་གི་སྤྱིད་གར་བསྟུ་།

The *samayasattva* of the fire god is absorbed into one's own heart.

རུས་བྱ་རྒྱམས་བསྟུས་ཏེ་ཆོ་ཆ་བཏབ་། ལས་མཐར་བསྟུ་། ཐལ་བ་ཆུ་ལ་སྦྱང་། བཀྲ་ཤིས་བསྟོན་  
བསྟོན་ལམ་ཅི་མཐུན་བྱ་། ཐུགས་རྗེ་ཆེན་པོའི་སྤྲིག་ཐབས་ཐུགས་རྗེའི་འདྲེན་ཐབས་རྗེས་  
སོ་། ས་མ་ཡ་། རྒྱ་རྒྱ་རྒྱ་།

Gathering together all remaining fragments of bone, they should be incorporated into votive clay images (*tsha tsha*). The final acts of the ritual are to purify the ashes with water, and recite prayers of auspiciousness and aspiration, in accordance with the system of one's choice. That concludes the cremation ritual of Avalokiteśvara, the lord of compassion, which is a skilful means for guiding by compassion.

SAMAYA rGYA rGYA rGYA



༄༅། །བྱང་གཏེར་སྤྱན་རས་གཟིགས་ཀྱི་སྒྲིབ་སྤྱད་ལག་ལེན་གསལ་བར་  
བཀོད་པ་སྤྱད་བྱེད་ཉི་མ་བཞུགས་སོ།།

Herein is contained the Northern Treasures cremation ceremony  
**Illuminating Sunshine**  
focussing on the compassionate bodhisattva Avalokiteśvara  
in which all the stages are clearly set out

༄༅། །ཀ་མ་ལི་གེ་ཤུ་རྒྱ་ཡ།

Homage to the Lord of the World

གང་གི་རང་བཞིན་སྤྱོད་པ་ཉེར་ཞི་ཡང་།  
གདུལ་བྱའི་སྤྱད་ཐོར་སྤྱིང་རྩེའི་རང་གཟུགས་ཉིད་།  
སྤྱན་རས་གཟིགས་དབང་དཀྱིལ་འཁོར་ལྟར་ཤར་བའི་།  
རིགས་བདག་ཟུར་ཆེན་ཆོས་དབྱིངས་རང་གྲོལ་འདུད་།།

Although his nature rests at ease in perfect peace,  
When confronted with the appearance of disciples to be  
trained,

He arises as the very embodiment of compassion.  
I bow down to [my teacher] Zur-chen Chos-dbyings  
rang-grol,

Leader (*kulapati*) of all the deities in the maṇḍala  
of Avalokiteśvara.

ལྷ་བྲག་གཏེར་གྱི་ཡང་སྤྱིང་སྤྱོད་སྤྱོད་གསུམ་།  
ཕྱི་ནང་གསང་བའི་ཚུལ་དུ་རབ་བཤད་པའི་།  
ཕྱི་སྤྱོད་ཐུགས་རྩེ་ཆེན་པོའི་ཆོས་སྤྱོད་གྱི་།



གཤམ་དོན་འག་ཞིག་སྐབས་འདིར་བྲི་བར་བྱ།

The three cycles of practice which are the very heart of  
the Treasures of Zang-zang lha-brag (Byang-gter)  
Have been comprehensively explained in the style of  
Outer, Inner and Secret.

On this occasion I am going to write down a method of  
bringing some benefit to the dead  
Deriving from the cycle of doctrines known as the  
Outer Practice, which focuses on  
the Lord of Great Compassion (Mahākāruṇika).

འདི་ལ་རྒྱས་པར་བཤད་དང་སྤྲོམ་ཡི།

ལག་ལེན་ཐམས་ཅད་བྲིས་ཀྱང་ངལ་བའི་རྒྱ།

འོན་ཀྱང་མཆོག་དམན་ཀུན་གྱི་གོ་བདེའི་ཕྱིར།

མདོ་རྒྱས་འཆོམས་པ་ཆོ་གའི་ཁྲིགས་སུ་སྒྲེལ།

Because it would certainly be wearisome if I were to write  
down all the subtle details and explain this topic at  
great length,

In order that all readers may easily understand  
— whether they be advanced or beginners —

I will here arrange the ritual in a form that is neither  
too brief nor too long.

དེ་ལ་འདིར་འཕགས་པ་ཐུགས་རྗེ་ཆེན་པོ་འགྲོ་བ་ཀུན་གྱི་ལྷ་གྲིལ་འཁོར་ལ་བརྟེན་ནས།  
ཆོ་འདས་རྗེས་སུ་གཞུང་བའི་རིམ་པ་ལ་གསུམ་སྟེ། འཆི་ཁར་འཕོ་བ་བྱ་བ་དང་། རྣམ་ལས་  
འདས་རྗེས་རིགས་དྲུག་གནས་འདྲེན་གྱི་ཆོ་ག་བྱ་བ་དང་། སྤང་པོ་སྟེག་སྦྱང་གི་རིམ་པ་ཁར་  
བྱུང་ཆ་ཆ་གདབ་པ་དང་བཅས་པའོ།

In that regard, here, in our tradition of the Northern Treasures, relying on  
the maṇḍala of Avalokiteśvara, the Noble Lord of Great Compassion who  
Liberates all Beings, there are three stages in the care of those who have

come to the end of their lives: (1) Facilitating the transference of consciousness (*'pho ba*) at the moment of death. (2) Performing rituals to guide the deceased through the six realms, after death has occurred. (3) Cremating the corpse and minting votive images (*tsha tsha*) with the fragments that remain after the cremation has been completed.

དེ་ལ་དང་པོ་ནི་གཞུང་ལྟར་ཉམས་ཁྲིད་དུ་ཞུན་ཐར་བཅད་དེ་ལག་ལེན་དུ་ཁེལ་བར་བྱ་བའི་  
ཚུལ་གཞན་དུ་ཤེས་ལ།

(1) With regard to the first of these, one should carefully study the authoritative text of our tradition<sup>69</sup> and then practise the method diligently. The manner in which this is to be done can be learned elsewhere.

གཉིས་པ་ནི་གཞུང་ལྟར་ལ་གསལ་བྱེད་ལག་ལེན་རྣམ་ངེས་དང་ཟིན་བྲིས་ལོགས་སུ་ཡོད་པ་  
ལྟར་ཤེས་དགོས་སོ།

(2) Concerning the second stage, this is clearly set forth in the texts of our tradition. The stages of practice should be studied in the *dKyiI 'khor gyi cho ga rnam nges rin chen 'phreng ba*<sup>70</sup> together with various notes that have been written on the subject.

གསུམ་པ་ཐུང་པོ་སྟེག་སྦྱང་གི་རིམ་པ་བཤད་པ་ལ་གསུམ། རྩོན་འགྲོ་དངོས་གཞི་རྗེས་སོ།

(3) The third topic, cremating the corpse, is explained in three parts: (a) the preliminaries, (b) the main part, and (c) the concluding part.

དང་པོ་ལ་ཡང་གསུམ་སྟེ། སའི་ཚོག་བྱ་བ་དང་། སྟེག་ཁང་བརྩིག་པ་དང་། ཡོ་བྱད་བཤམ་  
བའོ།

(a) First of all, there are also three preliminary parts: (i) performing the earth rituals, (ii) building the cremation kiln, and (iii) arranging the necessary items.

<sup>69</sup> Collection I, text 24, together with notes Collection III, text 12. See above, pp.45-61

<sup>70</sup> Collection I, text 36, written by Rig-'dzin padma 'phrin-las. See above, p.127ff

དང་པོ་ནི་སྐྱབ་སྐྱོར་འདི་གའི་སྐྱབ་ཆེན་སྒྲིལོག་ལས། ས་ཡི་ཆོག་ལེགས་པར་བྱེ་ ས་བརྟག་  
ས་སྐྱབ་ས་སྐྱབ་གཟུང་ཞེས་པའི་དོན་ཆོན་བཞི་ན་བཤད་པའི་དང་པོ་དོར་ལ།

(i) To begin with, in the general outline for the great accomplishment (*mahāsādhana*) of this particular cycle of practice, it is written, “The earth rituals are to be properly performed by an examination of the site, purification of the site, taking possession of the site, and holding the site.” Thus there are said to be four aspects to the earth rituals, and I do not intend to say anything about the first of these at this point.<sup>71</sup>

གཉིས་པ་ས་བཅད་དུ་སྐྱབ་བ་བཤད་ཀྱང་། ཆོག་དངོས་ལ་སྐྱབ་བ་བཤད་པས། དེ་ལ་ཡང་  
གཉིས་ཏེ་སྐྱབ་བ་དང་མི་སྐྱབ་བའོ། དང་པོ་ནི་གཞུང་ལས། ས་སྐྱབ་མི་ཡི་ས་བདག་པོ་ཡི་  
ཞིང་ས་ལ་སོགས་ནོར་གྱིས་བསྐྱེད་ཞེས་གསུངས་པ་འདིར་མ་དགོས། གཉིས་པ་མི་སྐྱབ་བ་ལ་  
སྐྱབ་བ་ནི། དེ་ཉིད་ལས། མི་མ་ཡིན་ལ་སྐྱབ་བ་ནི་ མཆོད་གཏོར་བཤམས་ལ་བྱིན་རྒྱལས་  
བྱེ་ ཞེས་གསུངས་པས། ལས་གང་དུ་བྱ་བའི་སར་བུམ་པ་དང་མཆོད་པ་ལྷ་སྒྲིང་ཆར་  
བཤམས། སྐྱོན་སྐྱབ་ཆེན་སྒྲིལོག་ལས། ཆ་གསུམ་གྱི་གཏོར་མ་དགོས་པར་གསུངས་ཏེ་  
དང་པོ་དགོན་མཆོག་སྐྱབ་མ་དང་། བར་པ་རིགས་རྒྱག་ས་བདག་དང་། བ་མ་ས་དེའི་བདག་པོ་  
ལ་ ཞེས་གསུངས་པ་ལྟར་བཤམ་པའོ། བསྐྱེད་དཀར་གཏོར་གཅིག་བཤམས།

Secondly, although [the above quotation] lists purifying the earth as the second topic to be discussed, in actual practice it is taking possession of the site that is the next step of the ritual, as I will now explain: There are two things to be considered when taking possession of the site — the visible and the invisible. With regard to the visible, it is written in the texts of our tradition, “Taking possession of the site involves paying cash to the human landlord for the use of his field or other piece of land.” That states the matter quite plainly, so there is no need for me to say any more on this point. Secondly, with regard to taking possession of the site from the in-

<sup>71</sup> Our author gives no reason for excluding the important topic of examining the site from the present discussion.



རང་ལས་ཡེ་ཤེས་ཤར་བའི་སྒྲུལ་།  
 མི་འབྲུལ་རྩེ་གཅིག་དགོངས་པ་ཅན་།  
 བྱེད་གྱིས་བསྐྱབ་ཅིང་བར་ཆད་མེལ་།  
 ཡི་དམ་ལྷ་ལ་སྒྲུབས་སུ་མཆིའོ།

དམ་ཚིག་རྣམ་པར་དག་པའི་སྐུ།  
བརྟེན་དུ་བྱམས་པའི་དགོངས་པ་ཅན།  
ལེགས་ཉེས་སྤངས་འཛིན་དངོས་གྲུབ་སྒྲུབ།  
མཁའ་འགྲོའི་ཚོགས་ལ་སྐྱབས་སུ་མཆི།

ཞེས་ལན་གསུམ་གྱིས་སྐྱབས་འགོ་དང་།

ཕྱོད་ནས་པས་གས་པའི་སྒྲིག་སྒྲིག་པ་ལགས་།  
པའི་དོན་མངས་སྒྲིག་ཐོབ་བྱའི་སྒྲིག་།  
ཕྱོད་པས་བྱང་ཆུབ་སེམས་པའི་དོན་།

མེས་ཅན་ཡོངས་སུ་སྒྲིབ་བྱེད་ཕྱིར་ཟུང་།

གསང་སྤྲུགས་སྦྱོང་པ་སྐབས་ཆེན་སྦྱང་།

དོན་དམ་སྦྱོས་བྲལ་བྱང་ཚུབ་མེས་ཟུང་།

རང་བྱུང་མཐའ་བྲལ་སྟོང་གསལ་བསྟོམ་ཟུང་།

All the sins and obscurations that I have accumulated until  
now, I confess.

Vowing to attain buddhahood for the sake of all beings,  
I generate the bodhicitta of aspiration.

In order to bring all living beings to maturity,

I engage in the great deeds of *guhya mantra*.

With regard to the absolute bodhicitta, free of all  
conceptual elaboration,

I meditate upon the clear light of emptiness,

Self-existing and free of all extremes.

ཞེས་ལན་གསུམ་གྱིས་མེས་པ་བསྟོང་བྱུང་།

Saying this three times, one develops the mind of enlightenment.

སྤྱི་མ་བདེ་གཤེགས་མཁའ་འགྲོ་གནས་འདིར་གཤེགས་ཟུང་།

ཉི་ཟླ་པད་གདན་མཛེས་ལ་དབྱེས་པར་བཞུགས་ཟུང་།

ལུས་ངག་ཡིད་གསུམ་གྱས་པས་ཕྱག་འཆའ་ལོ་ཟུང་།

ཕྱི་ནང་གསང་གསུམ་མཆོད་སྤྱོད་ཀྱན་གྱིས་མཆོད་ཟུང་།

སྟོན་ནས་དབར་མི་དགེ་བཅུ་བསགས་བཞགས་ཟུང་།

དུས་གསུམ་དགེ་བའི་ཆོགས་ལ་རྗེས་ཡི་རང་ཟུང་།

བདག་གཞན་ཡོངས་སྤྱོད་ཆོས་འཁོར་བསྐྱར་དུ་གསོལ་ཟུང་།

འགྲོ་མགོན་ཐུ་དན་མི་འདའ་བཞུགས་གསོལ་འདེབས་ཟུང་།

སྒོ་གསུམ་དག་སྤྱད་མ་ལུས་བྱང་ཆུབ་བསྟོ་

མཁའ་མཉམ་འགོ་རྣམས་སྤྱོ་གསུམ་མཛོན་འགྲུར་ཤོག་ཤོག་

Guru, deva, dākinī, please come here!

Please sit comfortably upon these beautiful thrones of sun,  
moon and lotus.

With my body, speech and mind,

I devotedly pay you homage.

I offer you abundant clouds of outer, inner and secret  
offerings, and

I confess each of the ten non-virtues that I have accumulated  
until now.

I rejoice in the stock of virtue throughout the three times, and

I pray that you will teach the Dharma that brings complete  
liberation to myself and all others.

Oh, protectors of the world, please remain here without  
departing to nirvāna.

All of the virtues of my body, speech and mind,

I dedicate to the purpose of enlightenment.

May all living beings, as limitless as the sky,  
truly attain the three kāya!

ཅེས་པས་ཡན་ལག་བདུན་པ་འབུལ་ལོ་། དགོའོ་།

With these words, one offers the seven branches of worship.

May virtue abound!



ཨྲཱིཾ འཕགས་པ་སྤྲུགས་ཇེ་ཆེན་པོའི་མངོན་རྟོགས་ཡིད་བཞིན་ནོར་བུ་  
བཞུགས་སོཾ

Generating oneself as Avalokiteśvara, the noble lord of compassion,  
this is the text called "A Wish-fulfilling Jewel" (Collection I, text 12):

འཕགས་པ་སྤྲུགས་ཇེ་ཆེན་པོའི་ཕྱག་འཚལ་ལོཾ

Homage to the noble lord of great compassion

སྤྱིཾ རང་ཉིད་སྐྱད་ཅིག་དྲན་པའི་ཉིང་འཛིན་གྱིས་ཾ

སྣོང་པའི་ངང་ལས་པདྨ་ལྷུ་བའི་གདན་ཾ

པད་དཀར་སྤྱིཾས་མཚན་ཡོངས་སུ་གྱུར་པ་ལས་ཾ

སྤྲུགས་ཇེ་འི་མངའ་བདག་འཕགས་པ་སྤྲུན་རས་གཟིགས་ཾ

HRĪH In a single moment of contemplative awareness,  
A lotus and moon seat arise from the void.

Then,

From the transformation of a white lotus marked with HRĪH,  
I become the noble Avalokiteśvara, lord of compassion.

ཞལ་གཅིག་ཕྱག་བཞི་སྐྱུ་མདོག་དཀར་ལ་འཚོར་ཾ

དང་པོའི་ཕྱག་གཉིས་སྤྲུགས་ཀར་ཐལ་མོ་སྤྱུར་ཾ

ཕྱག་གཡས་འོག་མ་རིན་ཆེན་ཤེལ་བྱེད་བསྐྱམས་ཾ

ཕྱག་གཡོན་པད་དཀར་འདབ་བརྒྱད་ཡུ་བ་འཛིན་ཾ

With a single face and four arms,

white in colour and shining,

My first pair of hands is pressed, palm to palm, at my heart.

My lower right hand holds a precious rosary of crystal, and

My left hand holds the stem of an eight-petalled white lotus.



ཀལ་འཇུག་སྤྱན་གདངས་ཤངས་ཀྱི་དབྱིབས་མཐོ་ཞིང་།

དབུ་སྐྱ་ལྷུང་ལོ་མཐོན་མཐིང་གུན་དུ་འཁྲིལ་།

སྤྱི་གཙུག་སངས་རྒྱས་སྣང་བ་མཐའ་ཡས་བཞུགས་།

With shining face and bright eyes, my nose is high and regal.  
My blue-black hair hangs down at the sides and is wound up  
on top,

And the buddha Amitābha sits upon the crown of my head.

རང་ཉིད་དེ་ལྟར་གསལ་བའི་ཐུགས་ཀ་རུ་།

ཕྲུ་དཀར་པོ་འདབ་དུག་རྒྱས་པའི་དབུས་།

ཡི་གེ་རྩི་མ་མཚན་འབྲུ་དུག་འདབ་སྟེང་གནས་།

ཨོྭ་མ་ཁི་པ་རྩེ་རྩི་རྩི་།

Seeing myself clearly like that, in my heart is  
A fully blossomed white lotus with six petals,  
the centre of which is marked with HRĪḤ,  
And the six syllables rest upon the six petals.  
OM MANIPADME HŪM HRĪḤ

དེ་ལྟར་གསལ་བའི་སྐྱ་ལས་འོད་འཕྲོས་པས་།

སྣང་བ་ཐམས་ཅད་སྣང་སྟོང་ལྷ་ཡི་སྐྱ་།

འཕགས་པའི་རྒྱལ་པོ་ཐུགས་རྩི་ཆེན་པོར་དམིགས་།

ཐུགས་ལས་འོད་བྱུང་འབྱུང་བའི་སྐྱ་ལ་སོགས་།

གྲགས་པ་ཐམས་ཅད་གྲགས་སྟོང་ཐུགས་ཀྱི་སྐྱ་།

དན་རྟོག་སྐྱེ་འགགས་གནས་གསུམ་མཐའ་བལ་ངང་།

སྐྱ་བསམ་བཞེད་འདས་དགོངས་པའི་ངང་ལ་བཞག་།



western treasury of red copper and revealed as a *gter ma* by the incarnate *mahāvidyādhara* (dNgos-grub rgyal-mtshan rgod-ldem-can).

Now, in the form of Avalokiteśvara, one presents an offering cake to the Earth Goddess:

ཆ་གསུམ་ཡོད་ན་གཞུང་ལྟར་བསྟོན་། མེད་ན་དཀར་གཏོར་ཆབ་གྱིས་བྲན་ཏེ། རྩི་ཡི་ཁྱི་གྱིས་  
བསྟེན་གཏོར་བསྟུགས་། ཨོྭ་ཨྭ་ཨྭ་ལན་གསུམ་གྱིས་བདུད་རྩིར་བྱེན་གྱིས་བརྒྱབས་ཏེ། ཨོྭ་པྱི་  
ཐེ་ཐེ་ཐེ་སྒྲུ་བྱ་མི་བཏི་ས་པ་རི་ལྟར་ཨྭ་ཀ་རྒྱ་ཡ་རྩྱེ་ཇོ་ཇོ་ ཞེས་སའི་ལྷ་མོ་སོགས་ས་  
བདག་ལྟུ་ན་མས་བསྟུགས་ལ་གཏོར་མ་བསྟོན་བཞི། སྐབས་ཁོག་ལས།

If one has prepared the elaborate offering of the threefold *bali* cake, this should be dedicated in accordance with tradition but, if this is not the case, the white cake should be sprinkled with holy water and one should say RAM YAM KHAM in order to burn away the impurities with fire, scatter the ashes with wind, and wash the offerings clean with water. Then, with three recitations of OM ĀḤ HŪM, the offerings are blessed to arise as nectar. Then one should summon the Goddess of the Earth, together with all the bhūmipati spirits and nāga and so on, with the words, OM PRTHIVĪDEVĪ SARVABHŪMIPATI SAPARIVĀRA ĀKARŚAYA HŪM JAḤ JAḤ, and the offering cake should be dedicated to them with these words derived from the main body of the *sādhana* text:

རྩྱེ་ ས་ཡི་ལྷ་མོ་ལ་སོགས་པའི་  
ས་བདག་ལྟུ་གའ་ཡིན་ན་མས་  
མཆོད་སྦྱིན་གཏོར་མ་འདི་བཞེས་ལ་  
བདག་ལ་ས་འདི་གནད་དུ་གསོལ་

HRĪḤ Oh, you Goddess of the Earth and all your retinue of  
earth spirits,  
Whether you dwell in the sky (*lha*) or beneath the earth (*klu*),  
Please accept this *bali* cake which is given to you as an  
offering, and  
We humbly request your permission for the use of this land.

ཧྲིཿ སྐྱེ་བ་པ་ཤུ་ཀྱ་སང་གེ་ཡིས་མེ  
 རི་ལྟར་བདུད་ཀྱི་སྒྲེ་བཙམ་ལྟར་མེ  
 དེ་བཞིན་བདག་གིས་བདུད་སྒྲེ་ལས་མེ  
 རྒྱལ་བར་བྱ་ཕྱིར་དཀྱིལ་འཁོར་བྲི་མེ

HRĪH In the same way that the protecting buddha,  
 the Lion of the Śākyas,  
 Overthrew the hosts of Māra,  
 So I, too, am drawing this maṇḍala  
 In order to gain victory over Māra.<sup>72</sup>

ཞེས་བརྗོད་པས་གནང་བ་སྦྱིན་པར་བསམ་ལ། དཀར་ཕྱོགས་པ་རྣམས་ལ་གཏོར་མ་བཏང་  
 རོ།།

With the recitation of these words, one imagines that [the Earth Goddess and her retinue] accept [the offering cake] and grant their permission for the use of the land. With this in mind, one should scatter offerings to all friendly deities ('the white side').

བཀ་ཕྱོགས་མཚམས་གཙོད་འོག་ནས་འབྱུང་བ་འདིར་སྤངས་ཏེ་བདག་བསྐྱེད་རྣམ་པ་ཏྲ་  
 མ་གྱིན་དུ་བསྐྱུར་ནས་འདི་སྐད་དོ།

Now, in order to turn away those who are hostile ('the black side'), the ritual for sealing the boundary is taken from a subsequent portion of the same text. This involves meditating upon oneself in the form of the fierce deity Hayagrīva and saying these words:

ཧྲིཿ ཧྲོན་ཅིག་བགལ་ས་དང་འོག་འདྲེན་ཚོགས་མེ  
 ལྷ་ཀྱ་གཞོད་སྦྱིན་བདུད་དང་ནི་མེ

<sup>72</sup> *Yathā mārabalām bhagnam śākyasimhena tāyinā / tathā mārabalām jtvā maṇḍalām likhāmy aham* // Although indicated in our text as derived from *gter ma*, the first appearance of this oft-repeated verse seems to be in the *Mahāvairocanābhisaṃbodhi-sūtra*.

ལྷ་ལྟ་བུ་གཅོད་གང་ཡིན་པ་།  
 གནས་འདིར་མ་འདུག་གཞན་དུ་དེངས་།  
 གལ་ཏེ་མི་འགོ་འདུག་གྲུར་ན་།  
 ཁྱོ་ཆེན་རྩ་མགོན་ཁྱོས་ནས་ནི་།  
 སྤྱུལ་པ་ཡང་སྤྱུལ་མང་པོ་ཡིས་།  
 བར་གཅོད་བགལ་སྐྱུ་མས་བསྐྱུག་པར་མཛོད་།

HRĪḤ Listen well, you rabble of obstructors and misleaders!  
 All you gods, nāga, yakṣa and devils (*māra*) with perverted  
 views who would hinder our progress,  
 Whoever you may be,  
 You must not stay here but be gone elsewhere!  
 If you do not depart, however, and try to remain in this place,  
 The great wrathful king Hayagrīva in his anger  
 Will pour forth a multitude of emanations and further  
 emanations  
 Which will crush every one of you interrupting obstructors.

སྒྲིམ་རྩ་མགོན་གཞུང་གཞུང་ཏུ་ན་ཏུ་ན་པ་ཙུ་ལུ་ཏུ་ལུ་རྒྱུ་པར་།

HRĪḤ MAHĀKRODHA GARJA GARJA HANA HANA PACA PACA HULU  
 HULU HŪM PHAT

བཛྲ་རྒྱ་རྒྱ་རྒྱུ་པར་། ཅས་མཚམས་བཅད་ཅིང་བསྐྱུང་ངོ་།

Closing the border with the words VAJRA RAKṢA RAKṢA HŪM PHAT, the  
 circle of protection is established.

གསུམ་པ་སྤྱད་བཞི་དེ་ཉིད་ལས། དེ་ནས་སྤྱད་བཞི་། ས་དེ་སྤྱུག་པ་ཙུ་ལུ་ཏུ་ལུ་སྤྱུ་བཅོད་  
 དང་མི་གཅོད་ས་། ས་རོ་ལ་སོགས་བསལ་ལ་སྤྱད་། དེ་ནས་རང་ཉིད་འཕགས་པར་བསྐྱོམ་།  
 སུམ་རྒྱས་ས་ལ་བྱིན་རྒྱབས་བྱ་། ས་དེ་རིན་ཆེན་ཕུང་པོར་བསམ་།



[The ground] appears clearly in the state of radiant pure wisdom.

MAṆḌALA ŚUDDHE A

May the ground everywhere have the nature of precious jewels!

(Thus one should contemplate.)

བཞི་པ་ས་བཟུང་བ་ནི། སྒྲུབ་ཆེན་སྐབས་སྒྲུབ་ཐོས་ཀྱི་བྱང་སོགས་ཡིན་པ་ས་འདིར་མི་དགོས་  
ཤིས་དེས་སའི་ཆོག་གྲུབ་པོ།

Fourthly, with regard to holding the site, it is not necessary on this occasion to erect the cairns of stones for the four Great Kings, nor to attach paintings of the guardians to the doorways and so on, as required at the time of a *mahāsādhana* for the great attainment. For our present purposes, the blessings just given bring the earth rituals to a close.

གཉིས་པ་སྒྲིག་ཁང་བརྟེན་པ་ནི། ཡུང་པོ་སྒྲིག་ཐབས་རྩ་བར་འཕགས་པ་ཐུགས་རྗེ་ཆེན་  
པོ་ལ་ཐུག་འཆལ་ལོ་མེད་གང་ཞིག་ཆོ་འདས་ཡུང་པོ་སྒྱུར་བའི་རིམ་པ་ནི་མེད་སྒྲིག་ཁང་ཆོ་  
ལུང་རིམ་པ་ས་བརྟེན་པ་འོག་ཀྱི་འཕོར་བྱིས་པ་འཕམ་པ་མེད་སྒྲིག་པ་གང་བཤེར་བྱ་མེད་  
བར་དུ་གིང་གཙོ་བོ་ཞིང་མའི་འཕྲུལ་ཅན་དུ་བྱས་ཏེ་ཏིང་མཆོད་རྟེན་གྱི་དབྱིབས་སུ་  
བརྟེན་པ་ལ་ཞེས་གསུངས་པར་། ལྷ་མ་ཡང་ཏིག་ལས་། བརྒྱུད་ཐབ་དང་བརྒྱུམ་ཐབ་  
གཉིས་སུ་བཤད་ཅིང་། བརྒྱུམ་ཐབ་དེ་ལ་གསར་རྟིང་གི་ལུགས་གིན་རྩ་མང་ཡང་།  
འདིར་མཁའ་འགྲོ་ཡང་ཏིག་གི་སྒྲིག་སྒྱུར་འོད་ཀྱི་སྒྲེ་མ་ལས་། སའི་སྒྲིགས་འདོམ་དོ་ལ་  
སོགས་པ་རི་ལྷར་འོས་པ་བྱས་ལ་། ཐིག་ཆེན་བཞི་བཏབ་པའི་དབུས་སུ་མེ་ཁང་གྲུབ་ཞི་  
པ་། རོ་ཉིད་ཀྱི་འཁྱོལ་གྱིས་མང་བཏིང་བའི་ནང་དུ་ཞེས་རྩ་བའི་སྒྲིགས་སུ་བཤད་ནས་།  
དེར་བྱིས་ཐབ་ཞི་ཁྲིའི་དཀྱིལ་འཕོར་ལྟོ་དོན་དུ་བྱི་བར་གསུངས་པ་ལྟར་།

(ii) The second topic concerns the building of a cremation kiln, and, with regard to the procedures for cremating a body, the root text<sup>74</sup> states,

<sup>74</sup> 'Phags pa thugs rje chen po'i sgo nas ro bsreg thabs See above, pp.144-159

“Homage to the Noble Lord of Great Compassion. These are the stages for disposing of the remains of one who has passed away from this life: The cremation kiln should be built in stages of diminishing size, with the maṇḍala of deities on the base level, either drawn or otherwise constructed, as one wishes, with firewood crammed in, as tightly as possible, on the middle level. Then the upper level should be constructed in the form of a stūpa.” And, further to what is said here, in the *bLa ma yang tig*<sup>75</sup> it is explained that there are two designs of cremation kiln, depending on whether the body is placed lying down or sitting up. Although a great deal has been said, in both the old traditions and the new, concerning those kilns in which the body is arranged in an upright position, here I wish to quote from the *’Od kyi snye ma*, a cremation ritual belonging to the cycle of *mKha’ ’gro yang tig*:<sup>76</sup> “Establishing a platform upon the ground, of suitable measurement such as two armspans across, one should mark it out with four primary lines and build the kiln upon the square in the centre. This foundation should be laid out according to the actual cubit measurement of the corpse itself<sup>77</sup> and, within that central area ...” (In the tradition followed by that text, the drawing that is constructed upon the hearth in the central area of the foundation platform is the maṇḍala of peaceful and wrathful deities, and the text goes on to describe the manner in which this is to be done.)

ས་སྟེགས་སོགས་བཤད་མ་ཐག་པ་ལྟར་ལ། ལྷའི་དགྲིལ་འཁོར་སྒྲུབ་རས་ག་ཟིགས་  
 གྱི་དགྲིལ་འཁོར་ལྟེ་བ་ལྷུ་སྒྲོར་གྱི་ཕྱིར་བད་འདབ་དྲུག་པ་དབུས་སུ་ས་བོན་རྩི་འཇམ་  
 ལྷག་མཆོན་བད་དཀར་འདབ་བརྒྱད་རྩི་ས་མཆོན་པ་ལྟ་བུ་བྱིས་། འདབ་མ་དྲུག་ལ་  
 མདུན་ནས་གཡས་སྒྲོར་དུ་རྩྱི་དཀར་སེར་དམར་སྒྲུག་སྟོན་མཐིང་ནག་དྲུག་གམ་ཁ་དོག་  
 དེ་འདྲ་བའི་ཆོན་སྒྲུངས་། བད་འདབ་གྱི་ཕྱོགས་བཞིར་སྒྲོ་མའི་ས་བོན་ཇོ་རྩྱི་བྱི་རྩི་  
 དཀར་སེར་དམར་ལྗང་ངམ་དེ་འདྲ་བའི་ཆོན་སྒྲུངས་། དེའི་ཕྱིར་ཁ་ཁྱེར་སོར་བཞི་  
 དང་མུ་རན་སོར་བཞི་ལྷུ་སྒྲོར་གཉིས་ཀ་དཀར་པོ་འཇམ་ཕྱི་མ་ལ་རྟོར་བྱེད་། ཟུར་བཞིར་

<sup>75</sup> Supplementary teachings associated with the *sNying thig yab bzhi* by Kunmkhyen kLong-chen rab-'byams-pa (1308-1363).

<sup>76</sup> *bSreg sbyong 'od kyi snye ma*. The *mKha' 'gro yang tig*, from which it derives, is the fourth part of the *sNying thig yab bzhi* (see previous note).

<sup>77</sup> Four such cubits being equal to one armspan.

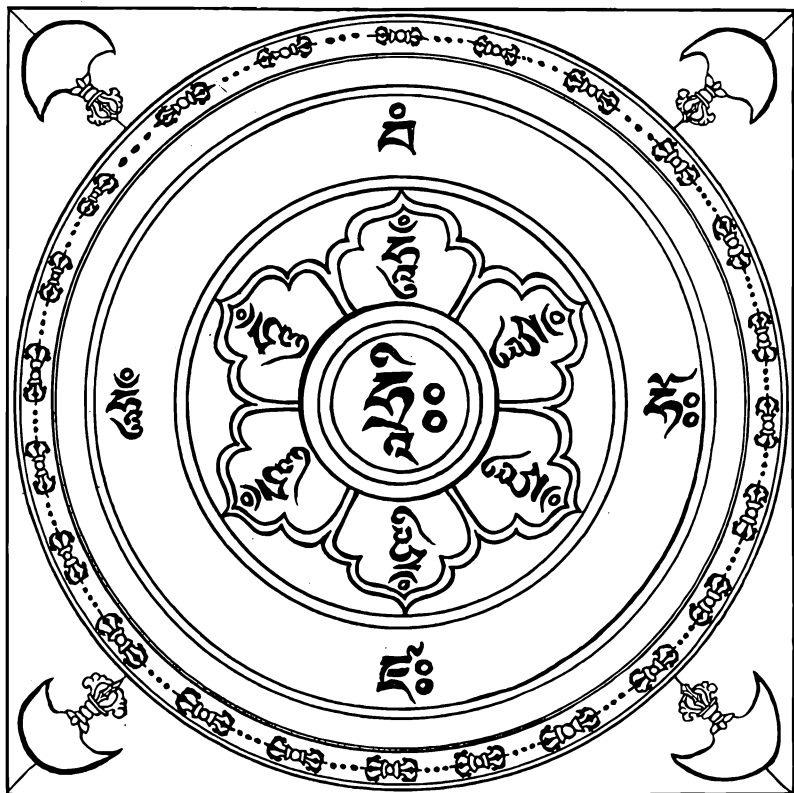


ཕྱི་ནང་བསྟན་གྱི་ལྷ་ཕྱི་དངོས་རྩལ་ཚོན་ནས་ཁུ་ཚོན་གྱིས་བྲི་བ་གང་བདེ། ཚོན་གྱི་གཞི་ཐམས་ཅད་དཀར་པོ་ལ་བཅད་རྩམས་དམར་སྒྱུ་སྟོགས་བྱ་བ་ཕྱག་བཞེས་ཡིན།

Now, upon that foundation platform and so on, laid out in the manner just described, the maṇḍala of deities to be drawn [in the present case] is the maṇḍala of Avalokiteśvara, which has a circular centre, surrounded by a ring of six lotus petals. The central area should be marked, either by the seed-syllable HRĪḤ, or by the hand symbol of the deity which is a white lotus with eight petals, [the centre of which is] marked with the syllable HRĪḤ. Upon the six petals, beginning with the one in front and moving in a clockwise direction, should be drawn six HŪM syllables, respectively white, yellow, red, brown, green and dark blue in colour, or the petals themselves should be marked with those colours. Next, in the four directions around these lotus petals, one should inscribe JAḤ HŪM VAM HOḤ, the seed-syllables of the four goddesses who guard the maṇḍala gates, respectively white, yellow, red and green in colour, or the directions should be marked with mounds of those colours. Around the outside of all this, two enclosing circles should be drawn, each measuring four fingers across. Both of these rings should be white in colour, or else the outer ring should be depicted as a vajra garland. Finally, the four corners [of the square platform] should be marked with half-moons and vajra, the tips of which are directed towards the centre. All of this may be drawn in coloured powders or painted with coloured water, as one pleases. Traditionally, all the colours are prepared on a base of white pigment, so that they become pale red, and so on.

དེ་ཡང་རྩུབར། ཐབ་ཁུང་ལྷམ་པོ་དཀར་པོ་ཁ་རན་དོན་མཚན་པ་བྲི་མཁན་གྱི་ཕྱི་རོལ་དུ་  
དགྱེལ་འཁོར་བྲི་རོལ་ཞེས་གསུངས་པའི་དགོངས་པ་ཡིན་ཅིང་ཐབ་ཁུང་གྱི་ཕྱི་རོལ་དུ་ཁྱམས་སྒོ་རྟ་  
བབས་སྟོགས་དགྱེལ་འཁོར་ཚད་ལྡན་བྲི་བ་སྒྲུབ་དུ་བཤད་ཚོད་མང་ཡང་ལག་ལེན་མི་  
བདེ་བས་མཛད་སྟོལ་མེད་དོ།

Speaking of this, the root text says, "The circular pit for the fire hearth should be drawn white in colour, and enclosed within a vajra border. Then the maṇḍala should be drawn around the outside of this."



Now, although there are indeed many early commentaries, composed on the basis of a literal understanding of these words, that teach the drawing of a divine palace of proper measurement, complete with courtyards, doorways and triumphal arches, around the outside of the hearth, because this is difficult to do, such a custom is not actually followed in practice.

འཇིག་ཐབ་དེའི་སྒྲིང་དུ་སྒྲིག་ཁང་དངོས་ནི། འོད་སྒྲིའི་གོང་གི་འཕྲོས་ལས། སྤར་གྱི་འཕྲོ་གྲུ་  
ལ་ཕྱེ་སྒྲིག་དང་མཇུག་དང་བཙུགས་ལ། ཞིང་ལྷག་པ་དང་གྲང་མ་སྤར་བཙུགས་ལྷེ་ཐབ་གྱི་  
ནང་དུ་བསྐྱར་ལ་དམ་པོར་ག་ཞིབས་ཏེ་ཁེངས་པར་དགང་། རྩྱགས་བཞེའི་གསེང་བྲགས་ཐང་  
མཚམས་ལ་གྲུ་དུ་མཁྱིད་རེ་ཡོད་པའི་རྩྱགས་སུ་ཞིང་གི་ཁོང་གསེང་དཔལ་འབར་འཇུགས་

ས་ཡོད་པ་རེ་བྱ། མདུན་གྱི་བྲག་པ་དེ་ཤིང་བརྟུག་པ་ཤོད་བར་བྱས་ལ། སོ་ཕག་ལ་སོགས་  
 པས་སྤྱི་ནས་བཅད། ཅེ་ཁྱུ་གང་གི་གོང་ན་མཛུབ་གང་ཡོད་པའི་བྲག་པ་གཅིག་བྱ། ཡམ་ཤིང་  
 ལྷམས་ཟང་ཟིང་དུ་དགང། དེའི་སྤྱོད་ན་རོ་ཁང་ཁྱུ་གང་པ་ལྷུ་མ་པོ་འམ་གྲུ་བཞིར་བཅུག་གོ།  
 ཞེས་གསུངས་པ་འདི་ཁྱེད་མ་ཆེ་ཞིང་རྒྱས་བསྟུས་འཆོམས་ལ་གོ་སླ།

With regard to the cremation kiln, which is to be erected above that maṇḍala drawn upon the hearth, the 'Od kyi snye ma quoted above continues: "One should build a hearth wall [around the central area containing the maṇḍala], raising it up to a height of one full cubit plus one handspan, and fill this hearth with firewood. Using slender branches of juniper and willow, each measuring one cubit in length, the wood should be placed upright inside the hearth and packed in tightly until the hearth is quite full. On all four sides, just above ground level, one should leave small holes in the wall, of about a knuckle-width<sup>78</sup> across, into which a flaming torch may be inserted to ignite the fire. The gap at the front may be closed up from the outside with a clay brick or something, when its purpose has been served. At a height of one cubit above the ground, one should make a hollow space [within the firewood], one handspan in width, and fill it in higgledy-piggledy fashion with slender pieces of firewood.<sup>79</sup> The actual container for the corpse goes above this, and it should be one cubit across, built either circular in shape, or square." These words constitute an important source and they are very appropriate here, being easy to understand.

གཞན་དུ་བྲག་ས་སྒྲུབ་དང་རོ་སྤྱོད་འདིའི་ཕ་བ་སོགས་ལ་སྤྱོད་མཚན་རྟེན་གྱི་དབྱིབས་སུ་  
 ཅིག་པར་བཤད་པ་འབྱོར་གཤོམ་གྱི་ན་ཏུ་ཆེན་མ་གཏོགས་ལག་ལེན་དཀར་ཞིང་། མེ་  
 ཡང་ཏ་ཅད་གི་རྒྱག་དཀར་བས་སྤུང་པོ་མི་འཆོག་པའི་སྒྱུ་ན་འབྱུང་། འོན་ཀྱང་བཤད་  
 མ་ཐག་པ་འདི་ཡང་གོ་དཀར་བར་གྱུར་ན། ས་སྤྱོད་གས་ཀྱི་སྤྱོད་དུ་དབྱིལ་འཁོར་བྲིས་  
 པའི་སྤྱོད་དུ་སྤུང་པོ་ཤོད་ལྷག་ཙམ་གྱི་ཐབ་སྤུང་གྲུ་བཞི་པ་སྤྱད་གིང་གིས་བཀའ་བའི་  
 དཔུས། ལྷག་ས་སྤྱོད་ཀྱི་སྤྱོད་དུ་སྤུང་པོ་བཞག་པའི་རྒྱང་འོག་ཏུ་མེ་ཆང་གི་ཏིང་ལ་

<sup>78</sup> *mKhyid gang* is a measurement made with the fist, with thumb extended.

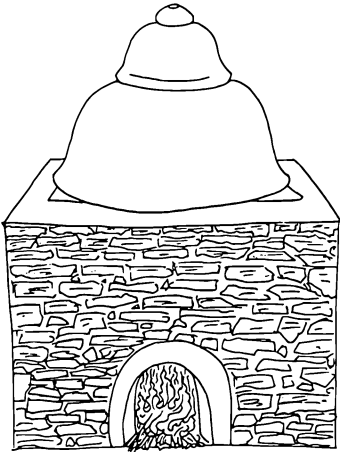
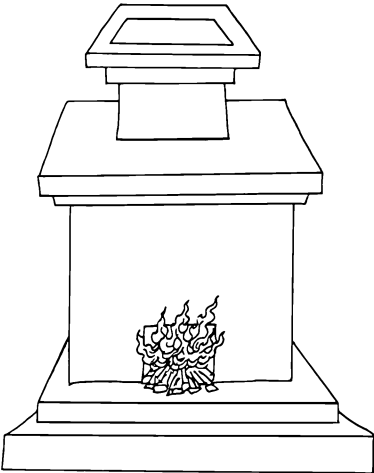
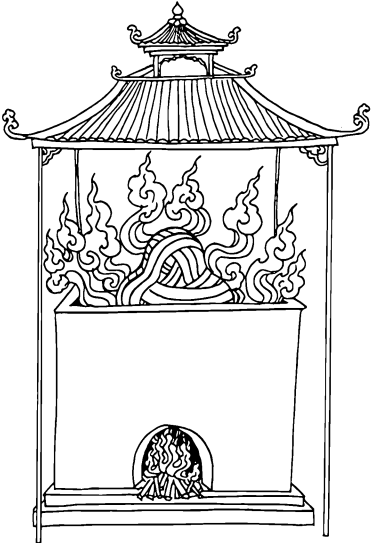
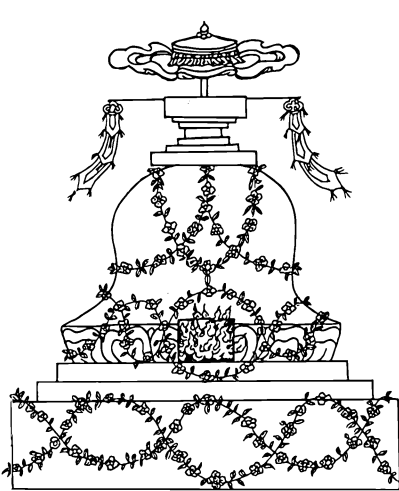
<sup>79</sup> This is referred to, below, as the 'fire's nest' (*me tshang*).

བཅའ་ཞིང་། མདུན་དུ་ཐབ་སྒོ་རྒྱུ་གང་པ་བཞག་། སྒྲིག་ཁང་དུ་ཕུང་པོ་གཡས་གཡོན་  
མདུན་རྒྱབ་ཏུ་བུག་འགྲེལ་མི་ཡོང་བའི་ཕྱིར་གྱིང་སྒོན་སྒོམ་རགས་ཀྱིས་བརྟེན་པ་སོགས་  
ལག་ལེན་མཐོང་བརྒྱད་ལྟར་བྱའོ།།

In other sources, such as the cycle of *Thugs sgrub drag po rtsal* or the root text of this cremation rite, it is taught that the upper part (ie. the actual cremation kiln) should be built in the form of a stūpa. Putting aside the fact that this involves a great deal of preparation and cost, the practical aspect of this scheme is also problematic. In particular, the fire becomes stifled, and this is a problem because it gives rise to the fault of the corpse not being properly burned. So then, if these sources cited here seem difficult to understand, [I will summarise the salient points to make them clear]: The maṇḍala is drawn upon the foundation platform on the ground and, above this, is built a fire pit wall, large enough to contain the corpse, rectangular in shape and filled with firewood. The corpse should be placed upon an iron grille or supporting stand (*lcags sgyed*) in the centre [of the walled-up fireplace] and a nest for the fire (that is, a hollow space, lined with small dry sticks and leaves for easy ignition) should be arranged beneath its feet. In front, there should be an open door, measuring one foot across, and, within the fireplace walls, in order to prevent the corpse from collapse, bulky pieces of green wood should be arranged as supports, to the left, right, front and back of the body. Such things as these should be done as they have been seen to be done in the past.

རྩ་བར་ རོ་དེ་ཉིད་སྒོས་རྩུས་དག་པར་བརྟུགས་ལ་མེ་ རྒྱགས་ཀྱིས་བྱབ་ཅིང་སྦྱངས་བའི་  
ཆོ་ག་རྫོགས་པར་བྱའོ་མེ་ རོ་དེ་གནས་དུག་ཏུ་སྦྱོང་བའི་རྒྱགས་དུག་མིང་སྒྲེལ་དང་བཅས་  
པས་མེ་ རྒྱག་སྒྱིབ་དག་པར་གྱུར་ཅིག་མེ་ བྱིས་ལ་བཏགས་མེ་ གཞུང་བཞིན་རྩམ་གཤེས་  
བརྟུགས་ལ་བསྟུམ་མེ་ ཆོས་སྦྱོང་ལ་གཏོར་མ་ཕུལ་ལ་མེ་ ཆོ་འདས་ཀྱི་གཤེད་བསྐྱད་པར་  
བྱའོ་མེ་ དཀྱིལ་འཁོར་དུ་གཞུགས་པ་སོགས་གཞུང་བཞིན་བྱའོ་མེ་ རོ་སྦྱོང་དང་དབང་བསྐྱར་  
ལ་སོགས་རྫོགས་པར་བྱས་ཏེ་ སྒྲིག་ཁང་དུ་བརྟུགས་གོ་མེ་

According to the root text, "The corpse should be thoroughly purified by ritually bathing it with scented water and striking it with mantra. Six mantra, augmented with the name of the deceased and the words 'may his



VARIOUS DESIGNS OF CREMATION KILN

sins and obscurations be purified,' should be written out and attached to the six places on the body. Then the consciousness of the deceased should be summoned and absorbed, as taught in the texts of our tradition, an offering cake should be presented to the religious protectors, and the demons who would afflict the dead should be driven away. Then the corpse should be placed within the maṇḍala and so on, as taught in the ritual texts, and the deceased should be given introductory teachings and a complete tantric empowerment as he is enclosed within the walled-up fireplace."

ཞེས་གསུངས་པའི་དོན། སྐབས་འདིར་གསར་མ་ལ་མུང་པོ་ཆས་འཇུག་བྱ་ཞིང་། གང་ཟག་  
ལམ་ཞུགས་ལ་ཞག་གསུམ་ཙམ་གཟུངས་ཐག་བཏགས་ཏེ་སྤྲུགས་བསྐྱབ་བར་བཤད་པ་དང་།  
འོད་སྟེར་རོ་ཆས་འཇུག་པ་རོ་ལ་བསངས་སྤྱངས་བྱས་ཏེ་མེ་ཏོག་ཐོག་པའི་ལྷར་བསྐྱེད་ལ།  
བགལས་བསྐྱད་སྤྱང་ཁྱུང་རྒྱུས་སེང་ཇེས། ཨོྃ་སྐྱབ་བེད་བཟླ་ཨ་རྟེ་ཁྱུང་ཁྱུང་ན་ས་མ་ཡེ་རྩྱེ་  
ཞེས་དོ་རྩེ་ཁུ་ཚུར་དང་བཅས་པས་བྱིན་གྱིས་བསྐྱབས་པར་གསུངས་པ་ ॥

At this juncture, in complete agreement with the purpose stated here, followers of the new translation schools dress the corpse in the regalia of empowerment and, in order to set the mind of the deceased upon the religious path of a layman, for three days they recite mantra which are transmitted to the corpse via coloured threads (*dhāraṇīsūtra*) attached to his body. And, in the '*Od kyi snye ma*, it is taught that the corpse should be attired in the symbols of empowerment and, the body having been purified, the deceased should be generated in the form of the deity indicated by casting a flower onto the maṇḍala. Then, when all the hindering demons have been exorcised and the purifying ablution completed, one should hold one's hands in the gesture of the 'vajra fist' and bless the corpse with the words OM SARVAVID VAJRĀDHIṢṬHĀNA JÑĀNA-SAMAYE HŪM.

རྩོགས་པ་རང་བྱུང་སོགས་ རང་ལུགས་ཀྱི་རྒྱུད་སྡེ་དྲི་མ་མེད་པའི་བཤད་ཁུངས་དང་འབྲེལ་  
བ་ཡིན་པས་སྟོན་བྱ། མི་སྟོས་ན་འདིར་ཐོག་མར་མུང་པོ་སྤྲུག་ཁང་དུ་མ་བཅུག་གོང་ནས་  
བདག་མདུན་བུམ་གསུམ་གྱི་དགྱིལ་ཚོག་རྒྱམ་པར་དག་པ་གཞུང་བསྐྱངས་པའི་སྟོན་ནས་མུང་

པོའི་རྟེན་དེ་ལ་རྣམ་ཤེས་བཀུག་ཅིང་ག་ཞེད་དང་འབྲལ་བ་དང་། སྦྱོང་སྤྲུགས་བཞུགས་ཐུན་གྱིས་  
བྲལ་བ་ནས་བརྩམས་ཏེ་རིགས་དྲུག་གནས་འབྲེན་གྱི་ཚེ་ག་དང་དབང་བསྐྱར་ཟས་གཏད་  
གནས་སྦྱོར་གྱི་བར་མཚན་བྱང་མུང་པོ་དེ་ལ་རྟེན་ནས་བགྱིས་པས་རང་ག་ཞན་གྱི་གཞུང་ནས་  
བཤམ་པའི་ཚེ་ག་དེ་རྣམས་ཐམས་ཅད་དེར་ཚང་ངོ་།

Since this is also taught in such stainless explanatory tantras as the *rDzogs pa chen po rang byung rang shar gyi rgyud* and so on, which are the source texts of our own school, if the rite is to be performed in an elaborate fashion, then it should be performed like this. In a less elaborate rite, however, at the very beginning, before the corpse is placed inside the cremation kiln, the maṇḍala rites should be properly performed three times, in accordance with the traditional texts, so that one generates one-self as the deity, the deity is also generated in front, and the entire maṇḍala of deities is generated in the ritual vase. Then there are the rites which are directed towards the corpse itself, beginning with summoning the consciousness of the deceased and driving away the ghosts that afflict him, reciting the *mantra* of purification and casting enchanted substances upon his body. All of these rites, up to and including guiding the deceased out of the six realms of rebirth, bestowing empowerments upon him, presenting him with food offerings, and raising him up [to bliss], can be performed either directly on the corpse, or upon a paper effigy (the 'name card'). The teachings of our own school and the teachings of all other schools agree that this is the complete series of rites.

གནས་ཡིག་ནི་གཞུང་གི་དགོངས་པ་ལྟར་། ཨོྭ་ད་ཏ་ད་ཏ་སྐྱེ་ན་ར་ཀ་ག་ཏི་ཏི་ཏྱི་ཏྱི་པཎ་མེ་  
ཆེ་ལས་འདས་པ་མིང་འདི་ཞེས་བྱ་བས་བགྱི་བ་ཞེ་སྤང་གི་དབང་གིས་དཔྱལ་བར་སྦྱོ་  
བའི་ལས་དང་སྤྲིག་སྦྱིབ་ཐམས་ཅད་དག་པར་གྱུར་ཅིག་མེ་ ཅེས་པ་ཚར་གཉིས་བྲིས་ལ་  
ཀླང་མཐིལ་གཉིས་སུ་སྤྱང་ཅི་འམ་བྱ་རམ་སོགས་ཀྱིས་ཡི་གེ་ནང་དུ་བསྟན་ལ་སྦྱར་།

As for the words that liberate from the six realms of rebirth, these are given in our source texts as follows: OM DAHA DAHA SARVA NARAKA GATI HETUM HŪM PHAṬ All the actions committed by this person called (Name) who has departed this life, all sins and obscurations, and all that was done under the power of anger, leading to rebirth in hell, must be puri-

*fied!* These words should be written out twice and fastened to the soles of the feet, using either honey or molasses, with the letters facing inwards.

དེ་བཞིན་དུ་ཨོྃ་པ་ཙ་པ་ཙ་སམ་བྲེ་ཏ་ག་ཏི་ཏེ་ཏུྃ་རྩྱུ་ཡེཎ་མེ་ལས་འདས་པ་མིང་འདི་ཞེས་  
བྱ་བས་སེར་སྒྲུའི་དབང་གིས་ཡི་དུགས་སུ་སྒྲེབ་འེ་ལས་དང་སྒྲིག་སྒྲིབ་ཐམས་ཅད་དག་  
པར་གྱུར་ཅིག་མེ་ལས་འདས་པ་མིང་འདི་ཞེས་སུ་ཨོྃ་མ་ཐ་མ་ཐ་སམ་ཏི་ཆག་ག་ཏི་ཏེ་ཏུྃ་རྩྱུ་ཡེཎ་མེ་  
ལས་འདས་པ་མིང་འདི་ཞེས་བྱ་བས་ཏི་ལུག་གི་དབང་གིས་བྱོལ་སོང་དུ་སྒྲེབ་འེ་ལས་  
དང་སྒྲིག་སྒྲིབ་ཐམས་ཅད་དག་པར་གྱུར་ཅིག་མེ་ལས་འདས་པ་མིང་འདི་ཞེས་སུ་ཨོྃ་རྩྱུ་ཡེཎ་མེ་  
ལས་འདས་པ་མིང་འདི་ཞེས་བྱ་བས་འདོད་ཆགས་ཀྱི་དབང་གིས་  
མིར་སྒྲེབ་འེ་ལས་དང་སྒྲིག་སྒྲིབ་ཐམས་ཅད་དག་པར་གྱུར་ཅིག་མེ་ལས་སྒྲིང་གར་ཨོྃ་སུ་  
ཡེཎ་མེ་ལས་འདས་པ་མིང་འདི་ཞེས་སུ་ཨོྃ་རྩྱུ་ཡེཎ་མེ་ལས་འདས་པ་མིང་འདི་ཞེས་བྱ་བས་ཐུག་དོག་  
གི་དབང་གིས་ལྟ་མིན་དུ་སྒྲེབ་འེ་ལས་དང་སྒྲིག་སྒྲིབ་ཐམས་ཅད་དག་པར་གྱུར་ཅིག་མེ་  
ལས་མགྲིན་པར་ཨོྃ་ཨ་ཡེཎ་མེ་ལས་འདས་པ་མིང་འདི་ཞེས་སུ་ཨོྃ་རྩྱུ་ཡེཎ་མེ་ལས་འདས་པ་མིང་འདི་  
ཞེས་བྱ་བས་ར་རྒྱལ་གྱི་དབང་གིས་ལྟ་སྒྲེབ་འེ་ལས་དང་སྒྲིག་སྒྲིབ་ཐམས་ཅད་དག་  
པར་གྱུར་ཅིག་མེ་ལས་དབྱལ་བར་སྒྱུར་རོ།།

And, in the same way, OM PACA PACA SARVA PRETA GATI HETUM HŪM PHAT All the actions committed by this person called (Name) who has departed this life, all sins and obscurations, and all that was done under the power of avarice, leading to rebirth as a ghost, must be purified! should be written down and fastened to the genitals. And OM MATHA MATHA SARVA TIRYAG GATI HETUM HŪM PHAT All the actions committed by this person called (Name) who has departed this life, all sins and obscurations, and all that was done under the power of ignorance, leading to rebirth among the animals, must be purified! should be written down and fastened to the navel. And OM NR PĀRAMITA NAKHAṄGA CHINDA CHINDA HŪM PHAT All the actions committed by this person called (Name) who has departed this life, all sins and obscurations, and all that was done under the power of desire, leading to rebirth in the human realm, must be purified! should be written down and fastened to the heart. And OM SU PĀRAMITA NAKHAṄGA CHINDA CHINDA HŪM PHAT All the actions committed by this person called (Name) who has departed this life,



*all sins and obscurations, and all that was done under the power of jealousy, leading to rebirth among the antigods, must be purified!* should be written down and fastened to the throat. And OM A PĀRAMITA NAKHAṅGA CHINDA CHINDA HŪM PHAT! *All the actions committed by this person called (Name) who has departed this life, all sins and obscurations, and all that was done under the power of pride, leading to rebirth among the gods, must be purified!* should be written down and fastened to the forehead.

ཏྲ་བར་གནས་ཏུ་གཏུ་བཤད་ཀྱང་རྒྱ་མཐོལ་གཉིས་ཏེ་བདུན་ཡིན་ནོ།།

Although the root text states that there are six places [upon which *mantra* are to be fixed], when we count the two soles of the feet, there are actually seven.

དེ་ནས་ གནས་སྤྱོད་ཡན་གྱི་ཚོ་ག་ཚར་མ་ཐག་པའི་སྤང་པོ་རེ་ལ་མོ་དང་བཅས་ཏེ་སྟེག་ཁང་དུ་  
གཞུག་པ་འམ་རེ་ལ་མོ་མེད་ཀྱང་ཚོག་ལ། འོད་སྟེར། དེ་ནས་རོ་ཁང་དུ་བཅུག་ནས་རེ་ལ་  
མོ་འི་སྒྲ་ཡིས་བགལ་བ་བསྐྱད་ལ། ཤིང་སྒྲོམ་མམ་དར་ཁང་རྒྱ་ཕྱི་བས་སྟེང་ནས་དག་པ། མེད་  
ན་གྱེ་འི་གཟུགས་གྲུ་བཞི་པ་རུང་ཟད་ཡངས་པ་ཞིག་གམ་དང་མའི་ཞབས་ལ་མཐོ་གང་ཐུབ་  
པས་དག་པ། ཕྱི་ནས་དུ་བ་མི་འཚོར་བར་དེས་མས་བཅིངས་ལ་ཞལ་བ་བྱའོ།། ཞེས་བཤད་པ་  
ལྟར་སྟོན་བྱ། མ་འབྱོར་ན་སྟེག་ཁང་གི་སྟེང་དུ་སྒྲ་བ་ཆེ་ཆུང་རིམ་བར་ཁ་སྒྲུབ་སུ་པའི་ཞབས་  
བརྟོལ་ཏེ་བཀའ་པས་འཐུས་པ་ལག་ལེན་ལྟར་རོ།།

After that, as soon as this rite, which raises up the consciousness of the deceased to a higher level, has been completed, the corpse should be placed inside the cremation kiln to the accompaniment of music. If no music is available, that is also acceptable. The 'Od kyi snye ma states, "Then, as the body is placed inside the kiln, all obstructing demons are driven away by the sound of music. [The corpse] should be covered by placing a wooden box, or a cloth tent, or an ornate awning above it. If such things are not available, a square basket in the shape of a *harmikā* (the small enclosure that surmounts the dome of a *stūpa*) should be arranged so as to cover the corpse from above. Then, in order that no smoke escapes to the outside, [any holes in the construction] should be

bound with coarse grass and plastered over with clay." If the rite is to be an elaborate one, one may build such structures as explained here but, if this is not feasible, a series of clay cooking pots with holes in the bottom, arranged upside down above the fireplace, one upon another, from the largest to the smallest, is also said to be suitable.

གསུམ་པ་ཡོ་བྱད་བཤམ་པ་ནི། ཕྱ་བར་། དེ་ནས་མཚོན་ཇུས་བསྐྱེག་ཇུས་བདག་གི་གཡས་སུ་  
བཞག་། ཞབས་བསིལ་གསངས་གཏྲར་མར་དང་དགང་གཟར་དགང་བླགས་བདག་གི་  
མདུན་དུ་བཞག་། བཟེད་མོར་དང་མཚོན་གཡོག་པ་བདག་གི་མདུན་གྱི་གཡས་སུ་བཞག་།  
ཟས་སྒྲ་ཚོགས་ཀྱང་བཤམ་པར་བྱའོ་། ཞེས་གསུངས་ལ། འོད་སྒྲར་། མཚོན་པ་མདུན་བསྐྱེག་  
ཇུས་གཡས་། གཏྲར་མ་གཡོན་དུ་བཤམ་མོ། ཞེས་གསུངས་།

(iii) Thirdly, with regard to arranging the necessary items, it is said in the root text: "Then the articles of worship and the articles to be burned should be placed to one's right. The cool offering water, the purifying water, a *bali* cake, the oil, and the pair of ritual ladles, should be arranged in front of oneself, and the assistant who holds the pot [of oil for the fire] should stand before one, to the right. With him, also, are to be set out the various offerings of food." And, in the '*Od kyi snye ma*, it is said, "In front of the ritual officiant, the articles to be burned should be arranged to the right, and the *bali* cake should be placed to the left."

གསར་རྟེན་སྦྱར་བསྐྱེག་ཇུས་རྒྱུ་བཤམ་པ་པོའི་གཡས་དང་མཚོན་པ་གཡོན་དུ་བྱེད་སྟེ་  
འདུག་མོད་ཀྱང་། བཀའ་བརྒྱད་གསང་ཇོགས་སྒྲ་བཤམ་པ་ལས་། རྒྱུ་བཞི་གང་བྱེད་ཀྱང་  
མཚོན་ཇུས་བསྐྱེག་ཇུས་གཡས་སུ་བཞག་། མཚོན་ཡོན་བྲན་ཆུ་གཡོན་དུ་བཞག་། བསང་ཆུ་  
དང་གཏྲར་མ་དང་ཀླུ་གྱི་གཞི་མ་མར་ཁུའི་ཟངས་བྱ་དང་། དགང་གཟར་བླགས་གཟར་  
མདུན་དུ་བཞག་། ཅས་གསུངས་པའི་ཇུས་སུ་འབྲངས་ཏེ། ཁོ་པོའི་སྒྲ་མ་ཁྱབ་བདག་སྒྲོ་  
མཚོག་དོན་ལྟར་འདི་ལྟར་བཞེད་པ་རང་ལྷགས་ཀྱི་ཕྱག་བཞེས་ཁ་གཙང་བར་མཐོང་ཞིང་ཕྱ་  
བ་དང་ཡང་མཐུན་པས་བདག་གི་གཡས་སུ་མཚོན་ཇུས་དང་བསྐྱེག་ཇུས་གཉིས་ཀ་བཤམ་ན་  
ལེགས་ཤིང་།

In general, although it is certainly true that it is the custom, in both the new schools and the old, for the ritual officiant to place all the items to be burned upon his right hand side, and the items of worship on his left, in the *bKa' brgyad gsang rdzogs sgrub khog* it is stated, "Whichever of the four classes of ritual activity is being performed, both the articles of worship and the articles to be burned should be placed to the right, and the holy water for sprinkling should be placed to the left. The purifying water and the *bali* cake, and the pot containing oil [for feeding the fire], that most fundamental of items, together with the pair of ladles required for pouring the oil onto the fire, should all be arranged in front." Following the guidance given in this text, my guru, the venerable bLo-mchog rdo-rje, also teaches that it should be done in this manner and, when we carefully examine the rules handed down in our own tradition, we can see that these are in complete agreement with the root text. It is, therefore, best to set out both the articles of worship and the articles to be burned to one's right.

དེ་ཡང་དང་པོ་བསྐྱེད་ཀྱི་ཆ་བ་ཡམ་ཤིང་དང་མར་ཁུ་ཡིན་པས། ཡམ་ཤིང་ནི་ཆ་  
 བར། འོ་མ་ཅན་གྱི་ཤིང་ངམ་མེ་ཡམ་ཤིང་ཅི་འབྱོར་བ་བརྟེན་མེད་ཅེས་གསུངས་པ།  
 ལུ་དུམ་ལ་ར། ལ་ལ་བྱ་བྱ། ལྷ་ལྷོ་རྩ་སོགས་འོ་མ་ཅན་གྱི་ཤིང་སྤར་གསུངས་པ།  
 འབྱོར་དཀའ་ཡང་། ཚབ་རུང་ལྷ་བྱར་བལ་བྱ་དང་། འོ་མ་བྱ་ ཁམ་བྱ་ ལྷང་སྐྱ་ ལྷག་པ་  
 ཐང་ཤིང་སོགས་ལ་རུང་བར་བཤད། དེ་དག་གྲང་བཀའ་བརྒྱད་བདེ་འདུས་འབྱེད་  
 ལྷེ་འེ་རྒྱད་ལས། རྩ་མོ་ལོ་འདབ་འབྲས་བཅས་ལ་མཚོད་སྒྲིན་ཡམ་ཤིང་བྱ་བ་ཡིན་མེད་  
 ཞེས་གསུངས་པ་དང་མཐུན་པར་འཇམ་དཔལ་རྩ་རྒྱད་ལས་ཀྱང་། ཞི་དང་རྒྱས་པའི་  
 ལས་ལ་ནི། ཤིང་རྩོན་དག་ནི་རབ་རྩ་བསྐྱེད་ཀྱི་ཆ་ཞེས་གསུངས་པ་ཞི་རྒྱས་ལ་ཤིང་གང་  
 ཡིན་ལོ་འདབ་འབྲས་བྱར་བཅས་པ་དགོས་གསུངས་ཤིང་། དེ་ཉིད་ལས། དྲག་  
 པོའི་ལས་ལ་ཤིང་རྒྱམ་མེད། ཞེས་གསུངས་པས་དྲག་པོར་རྒྱམ་པོར་བསྐྱེད་ཀྱི་ཆ་ཞེས་  
 ཡམ་ཤིང་རྒྱམ་པོ་དྲག་ལས་སུ་འགྱུར་བ་དང་། གཞུང་གཞན་ལས་ཀྱང་རྒྱམ་པོ་མི་ཤིས་  
 པར་གསུངས་ཀྱང་། དེང་སང་ལག་ལེན་དུ་མེ་འབར་བ་སོགས་ཀྱི་དགོས་དབང་གིས་  
 རྒྱམ་པོ་མཛད་ཆོལ་འདུག་ཀྱང་། འབྱོར་ན་གཞུང་བཞིན་བྱ་བ་གནད་ཆེའོ།།

Let us consider, first of all, the articles to be burned, the most fundamental of which are the firewood and oil (melted butter). According to the root text, firewood is defined as “milky wood, or a pile of whatever kind of firewood one can gather.” In the old texts (derived from India), there are said to be five varieties of ‘milky wood’ — *udumbara*, *aśvattha*, *nyagrodha*, *plakṣa* and *pāriṣa*. Because these woods are difficult to find (in Tibet), however, rhododendron, *Myricaria bracteata* Royle, local varieties of willow and plum, cedar, pine and so on, are all taught as suitable substitutes. Furthermore, in such tantric texts as the *bKa’ brgyad bde gshegs ’dus pa*<sup>80</sup> and so on, it is said that, “Firewood to be burned as offerings should consist of the tips of branches, with green leaves and fruit.” And, in agreement with these words, the *Mañjuśrī-mūlakalpa* also states, “For rites of pacification and increase, it is taught that green wood is best.” So, as stated here, we say that, whatever kind of wood one is using, for rites of pacification and increase the wood should have green leaves and fruit. And, in the same text, it is said that, “One uses dry wood for the fierce rites.” Thus, according to these words, following the injunction that ‘fierce is dry,’ one should use dry firewood when performing wrathful rites, even though other sources tell us that it is improper for the firewood to be dry. These days, because it is necessary at certain points in the ritual to make the fire blaze up, it is customary in practice to use dry wood for kindling and so on. Despite that, however, it is of vital importance that the ritual be performed in accordance with the received tradition.

རིང་ཐུང་གི་ཚད་ནི་ ཞིབ་ཤིང་བཅུ་གཉིས་སུ་བཤད་པ་མང་ཞིང་ སྒོམ་སྒྲུལ་མཐེན་ཆུང་ཚད་  
 དུ་བྱ་བར་མཐུན་མོད། འོན་ཀྱང་རྒྱ་ཚད་གཉིས་ཀ་འབྱོར་སྒྲ་ཞིང་ངེས་གསལ་ཆེ་བ། ཐུགས་  
 སྒྲུབ་གྱི་ཡེ་ཞེས་རབ་འབར་ལས། ཞིབ་ལྷུང་མ་སོར་བརྒྱད་པ་ཞེས་འབྲུང་བ་ལྟར་བཤམས་  
 བ་ལེགས་པས་དེ་ལྟ་བུའི་ཡམ་ཤིང་འཇིག་རྟེན་མེ་ལྟར་སྒོམ་རྗེས་སུ་འབུལ་བའི་ཉེར་གཅིག་  
 དང་བདུན་ཚན་གཅིག་ཡེ་ཞེས་པར་གཙོ་བོ་ལ་བརྒྱ་ཅམ་དང་། ཐུབ་དུག་སྒོམ་། ཐུགས་སྒྲུང་  
 བཅས་པར་ཉེར་གཅིག་ཅམ་རེ་སྤུལ་ན་ལེགས་པས་ཉེར་གཅིག་ཕོན་བརྒྱད། དེ་བཞིན་དུ་མར་  
 ཟུ།

<sup>80</sup> *bKa’ brgyad bde ’dus ’byed par byed pa lde mig gi rgyud*

As for the size of the firewood, in peaceful rites it is often taught that the wood should be 12 digits in length and the thickness of one's little finger, so it would certainly be good to have wood of these dimensions. On the other hand, it is very clear that the wood ought to be of a type and size which can be easily gathered and, in the *Ye shes rab 'bar* of the Thugs-sgrub cycle, it is written, "For rites of pacification, one uses sticks of willow which are eight digits in length." Thus, it is also proper to gather wood like this. Twenty-one of these sticks of firewood should be offered to the worldly god of fire when he is invited to come, and another set of seven sticks are to be offered upon his departure. With regard to the wisdom deities, one hundred sticks should be offered to the lord of the maṇḍala. Then the six *muni*, the four gate-keeping goddesses and the guardians of the directions should each receive an offering of 21 sticks, so that eight bundles of 21 sticks are required here. These numbers also apply to the offerings of butter or oil.

ཞི་ཟན་ལ་ཤ་ཆང་མ་འདྲེས་པའི་དཀར་གསུམ་མངར་གསུམ་སོགས་ཟས་སྣ་ཚོགས་སྦྱར་  
 བ། ཞི་བ་ལ་ཉིལ་དཀར་བཤད་པས་འབྱོར་ན་ཉིལ་དཀར་དང་མ་འབྱོར་ན་རྒྱ་ཉིལ་ནག་  
 བོ། རྩུབ་ཐོན་པོ་རྩ་ཅེ་མ་ཉམས་པ་དགོས་པར་དེང་སང་ལག་ལེན་དུ་རམ་པའི་རྩ་བས་  
 མཛད། འབྲས་སོ་བ། གུ་ཤ་རྩ་ཅེ་མ་ཉམས་ཤིང་འདབ་མ་མ་གྲུགས་པ་ཕོན། ཅུ་བར་  
 ལག་འབྲས་ཞེས་གསུངས་པ། དེང་སང་འབྲས་མ་བཙོས་པས་མཛད་སྟོལ་འདུག།  
 བས་འབྲས་གོ་གསུམ་རྒྱངས་བཙོས་ལ་མར་ཁུས་སྒྲགས་པའི་ཆན་སོགས་འདས་མ་  
 འདས་ཀྱི་དབྱེ་བས་མང་ཉུང་གཉིས་སུ་བྱེ་སྟེ་གཞི་མ་དཀར་པོའི་སྟངས་དུ་རིན་པོ་ཆེའི་སྟངས་  
 དུ་བཤམས།

Keeping a clear separation between the yoghurt and rice<sup>81</sup> (which are suitable here) and the meat and alcohol (which, although required elsewhere, would not be appropriate in the present case), one should gather together various kinds of food offering, such as the three sweets and the three whites and so on. It is taught that white sesame seeds are befitting in rites of pacification and therefore one should procure some of these but, if one

<sup>81</sup> Skt: *dadhyanna*, rice prepared with yoghurt, or *karambha*, a gruel of parched grain flour mixed with yoghurt.

is unable to obtain white sesame seeds, one may use black sesame from India or China. One also needs green *dūrvā* grass with undamaged tips, although these days we find that quitch grass is actually used in practice, and unhusked rice. Also, bundles of *kuśa* grass with undamaged tips and unbroken leaves. The root text says that one should offer steamed rice, but these days it has become customary to use uncooked rice instead. One also requires a porridge of steam-cooked barley, rice and wheat, mixed with butter, and so on. Clearly distinguishing between the worldly deities and the transcendental, the offerings should be divided into two portions — a smaller (for the worldly deities) and a larger (for the transcendental). All of these offerings should then be arrayed in precious containers upon a white base [altar cloth, etc.].

དེའི་ནང་དུ་མཆོད་སྟེགས་བང་རིམ་གཉིས་པའི་དང་པོར་འདས་གཏོར་དང་ཕྱི་མཆོད་ཆར་གཅིག་གཉིས་པར་མེ་ལྷའི་གཏོར་མ་དང་མཆོད་པ་སྤྱེད་ཆར་། གཞན་ཡང་དར་དཀར་རམ་རས་དཀར་གྱི་གོས་བྱུང་། གུ་ཡུ་དང་སྟོད་ཇ་བསྐྱེས་པ་མར་ཁུར་བརྟའ་པའི་ནི་བའི་སོ་རྩེ། དཔལ་འབར་། རྒྱུ་གཡལ་། གུ་ཤའི་རྒྱུ་པོ་བརྒྱད་རྣམས་བཀོད་།

Among those offerings, a two-tiered platform should be set up, with a *bali* cake for the transcendental deities upon the upper level, together with a set of the general outer offerings (water, flowers, incense, lamps, perfume, food), and upon the lower level one places a *bali* cake for Agni, the worldly god of fire, and the usual series of offerings, arranged in a row. Other than these, the rite requires a suit of white clothing, of either silk or cotton, and a mildly spiced betel leaf<sup>82</sup> prepared with a mixture of betel nuts (areca) and catechu resin, daubed with butter. Also required are a torch with which to light the fire, a fan with which to aerate the flames, and eight bundles of *kuśa* grass.

<sup>82</sup> Skt: *tāmbūla*. Pungent and aromatic betel leaf, folded around a mixture of chopped areca nut, catechu, caustic lime and spices, has long been chewed in India where it is valued as an antibiotic and carminative tonic. This dainty morsel, together with a new set of clothes, will be offered as a token of thanks to the brāhmin sage Agni, when all the other deities have departed and the ritual is drawing to a close.

སྒྲོབ་དཔོན་གྱི་མདུན་དུ་དྲོར་རྩེའ་བར་དུ་དག་སྤྲུགས་ཁ་སྒྱུར་ཏེ་མ་བྲལ་བཞག་ལྷུས་བུམ་མེ་  
ལོང་། བཟེད་ཐོར་། འཐོར་ནས་། མེའོལ་དང་ཐབ་ཁུང་གི་བར་དུ་ཞབས་བསེལ་གྱི་སྒྲོད་  
རྒྱམས་བཞགས་ཏེ་། རང་ཉིད་ཆོས་གོས་དཀར་པོ་ཐོར་ཚུགས་དབུ་རྒྱུན་རིན་པོ་ཆེའི་རྒྱུན་གྱིས་  
སྤྲུམ་ཏེ་ནི་བའི་སེམས་ཀྱིས་སྦྱིལ་གྲུང་དུ་འདུག་པར་བྱའོ།།

In front of the master of the ritual should be placed the pair of ladles (by means of which the offerings are to be conveyed to the fire for burning), arranged face to face between a vajra and bell, from which they remain inseparable. Also the vase of ablution water, a mirror, the big pot of oil, and barley for scattering. In the space between the fire hearth and the fire curtain (which protects the vajra master from being burned) should be arranged a number of vessels of cool water. The master himself should wear white robes and be adorned with precious jewels, and his hair should be tied up into a knot on the top of his head with ornaments of jewels. Finally, he should sit himself down in cross-legged posture with his mind at peace.

གཉིས་པ་དངོས་གཞི་ཆོག་ལ་འཇུག་པ་ནི། ཐོག་མར་དྲོར་རྩེའ་དང་དག་སྤྲུགས་ལ་བྱིན་  
རྒྱལས་ཤིག་དགོས་པ་འདྲ་ཡང་གཞུང་དུ་མ་བཞད་ཅིང་། ཕྱག་བཞེས་སུ་ཡང་མེད་པས་  
བཏང་སྟོམས་སུ་བཞག་། འདི་ནས་བཟུང་ལག་གཉིས་དྲོར་རྩེའ་དང་མེ་འབྲལ་བར་བུས་མེའི་  
ཁོངས་ལས་སྦྱིར་མི་འདའ་ཞིང་དག་བཅད་པར་བྱའོ།།

(b) Secondly, as one begins the main part of the ceremony, one would think that the ritual items of vajra and bell and the pair of fire ladles should be blessed at the outset. Such a blessing, however, is not taught in the authoritative texts, nor is it taught in the received tradition, so one should therefore begin by sitting quietly in meditation. Sitting at ease, with the mind in perfect equanimity and all speech cut off, one should hold the vajra and bell in one's hands at all times, never allowing them to stray outside the area defined by the knees.

ཕ་བར་། དེ་ནས་མཚན་རྣམས་བསངས་སྤང་བྱིན་གྱིས་བརྒྱབ་པ་ནི་མེ་ཡི་ཁྲི་མེ་  
 ཞི་ལྷ་རྩྱུ་ལན་གསུམ་གྱིས་མཚན་རྣམས་ཅད་བདུད་ཅི་ཆེན་པོར་གྱུར་བར་  
 བསམ་མེ་ཞེས་པ་ཙམ་ལས་མི་འབྱུང་ཡང་། སྤྱི་ལྟར་བྱིན་གྱིས་བརྒྱབས་ན་འཐད་པར་  
 སེམས་བསམ། ལས་བྱམ་གྱི་བསང་རྒྱས་མཚན་རྣམས་དང་བསྐྱེད་རྣམས་ཕུང་པོ་རྣམས་ལ་  
 འཐོར་ཞིང་། ལ་མྱི་ཉས་བསངས་། སྤྱི་ལྟར་སྤྱངས་། མེ་ཡི་ཁྲི་མེ་བསྐྱེད་གཏོར་  
 བཀྲུས་། སྤྱང་བའི་ངང་ལས་ཞི་ལས་བྱུང་བའི་རིན་པོ་ཆེའི་སྤྱད་ཡངས་གིང་རྒྱ་ཆེ་བ་  
 རྣམས་གྱི་ནང་དུ་ཞི་ལྷ་རྩྱུ་འོད་དུ་ཁུ་བ་ལས་བྱུང་བའི་ལྷ་རྣམས་ལས་གྲུབ་པའི་མཚན་ཡོན་  
 ཞབས་བསིལ་། མེ་ཏོག་ བདུག་སྤོས་། སྤྱང་གསལ་། དྲི་ཆབ་། ཞལ་ཟས་།  
 རོལ་མོ་ལ་སོགས་པའི་མཚན་རྣམས་ལས་མི་བྱུང་བ་དང་། བསྐྱེད་རྣམས་རྣམས་  
 གྲུང་བདུད་ཅི་འེང་བཞེན་ཅན་། བྱུང་བར་ཆེ་འདས་གྱི་ཕུང་པོའི་གཤམ་རུས་པ་  
 རྣམས་གྲུང་ཞི་བའི་བསྐྱེད་རྣམས་བདུད་ཅི་འེང་བཞེན་ཅན་དུ་གྱུར་། ཕ་བའི་དགོངས་པ་  
 བཞེན་སྤྱིར་། ཞི་ལྷ་རྩྱུ་ལན་གསུམ་གྱིས་བྱིན་གྱིས་བརྒྱབས་། དྲེ་བཀ་ཏུ་ ཞི་བརྩ་  
 ལྷ་རྩྱུ་ལྷ་རྩྱུ་། ཞི་བརྩ་བུའི་ལྷ་རྩྱུ་། དེ་བཞེན་དུ། ལྷེ་རྩྱུ་པེ་ ལྷ་ལོ་གེ་ གཞྭ་ བེ་མེ་དུ་  
 གཤམ་ལྷ་རྩྱུ་། ཞེས་མཚན་རྣམས་དང་བསྐྱེད་རྣམས་བྱིན་གྱིས་བརྒྱབ་།།

In the root text it is written, "Then one should cleanse and purify all the articles to be offered. After reciting RAM YAM KHAM, they should be blessed three times with OM ĀḤ HŪM whilst one contemplates all these substances transforming into great nectar." Although the root text says no more than this, we believe that it would be suitable to perform the general rite of purification at this point. Thus, with holy water from the 'activity flask' (*karmakalāśa*), one should sprinkle all the articles to be offered, the articles to be burned, and the corpse, whilst, at the same time, one should say, OM VAJRĀMRTAKUNḌALI HŪM HANA HANA HŪM PHAT. Then one should purify them with the *mantra* OM SVABHĀVA ŚUDDHĀḤ SARVADHARMĀḤ SVABHĀVA ŚUDDHO 'HAM, burn away their impurities with RAM, blow away the ashes with YAM, and wash them clean with KHAM.



Finally, from the condition of emptiness one visualises the arising of a syllable OM which transforms into a range of jewelled containers, wide and deep, within which are to be seen the syllables OM ĀḤ HŪM. As these dissolve into light, they give rise to magical divine substances — refreshing water for the mouth, cooling water for the feet, flowers, incense, lamps, perfume, food, music and so on — an unimaginable array of offering articles. These, and all the items to be burned, all have the nature of nectar. Most especially, the flesh, blood and bones of the body of the deceased is transformed into pure nectar, suitable to be presented as an article to be burned in this rite of pacification. Thus, in keeping with the intention of the root text, which only speaks of generally blessing all the articles by three recitations of OM ĀḤ HŪM, each of the various articles to be offered and the articles to be burned should now be blessed with its own individual name: OM VAJRA ARGHAM ĀḤ HŪM, OM VAJRA PĀDYAM ĀḤ HŪM, OM VAJRA PUṢPE ĀḤ HŪM, OM VAJRA DHŪPE ĀḤ HŪM, OM VAJRA ĀLOKE ĀḤ HŪM, OM VAJRA GANDHE ĀḤ HŪM, OM VAJRA NAIVEDYA ĀḤ HŪM, OM VAJRA ŚABDA ĀḤ HŪM.

སྒྲོ་ན་གསར་རྟེན་སྒྲི་ལྟར་དོ་རྩེ་གདན་བཞིའི་རྒྱུད་ནས་བྱུང་བ་ལྟར་། ལག་གཉིས་དོ་རྩེ་ཁུ་  
 རྒྱུར་བཅངས་པའི་གུང་མཛུབ་སྒྱུར་ཏེ་བསྐྱོངས་བས་ཇས་རྣམས་ལ་བསྟན་ཅིང་ ཨོྩྭ་ཨྩྭ་སྐྱ་  
 དུས་ཇས་རྣམས་བཀྲམ་པར་བསམ། ཨོྩྭ་ཨྩྭ་སྐྱ་དུས་ཐུག་རྒྱ་དེ་ཡམ་གིང་ལ་རེག་ ཨོྩྭ་སྐྱ་  
 སྐྱ་དུས་ཐུག་རྒྱ་དེ་མར་ལ་རེག་ ཨོྩྭ་སྐྱ་དུས་ཐུག་རྒྱ་དེ་འབྲུ་རྣམས་ལ་རེག་ ཨོྩྭ་གུ་རུ་  
 གུ་རུ་སྐྱ་དུས་ཐུག་རྒྱ་དེ་ཇས་གཞན་རྣམས་ལ་རེག་ཅིང་བྱིན་གྱིས་བརྒྱབས་སོ།།

If the rite is to be an elaborate one, adherents of both the old school and the new generally follow the method deriving from the *Vajracatūṣpīṭha-tantra* in which it is said that one should clench the hands into vajra fists and, extending the two middle fingers, join them together. Then one should point with these fingers at the various articles to be burned and, saying, OM OM SVĀHĀ, one imagines that all the articles are washed clean. Then, with the words, OM ĀḤ SVĀHĀ, one uses that mudrā to touch the firewood. Then one uses that mudrā to touch the oil with the words, OM ŚRĪM SVĀHĀ. And one uses that mudrā to touch the grains

with OM JRIM SVĀHĀ, and to touch all the other items with OM KURU KURU SVĀHĀ, and thus they are blessed.<sup>83</sup>

སྒྲ་མ་དག་བའི་བཤེས་གཉེན་ལྟ་སྤྱི་གང་ཟག་མཚོག་ཡིན་ན། སྤང་བོའི་ག་ཁྲག་རྩས་  
བ་བདུད་རྩིར་བསྐྱར་བའི་ཚིག་དོར་ལ། འོག་ཏུ་ཡེ་ཤེས་མེ་ལྷའི་དགྲིལ་འཁོར་གྱི་གཙོ་  
བོ་དང་སྐྱ་གདུང་གི་སྤང་ཁམས་སྐྱེ་མཆེད་དབྱེར་མེད་དུ་ཤེས་དགོས་སོ།།

If the deceased is a superior person, such as a *guru* or spiritual friend, one should omit the line above that refers to the flesh, blood and bones of his corpse being transformed into nectar and, instead, one should meditate upon the wisdom maṇḍala of gods in the fire, which has been drawn on the ground beneath the corpse, and know that the physical remains of the deceased, as well as his six senses, are all indistinguishable from those of the central deity.

རྩ་བར། དེ་ནས་ཐབ་གྱིན་དུ་ ཨོྃ་ཨྃ་ཧྥྱེྃ་ལས་འོད་འཕྲོས་པས་ཆོ་འདས་མིང་འདི་ཞེས་བྱ་  
བའི་ཐྲིག་སྒྲིབ་སྤྱངས་ཤིང་ ཁམས་གསུམ་སེམས་ཅན་གྱི་ཉིན་མོངས་དྲག་གསུམ་ཞི་བར་  
བྱས་ཏེ་ དེའི་དབྱས་སུ་རྩྱེྃ་ལས་མེ་འོད་དཀར་པོ་འཕྲོས་པས་ཞི་བའི་རང་བཞིན་གྱིས་མེ་  
འབར་བར་གྱུར་ གང་ཟག་མཚོག་ཡིན་ན་ ཞི་བར་ག་ཤེགས་པ་འདི་ཉིད་གྱིས་ལམ་གྱི་

<sup>83</sup> *Catuspīṭha-tantra* 2.1.27, edited by Peter Szanto: *dvau hastau saṃpuṭamuṣṭīnām madhye sandau prasārayet* / The commentary on these words by Bhavabhaṭṭa states: *iti muṣṭīdvayaṃ badhvā madhyamādhvayaṃ sūcyākāreṇa prasārya saṃyojya ca dhārayet iti* / “One should hold [the *mudrā*] by making a pair of fists and, having stretched out the two middle [fingers] in the shape of [two] needles, bring them together.” Commentary by Durjayacandra: *karasaṃpuṭa-muṣṭer madhyamādhvayamokṣaṇaṃ vakṣyamānaghṛtādisarvadravyaśodhanī-mudrā* / “The releasing of the two middle fingers from the hands [clenched in] fists is the *mudrā* that cleanses all the substances, such as the purified butter and so on, mentioned below.” The text goes on to state that this *mudrā* is called ‘the purifier of all substances’ (*sarvavastuśodhana*) but the mantra is different for each substance: OM ŚRIM SVĀHĀ is said when cleansing the purified butter (*ghṛta*), OM OM SVĀHĀ for substances (*dravya*) in general, OM JRIM SVĀHĀ for cleansing the rice (*vrīhi*), OM KURU KURU SVĀHĀ for other foodstuffs and so on (*annadravyādi*), and OM ĀḤ SVĀHĀ for the firewood (*samidh*). My thanks to Peter for providing these references.

བར་ཆད་ནི་བ་དང་། དགོངས་པ་ཟབ་མོ་ཡོངས་སུ་རྫོགས་པར་བྱས་རེ། དེའི་དབུས་སུ་རྩ་  
ལས་སོགས་གོང་བཞིན་བྱུང་།

It is written in the root text: "Then, within the hearth, the sins and obscurations of (*Name*), here deceased, are purified by rays of light emanating from the syllables OM ĀḤ HŪM, and the three poisonous mental afflictions of all living beings in the three realms are pacified. From the syllable RAM in the centre of that hearth, arises fire which glows with white light. This white light has the nature of pacification and, as it spreads, the fire blazes up." If the deceased is a superior being, one says, "May any hindrances on the grounds and paths of this person who has now passed on to the realm of peace, be pacified, and may he fully realise his profound intention." And then one should recite, "From the syllable RAM in the centre of that hearth, arises fire ..." and so on, as above.

དཔལ་འབར་རྟ་མགིན་གྱི་སྒྲགས་གིས་བསངས་། སྐབས་སྐབས་སྐབས་ ཨོྲཱ་མའི་པ་རྩེ་རྩེ་རྩེ་ ལན་  
གསུམ་བྱིན་གྱིས་བརྒྱབས་།

One should cleanse the torch (with which the fire is to be lit) by reciting the mantra of Hayagrīva, purify it with the SVABHĀVA mantra, and bless it by reciting OM MAṆIPADME HŪM HRĪḤ, three times.

བླ་མ་སོགས་གང་ཟག་མཆོག་ཡིན་ན་ཆོགས་བཅད་གྱིས་མེ་སྤར་བར་མི་རུང་སྟེ། འོད་སྟེ་  
ལས་། གང་ཟག་མཆོག་ལ་ཇོ་ལའི་སྒྲགས་ཅོམ་གྱིས་མེ་སྤར། བལ་པ་ལ་ གསོན་ཞིག་  
དགོངས་ཤིག་རིགས་གྱི་བུ། ཞེས་སོགས་གསུང་པའི་ཕྱིར།

In the case of a superior person, such as a guru, it would not be proper to recite verses when lighting the fire. As it says in the '*Od kyi snye ma*, "For a superior person, the fire should be kindled merely with the JVALA mantra, but, for common folk, one should call out such words as, 'Listen here! Pay attention, oh child of noble family ...'" and so on.

མཆོག་ཡིན་ན། ཨོྲཱ་མའི་པ་རྩེ་རྩེ་རྩེ་མཇུག་། ཅེས་མེ་སྤར། སྐྱེ་འགྲོར་པལ་པ་ལ། རི་ཆོ་

འདས་ཉོན་མོངས་དྲུག་གསུམ་ཕུང་པོ་ལ་། འཕགས་པའི་སྐྱུ་གསུང་ཐུགས་ཀྱི་མེ་སྤར་རོ་། ཆོ་  
འདས་ཉོན་མོངས་དྲུག་ལྔའི་ཕུང་པོ་ལ་། འཕགས་པའི་ཡེ་ཤེས་ལྔ་ཡི་མེ་སྤར་རོ་། ཆོ་འདས་  
རྣམ་ཤེས་ཆོགས་དྲུག་ཕུང་པོ་ལ་། སྐུ་སྐྱུ་ཐུབ་པ་དྲུག་གི་མེ་སྤར་རོ་། ཆོ་འདས་འབྱུང་བ་  
བཞི་ཡི་བྱད་ཤིང་ལ་། ཡེ་ཤེས་སྒོ་མ་བཞི་ཡི་མེ་སྤར་རོ་། ཨོྲཱ་བཟླ་ལྷ་ལ་རི་རི་རྩྱུ་ལྟ་། ཅེས་  
མེ་ཆང་གི་ཉིང་ལོ་སྤར་རོ་།

In keeping with these instructions, therefore, in the case of a superior person, the fire should be lit with the words, OM VAJRA JVALA RAM RAM HŪM PHAT, but, in general, for an ordinary person, one says, "RAM May the body of the three poisonous afflictions of this person here deceased be consumed in the fire of the body, speech and mind of the noble Avalokiteśvara. May the body of the five poisonous afflictions of this person here deceased be consumed in the fire of the five wisdoms of the noble Avalokiteśvara. May the body of the six sense consciousnesses of this person here deceased be consumed in the fire of the six incarnate sages. May the firewood of the four elements of this person here deceased be consumed in the fire of the four wisdom goddesses who guard the maṇḍala gates. OM VAJRA JVALA RAM RAM HŪM PHAT." With these words, the dry twigs and leaves that constitute the nest of fire should be set alight.

ཐེག་ཆོག་དངོས་ལ་གཉིས་ཏེ། འཇིག་རྟེན་པ་དང་འཇིག་རྟེན་ལས་འདས་པའོ།།

The main section of the burning ritual has two divisions: The part involving the worldly deities, and the part concerning those who have transcended the world.

དང་པོ་ནི་ཐབ་ཁུང་བསངས་སྦྱང་། སྟོང་པའི་ངང་ལས་ཞི་བའི་ཐབ་ཁུང་རྒྱུ་པོ་དཀར་  
ལ་འོད་ཟེར་འཕྲོ་བ་ཁ་བྱེད་དང་བཅས་པ་མུ་རན་རྩོ་རྩེས་མཆན་པའི་ནང་དུ་སྐྱ་ཆོགས་  
བསྐྱེད་ལྟེ་བ་ལ་རྩོ་དཀར་པོ་ལས་ཀྱཾ་ཏི་གྱུར་ཏེ་། དེ་ལས་འོད་འཕྲོས་དུས་པ་ལས་།  
མེ་ལྷ་ལྷ་མ་ག་ཞེས་བྱ་བ་སྐྱུ་མདོག་དཀར་པོ་ཞལ་གཅིག་ཐུག་གཉིས་པ་། ཀྱཾ་ཏི་དང་



AGNI, THE GOD OF FIRE

བགྲང་འཕྲེང་འཛིན་པ་མཁུ་གསུམ་པ་ཆེ་བ་རལ་པའི་ཐོར་ཚུགས་ཅན་རིན་པོ་ཆེས་བརྒྱན་  
 པ་མཁུ་ཆངས་པའི་སྒྲུད་པ་སེ་རལ་ཁར་བཅིངས་ཏེ་འབྲིང་བག་ཏུ་བཞུགས་པ་མཁུ་  
 སྒྲུ་མདོག་དཀར་མོ་ཞལ་གཅིག་ཕྱག་གཉིས་མཁུ་ལྷགས་ཀྱུ་དང་བགྲང་འཕྲེང་འཛིན་པ་  
 ཡབ་ལ་འབྲུད་པ་མཁུ་རྒྱན་གོས་ཐམས་ཅད་དཀར་པོ་མཁུ་བ་སྒྲུའི་བྱ་གནས་བདུད་རྩིའི་རྒྱན་  
 བཅས་པར་གྱུར་མཁུ་

First of all, one purifies the hearth by sprinkling it with holy water and imagines: From the condition of emptiness arises the pacifying fire hearth, circular in shape, white in colour, and radiant with rays of white light. Around this hearth is a border, the circumference of which is marked with a vajra chain. Within the hearth is a lotus of five colours, at the central point of which is a white syllable RAM, which transforms into a *kuṇḍikā* (sacred waterpot, the emblem of Agni). Rays of light radiate out from the *kuṇḍikā* [making offerings that please the deities] and, gathering [the blessings of the gratified deities, they return to become absorbed within the *kuṇḍikā* once more]. As a result of this, [the *kuṇḍikā* is transformed into] the fire god Pāvaka, the Purifier, the Shining One (Agni). White in colour, he has one face and two hands in which he holds a *kuṇḍikā* and a rosary. His belly is very large, the hair on his head is tied up into a knot, and he is adorned with precious jewels. He wears the sacred thread of a brāhmin, fastened over one shoulder, and he maintains an attitude of majesty. With him is his wife, white in colour, with one face and two hands with which she holds an iron hook and a rosary whilst embracing her lord. All their ornamentation and clothing is white, and, from each of their pores flows down a continuous stream of nectar.

ཞེས་འཛིན་རྟེན་མེ་ལྷ་བསྒྲུད་ལ་དེའི་ཡེ་ཞེས་པ་སྒྲུན་དང་བཞེ། དེའི་དཔྲལ་བར་ཨོྃ་ མགྲིན་  
 པར་ལྷུ་མཁུ་ཕྱགས་ཀར་རྒྱུ་ དེ་ལས་འོད་ཟེར་འཕྲོས་པས་རི་རབ་ཀྱི་མེ་མཚམས་ནས་མེ་ལྷ་དང་  
 སྤྲོད་གེཾགས་ཀྱིས་བསྐྱོར་བ་ བཟླ་སྒྲུ་ཇེ་ཞེས་ རྟོ་རྟེ་བསྒྲུ་བའི་ཕྱག་རྒྱ་དང་ རང་གི་ལག་  
 པ་གཡས་པའི་མགྲིན་མ་ གཡོན་པའི་སོར་མོས་བསྐྱོམས། གཡས་པའི་མཐེ་བོང་བསྐྱུམས་



thus, with these words, he is invited.

དེ་ནས་བཞུགས་སུ་གསོལ་བ་ནི།

Then, one should request him to be seated, with the words:

ཧྱུ་གཟི་འཇིག་འབར་བ་མེ་ཡི་ལྟ་མཁན་པོ་།  
 འདོད་པ་ཐམས་ཅད་གྲུབ་མཛད་ཅིང་།  
 ཐུགས་རྗེས་སེམས་ཅན་དོན་མཛད་པའི་མཁན་པོ་།  
 འབར་བའི་ནང་དུ་བཞུགས་སུ་གསོལ་མཁན་པོ་།

HŪM God of fire, splendidly blazing,  
 Working compassionately for the welfare of all living  
 beings,  
 We pray that you will remain present in this blaze,  
 Fulfilling our every wish.

ཇི་སྒྲིབ་པོ་ཞེས་ཐུག་ཀྱང་འཇིག་དམ་ཚིག་པ་ལ་བསྐྱེམ་པ་དང་། བདུ་ཀ་མ་ལུ་ལ་ཡ་སྒྲིབ་པོ་ཞེས་མེ་  
 ཏྲིག་གཏོར་ལ་བདུ་ཀ་མ་ལུ་ལ་བཞུགས་པར་བསམ་པ་།

Then, as one recites JAḤ HŪM VAM HOḤ and binds the four mudrā, the wisdom deity is absorbed into the commitment being. Scattering flowers, one says PADMA KAMALĀLAYAS TVAM and imagines that he takes his seat upon a lotus.

ཀུ་ཤ་འཇི་རྒྱལ་པོ་བརྒྱུད་བསངས་སྦྱང་། ཧྱུ་ལས་བྱུང་བའི་ཀུ་ཤ་ཕྱོ་ལྗང་རྩ་ཅེ་མ་ཉམས་ཤིང་།  
 ཡ་ལ་འདབ་པ་ཐུན་སུམ་ཚོགས་པར་གྱུར་པ་།

Now one cleanses the eight bundles of *kuśa* grass [with AMṚTA], purifies them [with the SVABHĀVA mantra, and then, within the condition of emptiness]: From the syllable HŪM arises blue-green stalks of *kuśa* grass with undamaged tips, perfect in branch and leaf.

ཨྱུ་ཀུ་ཤ་འཇི་ནི་བཟང་ཞིང་དགེ་མཁན་པོ་།



ས་ལ་སྐྱེས་པའི་སྒྲིང་པོ་མཚོག་ཅེ་  
 ཚངས་པ་ལྷ་རྒྱལ་ས་དག་བྱེད་ཡིན་ཅེ་  
 དཀོན་མཚོག་གསུམ་ནི་མཉེས་བྱེད་པ་ཅེ་  
 དེ་ཡིས་བདག་ཅག་འཁོར་བཅས་ལ་ཅེ་  
 བག་གས་རྒྱལ་ས་མེད་ཅིང་ནི་བར་མཛོད་ཅེ་

OM This *kuśa* grass is auspicious and virtuous,  
 The supreme essence of all that grows in the ground.  
 It is the purifying agent of the gods in the upper heavens  
 And it gladdens the minds of the Triple Gem.  
 By its virtue, may no obstacles appear  
 For ourselves and for all those with whom we are connected,  
 And may all be at peace.

ཨོ་བཟླ་ས་རྩ་ལྷ་མོ་ ཞེས་བག་ལ་བྱང་སྒྲིང་གི་བསྐྱེད་གནས་ཕུན་སུམ་ཚོགས་པའི་བདག་ཉིད་དུ་  
 གྱུར། ཞེས་བཛོད།

Then, as one says, OM VAJRASATTVA ĀḤ, the stalks of grass are distributed [around the hearth, in the eight directions] and the environment assumes the tranquil nature of a *ṛṣi* sanctuary.

དེ་ནས་ཕྱག་འཚལ་བ་ནི།

And then one pays them homage:

རྩི་མེ་ལྷའི་རྒྱལ་པོ་བྱང་སྒྲིང་མཚོག་ཅེ་  
 སེམས་ཅན་དོན་ལ་དམ་ཚིག་དགོངས་ཅེ་  
 གཟི་བཟིང་ཆེ་ཞིང་སྤྲུགས་རྗེར་ལྷན་ཅེ་  
 བྱེད་ལ་གྲུས་པས་ཕྱག་འཚལ་ལོ་ཅེ་  
 ཨ་ཉི་ཕུ་རྩི་ཕྱ་རྩི་རྩི་རྩི་

HRĪḤ King of the fire gods, supreme sage,  
 You whose mind is focussed on the vow to benefit all beings,  
 Blazing brightly, full of compassion,  
 We pay homage to you with faith and devotion.  
 ATIPŪ HOḤ PRATĪCCHA HOḤ

དེ་ནས་སྐྱུ་གསེལ་བྱ་བ་ནི།      མེ་ལོང་གི་ངོས་ལ་ལས་བུམ་གྱི་ཚུས་སྤྱིང་བ་བཟེད་ནལ་དུ་  
 སྤེལ་ཅིང་།

Next, one offers a ritual bath: Pouring water from the activity flask onto the surface of a mirror [within which the fire is reflected], one catches the water in a basin and says:

རྩི་མེ་ལྷོ་ལྷོ་ལ་ཉོན་མོངས་མི་མངའ་ཡང་།  
 མོ་འདས་ཉོན་མོངས་སྤྲིག་སྤྲིབ་སྤྱད་སྤྱད་དུ་།  
 སྐྱུ་གསུང་སྤྲིག་ལ་སྐྱུ་ཆབ་འདི་གསེལ་བས་།  
 མི་གཙང་རྒྱུ་གྱི་ངི་མ་དག་གྱུར་ཅིག་།  
 ཙོ་ཙམ་ཡེ་ཙམ་གྱི་ཁ་ཏ་ས་མ་ཡ་ཤི་ཡེ་རྩི་མེ་།

HRĪḤ Although the body of the fire god possesses no fault,  
 Because you are to purify the sins and obscurations  
 of this person here deceased,  
 I offer this bathing water to your perfect body, speech and  
 mind.  
 May all the stains of this impure circumstance be washed  
 away!

OM AGNAYE ABHIṢEKATA SAMAYA ŚRIYE HŪM

དེ་ནས་མཚོན་པ་འབུལ་བ་ནི།      འཛིག་རྟེན་པའི་ཕྱི་མཚོན་གྱི་སྒྲོས་དང་མར་མེ་སྤར་ལ།

And then the offerings are presented: Displaying all the outer offerings for the worldly deity, one lights incense and a butterlamp and says:

རྩི་མེ་རྟོག་བདུག་སྒྲིས་མར་མེ་དྲི་ཆབ་དང་།  
 ཞལ་ཟས་རོལ་མོ་ལ་སོགས་མཆོད་པར་འབུལ་།  
 ཡོ་བཟླ་ཕུ་ཐྱེ་རྩུ་བུ་ཡུ་ལོ་གེ་གཞུ་ཞི་མེ་བྱ་ཤུ་ཡུ་རྩི་།

HRĪḤ Flowers, incense, butterlamps, perfume and  
Divine food, music and more, all these we offer.

OM VAJRAPUṢPE DHŪPE ĀLOKE GANDHE NAIVEDYA  
ŚABDA ĀḤ HŪM

ཕ་བར་ དེ་ནས་དགང་གཟར་ནང་དུ་རྩི་དང་། ལྷགས་གཟར་ནང་དུ་ཇོ་བས་མས་ཏེ་  
 ཐབས་དང་ཤེས་རབ་དང་ལྷན་པས་བསྐྱེད་རྣམས་ཀྱན་སྒྲགས་དང་བཅས་པས་འབུལ་  
 བ་ནི་ཀྱན་ལ་བསྐྱེད་ཅིང་། ཞེས་གསུངས་པས་ཐོག་མར་བྱོན་ཟན་འབུལ་བ་ནི་། བྱང་ཆུབ་  
 མཆོག་གི་ཡུག་རྒྱ་སྟེ་ལག་གཉིས་དོ་རྩེ་ཁུ་ཚུར་གྱི་མཛུབ་མོ་བསྐྱེད་ཞིང་གཡས་ཁ་སྐྱབས་  
 དང་གཡོན་གྱི་བསྟན་གཉིས་མཉམ་པར་སྐྱར་བས་དགང་ལྷགས་བཟུང་སྟེ་། དགང་  
 གཟར་ནང་དུ་རྩི་ ལྷགས་གཟར་ནང་དུ་ཇོ་ མེ་ལྷའི་ལྷགས་དོ་རྩེ་སྐྱུ་གུ་ཅན་རྩི་ཡིག་  
 གིས་མཆོན་པའི་ནང་དུ་འབུལ་བར་བསམ་ལ། ཡོ་ཡུ་ལྷ་ཡེ་སྐྱ་རྩི་། ཞེས་མར་ཁུ་  
 ལྷགས་གཟར་བདུན་གྱིས་བཀང་བའི་དགང་ལྷགས་ཁ་སྐྱོར་གཡས་སུ་ལན་གསུམ་  
 བསྐྱོར་ཞིང་འབུལ། ཡོ་ཡུ་ལྷ་ཡེ་ན་མེ་ས་མཆོ་བུ་རྩི་བྱུ་རྩི་མཛུ་བྱུ་ཡོ་ཡུ་རྩི་།  
 ཆོ་འདས་མིང་འདི་ཞེས་བྱ་བའི་སྒྲིག་སྒྲིབ་ཐམས་ཅད་ཤར་ཏིམ་ཀྱ་རུ་ཡེ་སྐྱ་རྩི་ དེ་འདྲ་  
 ལན་གསུམ་བྱ།།

In the root text, it is written, "Then, one should visualise a syllable HŪM within the left-hand ladle (*sruc*) and a syllable JAḤ within the right-hand ladle (*sruva*). Knowing that these have the nature of wisdom and means, they are used to present each of the offerings in turn, together with the appropriate mantra." Thus, from the outset, one should keep in mind what is said here and offer the welcoming refreshments with the mudrā of supreme bodhicitta. To make this gesture, one should clench the two hands into vajra fists and, extending forth the two index fingers, the right

hand should be turned face down and the left hand turned face up as one takes hold of the pair of ladles and brings them together. Visualising a syllable HŪM within the left-hand ladle and a syllable JAḤ within the right-hand ladle, one uses these to pour the offerings into a vajra hole in the tongue of Agni, the god of fire, marked with the syllable RAM. Saying, OM AGNAYE SVĀHĀ, one pours oil or liquid butter from the right-hand ladle to the left, filling it seven times and, at the completion of each series of seven offerings, the pair of ladles should be brought together, face to face, and turned three times in a clockwise circle as one recites, OM AGNAYE NAMAḤ SAMANTABUDDHĀNĀM PŪṆAHRṢṬIMANTRA OM ĀḤ HŪM *May all the sins and obscurations of (Name) here deceased, be pacified!* ŚĀNTIM KURUYE SVĀHĀ. And, in this way, the whole process should be repeated three times.

དེ་ནས་ཡམ་ཤིང་ཕོན་ལག་གཡོན་གྱིས་བཟུང་ཞིང་། གཡས་པའི་མཐེབ་སྒྲིན་སྤུང་སྒྲི་  
 རྟེན་པ་ནས་བཟུང་བ་གཡས་སུ་བསྒྲོར་ཞིང་ལག་གྱུན་དུ་བསྟན་ལ་འབུལ་ཞིང་། མེ་ལྷའི་  
 རྒྱགས་། ཨོྩྭ་གྱི་དེ་ལ་རྩྱེ་ ཞེས་བས་འགོ་བསྟན་ ཨོྩྭ་བརྩྭ་རྩྭ་ལྷ་རྩྭ་ལྷ་རྩྭ་ ཞེས་  
 རྩས་རྒྱགས་ལ་ ཆེ་འདས་མིང་འདི་ཞེས་བྱ་བའི་སྤྲིག་སྤྲིབ་ཐམས་ཅད་ཤུག་ཏིམ་གྱ་རུ་ལྷ་  
 རྩྭ་ ཞེས་དང་། གང་ཟག་མཆོག་ལ་། ཞི་བར་གཤེགས་པ་ཆེ་གོ་མའི་ས་ལམ་གྱི་  
 བར་གཅོད་ཐམས་ཅད་ཞི་ཞིང་དགོངས་པ་ཟབ་མོ་ཡོངས་སུ་རྩོགས་པར་གྱུར་ཅིག་རྩྭ་ ཞེས་  
 ཞེས་སྤེལ་ཆོག་སྤྲུང་ཏེ་འབུལ་ལོ།།

Then, taking hold of a handful of firewood with the left hand, one picks up each stick in turn, holding it in the middle with the thumb and ring finger of the right hand, face downward. Then, as it is revolved in a clockwise direction, the hand should be turned over to face upwards and the stick offered to the fire. The recitation should begin with the mantra of the fire deity, OM AGNIDEVA HRĪḤ, continue with the mantra for the article to be offered, OM VAJRAJÑĀNĀTMAYE SVĀHĀ, and end with, *May all the sins and obscurations of (Name) here deceased, be pacified!* ŚĀNTIM KURUYE SVĀHĀ. If the deceased is a superior person, however, one should say, *May all hindrances on the grounds and paths of (Name), who has now passed on to the realm of peace, be pacified, and may he fully realise his profound intention!* SVĀHĀ. The offerings are to be presented in this way, changing the words, as appropriate.

གངས་ནི་ཕྱི་བར་གསུམ་མཇུག་ལ་མཇུག་པ་གང་འགྲུབ་འབྲུལ་ཞེས་གསུངས་  
པས་དེ་ཙམ་མཇུག་གཅིག་ཙམ་འབྲུལ་ན་ལེགས་།།

With regard to the number of offerings to be made, it is said in the root text, "Three or five or seven and so on, one should make the offerings as many times as one is able." So it may be done, just as said here, but it is good to offer [each item] twenty-one times.

མར་ཁུ་ལ། ཨྎ་ཨྎ་གླུ་དེ་མ་རྩེ་ ཨྎ་ཨྎ་གླུ་ཡེ་སྒྲ་དུ་ ཆེ་འདས་མིང་འདི་ཞེས་བྱ་བའི་  
སྤྲིག་སྤྲིབ་ཐམས་ཅད་ཤུན་ཏིམ་ཀླ་རུ་ཡེ་སྒྲ་དུ་ ཞེས་དང་། གང་ཟག་མཆོག་ལ།  
ཞི་བར་གཤེགས་པ་ཆེ་གོ་མའི་ས་ལམ་གྱི་བར་གཅོད་ཐམས་ཅད་ཞི་ཞིང་དགོངས་པ་  
ཟབ་མོ་ཡོངས་སུ་རྫོགས་པར་གྱུར་ཅིག་སྒྲ་དུ་ དེ་སྐད་བརྗོད་ལ་མར་ཁུ་འབྲུལ་།།

When offering the oil, one says, OM AGNIDEVA HRĪḤ, OM AGNAYE SVĀHĀ, *May all the sins and obscurations of (Name) here deceased, be pacified!* ŚĀNTIM KURUYE SVĀHĀ. If the deceased is a superior person, however, one should say, *May all hindrances on the grounds and paths of (Name), who has now passed on to the realm of peace, be pacified, and may he fully realise his profound intention!* SVĀHĀ.

ཞོ་ཟན་ལ། ཨྎ་ཨྎ་གླུ་དེ་མ་རྩེ་ ཨྎ་སྐྱ་སྐྱ་པ་དེ་སྒྲ་དུ་ ཆེ་འདས་མིང་འདི་ཞེས་བྱ་བའི་  
སྤྲིག་སྤྲིབ་ཐམས་ཅད་ཤུན་ཏིམ་ཀླ་རུ་ཡེ་སྒྲ་དུ་ ཞེས་དང་། གང་ཟག་མཆོག་ལ།  
ཞི་བར་གཤེགས་པ་ཆེ་གོ་མའི་ས་ལམ་གྱི་བར་གཅོད་ཐམས་ཅད་ཞི་ཞིང་དགོངས་པ་  
ཟབ་མོ་ཡོངས་སུ་རྫོགས་པར་གྱུར་ཅིག་སྒྲ་དུ་ དེ་སྐད་བརྗོད་ལ་ཞོ་ཟན་འབྲུལ་།།

When offering the thickened yoghurt, one says, OM AGNIDEVA HRĪḤ, OM SARVASAMPADĒ SVĀHĀ, *May all the sins and obscurations of (Name) here deceased, be pacified!* ŚĀNTIM KURUYE SVĀHĀ. If the deceased is a superior person, however, one should say, *May all hindrances on the grounds and paths of (Name), who has now passed on to the realm of peace, be pacified, and may he fully realise his profound intention!* SVĀHĀ.

ཏིལ་ལ། ཨྐྱུ་དེ་མ་རྩེ་ ཨྐྱུ་མཐ་བླ་བྱ་ད་ཏ་ན་བཟླ་ཡེ་ཏ་བྱ་ཀ་བྱ་སྒྲ་རྩེ་ ཆེ་འདས་  
 མིང་འདི་ཞེས་བྱ་བའི་སྤྲིག་སྤྲིབ་ཐམས་ཅད་ཤུན་ཏིམ་ཀླ་རུ་ཡེ་སྒྲ་རྩེ་ ཞེས་དང། གང་  
 ཟག་མཆོག་ལ། ཞི་བར་གཤེགས་པ་ཆེ་གོ་མོའི་ས་ལམ་གྱི་བར་གཅོད་ཐམས་ཅད་  
 ཞི་ཞིང་དགོངས་པ་ཟབ་མོ་ཡོངས་སུ་རྫོགས་པར་གྱུར་ཅིག་སྒྲ་རྩེ་ དེ་སྐད་བརྗོད་ལ་  
 ཏིལ་འབྲུ་འབྲུལ།

When offering the sesame seeds, one says, OM AGNIDEVA HRĪH, OM SARVAPĀPAM DAHANAVAJRAYE HAVYA KAVYA SVĀHĀ, *May all the sins and obscurations of (Name) here deceased, be pacified!* ŚĀNTIM KURUYE SVĀHĀ. If the deceased is a superior person, however, one should say, *May all hindrances on the grounds and paths of (Name), who has now passed on to the realm of peace, be pacified, and may he fully realise his profound intention!* SVĀHĀ.

དུར་ལ། ཨྐྱུ་དེ་མ་རྩེ་ ཨྐྱུ་བཟླ་ཡེ་སྒྲ་རྩེ་ ཆེ་འདས་མིང་འདི་ཞེས་བྱ་བའི་  
 སྤྲིག་སྤྲིབ་ཐམས་ཅད་ཤུན་ཏིམ་ཀླ་རུ་ཡེ་སྒྲ་རྩེ་ ཞེས་དང། གང་ཟག་མཆོག་ལ། ཞི་  
 བར་གཤེགས་པ་ཆེ་གོ་མོའི་ས་ལམ་གྱི་བར་གཅོད་ཐམས་ཅད་ཞི་ཞིང་དགོངས་པ་ཟབ་  
 མོ་ཡོངས་སུ་རྫོགས་པར་གྱུར་ཅིག་སྒྲ་རྩེ་ དུར་འབྲུལ།

When offering the *dūrvā* grass, one says, OM AGNIDEVA HRĪH, OM VAJRĀYUṢE SVĀHĀ, *May all the sins and obscurations of (Name) here deceased, be pacified!* ŚĀNTIM KURUYE SVĀHĀ. If the deceased is a superior person, however, one should say, *May all hindrances on the grounds and paths of (Name), who has now passed on to the realm of peace, be pacified, and may he fully realise his profound intention!* SVĀHĀ.

འབྲས་སོ་བ་ལ། ཨྐྱུ་དེ་མ་རྩེ་ ཨྐྱུ་བཟླ་ཡེ་སྒྲ་རྩེ་ ཆེ་འདས་མིང་འདི་ཞེས་  
 བྱ་བའི་སྤྲིག་སྤྲིབ་ཐམས་ཅད་ཤུན་ཏིམ་ཀླ་རུ་ཡེ་སྒྲ་རྩེ་ ཞེས་དང། གང་ཟག་མཆོག་ལ།  
 ཞི་བར་གཤེགས་པ་ཆེ་གོ་མོའི་ས་ལམ་གྱི་བར་གཅོད་ཐམས་ཅད་ཞི་ཞིང་དགོངས་པ་  
 ཟབ་མོ་ཡོངས་སུ་རྫོགས་པར་གྱུར་ཅིག་སྒྲ་རྩེ་ འབྲས་སོ་འབྲུལ།

When offering the unhusked rice, one says, OM AGNIDEVA HRĪḤ, OM VAJRAPUṢṬAYE SVĀHĀ, *May all the sins and obscurations of (Name) here deceased, be pacified!* ŚĀNTIM KURUYE SVĀHĀ. If the deceased is a superior person, however, one should say, *May all hindrances on the grounds and paths of (Name), who has now passed on to the realm of peace, be pacified, and may he fully realise his profound intention!* SVĀHĀ.

ཀྲ་ཤ་ལ། ཨྐྱ་ཨྱཱི་དེ་མ་རྩི་ ཨྐྱ་ཨྱཱི་དེ་ཏ་ཏ་བརྩ་ཡི་སྣ་རྣམས་ ཆེ་འདས་མིང་འདི་ཞེས་བྱ་  
བའི་སྤྲིག་སྦྱིབ་ཐམས་ཅད་ཤུན་ཏིམ་ཀྲ་རུ་ཡི་སྣ་རྣམས་ ཞེས་དང་། གང་ཟག་མཆོག་ལ།  
ཞི་བར་གཤེགས་པ་ཆེ་གོ་མའི་ས་ལམ་གྱི་བར་གཅོད་ཐམས་ཅད་ཞི་ཞིང་དགོངས་པ་  
ཟབ་མོ་ཡོངས་སུ་རྩོགས་པར་གྱུར་ཅིག་སྣ་རྣམས་ ཀྲ་ཤ་འབུལ།

When offering the *kuśa* grass, one says, OM AGNIDEVA HRĪḤ, OM APRATIHATAVAJRAYE SVĀHĀ, *May all the sins and obscurations of (Name) here deceased, be pacified!* ŚĀNTIM KURUYE SVĀHĀ. If the deceased is a superior person, however, one should say, *May all hindrances on the grounds and paths of (Name), who has now passed on to the realm of peace, be pacified, and may he fully realise his profound intention!* SVĀHĀ.

ལག་འབྲས་ལ། ཨྐྱ་ཨྱཱི་དེ་མ་རྩི་ ཨྐྱ་བརྩ་བྱི་རྩ་ཡི་སྣ་རྣམས་ ཆེ་འདས་མིང་འདི་ཞེས་བྱ་  
བའི་སྤྲིག་སྦྱིབ་ཐམས་ཅད་ཤུན་ཏིམ་ཀྲ་རུ་ཡི་སྣ་རྣམས་ ཞེས་དང་། གང་ཟག་མཆོག་ལ།  
ཞི་བར་གཤེགས་པ་ཆེ་གོ་མའི་ས་ལམ་གྱི་བར་གཅོད་ཐམས་ཅད་ཞི་ཞིང་དགོངས་པ་  
ཟབ་མོ་ཡོངས་སུ་རྩོགས་པར་གྱུར་ཅིག་སྣ་རྣམས་ ལག་འབྲས་འབུལ།

When offering the polished grain, one says, OM AGNIDEVA HRĪḤ, OM VAJRABĪJĀYAI SVĀHĀ, *May all the sins and obscurations of (Name) here deceased, be pacified!* ŚĀNTIM KURUYE SVĀHĀ. If the deceased is a superior person, however, one should say, *May all hindrances on the grounds and paths of (Name), who has now passed on to the realm of peace, be pacified, and may he fully realise his profound intention!* SVĀHĀ.

ནས་ཆན་ལ། ཨྎ་ཨྎྱི་དེ་ཨྎྱི་ཨྎ་མ་དུ་བྲི་རྒྱ་ཡ་སྣ་དུ་ཆོ་འདས་མིང་འདི་ཞེས་བྱ་  
བའི་སྒྲིག་སྒྲིབ་ཐམས་ཅད་ཤུན་ཏིམ་ཀུ་རུ་ཡེ་སྣ་དུ་ཞེས་དང་། གང་ཟག་མཆོག་ལ།  
ཞི་བར་གཤེགས་པ་ཆེ་གོ་མོའི་ས་ལམ་གྱི་བར་གཅོད་ཐམས་ཅད་ཞི་ཞིང་དགོངས་པ་  
ཟབ་མོ་ཡོངས་སུ་རྒྱ་ཐོགས་པར་གྱུར་ཅིག་སྣ་དུ་ནས་ཆན་འབུལ་།

When offering the cooked barley, one says, OM AGNIDEVA HRĪḤ, OM MAHĀVĪRYĀYA SVĀHĀ, *May all the sins and obscurations of (Name) here deceased, be pacified!* ŚĀNTIM KURUYE SVĀHĀ. If the deceased is a superior person, however, one should say, *May all hindrances on the grounds and paths of (Name), who has now passed on to the realm of peace, be pacified, and may he fully realise his profound intention!* SVĀHĀ.

འབྲས་ཆན་ལ། ཨྎ་ཨྎྱི་དེ་ཨྎྱི་ཨྎ་མ་དུ་ས་ཡེ་ལ་སྣ་དུ་ཆོ་འདས་མིང་འདི་ཞེས་བྱ་  
བའི་སྒྲིག་སྒྲིབ་ཐམས་ཅད་ཤུན་ཏིམ་ཀུ་རུ་ཡེ་སྣ་དུ་ཞེས་དང་། གང་ཟག་མཆོག་ལ།  
ཞི་བར་གཤེགས་པ་ཆེ་གོ་མོའི་ས་ལམ་གྱི་བར་གཅོད་ཐམས་ཅད་ཞི་ཞིང་དགོངས་པ་  
ཟབ་མོ་ཡོངས་སུ་རྒྱ་ཐོགས་པར་གྱུར་ཅིག་སྣ་དུ་འབྲས་ཆན་འབུལ་།

When offering the cooked rice, one says, OM AGNIDEVA HRĪḤ, OM MAHĀSAYELA SVĀHĀ, *May all the sins and obscurations of (Name) here deceased, be pacified!* ŚĀNTIM KURUYE SVĀHĀ. If the deceased is a superior person, however, one should say, *May all hindrances on the grounds and paths of (Name), who has now passed on to the realm of peace, be pacified, and may he fully realise his profound intention!* SVĀHĀ.

གྲོ་ཆན་ལ། ཨྎ་ཨྎྱི་དེ་ཨྎྱི་ཨྎ་བཟླ་གྲུ་སྒྲི་ཡེ་སྣ་དུ་ཆོ་འདས་མིང་འདི་ཞེས་བྱ་  
བའི་སྒྲིག་སྒྲིབ་ཐམས་ཅད་ཤུན་ཏིམ་ཀུ་རུ་ཡེ་སྣ་དུ་ཞེས་དང་། གང་ཟག་མཆོག་ལ།  
ཞི་བར་གཤེགས་པ་ཆེ་གོ་མོའི་ས་ལམ་གྱི་བར་གཅོད་ཐམས་ཅད་ཞི་ཞིང་དགོངས་པ་  
ཟབ་མོ་ཡོངས་སུ་རྒྱ་ཐོགས་པར་གྱུར་ཅིག་སྣ་དུ་གྲོ་ཆན་འབུལ་།



When offering the cooked wheat, one says, OM AGNIDEVA HRĪḤ, OM VAJRAGHASMARĀYE SVĀHĀ, *May all the sins and obscurations of (Name) here deceased, be pacified!* ŚĀNTIM KURUYE SVĀHĀ. If the deceased is a superior person, however, one should say, *May all hindrances on the grounds and paths of (Name), who has now passed on to the realm of peace, be pacified, and may he fully realise his profound intention!* SVĀHĀ.

ན་བཟའ་ལ། ཨྀ་ཨྀ་གྱི་དེ་ལ་རྩི་ཨྀ་བཟླ་ལ་སྣ་རྩི་ཨྀ་འདས་མིང་འདི་ཞེས་བྱ་  
བའི་སྒྲིག་སྒྲིབ་ཐམས་ཅད་ཤུན་ཏིམ་གྱུ་རུ་ཡེ་སྣ་རྩི་ཨྀ་ཞེས་དང་། གང་ཟག་མཆོག་ལ།  
ཞི་བར་གཤེགས་པ་ཆེ་གོ་མའི་ས་ལམ་གྱི་བར་གཅོད་ཐམས་ཅད་ཞི་ཞིང་དགོངས་པ་  
ཟབ་མོ་ཡོངས་སུ་རྫོགས་པར་གྱུར་ཅིག་སྣ་རྩི་ཨྀ་ཞེས་འབུལ་ལོ།།

When offering items of clothing, one says, OM AGNIDEVA HRĪḤ, OM VAJRAVASTRAYE SVĀHĀ, *May all the sins and obscurations of (Name) here deceased, be pacified!* ŚĀNTIM KURUYE SVĀHĀ. If the deceased is a superior person, however, one should say, *May all hindrances on the grounds and paths of (Name), who has now passed on to the realm of peace, be pacified, and may he fully realise his profound intention!* SVĀHĀ.

དེ་ལྟར་རྫས་སྒྲགས་རྣམས་གྱི་སྣ་རྩི་གོང་དུ་སྒྲིབ་ཆོག་སྒྱུར་ཞིང་ལྟ་སྒྲགས་གྱིས་འགོ་  
བསྐྱབ་ཏེ་འབུལ་ལོ།།

In this way, the various items are to be offered, beginning with the deity mantra, followed by the individual mantra for the item to be offered, ending in SVĀHĀ, and appending the words of prayer which include the personal name of the deceased.

རྫས་འདི་རྣམས་ཀྱང་མར་ཁུ་དགའ་སྒྲགས་གྱིས་འབུལ་ཞིང་། འབུ་སྒྲགས་དགའ་  
སྒྲགས་གྱིས་བཟུང་དུ་བཏུབ་པ་རྣམས་ཀྱང་དགའ་སྒྲགས་ཁོ་ནས་འབུལ་བར་གསུངས་  
ཀྱང་། དེང་སང་མར་ཁུ་ལས་གཞན་པའི་རྫས་རྣམས་ལག་ཁོ་ནས་འབུལ་སྒོལ་འདུག་།།

Each of the various items, furthermore, should be offered with the pair of ladles, just like the oil, and thus, because it is possible to hold the various



In order to properly protect all beings  
You emanate in bodily form through the power of your  
compassion  
With a waterpot in your hands, containing the elixir of  
awareness.  
Oh, wisdom fire that burns away the afflictions  
With a radiant blaze like the conflagration at the end of time.  
Possessing insight, miraculous powers and compassion,  
You hold a rosary on which you recite the mantra  
of awareness.  
The non-dual union of wisdom and means,  
Praise to you, the embodiment of compassion.  
You must fulfil your task of purifying all sins!  
VAJRĀGNAYE HŪM JAH

ཕྱིར་བཀྲེལ། མེ་ལྷ་འི་ཡེ་ཞེས་པ་ག་ཞེགས་ དམ་ཚིག་མེ་ལྷ་འི་ལྷོ་བ་ཡངས་ཤིང་རྒྱ་ཆེ་བར་  
གྱུར་ཅིང་ ཞེས་བརྗོད།

In this cycle of practice, and also in certain other traditions, it is said that, when performing the fire sacrifice of pacification, the wisdom god of fire is raised up in the sky and the maṇḍala [of the presiding deity] is generated in the belly of the *samayasattva* [fire god, located within the hearth]. But there are also many other traditions in which it is said that the god of fire remains as an aspect of the fire blazing in the hearth. In this cremation ritual, when we reach the words, “the wisdom god of fire is invited to depart,” one says, OM AGNAYE GACCHA whilst making the mudrā of discipline (*daṇḍa*) and escorts him out of the maṇḍala. Then, as the *jñāna-sattva* of the fire god departs, one says to oneself, “The belly of the *samayasattva* fire god becomes vast and deep.”

གཉིས་པ་འཛིག་རྟེན་ལས་འདས་པའི་མེ་ལྷ་མཆོད་པ་ནི། རྩ་བར་ དམ་ཚིག་མེ་ལྷ་འི་ཐུགས་ཀ་  
རུ་ཅི་ ཐུགས་རྗེ་ཆེན་པོའི་ཤོ་བྱང་བསྐྱེད་ཅིང་ ཐུན་བྱངས་མཆོད་བསྟོད་བྱས་རྗེས་སུ་ ཞེས་འབྱུང་  
བས་མདུན་བསྐྱེད་དགྲིལ་ཚོག་ལས་བྱུང་བ་ལྟར།

Secondly, offerings are presented to the transcendental deities within the fire. The root text says, “Within the heart of the *samayasattva* deity of fire, one should generate the divine palace of the lord of great compassion. When the deity has been invited [to take his seat within that palace], he should be presented with offerings and praised.” So, in accordance with what is said here, we can follow the system for the generation of the maṇḍala in front:

སྟེ་ ཆོས་སྐྱོན་མ་མཁའ་ལྷ་བྱ་ལ་ཅི་  
ཐུགས་རྗེས་འགྲོ་བའི་དོན་ལ་དགོངས་ཅི་  
རང་བྱུང་རང་རིག་རང་གར་སྐྱེ་ཅི་  
འབྱུང་བ་ལྷ་འདུས་འཛིག་རྟེན་འདི་ཅི་  
རང་གསལ་ཆགས་མེད་གཞལ་ཡས་ཁང་ཅི་

གྲུ་བཞི་སྒོ་བཞི་རྒྱན་དང་ལྡན་མེད་  
 འདོད་ཡོན་པ་གྲུ་བ་བ་དང་མེད་  
 བླ་ཕྱིད་མདའ་ཡབ་རྟ་བབས་ལྡན་མེད་  
 ཆོས་ཀྱི་འཁོར་ལོ་གདུགས་དང་བཅས་མེད་  
 ཏྲ་ར་ཁ་ཡིས་རབ་རྩ་བརྒྱན་མེད་  
 ཕྱི་རོལ་དོ་རྩེ་མེ་རིས་བསྐྱོར་མེད་  
 རིན་ཆེན་གཞལ་ཡས་གསལ་བར་བསྐྱོམ་མེད་

HRĪH Within the sky-like vastness of the dharmakāya,  
 Arises the compassionate thought to benefit all beings,  
 Self-existent and self-aware, the self-arising body.  
 This world, composed of the five elements,  
 Is a naturally radiant divine palace, free of desire.  
 Square in shape, it has four doors and is ornamented  
 With all that pleases the senses — friezes, garlands and  
 Half-garlands, overhanging balconies and monumental  
 stonework,  
 [A spire of] Dharma wheels [topped with] a parasol,  
 And properly adorned with triumphal archways.  
 Its outer perimeter is encircled by a vajra wall and mountains  
 of fire.

Thus, one should clearly imagine this palace of jewels.

སྒྲིམ་དགྱིལ་འཁོར་དབུས་ཀྱི་ལྷེ་བ་ལ་མེད་  
 བསྐྱོར་ཉི་ལྔ་འི་གདན་སྒྲིང་དུ་མེད་  
 སྒྲིམ་ལས་འཕགས་པ་རྒྱན་རས་གཟིགས་མེད་  
 ཞལ་གཅིག་ཕྱག་བཞི་སྒྲུ་མདོག་དཀར་མེད་  
 དང་པོའི་ཕྱག་གཉིས་ཐལ་མོ་སྒྲུར་མེད་  
 ཕྱག་གཡས་འོག་མས་ཤེལ་ཐེང་འཛིན་མེད་

གཡོན་གྱི་འོག་མས་པདྨ་བསྐྱམས་ཅིང་།  
 ཞི་བའི་རྒྱུ་གྱིས་མཛེས་པར་བརྒྱན་ཅིང་།  
 འབས་གཉིས་དོ་རྩེའི་སྒྱིལ་ཀྱང་བཞུགས་ཅིང་།

HRĪḤ In the very centre of the maṇḍala,  
 Upon a throne of lotus, sun and moon,  
 The noble Avalokiteśvara arises from the syllable HRĪḤ.  
 White in colour, he has a single face and four arms.  
 His first pair of hands is pressed together at his heart,  
 His lower right hand holds a crystal rosary and  
 His lower left hand holds a lotus.  
 He is beautifully adorned with peaceful ornaments  
 And he sits with his two legs crossed in the vajra seat.

སྒྱིལ་པདྨ་འདབ་མ་དྲུག་ཅིང་།  
 དེ་སྒྲིབ་སྒྱིལ་དང་ཤར་བས་ཅིང་།

Arrayed all around him are the six petals of a lotus,  
 Upon which, six syllables HŪM spontaneously arise.

ཤར་དུ་ལྷ་དབང་རྒྱུ་བྱིན་དཀར་ཅིང་།  
 སྒྱལ་སྒྱུ་འི་ཆ་ལུགས་ཆོས་གོས་གསོལ་ཅིང་།  
 ཕྱག་གཉིས་སྒྲིབ་སྒྱིལ་པའི་མང་སྒྲོག་ཅིང་།  
 ལྷ་ལ་ཐུགས་རྒྱུ་བཞུགས་ཏེ་ཆས་ཅིང་།

The HŪM in the east transforms into Indra Śatakratu,  
 white in colour,  
 With the attributes of a nirmāṇakāya wearing the robes  
 of a monk.  
 His two hands play beautiful music on a *vīṇā*  
 And he manifests out of compassion in the realm of the gods.

གར་ལྷོ་ཤུ་ཀྱ་སེང་གེ་སེར་མེ་  
 སྐྱུལ་སྐྱུའི་ཆ་ལྟགས་ཚེས་གོས་གསོལ་མེ་  
 བྱུག་གཉིས་གསེག་གང་བར་བྱ་བློགས་མེ་  
 མི་ལ་སྐྱགས་རྗེས་བཞེངས་ཏེ་ཆས་མེ་

The HŪM in the southeast transforms into Śākyasimha,  
 golden in colour,  
 With the attributes of a nirmāṇakāya wearing the robes  
 of a monk.  
 His two hands hold a monk's staff (*khakkhara*) and  
 begging bowl (*pātra*)  
 And he manifests out of compassion in the realm of men.

ལྷོ་ལྷོ་ནུབ་མཁའ་མཛོད་དམར་པོ་མེ་  
 སྐྱུལ་སྐྱུའི་ཆ་ལྟགས་ཚེས་གོས་གསོལ་མེ་  
 བྱུག་གཉིས་རིན་ཆེན་སྒྲོམ་བྱ་བསྒྲུམས་མེ་  
 ཡི་དྭགས་སྐྱགས་རྗེས་བཞེངས་ཏེ་ཆས་མེ་

The HŪM in the southwest transforms into Gaganagañja,<sup>85</sup>  
 red in colour,  
 With the attributes of a nirmāṇakāya wearing the robes  
 of a monk.  
 His two hands hold a jewelled casket  
 And he manifests out of compassion in the realm  
 of hungry ghosts (*preta*).

ནུབ་ཏུ་སེང་གེ་དམ་བརྟན་སྐྱུག་མེ་  
 སྐྱུལ་སྐྱུའི་ཆ་ལྟགས་ཚེས་གོས་གསོལ་མེ་  
 བྱུག་གཉིས་སྒྲིགས་བམ་པོ་ཏེ་བསྒྲུམས་མེ་  
 བྱོལ་སོང་སྐྱགས་རྗེས་བཞེངས་ཏེ་ཆས་མེ་

<sup>85</sup> This manifestation is also known as Jvālāmukha (Kha-'bar-ma).

The HŪM in the west transforms into Sthirasimha,  
 reddish brown in colour,  
 With the attributes of a nirmāṇakāya wearing the robes  
 of a monk.  
 In his two hands he carries a volume of scriptures  
 And he manifests out of compassion in the realm  
 of the animals.

ལུ་བ་བྱང་ཐགས་བཟང་རིས་སྒྲོན་པོ་༥  
 སྤྱལ་སྤྱི་རི་ཆ་ལུགས་ཆོས་གོས་གསོལ་༥  
 ཟུག་གཉིས་སྤྱང་བསྐྱོག་གོ་ཆ་བསྐྱམས་༥  
 ལྷ་མིན་ཐུགས་རྗེས་བཞེངས་ཏེ་ཆས་༥

The HŪM in the northwest transforms into Vemacitra,  
 blue-green in colour,  
 With the attributes of a nirmāṇakāya wearing the robes  
 of a monk.  
 His two hands hold a protective coat of armour  
 And he manifests out of compassion in the realm  
 of the antigods (*asura*).

བྱང་ཤར་ཆོས་ཀྱི་རྒྱལ་པོ་མཐིང་༥  
 སྤྱལ་སྤྱི་རི་ཆ་ལུགས་ཆོས་གོས་གསོལ་༥  
 ཟུག་གཉིས་སྤྱི་བ་སྤྱོད་མེ་ཆུ་བསྐྱམས་༥  
 དཔྱལ་བར་ཐུགས་རྗེས་བཞེངས་ཏེ་ཆས་༥

The HŪM in the northeast transforms into Yama  
 Dharmarāja, deep blue in colour,  
 With the attributes of a nirmāṇakāya wearing the robes  
 of a monk.  
 In his two hands he holds fire and water to purify the  
 obscurations  
 And he manifests out of compassion in the realms of hell.



སྒོ་བཞིར་ངོ་རྒྱུ་བེ་རྩོ་ལས་།  
 ཤར་སྒོར་དཀར་མོ་ལྷགས་ཀྱ་འཛིན་།  
 ལྷོ་སྒོར་མེར་མོ་ཞགས་པ་འཛིན་།  
 རྩལ་སྒོར་དམར་མོ་ལྷགས་སྒྲིག་འཛིན་།  
 བྱང་སྒོར་ལྗང་གྲུ་དྲིལ་བུ་འཛིན་།  
 གཡོན་པ་ཐམས་ཅད་ཤེལ་ཐེང་འཛིན་།  
 དེ་ཞེན་སྒྲ་ཚོགས་རྒྱན་གྱིས་སྤྲས་།

In the four doorways appear the syllables

JAḤ HŪM VAM HOḤ,

From which arise —

A white goddess wielding an iron hook in the eastern door,  
 A yellow goddess wielding a noose in the southern door,  
 A red goddess wielding iron fetters in the western door, and  
 A green goddess ringing a bell in the northern door.  
 Each of these goddesses carries a crystal rosary in her left  
 hand

And is adorned with various items of precious jewellery.

ཕྱི་རོལ་ཁོར་ཡུག་ཆེན་པོ་ལ་།  
 གཙང་རིས་དཔལ་མགོན་སྤང་མར་བཅས་།  
 བསམ་གྱིས་མི་ཁྱབ་སྤྲིན་ལྟར་གཏིབས་།  
 བསྟན་པ་བསྤང་བའི་ཐོན་ལས་མཛོད་།

In a large circle, around the outside of these,  
 Are the glorious guardians from the Pure Abodes  
 (*śuddhāvāsika*)

And a host of protectors that gather like clouds  
 in unimaginable numbers,  
 Fulfilling their duties of protecting the doctrines.



In order to work for the welfare of those who wander  
in the six destinies,  
You, who manifest through skilful means,  
appropriate in every case,

Ceaselessly striving for the benefit of the world,  
 You six sages, perfect emanations of enlightenment,  
 We summon you by invoking your vows, please come here!

སེམས་ཅན་འཛིན་པས་བཅེངས་པ་རྣམས་མཆོད་པའོ།  
 ལམ་གྱི་བར་ཆད་སེལ་བའི་ཕྱིར་མཆོད་པའོ།  
 འགྲུགས་འདྲེན་འཆིང་སྡོམ་དགྲུས་མཛད་མ་མཆོད་པའོ།  
 སློ་སྤྱང་ལྷ་མོ་ཆེན་མོ་བཞི་མཆོད་པའོ།  
 གནས་འདིར་སྤྱན་འདྲེན་གཤེགས་སུ་གསོལ་པའོ།  
 རེ་གེ་ཤུ་ར་ས་མ་ཡ་ཇོ་ཇོ་ཇོ།

In order to clear away all hindrances on the path of  
 Living beings, held captive by their own grasping,  
 You take delight in catching, drawing in, binding  
 and subduing.

You four great goddesses who guard the maṇḍala gateways,  
 We invite you here to this place. Please come!

LOKEŚVARA SAMAYA JAḤ JAḤ

དེ་ནས་བཞུགས་སུ་གསོལ་བ་ནི་མཆོད་པའོ།

Then one should request them to be seated:

རྗེ་མཆོད་སྤྱན་རྒྱལ་ལྷ་མོ་ཆེན་མོ་མཆོད་པའོ།  
 འགྲོ་དྲུག་སྤྱན་བསྐྱེད་སྤྱོད་བ་དང་མཆོད་པའོ།  
 བདག་གི་བསམ་པ་རྫོགས་བྱའི་ཕྱིར་མཆོད་པའོ།  
 དགྲུས་ཤིང་བརྟན་པར་བཞུགས་སུ་གསོལ་པའོ།  
 ས་མ་ཡ་ཨཱ་བེ་ཤཱ་ཨཱ་མཱ་མཱ་ ཏི་ཏྭ་ལྷན་མཆོད་པའོ།

HRĪḤ Avalokiteśvara, great lord of compassion,

In order to alleviate the sufferings of beings in the six realms,  
 And in order to fulfil our purpose

[in the performance of this rite],  
Please stay firmly in this place with joy.  
SAMAYA ĀVEŚAYA A. TIṢṬHA LHAN

དེ་ནས་ཕྱག་འཚལ་བ་ནི།

Then one should pay homage:

རྩི། ཐུགས་རྗེ་ཆེན་པོ་སྤྱན་རས་གཟིགས་།

འགྲོ་བ་སྦྱོལ་མཛད་སྟོབས་ཆེན་ལྷ།

སྤྱུལ་པའི་སྐུ་རུ་རང་བྱུང་བ་།

པདྨ་འབྱུང་གནས་ཐུགས་ཀྱི་སྤྲས་།

གང་ལ་གང་འདུལ་བྱུང་བ་དྲུག་།

ཆད་མེད་ལྷ་མོ་སྦྱོལ་བ་ནི།

རྒྱལ་བའི་དཀྱིལ་འཁོར་ཐམས་ཅད་ལ་།

ལུས་ངག་ཡིད་གསུམ་གྲུས་ཕྱག་འཚལ་།

ཨ་ཏི་པུ་རྟོ། སྤྱི་རྩྱ་རྟོ།

HRĪḤ Avalokiteśvara, mighty lord of compassion,

Deity with the great power to save all beings, and

He who spontaneously arose in emanated form,

Padmasambhava, the heart son, and

The skilful manifestations of six sages in the six realms, and

The goddesses of immeasurable mind who guard the four  
doorways —

To all you deities in the maṇḍala of victorious enlightenment

I pay devoted homage with my body, speech and mind.

ATIPŪ HOḤ PRATĪCCHA HOḤ

ཞེས་པ་ཕྱག་འཚལ་ཡན་སྔོན་རྩི་མས་འབུལ་བ་ནི། ཨོཾ་མ་ཏི་པུ་རྟོ་རྩི།

ཞེས་ཡིག་བདུན་གྱིས་འགོ་བསྐྱར་ཏི། ཨོཾ་ཨ་ཁྱ་ཡེ་སྤྱ་རྟོ། ཞེས་མར་ཁུ་སྤྲུགས་གཟར་

བདུན་གྱིས་བཀང་བའི་དགང་སྤྲུགས་ཁ་སྦྱོར་གཡས་སུ་ལན་གསུམ་བསྒོར་ཞིང་དབུལ་མེ་  
 མོ་ཨ་གྲུ་ཡེ་ན་མེ་ས་མཆོ་བུ་རྩྱ་བྱུང་མི་ཁྱི་མན་ཏེ་མོ་ཨ་ཨུ་རྩྱི་མེ་ཆེ་འདས་མིང་འདི་ཞེས་བྱ་  
 བའི་སྤྲིག་སྦྱིབ་ཐམས་ཅད་ཤུན་ཏིམ་ཀུ་རུ་ཡེ་སྤྱ་རྩྱ་མེ་

After homage has been paid with the verses above, one should offer a welcoming libation. Begin by reciting the seven-syllabled mantra, OM MANIPADME HŪM HRĪḤ, and then pour oil onto the fire with the words, OM AGNAYE SVĀHĀ. When seven ladles full of oil have been offered, one should place the pair of ladles together, face to face, and, revolving them three times in a clockwise circle, one should say, OM AGNAYE NAMAḤ SAMANTABUDDHĀNĀM PŪRNAHRṢṬIMANTRA OM ĀḤ HŪM *May all the sins and obscurations of (Name) here deceased, be pacified!* ŚĀNTIM KURUYE SVĀHĀ, [before continuing to offer the next seven ladles, and so on].

བྱོན་སྦྱེམས་སམ་བྱོན་ཟན་གྱི་མར་ཁུ་དགང་སྤྲུགས་ཁ་བྱོར་གསུམ་གཙོ་འཁོར་ཐུན་མོང་དུ་  
 སྤར་བཞིན་ཐུལ་རྩེས། ཡེ་ཤེས་པའི་མཆོད་པའི་སྦྱོས་དང་མར་མེ་སྤར་ལ།

རྩྱི་མེ་དེ་ཡིད་འོང་གཙང་སྤར་བའི་མེ་

གཙང་མའི་ཨ་ཨྱི་མཆོད་པར་འབུལ་མེ་

ཅན་དན་ལ་སོགས་སྦྱོས་སྤར་བའི་མེ་

དེ་ཞེས་ངད་ལྷན་མཆོད་པར་འབུལ་མེ་

པདྨ་ཡུཏ་པལ་མདངས་ལྷན་པའི་མེ་

གསལ་འཆོར་མེ་ཏོག་མཆོད་པར་འབུལ་མེ་

ཉི་ཟླའི་སྒྲིང་པོ་ཐུན་སེལ་བའི་མེ་

སྤར་གསལ་སྦྱོན་མའི་མཆོད་པར་འབུལ་མེ་

ཆུ་བོ་རྩྱུག་མེད་བསེལ་བ་ཡི་མེ་

We present this offering of delightful music.

OM ĀH HŪM OM ĀHARA ĀHARA SARVAVIDYĀDHARA PŪJTĒ ĀH HŪM

With these words and the mantra, OM VAJRA ARGHAM ĀḤ HŪM and so on, as given in the texts of our tradition, one should present the general series of outer offerings.

དེའི་རྗེས་ལ་ ཡམ་གྱིང་ནས་བཟུངས་ཏེ་བསྐྱེད་རྩལ་རྣམས་ལྟ་སྟགས་ཡིག་བདུན་གྱིས་  
འགོ་བསྟན་ཏེ་ གཙོ་བོར་དམིགས་ལ་གྲངས་བརྒྱ་ཕྱག་རེ་ཕུལ་ན་ལེགས་གྱིང་། ན་  
བཟུང་ནི་ཕྱག་ལེན་གཅིག་ཏུ་བསྐྱེད་རྩལ་གྱི་གྲངས་དང་མཉམ་པ་འབུལ་དང་། སྤྱིར་  
ལན་གཅིག་འབུལ་སྟོལ་འདུག་པས་སྤྱི་མ་འཐད་པར་སེམས་གིང་ཕྱག་བཞེས་རྣམ་དག་  
ལ་ཡོད་། འོན་ཀྱང་ཟུར་ཆེན་དོ་རྗེ་འཆང་སོགས་གྲངས་སུ་མཛད་ཀྱི་འདུག་པས་ཉེས་པ་  
མེད་འདྲ་སྟམ་། དེ་ལྟར་བསྐྱེད་རྩལ་རྣམས་ཕུལ་རྗེས་། ཇོ་ལྷ་རྩེ་ལོ་གེ་ཤ་ར་ས་པ་རི་ལྷ་  
ར་བཟོ་ལྷ་རྩེ་སོགས་ཉེར་སྦྱོད་གྱིས་མཛོད་།

After that, focussing one's attention on Avalokiteśvara whilst reciting his mantra of seven syllables at the outset, one should make offerings of all the burning articles into the fire, beginning with the firewood.<sup>86</sup> It is good if each of the items is offered one hundred times. With regard to the offering of clothing, there is a tradition which holds that clothing should be offered as many times as all the other items to be burned but, generally, it is customary to offer this item only once. Later schools are happy with this position, and it is certainly an authentic tradition. The enlightened master of Zur (Zur-chen Chos-dbyings rang-grol) and others, however, offer the clothing as many times [as any other item], and we find no fault in this. Be that as it may, when all the items to be burned have been offered into the fire, one presents the general series of offerings with the words, OM ĀRYA LOKEŚVARA SAPARIVĀRA VAJRA ARGHAM and so on, in the usual way.

རྩི་ ཕྱགས་རྗེ་ཆེན་པོས་འགོ་དུག་ཀྱན་ལ་གཟིགས་།  
བྱམས་དང་སྟོང་རྗེས་སེམས་ཅན་ཀྱན་ལ་སྟོམས་།  
དུས་གསུམ་བདེ་ག་ལེགས་མ་ལུས་བསྐྱེད་པའི་ཡབ་།

<sup>86</sup> As above, pp.204-209





that one should offer the articles to be burned in the fire, using the appropriate mantra in each case, before reciting a verse of prayer such as the one given here.

དེ་ནས་འཁོར་རྒྱམས་ལ་འབུལ་བ་ནི།

Then, [following this pattern,] one should now present offerings to the maṇḍala retinue:

བྱང་ཤར་གྱི་པད་འདབ་རྒྱ་དཔལ་བའི་ཐུབ་པ་ལ་དམིགས་ཏེ་ལྷ་སྒྲགས། ཡོ་སྤྱོ་ནི་ཡི་སྤྱོ་  
 ཏུ་མེས་པའི་འགོ་བསྐྱེད་ཏེ་རྣམ་སྒྲགས་དང་སྤྱེལ་ཚིག་སྦྱོར་བ་སོགས་གོང་ལྷར་གྱི་  
 བསྐྱེད་རྣམས་ཉེར་གཅིག་ཙམ་སྤུལ་བའི་མཐར་། ཡོ་བཙྰ་པུཌྱེ་སོགས་རྒྱམ་ལུས་  
 མཆོད།

Focussing one's attention upon the sage of hell, positioned on the north-eastern petal of the lotus, one begins by reciting his personal mantra, OM MUNI YAM SVĀHĀ. After that, one should offer all the burning articles, twenty-one times each. This is to be done in the manner described above, using the appropriate mantra for each item and the appropriate extra words. When the burning articles have all been offered, they should be worshipped with the usual series of five offerings beginning OM VAJRA PUṢPE, and so on. Then, one says:

དཔལ་བ་འདུལ་སྤྱིར་དཔལ་བའི་རྒྱལ་པོར་སྤྱུལ་མེད།

ཞེ་སྤང་དག་པས་སྤྱིང་རྗེའི་ཐབས་ཀྱིས་འབྲེན་མེད།

སྤྱིད་པ་ལས་ཀྱི་མེ་ལོང་ཚས་སྤྱོད་མཛད་མེད།

དཔལ་བའི་ཐུབ་པའི་སྤྱུལ་ཕྱག་འཆའ་བསྟོད་མེད།

In order to guide the inhabitants of hell,  
 you manifest as the king of hell.

Through the purification of anger

You lead them with compassion and

Reveal to them the Dharma in the mirror of their deeds.

To the body of the sage in hell, I bow down and give praise!

དཔྱལ་བའི་སྤྲལ་བསྡལ་སྤྱད་དུ་གསོལ།

here deceased.

In order to guide the hungry ghosts,  
you manifest as the *preta* king.

Fulfilling all their needs and desires through the purification  
of avarice,  
You have mastery of pleasure through the inexhaustible  
qualities of the senses.  
To the body of the sage in the realm of hungry ghosts,  
I bow down and give praise!

ཞེས་པས་བསྟོན་ལ།

རྗེེ འཕགས་པ་ནམ་མཁའ་མཛོད་ཆེན་ལ་ེ  
དངོས་འབྱུང་ཡིད་སྤྲུལ་མཆོད་པ་འབུལ་ེ  
ཆོ་འདས་མེར་སྤྲི་ལས་དབང་གིས་ེ  
ཡི་དྲགས་སྤྲུག་བསྐྱེད་སྤྲུང་དུ་གསོལ་ེ

And, having praised him with these words, one should say:

HRĪḤ To the noble great Gaganagañja  
We offer these gifts, both real and imagined.  
We pray that you will purify the sufferings of the *preta* realm  
Brought about by the greedy deeds of this person  
here deceased.

ནུབ་ཀྱི་པད་འདབ་རྩ་བྱོལ་མོང་གི་ཐུབ་པ་ལ་དམིགས་ཏེ། ཨོྫ་སྤྲི་ནི་སྤྲི་སྤྲི་དུ་ེ ཞེས་པའི་  
ལྷ་སྤྲུགས་དང་སྤྲུག་རྣམས་ཐུལ་ཞིང་རྣམ་ལུས་མཆོད་ལ།

Focussing one's attention upon the sage in the realm of animals, positioned  
on the western petal of the lotus, one begins by reciting his personal  
mantra, OM MUNI SRUM SVĀHĀ, and then one should offer all the burn-  
ing articles, bringing the offerings to a close with the usual series of five  
*upahāra* offerings. Then, one says:

བྱོལ་མོང་འདུལ་ཕྱིར་བྱོལ་མོང་རྒྱལ་པོར་སྤྲུལ་ེ  
ཏི་སྤྲུག་དག་པས་ཞེས་རབ་ཡེ་ཞེས་གསལ་ེ

མ་རིག་མུན་སེལ་ཡེ་ཤེས་སྒྲོན་མེ་བསྐྱམས་མེ།

བྱེད་སྲོལ་སྤྱད་པའི་སྐྱེ་ལ་ཕྱག་འཆོལ་བསྟོད་མེ།

In order to guide the animals,

you manifest as the king of animals.

Illuminating wisdom understanding through the purification  
of ignorance,

You hold the lamp of wisdom that clears away the darkness  
of stupidity.

To the body of the sage in the realm of animals,

I bow down and give praise!

ཞེས་པས་བསྟོད་ལ།

རྗེེ་འཕགས་པ་སེང་གེ་དམ་བཅན་ལ་མེ།

དངོས་འབྱུང་ཡིད་སྤྱུལ་མཆོད་པ་འབུལ་མེ།

ཆོ་འདས་ཏི་མུག་ལས་དབང་གིས་མེ།

བྱེད་སྲོལ་སྤྱག་བསྐྱེད་སྤྱད་དུ་གསོལ་མེ།

And, having praised him with these words, one should say:

HRĪḤ To the noble Sthirasimha

We offer these gifts, both real and imagined.

We pray that you will purify the sufferings of the animal  
realm

Brought about by the ignorant deeds of this person  
here deceased.

ཤར་ལྗོངས་པད་འདབ་རྒྱ་མིའི་སྤྱབ་པ་ལ་དམིགས་ཏེ། ཨླ་མུན་ནི་རྗེ་སྤྱ་རྡོ་ཞེས་པའི་ལྷ་  
སྤྱགས་དང་ཐོག་རྒྱས་ལུལ་ཞིང་མཆོད་ལ།

Focussing one's attention upon the sage in the human realm, positioned on  
the southeastern petal of the lotus, one begins by reciting his personal  
mantra, OM MUNI TRUM SVĀHĀ, and then one should offer all the burn-

ing articles, bringing the offerings to a close with the usual series of five *upahāra* offerings. Then, one says:

མི་རྣམས་འདུལ་བྱིར་མི་ཡི་རྒྱལ་པོར་སྤྲུལ་པུ།  
 འདོད་ཆགས་དག་པས་དག་འཁྱུག་ཉོན་མོངས་སྦྱོར་པུ།  
 དམ་པ་ཆོས་ཀྱི་གསུང་ལ་མངའ་བརྟེན་པའི་པུ།  
 མི་ཡི་སྤྱབ་པའི་སྐྱེ་ལ་ཕྱག་འཆའ་བསྟོད་པུ།

In order to guide all of mankind,  
 you manifest as the king of humans.  
 Clearing away the sufferings of austerity by the purification  
 of desire,  
 You are the master teacher of the holy Dharma.  
 To the body of the sage in the realm of humans,  
 I bow down and give praise!

ཞེས་པས་བསྟོད་ལ།

ཏྲིེ་ འཕགས་པ་ཤུ་གུ་མེད་གེ་ལ་མེ  
 དངོས་འབྱོར་ཡིད་སྤྲུལ་མཆོད་པ་འབུལ་མེ  
 ཆེ་འདས་འདོད་ཆགས་ལས་དབང་གིས་མེ  
 མི་ཡི་སྤྱག་བསྐྱེལ་སྦྱང་དུ་གསོལ་མེ

And, having praised him with these words, one should say:

HRĪḤ To the noble Śākyasimha  
 We offer these gifts, both real and imagined.  
 We pray that you will purify the sufferings of the human  
 realm  
 Brought about by the lustful deeds of this person  
 here deceased.

རྒྱལ་བྱང་གི་པད་འདབ་ཏུ་ལྷ་མིན་གྱི་སྤྱབ་པ་ལ་དམིགས་ཏེ། ཇོ་སྤྱི་ནི་གྲོ་སྤྱ་དུ་མེ  
 ཞེས་ལྷ་སྤྱགས་དང་སྤྱེག་རྫས་སྤུལ་ཞིང་མཆོད་ལ།

Focussing one's attention upon the sage in the realm of the antigods, positioned on the northwestern petal of the lotus, one begins by reciting his personal mantra, OM MUNI KRIM SVĀHĀ, and then one should offer all the burning articles, bringing the offerings to a close with the usual series of five *upahāra* offerings. Then, one says:

ལྷ་མིན་འདུལ་ཕྱིར་ལྷ་མིན་རྒྱལ་པོར་སྐྱེལ་མེད་  
 བླ་མ་དོག་དག་པས་འཐབ་ཚུད་སྐྱུག་བསྐྱེད་སྐྱེད་མེད་  
 ཞེ་སྤང་མཆོད་དབལ་ཞེ་ལ་མངའ་བརྟེས་པའི་  
 ལྷ་མིན་བྱབ་པའི་སྐྱེལ་ཕྱུག་འཆལ་བསྐྱེད་མེད་

In order to guide the antigods,  
 you manifest as the *asura* king.  
 Clearing away the sufferings of quarrels and disputes  
 by the purification of jealousy,  
 You have the power of pacifying the sharp weapons of anger.  
 To the body of the sage in the realm of the *asura*,  
 I bow down and give praise!

ཞེས་པས་བསྐྱེད་ལ།

རྩི་མེད་འཕགས་པ་ཐགས་བཟང་རིས་མཆོག་ལ་མེད་  
 དངོས་འབྱུང་ཡིད་སྐྱེལ་མཆོད་པ་འབུལ་མེད་  
 ཆོ་འདས་བླ་མ་དོག་ལས་དབང་གིས་  
 འཐབ་ཚུད་ལྷ་མིན་སྐྱུག་བསྐྱེད་སྐྱེད་མེད་

And, having praised him with these words, one should say:

HRĪḤ To the noble great Vemacitra  
 We offer these gifts, both real and imagined.  
 We pray that you will purify the sufferings of quarrels and  
 disputes in the realm of the *asura*  
 Brought about by the jealous deeds of this person  
 here deceased.

གར་གྱི་པད་འདབ་རྩ་ལྷ་ཡི་སྤུང་པ་ལ་དམིགས་ཏེ། ཨོྃ་མུནྣི་ཀློ་སྤྱ་རྡྱ་མུ་ཞེས་ལྷ་སྤྲུགས་  
དང་སྤྲུག་རྩལ་སྤུང་ཞིང་མཆོད་ལ།

Focussing one's attention upon the sage in the realm of the gods, positioned on the eastern petal of the lotus, one begins by reciting his personal mantra, OM MUNI KṢAM SVĀHĀ, and then one should offer all the burning articles, bringing the offerings to a close with the usual series of five *upahāra* offerings. Then, one says:

ལྷ་རྣམས་འདུལ་བྱེར་ལྷ་ཡི་རྒྱལ་པོར་སྤྲུལ་མེ  
ང་རྒྱལ་དག་པས་འདོད་ཡོན་ལོངས་སྤྱོད་རོལ་མེ  
མ་ཆགས་ཞེན་མེད་ཆོས་ལ་མངའ་བརྟེན་པའི་མེ  
ལྷ་ཡི་སྤུང་པའི་སྐྱོལ་ཕྱག་འཆོལ་བསྟོད་མེ

In order to guide the gods,  
you manifest as the king of the gods.  
Enjoying all the pleasures of the five senses through the  
purification of pride,  
You possess mastery of all phenomena,  
free of attachment and desire.  
To the body of the sage in the realm of the gods,  
I bow down and give praise!

ཞེས་པས་བསྟོད་ལ།

རྗེ་མཆོག་འཕགས་པ་ལྷ་དབང་རྒྱ་བྱིན་ལ་མེ  
དངོས་འབྱོར་ཡིད་སྤྲུལ་མཆོད་པ་འབུལ་མེ  
ཆོ་འདས་ང་རྒྱལ་རྣམ་སྤྲིན་གྱིས་མེ  
འཕོ་ལྷ་དང་ལྷ་ཡི་སྤྲུག་བསྤུངས་སྤྱོད་མེ

Having thus praised him with these words, one should say:

HRĪḤ To the noble Indra Śatakratu  
We offer these gifts, both real and imagined.



We pray that you will purify the sufferings of death and  
downfall in the realm of the gods  
Brought about by the ripening of pride in this person  
here deceased.

སྒོ་བཞིར་སྒོ་མ་བཞི་ལ་དམིགས་ཏེ། ཇེ་རྩྱུ་བྱི་རྩེ་ཞེས་ལྷ་སྒྲགས་དང་བསྐྱེད་ཀྱིས་ཐུག་ཞིང་  
མཆོད་ལ།

Focussing one's attention upon the four gateways of the *maṇḍala*, one  
begins by reciting the personal mantra of the four goddesses, JAḤ HŪM  
VAM HOḤ, and then one should offer all the burning articles, bringing the  
offerings to a close with the usual series of five *upahāra* offerings. Then,  
one says:

ཤར་ལྷོ་ནུབ་བྱང་སྒོ་བཞིའི་གཞུང་ཡས་སུ།  
དཀར་མེར་དམར་ལྗང་རིན་ཆེན་རྒྱན་གྱིས་མངོས།  
ནི་རྒྱས་དབང་དཀའ་ཕྱིན་ལས་རྣམ་བཞི་མཛད།  
ཡེ་ཤེས་སྒོ་མ་བཞི་ལ་ཕྱག་འཆོལ་བསྟོད།

In the limitless expanse of the doorways to the east, south,  
west and north,  
White, yellow, red and green,  
beautified with ornaments of jewels,  
Performing the four activities of pacification, increase,  
control and destruction,  
To the four wisdom goddesses at the gate  
I bow down and give praise!

ཅེས་བསྟོད།

རྩི། ཡེ་ཤེས་སྒོ་མ་བཞི་རྣམས་ལ།  
དངོས་འབྱོར་ཡིད་སྤྲུལ་མཆོད་པ་འབུལ།  
ཆོ་འདས་མངོན་ཞེན་བག་ཆགས་གྱིས།

Then, once again, a general welcoming libation should be offered to the lord Avalokiteśvara and his circle of deities. Begin by reciting the seven-syllabled mantra, OM MAṆIPADME HŪM HRĪḤ, and then pour oil onto the fire with the words, OM AGNAYE SVĀHĀ. When seven ladles full of oil have been offered, one should place the pair of ladles together, face to

face, and, revolving them three times in a clockwise circle, one should say, OM AGNAYE NAMAḤ SAMANTABUDDHĀNĀM PŪRṆAHRṢṬIMANTRA OM ĀḤ HŪM *May all the sins and obscurations of (Name) here deceased, be pacified!* ŚĀNTIṀ KURUYE SVĀHĀ, before continuing to offer the next seven ladles, and so on. This should be done three times, followed by OM ĀHARA ĀHARA SARVAVIDYĀDHARA PŪJITE ĀḤ HŪM, and the usual series of offerings: OM VAJRA PUṢPE ĀḤ HŪM, OM VAJRA DHŪPE ĀḤ HŪM, OM VAJRA ĀLOKE ĀḤ HŪM, OM VAJRA GANDHE ĀḤ HŪM, OM VAJRA BALIṀ TE ĀḤ HŪM, OM VAJRA ŚABDA ĀḤ HŪM.

དགྲིལ་ཚེག་ནི།

Next is the adornment of the maṇḍala:

རྩི་རིགས་ལྔ་འདྲ་རྒྱ་རྩྭ་ཅོད་པན་སྤེང་བ་དང་།  
 རོ་ཤལ་དཔུང་རྒྱ་རིན་ཆེན་སེམས་ཅོད་།  
 དར་གྱི་སྟོད་གཡོགས་སྤྲད་དགྲིས་ཤམ་བུར་ལྷན་།  
 ཟུག་གཏུབ་ཞབས་གཏུབ་རིན་ཆེན་དུ་མས་སྤྲུམ་།  
 འདོད་ཡོན་མ་སྤངས་རང་གྲོལ་རྒྱ་དུ་བཞེས་།  
 རྩྭ་སྤྲུལ་རྩྭ་རྩྭ་།

HRĪḤ The crown ornament of the five families,  
 silk streamers and garlands,  
 A necklace, jewelled armbands and strings of pearls,  
 An upper garment of silk and  
 a lower robe fastened with pleats  
 With bracelets and anklets,  
 you are adorned with many precious jewels.  
 Without rejecting the objects of the senses,  
 Please accept these as  
 the ornaments of your natural liberation.  
 RATNA SARVA PŪJĀ HOḤ



SILK ROBES &amp; JEWELS OF A BODHISATTVA

སྒྲིེ་ གྲུག་བཟང་གྲུག་ཁུབ་སྒྲུབ་ཤེས་གྲུར་ཆེན་པོ་༥  
 སྒྲུབས་མཆོག་གཏུགས་མཛེས་གསེར་གྱི་ཡུ་བ་ཅན་༥  
 སྒྲིང་པོ་མི་རྒྱབ་དྲགས་གྱི་རྒྱལ་མཆོན་དང་༥  
 འགྲོ་དྲུག་སྒྲིང་རྩེས་སྒྲོབ་པའི་འཕན་ཐེང་དང་༥  
 ཤེས་སྒྲོབ་དར་གྲུར་ཡོལ་བ་གསུམ་རིམ་དང་༥  
 མོ་བྲང་བཀྲ་ཤེས་ཡོངས་རྫོགས་མཆོད་པར་འབུལ་༥

HRĪH Totally auspicious and all-pervading,  
 a great tent and upper awning,  
 A beautiful parasol of supreme refuge, with a golden shaft,  
 A banner of victory, symbolising the undiminishing essence,  
 Rows of flags indicating the compassionate protection  
 of all beings,  
 And a triple-layered curtain of silk for the preservation  
 of wisdom,  
 We offer you this palace of perfect propitiousness.

སྒྲིེ་ ལོག་རྟོག་གཅོད་པའི་ཤེས་རབ་རལ་གྱི་དང་༥  
 ཤེས་རབ་ཐབས་ལྡན་མ་རིག་འཕེགས་པའི་མདའ་༥  
 སྒྲིབ་མེད་སྒྲུ་གསུམ་ཡོངས་རྫོགས་དར་མཆོན་འཕུར་༥  
 མ་རིག་བག་ཆགས་གྲུག་འཁྲུད་ཁྲུས་བུམ་དང་༥  
 རིག་པའི་སྒྲིང་རྩེའི་ཐབས་གྱི་གཟུངས་ཐག་དང་༥  
 ཡེ་ཤེས་ལྷ་ལྷན་ཆོན་སྒྲུད་བྲུ་བ་དང་༥  
 བདུད་བཞི་ཚར་གཅོད་ཡེ་ཤེས་ཕུར་པས་འཕེགས་༥  
 དགྱིལ་འཁོར་རྒྱན་རྣམས་ཡོངས་རྫོགས་མཆོད་པར་འབུལ་༥

HRĪH The sword of wisdom that cuts down wrong views,  
 Wisdom arrows with skilful methods to pierce through

ignorance,  
 Fluttering silken banners showing the unsullied perfection  
 of the three kāya,  
 A flask of pure water to wash away the subtle traces  
 of ignorance,  
 A magic thread (*dhāraṇīsūtra*) with the skilful compassion  
 of awareness,  
 A network of strings, having the five colours of wisdom,  
 And *kīla* of penetrating wisdom that annihilate  
 the four Māra,  
 We offer you these perfect adornments of the maṇḍala.

ཧྲིཿ མོ་སྒྲིཿམི་འགྲུར་ཐབས་ཀྱི་དྲི་རྩེ་དེ་དང་མེ་  
 མོས་དབྱུངས་ལྷུང་ཡངས་ཤས་རབ་བྱེལ་བྱ་དང་མེ་  
 མོས་སྒྲས་སྒྲོང་གསུམ་ཁུབ་བྱེད་རྩེ་ཆེ་མེ་  
 མོངས་པའི་གསུང་དབྱངས་པི་མང་མོས་སྒྲ་སྒྲོག་མེ་  
 དངོས་བཤམས་ཡིད་སྤྱལ་མཆོད་ཇུས་ཡོངས་ཇོགས་འབུལ་མེ་

HRĪḤ The unchanging dharmakāya,  
 this vajra of skilful means,  
 The dharmadhātu, profound and vast, this bell of wisdom,  
 The great drum that fills 1,000,000,000 worlds with the sound  
 of Dharma,  
 The lute with 60 divine melodies,  
 resonating the sound of truth,  
 Actually displayed and creatively imagined,  
 We present you with these perfect offerings.

ཧྲིཿ འཁོར་ལ་རིན་ཆེན་མོས་ཀྱི་འཁོར་ལ་བསྐྱོར་མེ་  
 རོར་བྱ་རིན་ཆེན་དགོས་འདོད་ཐམས་ཅད་སྐྱོར་མེ་  
 བཅུན་མོ་རིན་ཆེན་པ་རོལ་ཕྱིན་བཅུ་ལྟན་མེ་  
 བྱིམ་བདག་རིན་ཆེན་ཆབ་སྲིད་རབ་ཏུ་སྤེལ་མེ་



Supreme *bilva* fruit that increases the qualities of virtue,  
 Excellent *dūrvā* grass that protects from the afflictions  
     of demons,  
 Powerful powdered vermilion that gathers all beings under  
     its sway,  
 Medicinal bezoar that cures all diseases and mental  
     afflictions,  
 Nutritious curds that promote health and vitality,  
 A shining mirror which clears away the darkness  
     of ignorance,  
 And a conch shell of truth, with a clockwise coil,  
     that resounds with the 60 melodies of speech,  
 We offer you these perfect eight auspicious items.

ཕྱི་མེད་གཞུགས་ཀྱི་ལྷ་མོ་དཀར་མོ་མེ་ལོང་འཛིན་མེད་ཀྱི་

ཐུགས་རྗེ་ཆེན་པོའི་ལྷ་ཚོགས་སྤྱན་ལ་འབུལ་མེད་ཀྱི་

སྒྲ་ཡི་ལྷ་མོ་སྤྲོན་མོ་པེ་ལང་སྒྲིག་མེད་ཀྱི་

ཐུགས་རྗེ་ཆེན་པོའི་ལྷ་ཚོགས་སྤྱན་ལ་འབུལ་མེད་ཀྱི་

དྲི་ཡི་ལྷ་མོ་མེ་མོ་སྒྲིམ་ཁང་འཛིན་མེད་ཀྱི་

ཐུགས་རྗེ་ཆེན་པོའི་ལྷ་ཚོགས་ཤངས་ལ་འབུལ་མེད་ཀྱི་

རོ་ཡི་ལྷ་མོ་དམར་མོ་ཞལ་བཅས་མེད་ཀྱི་

ཐུགས་རྗེ་ཆེན་པོའི་ལྷ་ཚོགས་ལྷགས་ལ་འབུལ་མེད་ཀྱི་

རེག་བྱའི་ལྷ་མོ་ལྷང་གྱུ་ན་བཟའ་འཛིན་མེད་ཀྱི་

ཐུགས་རྗེ་ཆེན་པོའི་ལྷ་ཚོགས་སྒྲུ་ལ་འབུལ་མེད་ཀྱི་

ཆོས་ཀྱི་ལྷ་མོ་མཐིང་ག་པོ་ཏེ་བསྐྱམས་མེད་ཀྱི་

ཐུགས་རྗེ་ཆེན་པོའི་ལྷ་ཚོགས་ཐུགས་ལ་འབུལ་མེད་ཀྱི་

འདོད་ཡོན་དྲུག་གི་མཆོད་པ་རྒྱ་ཆེན་འབུལ་མེད་ཀྱི་



ཕྱི་ནང་མཚོད་སྤྱིན་ཀྱ་མཚོས་མཉེས་གྲུར་ཅིག་མེད་པའོ།

མཚོག་དང་ཐུན་མོང་དངོས་གྲུབ་སྤྱུལ་དུ་གསོལ་པའོ།

HRĪH The goddess of form, white in colour,  
with a mirror in her hand,

Presents her offering to the eyes  
of the deities of great compassion.

The goddess of sound, light blue in colour, playing on a lute,  
Presents her offering to the ears

of the deities of great compassion.

The goddess of scent, yellow in colour,  
holding a pot of incense,

Presents her offering to the noses  
of the deities of great compassion.

The goddess of taste, red in colour, bringing divine food,  
Presents her offering to the tongues

of the deities of great compassion.

The goddess of touch, green in colour, carrying silken cloth,  
Presents her offering to the bodies

of the deities of great compassion.

The goddess of thought, dark blue in colour,  
with a book in her hand,

Presents her offering to the minds  
of the deities of great compassion.

They present a vast array of offerings of the six senses —  
May the gods be pleased with this cloud-like abundance  
of outer and inner offerings!

We pray that you will bestow siddhi upon us,  
both mundane and supreme.

དེ་ནས་བསྟོན་པ་བྱ་བ་ནི་མེད་པའོ།

Then the deities should be praised:

ཧྲིཿ དང་པོ་བྱང་ཆུབ་མཚོག་ཏུ་ཐུགས་བསྐྱེད་ནས་མེད་པའོ།

སྟོན་ལམ་སྟོབས་ཀྱིས་འགོ་བའི་དོན་མཛད་པའི་མེད་པའོ།

མཐོང་ཐོས་དྲན་པས་སྤྲུག་བསྐྱེད་ཀྱན་ལས་གྲོལ་༩  
 འཕགས་པ་སྤྲུག་རས་གཟིགས་ལ་ཕྱག་འཆེལ་བསྟོད་༩

HRĪH At first you gave rise to the thought of supreme enlightenment

And then you worked for the welfare of the world  
 with the strength of your aspiration.

To see you, hear you, or think of you,  
 brings liberation from all suffering.

Homage and praise to the noble Avalokiteśvara!

དེ་ཉིད་སྤྲུགས་ཀའི་རྒྱུ་ལས་འོད་འཕྲོས་པས་༩  
 རྒྱ་མེད་རྒྱ་མེད་རྒྱ་མཚོའི་གྲོང་ལས་འཁྲུངས་༩  
 རྒྱལ་བའི་སྤྲུག་མཚེག་རང་བྱུང་སྤྲུལ་པའི་སྐྱུ་༩  
 པདྨ་འཁྲུང་གནས་སྤྲུག་ལ་ཕྱག་འཆེལ་བསྟོད་༩

From the syllable HRĪH in Avalokiteśvara's heart,  
 rays of light shone forth,

And there arose in the depths of the ocean,  
 free of causes and conditions,

The spontaneously emanated supreme son of the buddhas.  
 Homage and praise to Padmasambhava, the lotus-born son!

ཁྱེད་ཀྱི་སྤྲུགས་རྗེས་འགྲོ་དྲུག་སྤྲུག་བསྐྱེད་གཟིགས་༩  
 ཐབས་མཁས་སྤྲུགས་རྗེས་དན་སོང་སྤྱོད་བའི་ཕྱིར་༩  
 གང་ལ་གང་འདུལ་སྤྲུལ་པའི་སྐྱུ་རུ་སྟོན་༩  
 བཅོམ་ལྡན་སྤྲུབ་པ་དྲུག་ལ་ཕྱག་འཆེལ་བསྟོད་༩

You who gaze with compassion upon the sufferings of  
 those who wander in the six realms of saṃsāra,  
 You compassionate masters of skilful means,  
 In order to purify all evil destinies, you reveal yourselves as

emanations in whatever form is most appropriate.  
Homage and praise to the six holy sages!

བྱམས་དང་སྙིང་རྩེ་དགའ་དང་བཏང་སྟོམས་ཀྱི་༄  
ཚད་མེད་བཞི་ཡིས་འགྲོ་བའི་དོན་མཛད་པའི་༄  
སེམས་ཅན་ལས་དང་མཐུན་པའི་ལམ་སྒྲ་འབྲེན་༄  
སྒྲོ་སྒྲོང་ལྷ་མོ་བཞི་ལ་ཕྱག་འཆའ་བསྟོད་༄

With the four boundless minds of love, compassion,  
joy and equanimity,  
You work for the benefit of all the world,  
Guiding living beings along paths appropriate to their karma.  
Homage and praise to the four goddesses who guard the  
maṇḍala gates!

སྒྲིམ་ ཐུགས་རྩེ་ཆེན་པོའི་ཐུགས་ཀའི་སྙིང་པོ་ལས་༄  
འོད་འཕྲོས་ཐུགས་བརྩའི་སངས་རྒྱས་ཞིང་དུ་ཐིམ་༄  
བདེ་གཤེགས་ཐུགས་ཀྱི་བརྩུང་བསྐྱུས་ཡི་གེར་བྱོན་༄  
ནམ་མཁའི་འབྲུག་ལྟར་སྒྲོག་པའི་ཡི་གེ་དུག་༄  
སྙིང་པོ་ཡི་གེ་དུག་ལ་ཕྱག་འཆའ་བསྟོད་༄

HRĪḤ From the mantra chain in the heart of the lord  
of great compassion  
Stream forth rays of light, which are absorbed into  
the buddhafi elds in the ten directions.  
Gathering to itself the quintessential mind of all the buddhas,  
The light returns to the letters of the mantra and  
The six syllables resound with the roar of a dragon in the sky.  
Homage and praise to the six-syllabled heart mantra!

སྙིང་པོ་འདི་ཉིད་མཐོང་ཐོས་རིག་པ་ཡིས་༄  
སེམས་ཅན་ཐམས་ཅད་དན་སོང་གནས་ནས་ཐར་༄



farewell to the deities with the words OM VAJRA MUḤ.” So, in accordance with these instructions, one should recite the 100-syllable mantra of confession, modified for the Padma family — OM PADMASATTVA SAMAYAM ANUPĀLAYA PADMASATTVATVENOPATIṢṬHA DRḌO ME BHAVA SUTOṢYO ME BHAVA SUPOṢYO ME BHAVA ANURAKTO ME BHAVA SARVASIDDHIṀ ME PRAYACCHA SARVAKARMASU CA ME CITTAṀ ŚREYAḤ KURU HŪṀ HA HA HA HOḤ BHAGAVAN SARVA-TATHĀGATAPADMA MĀ ME MUṆCA PADMĪ BHAVA MAHĀSAMAYA-SATTVA ĀḤ. And, when this has been said three times, one should add, OM SAMAYA, ĀḤ SAMAYA, HŪṀ SAMAYA, VAJRA SAMAYA. *May all the sins and obscurations that I have accumulated throughout all my lifetimes since beginningless time, most especially, those excesses and deficiencies, mistakes, confusions, degenerated and broken vows pertaining to the profound rituals of secret mantra, be cleansed from their roots, and I pray that everything may be made pure.*

མ་འབྱོར་བ་དང་ཉམས་པ་དང་།

གང་ཡང་བདག་ཚོངས་སྒྲོ་ཡིས་ནི།

མ་དེག་འཁྲུལ་པ་ཅི་མཆིས་པ།

དེ་ཡང་བཟོད་པར་མཛད་དུ་གསོལ།

Failing to gather the proper ingredients,

and using inferior quality,

Whatever I have done with a stupid mind,

And whatever I have done in confused non-awareness,

For all of these things, I beg your forgiveness.

ལྷག་པ་དང་ནི་ཆད་པ་དང་།

ཚོ་གའི་ཡན་ལག་ཉམས་པ་དང་།

བདག་གིས་བཟོད་དེས་ཅི་མཆིས་པ།

དེ་ཡང་བཟོད་པར་མཛད་དུ་གསོལ།

Adding extra parts and cutting corners,

And spoiling the proper format of the ritual,

Whatever it is that I have forgotten,  
For all of these things, I beg your forgiveness.

བག་མེད་བཟོད་བྱ་མ་དག་པ།  
རྒྱུད་ནས་གསུངས་པའི་ཚེ་ག་བཞིན།  
མ་སྒྲིགས་འཁྲུལ་པ་ཅི་མཆིས་པ།  
དེ་ཡང་བཟོད་པར་མཛད་དུ་གསོལ།།

Improperly reciting the mantra with a lack of attention,  
And being unable to perform the rite as described  
in the tantra,

Whatever I have done in my state of confusion,  
For all of these things, I beg your forgiveness.

ཞེས་བཟོད་ཅིང་ལྷག་ཆད་བཀའ།།

Reciting these words,  
one repairs any excesses and deficiencies in the ritual.

ཨྎ་ བྱིས་སེམས་ཅན་དོན་ཀླན་མཛད།  
རྗེས་སུ་མཐུན་པའི་དངོས་གྲུབ་སྒྲུལ།  
སངས་རྒྱལ་ཡུལ་དུ་ག་ཞེགས་ནས་ཀྱང།  
སྤར་ཡང་འབྱོན་པར་མཛད་དུ་གསོལ།།

OM You who work for the benefit of all living beings,  
Please bestow real attainments, suitable to our needs.  
Although you are departing now for the Buddhafields,  
We pray that you will return again [when we call you].

ཨྎ་བཟོད་མུམ་ ཞེས་ལག་གཡས་ནང་དུ་བྱས་པའི་མཁྲིག་མ་གཉིས་བསྒྲུལ་པའི་སེ་གོལ་ཕྱིར་  
བསྐྱུན་ལ་གཏོག་ཅིང་། དཀྱིལ་འཁོར་གྱི་ཡེ་ཞེས་པ་ག་ཞེགས་དམ་ཚིག་པ་བདག་ལ་ཐེམ་  
པར་གྱུར།།

Then, as one says, OM VAJRA MUḤ, one should cross the two arms at the wrists, with the hands facing outwards, right hand inside the left, and, snapping the fingers, one imagines that the wisdom deities depart while the *samayasattva* is absorbed into oneself.

ཅུ་བར་དེ་ནས་རང་ཉིད་སྤྱུགས་རྗེ་ཆེན་པོའི་ད་རྒྱལ་གྱིས་ཕྱོགས་སྐྱོད་བཅུ་བཀྲ་གསལ་ཞེས་གསུངས་པའི་དོན་ཕྱོགས་སྐྱོད་བཅུ་གཙོ་བོར་གྱུར་པའི་ཕྱི་འཁོར་མགོན་པོ་བདུན་ཅུ་རྣམས་མཆོད་པ་ལ་དགོངས་པས། རང་འཕགས་པ་སྤྱོད་རས་གཟེགས་སུ་གསལ་བའི་སྤྱུགས་ཀའི་རྒྱུ་ཡིག་ལས་འོད་ཟེར་འཕྲོས་པས་རང་བཞིན་གྱི་གནས་ནས་ཕྱོགས་སྐྱོད་བཅུ་མོགས་མགོན་པོ་བདུན་ཅུ་འཁོར་དང་བཅས་པ་བཟོ་སྐྱེ་ལྷ་མོ་ཞེས་དོན་དེ་བསྐྱེ་བའི་ཕྱག་རྒྱ་བྱ། ད་ཀྱི་དེ་ཀྱི་ལོ་ཀ་ལྷ་ལས་པ་རི་སྤྱོད་ཨེ་ཟེ་ནི། ཞེས་མེ་ལྷ་འི་ལྷོ་བར་བཀྲ་གསལ། པདྨ་ཀ་མ་ལྷ་ལ་ལས་ཏྱི་ཞེས་གདན་སུ་ལ་བལྟགས་པར་བསམ།

In the root text it is said, "Then, assuming the divine pride of the Lord of Great Compassion, one summons the protectors of the ten directions." What this means is that one should now make offerings to the seventy protectors in the outer circle of the maṇḍala, chief among whom are the guardians of the ten directions. So, in accordance with this understanding, one visualises oneself clearly as the noble lord Avalokiteśvara and, from the syllable HRĪḤ in one's heart, rays of light stream forth to summon the seventy protectors from their natural abodes, accompanied by their entourage of assistants. Saying, VAJRA SAMĀJA, one makes the gesture of vajra gathering. Then, with the words, DAŚADIK LOKAPĀLA SAPARIVĀRA EHY EHI, one draws them forth and invites them to enter the belly of the fire god. And with PADMAKAMALĀLAYAS TVAM, one offers them lotus seats and imagines that they sit down.

དེ་ནས་ ཨོྲ་ད་ཤ་དེ་ཀ་ལོ་ཀ་ལྷ་ལས་པ་རི་སྤྱོད་ ཞེས་ལྷ་སྤྱུགས་གྱིས་འགོ་བསྐྱེན་ཅིང་། ཨོྲ་ཨ་སྤྱོད་ བདུན་གྱིས་བཀང་བའི་མཐར་། ར་མེས་མཆོ་སྤྱོད་ལྷ་མོ་འོད་ཟེར་ཨོྲ་ཨ་སྤྱོད་ ཆོ་འདས་མིང་འདི་ཞེས་བྱ་བའི་སྤྱི་གསྐྱེ་བམས་ཅད་སྤྱོད་ཏིམ་ཀུ་ཡེ་སྤྱོད་ ཞེས་བྱོན་ཟན་ལན་གསུམ་སུལ་།

Then, beginning with the name mantra of these protectors, OM DAŚADIK LOKAPĀLA SAPARIVĀRA, one pours seven ladles full of oil onto the fire with OM AGNAYE SVĀHĀ and, at the end, one adds NAMAḤ SAMANTA-BUDDHĀNĀM PŪṆAHRṢṬIMANTRA OM ĀḤ HŪM *May all the sins and obscurations of (Name) here deceased, be pacified!* ŚĀNTIM KURUYE SVĀHĀ. Presenting these offerings three times, one welcomes the gods with food upon their arrival.

ཡམ་ཤིང་ ཚི་དྭ་ཤ་དེ་གལ་ལྟ་བུ་ལ་ས་པ་རི་སྒྲ་ར་ ཞེས་ལྟ་སྟགས་གྱིས་འགོ་བསྐྱོན་ཏེ་ཡམ་  
ཤིང་ནས་གཟུངས་ཏེ་བསྟེན་ཆས་རྒྱལ་ས་ཉེར་གཅིག་རེ་འབུལ་ཞིང་། ཉེར་སྟོད་གྱི་མཆོད་ལ།  
བསྟོད་པ་ནི། བཀའ་བརྒྱུད་རང་ཤར་ལས་བྱུང་བ་ལྟར།

Then one should offer firewood by reciting the name *mantra* of the protectors, OM DAŚADIK LOKAPĀLA SAPARIVĀRA, and so on, as above, followed by all the remaining items to be burned. Each of these items should be presented in turn, twenty-one of each item being offered into the fire. When the general offerings of flowers and incense and so on have been offered, the deities should be praised with verses derived from the *bKa' brgyad rang shar rgyud*:

དབང་པོ་རྫོགས་འཆང་བའི་ལྷ་མོ།  
ལྷ་ཡི་རྒྱལ་པོ་གདོན་གྱི་བདག་མོ།  
ཤར་ཕྱོགས་གདོན་གྱི་ཚོགས་བཅས་ལ་མོ།  
མཆོད་ཅིང་བསྟོད་དེ་ཕུག་ཀྱང་འཆོལ་མོ།

Oh, Indra, deity with a vajra in your hand,  
You are king of the gods and overlord of demons.  
Having made these offerings to you  
and your host of demons in the east,  
We praise you, and bow down before you!

མེ་དེ་བསྟེན་བྱ་བ་བའི་ལྷ་མོ།  
བྱང་སྟོང་རྒྱལ་པོ་གདོན་གྱི་བདག་མོ།



ཤར་ལྷོ་གདོན་གྱི་ཚྲིགས་བཅས་ལ་༥

མཚོད་ཅིང་བསྟོད་དེ་ཕུག་ཀྱང་འཆའ་༥

Oh, Agni, god of fire, consumer of the burnt offerings,  
You are the king of sages and overlord of demons.  
Having made these offerings to you  
and your demons in the southeast,  
We praise you, and bow down before you!

གཤམ་རྩེ་བེ་ཙོན་འཆང་བའི་ལྷ་༥

མ་མའི་རྒྱལ་པོ་གདོན་གྱི་བདག་༥

ལྷོ་ཕྱགས་གདོན་གྱི་ཚྲིགས་བཅས་ལ་༥

མཚོད་ཅིང་བསྟོད་དེ་ཕུག་ཀྱང་འཆའ་༥

Oh, Yama, deity of death, with a club in your hand,  
You are king of the Mother goddesses and overlord  
of demons.

Having made these offerings to you  
and your host of demons in the south,  
We praise you, and bow down before you!

བདེན་དང་བྲལ་བ་ལེགས་ལྡན་ལྷ་༥

སྤྱན་པོའི་རྒྱལ་པོ་གདོན་གྱི་བདག་༥

ལྷོ་རྒྱབ་གདོན་གྱི་ཚྲིགས་བཅས་ལ་༥

མཚོད་ཅིང་བསྟོད་དེ་ཕུག་ཀྱང་འཆའ་༥

Oh, Nirṛti, deity of dissolution, possessed of goodness,  
You are the *rākṣasa* king and overlord of demons.

Having made these offerings to you  
and your demons in the southwest,  
We praise you, and bow down before you!

འགས་པ་ཐོགས་པ་ཆུ་ཡི་ལྷ་མོ།  
 གུ་ཡི་ཆུ་ལ་པོ་གདོན་གྱི་བདག་མོ།  
 ལུ་བ་ཕྱོགས་གདོན་གྱི་ཆོགས་བཅས་ལ་མོ།  
 མཆོད་ཅིང་བསྟོད་དེ་ཕུག་ཀྱང་འཆའ་མོ།

Oh, Varuṇa, deity of water, wielding a noose in your hands,  
 You are king of the *nāga* and overlord of demons.  
 Having made these offerings to you  
     and your host of demons in the west,  
 We praise you, and bow down before you!

རླུང་དེ་སྲོག་ཀྱང་འཛིན་པའི་ལྷ་མོ།  
 རིག་འཛིན་ཆུ་ལ་པོ་གདོན་གྱི་བདག་མོ།  
 ལུ་བ་བྱང་གདོན་གྱི་ཆོགས་བཅས་ལ་མོ།  
 མཆོད་ཅིང་བསྟོད་དེ་ཕུག་ཀྱང་འཆའ་མོ།

Oh, Vāyu, deity of wind and holder of the breath of life,  
 You are king of the *vidyādhara* and overlord of demons.  
 Having made these offerings to you  
     and your demons in the northwest,  
 We praise you, and bow down before you!

གཞོན་སྦྱིན་ལག་ན་དབྱུག་ཏེ་ཐོགས་མོ།  
 བོར་སྦྱོང་ཆུ་ལ་པོ་གདོན་གྱི་བདག་མོ།  
 བྱང་ཕྱོགས་གདོན་གྱི་ཆོགས་བཅས་ལ་མོ།  
 མཆོད་ཅིང་བསྟོད་དེ་ཕུག་ཀྱང་འཆའ་མོ།

Oh, Kuvera, *yakṣa* deity wielding a cudgel in your hands,  
 You are king of the wealth gods and overlord of demons.  
 Having made these offerings to you

and your host of demons in the north,  
We praise you, and bow down before you!

དབང་དང་ལྷན་པ་འབྲེན་པའི་ལྷ་མོ།  
བག་གས་གྱི་རྒྱལ་པོ་གདོན་གྱི་བདག་མོ།  
བྱང་ཤར་གདོན་གྱི་ཚྭ་གས་བཅས་ལ་མོ།  
མཚོད་ཅིང་བསྟོད་དེ་ཕྱག་ཀྱང་འཆིལ་མོ།

Oh, powerful Īśāna, *vināyaka* deity,  
You are king of the obstructors and overlord of demons.  
Having made these offerings to you  
and your demons in the northeast,  
We praise you, and bow down before you!

སྟོང་གི་ཚངས་པ་ཆེན་པོ་དང་མོ།  
ཉི་མ་ལྷ་བ་གཟའ་ཆེན་པོ་མོ།  
གཟའ་དང་རྒྱ་སྐར་བཅས་པ་ལ་མོ།  
མཚོད་ཅིང་བསྟོད་དེ་ཕྱག་ཀྱང་འཆིལ་མོ།

Oh, mighty Brahmā, deity of the zenith,  
Together with the sun and moon and other powerful planets,  
Having made these offerings to you  
and all the stars and heavenly bodies,  
We praise you, and bow down before you!

འོག་གི་རྒྱ་རྒྱལ་ས་ཡི་བདག་མོ།  
ས་འཛིན་ལག་པ་ཆེན་པོ་དང་མོ།  
དམ་ཤེས་གོད་སྤྱོད་ཚྭ་གས་བཅས་ལ་མོ།  
མཚོད་ཅིང་བསྟོད་དེ་ཕྱག་ཀྱང་འཆིལ་མོ།

Oh, Bhūmipati, deity of the nether regions and controller  
of the *nāga*,

You, who hold the whole Earth in your mighty hands,  
 Having made these offerings to you  
     and your host of oath-bound demons,  
 We praise you, and bow down before you!

བསྟོན་པོར་འོས་པ་ཐམས་ཅད་ལ་མཆོད་པའོ།  
 ཞིང་རྩལ་ཀྱན་གྱི་གངས་སྟེང་གྱི་མཆོད་པའོ།  
 ལུས་བསྟུང་བ་ཡིས་རྣམ་ཀྱན་རྩེ་མཆོད་པའོ།  
 མཆོག་རྩེ་དང་པས་ཕྱག་འཆོལ་བསྟོན་པའོ།

To all of you who are worthy of praise  
 We prostrate ourselves in homage, bending our bodies  
 As many times as there are particles of dust in the universe.  
 With the greatest of reverence, we praise you and bow down!

ཞེས་བསྟོན་ཅིང་འཕྲིན་ལས་བཅོལ་བ་ནི།

Praising them with these verses, they are then entrusted with their duties:

རྩྱི་མི་དག་བཅུ་སྒྲངས་ཕྱོགས་སྟོང་མཛད་པའོ།  
 དག་བཅུ་སྟོན་པའི་མགོན་པོ་རྣམས་པའོ།  
 སྤུལ་བའི་མཆོད་པ་འདི་བཞེས་ལ་པའོ།  
 ཆོ་འདས་ཐར་པའི་ལམ་ལ་བྱོངས་པའོ།

HŪM Having abandoned the ten non-virtues,  
 You act as protectors of the ten directions.  
 Oh, you lords who uphold the ten virtuous deeds,  
 Accept these offerings presented to you now, and  
 Guide this person, here deceased, on the path to liberation.

རྩྱི་བར་ ཞེས་སྤྲུགས་གྱིས་རིམ་པར་འབྲུལ་པའོ། ཞེས་གསུངས་པ་གོང་དུ་སོང་། ཆོ་འདས་དཔལ་  
 སོང་གི་གནས་ནས་བྱངས་ཏེ་མཐོང་པའི་ཐར་པའི་ལམ་བསྟན་དུ་གསོལ་པའོ།

It is written in the root text, "With these words, the series of offerings is presented with the appropriate mantra," and this has been done in the verses above. Then one should add, *Directing this person, here deceased, away from all evil destinies, please guide him along the heavenly path to liberation!*

ཕ་བར་ དེ་ནས་བཟོད་གསོལ་བྱ་ཞིང་། བསྟན་པ་བསྐྱེད་ཕྱིར་གསེགས་སུ་གསོལ་མེས་བྱུང་བས་བྱོན་ཟན་ལྟར་། ཡོང་ག་དེ་ཀ་ལོ་ཀ་བླ་ལ་ས་པ་རི་སྒྲ་ར་ ཞེས་ལྟ་སྟགས་གྱིས་འགོ་བསྟན་ཅིང་། ཡོང་སྒྲ་ཡེ་ བདུན་གྱིས་བཀང་བའི་མཐར་། བ་མེ་ས་མཆོ་བ་རྩ་བུ་རྩ་བུ་ཆ་ཉི་ཤེས་མན་ཏྲ་ཡོ་ཡུ་རྩི་ཆེ་ཆེ་འདས་མིང་འདི་ཞེས་བྱ་བའི་ཐེག་སྒྱིབ་ཐམས་ཅད་ཤོར་ཏེ་མ་གྱུ་བྱེ་སྒྲ་རྩི་ཆེ་ ཞེས་གསེགས་སྒྱེམས་ལན་གསུམ་སུལ་། མ་འབྱོར་བ་དང་ཉམས་པ་དང་། སྟགས་གྱིས་བཟོད་བར་གསོལ་ལ་། ད་ག་དེ་ཀ་ལོ་ཀ་བླ་ལ་ས་པ་རི་སྒྲ་ར་ག་རྩི་ཆེ་ ཞེས་བྱག་རྒྱ་གོང་ལྟར་བཀྲོལ་ཏེ་རང་གནས་སུ་བཏང་ངོ་།།

In the root text, it is written, "After that, one should confess one's faults and pray for forgiveness. Requesting the deities to guard and maintain the teachings, one bids them farewell." So, in accordance with these instructions, just as was done when bidding them welcome, one should begin with the deity mantra, OM DAŚADIK LOKAPĀLA SAPARIVĀRA, and then pour seven ladles full of oil onto the fire with OM AGNAYE SVĀHĀ and, at the end, one adds NAMAḤ SAMANTABUDDHĀNĀM PŪRṆAHRṢṬI-MANTRA OM ĀḤ HŪM *May all the sins and obscurations of (Name) here deceased, be pacified!* ŚĀNTIM KURUYE SVĀHĀ. Presenting these offerings three times, the protectors are offered a parting gift as they return to their own abodes. Then, one should request their forgiveness with the verses given above, beginning, "Failing to gather the proper ingredients and using inferior quality, whatever I have done with a stupid mind," and so on. Then, saying, OM DAŚADIK LOKAPĀLA SAPARIVĀRA GACCHA, they should be sent back to their own places [with a click of the fingers] as the mudrā described above is unfolded.

ཕ་བར་ དེ་ནས་བསྟགས་སྟགས་ལྟག་མ་གྱུན་ཆེ་མེ་ལྟ་ཉིད་ལ་མཆོད་པར་འབུལ་མེས་གོང་གི་སྟགས་གྱིས་རྒྱས་པར་འབུལ་མེས་གསུངས་པའི་དོན་། མེ་ལྟ་ཉི་ཡེ་ཤེས་པ་གོང་དུ་

གཤེགས་ཟེན་ལ། དམ་ཚིག་མེ་ལྷ་གཏང་རག་གི་མཆོད་པ་ནི། གོང་དུ་འཛིག་རྟེན་མེ་  
ལྷ་འི་སྐབས་སུ་བཤད་པ་ལྷར་ཡམ་གྱིང་ནས་གྲོ་ཆན་བར་སྤུལ་རྗེས། ཨོྭ་བཙྰ་ཏུམ་ལུ་ལ་  
ཡེ་སྤྱ་དུམ་ཞེས་སོ་རྩེ་འབུལ། ཨོྭ་བཙྰ་ལྷ་སྤྱ་ཡེ་སྤྱ་དུམ་ཞེས་གོས་བྱུང་འབུལ།

According to the root text, "Then, all the remaining items for burning should be offered in honour of the fire god himself, making abundant offerings with the mantra listed above." The meaning of these words is that, when the wisdom deities have departed from the fire and returned to the upper realms, offerings are presented to the samaya aspect of the fire deity in gratitude for his services. As explained above, upon the occasion of making offerings to the worldly god of fire, one presents all the items, beginning with the firewood and continuing down to the boiled wheat. Following those, betel nut should be offered with the words, OM VAJRA-TĀMBŪLAYE SVĀHĀ, and a set of clothing with OM VAJRAVĀSTRAYE SVĀHĀ.

དེ་ནས་བྱོན་ཟེན་ལྷར་གཤེགས་སྐྱེམས་ནི། ཨོྭ་ཨགྲུ་ཡེ་སྤྱ་དུམ་ བདུན་གྱིས་བཀའ་བའི་  
མཐར་། ཨོྭ་ཨགྲུ་ཡེ་ན་མཆེ་ས་མཆོ་བ་རྒྱ་ལྷོ་བྱུ་ཆ་མི་ཁྱི་མན་ཏེ་ཨོྭ་ཨྲཱ་ཧྱཱྃ་ ཆེ་འདས་མིང་  
འདི་ཞེས་བྱ་བའི་སྤྲིག་སྐྱིབ་ཐམས་ཅད་ཤུན་ཏིམ་ཀུ་རུ་ཡེ་སྤྱ་དུམ་ ཞེས་ལན་གསུམ་  
སྤུལ།

After that, a departing libation should be offered in just the same manner as the one offered in welcome. Saying, OM AGNAYE SVĀHĀ, one pours out seven ladles full of oil and, at the end, one adds, OM AGNAYE NAMAḤ SAMANTABUDDHĀNĀM PŪRṆAHRṢṬIMANTRA OM ĀḤ HŪM *May all the sins and obscurations of (Name) here deceased, be pacified!* ŚĀNTIM KURUYE SVĀHĀ. These offerings should be made three times.

འཛིག་རྟེན་བའི་གཏོར་མ་ རྩི་ཡི་ཁྱིས་བསེག་གཏོར་བཀུས་ ཨོྭ་ཨྲཱ་ཧྱཱྃ་ལན་གསུམ་གྱིས་  
བདུད་རྩིར་བྱིན་གྱིས་བསྐབས་ལ་ ཨོྭ་ཨགྲུ་དེ་མ་རྒྱ་བ་ལིམ་ཏེ་ཁ་ཁ་ཁ་ཏི་ཁ་ཏི། ཞེས་  
ཐབ་ཁུང་དུ་གཏོར་མ་འབུལ། ཉེར་སྟོད་གྱི་མཆོད་ལ།

Then, with the words, RAM YAM KHAM, all the impurities of the *bali* cake dedicated to the worldly deity of fire are burned away by fire, the ashes are scattered by wind, and the cake is washed clean with water. With three recitations of OM ĀḤ HŪM, the cake is blessed as nectar and it is offered into the firepit with the words, OM AGNI DEVA MAHĀBALIM TE KHA KHA KHĀHI KHĀHI. Then one should offer the flowers and incense and so on, before saying:

ཚངས་པ་འཇིག་རྟེན་མགོན་གྱི་སྐུ་མཆོག་།  
 མེ་ལྷའི་རྒྱལ་པོ་དང་སྤྲོད་མཆོག་།  
 འཇིག་རྟེན་ཡོངས་སུ་སྐྱོབ་པའི་ཕྱིར་།  
 ཐུགས་རྗེའི་དབང་གིས་སྐྱུར་སྐྱུལ་པ་།  
 དིག་པའི་བཅུད་ལྡན་ཀླུ་ཏི་བསྐྱམས་།  
 ཉོན་མོངས་བསྐྱེད་པའི་ཡེ་ཤེས་མེ་།  
 བསྐྱུལ་པའི་མེ་ལྷར་འབར་བའི་འོད་།  
 མཛོན་ཤེས་རྒྱ་ཐུལ་ཐུགས་རྗེར་ལྡན་།  
 བགྲང་འཕྲུང་འཛིན་ཅིང་དིག་སྐྱེས་གསུངས་།  
 ཐབས་དང་ཤེས་རབ་གཉིས་མེད་པའི་།  
 ཐུགས་རྗེའི་སྐྱུལ་སྐྱུ་སྤྱོད་ལ་བསྟོད་།  
 སྤྲིག་སྐྱོབ་སྤྱོད་བའི་ཕྱིན་ལས་མཛོད་།  
 བཞུང་ཡུལ་ཡེ་རྩྱུ་རྩེ་།

ཅེས་པས་བསྟོད།

Son of Brahmā, lord of the world,  
 You king of the fire gods, supreme sage,  
 In order to properly protect all beings  
 You emanate in bodily form  
 through the power of your compassion

With a waterpot in your hands,  
 containing the elixir of awareness.  
 Oh, fire of wisdom that burns away the afflictions,  
 The light of your radiance matches the conflagration  
 at the end of time.  
 Possessing insight, miraculous powers and compassion,  
 You hold a rosary on which you recite the *vidyāmantra*.  
 The non-dual union of wisdom and means,  
 Praise to you, the embodiment of compassion.  
 You must fulfil your task of purifying all sins!  
 VAJRĀGNAYE HŪM JAḤ

With these words, he is praised.

ཧྲོཾ་ བཅོམ་ལྷན་འདས་དུས་གསུམ་གྱི་སངས་རྒྱས་ཐམས་ཅད་གྱི་ཐུགས་ཀྱི་ ཡེ་ཤེས་མེ་འི་  
 བདག་ཉིད་འབྱུང་བ་ཆེན་པོ་མེ་འི་རང་བཞིན་ ཡུལ་གྱི་ཆེན་པོ་ཁྱེད་གྱིས་ ཆོ་འདས་འདིའི་རྒྱུད་  
 ལ་ཡོད་པའི་ སྤྲིག་པ་དང་སྤྱི་བ་པ་ལས་དང་ཉོན་མོངས་པ་ཐམས་ཅད་སྦྱང་བ་དང་  
 བསོད་ནམས་དང་ཡེ་ཤེས་གྱི་ཆོག་ཀས་ཆེན་པོ་རྫོགས་ནས་སྦྱར་དུ་རྒྱུ་པ་ཐམས་ཅད་མཁྱེན་པ་  
 སངས་རྒྱས་གྱི་གོ་འཕང་ཐོབ་པར་མཛད་དུ་གསོལ་ ཞེས་བརྗོད་མེ་ཏོག་དོར་

HOḤ Burning within the hearts of all the blessed buddhas of the past, present and future, oh, wisdom fire, naturally manifest as the great element fire, mighty Agni, please purify all the sins, obstructions, bad karma and afflictions that are to be found in the mindstream of this person, here deceased. We pray that, having completed a vast accumulation of merit and wisdom, he may quickly attain the stage of omniscient buddhahood.

As these words are being recited, one should scatter flowers.

སྤྲིལ་ཆོག་འདི་རྒྱུ་མཁས་པ་ལ་འདི་དབང་དུ་བྱས་གྱི་བྱ་མ་སོགས་དགེ་བའི་བཤེས་གཉེན་རྒྱུ་མཁས་  
 ལ་ཆོག་ཀས་བཅད་གྱི་ཆོ་འདས་ཟེར་བ་རྒྱུ་མཁས་བདེ་གཤེས་སུ་བསྦྱར་བ་དང་། རྒྱུགས་པའི་  
 སྐལ་བུ་གྱུང་ས་ལམ་གྱི་བར་གཅོད་ཞིབ་དང་། དགོངས་པ་ཡོངས་སུ་རྫོགས་པ་སོགས་སུ་  
 བསྦྱར་བ་ཞེས་དགོས་།



One should understand that this concluding prayer, intended for an ordinary person, should be modified in the case of a holy guru or spiritual friend so that all references to the deceased should be emended to read “he who has gone to bliss (*sugata*)” and, as for the rest, one should say, “with all hindrances on the grounds and paths being pacified, may his profound intention be fully realised.”<sup>87</sup>

ཙུབར་མེ་ལྷའི་དམ་ཚིག་པ་བདག་གི་སྙིང་གར་བསྟུང་། ཞེས་བྱུང་བས་མ་སྦྱར་བ་དང་ཉམས་  
པ་དང་། ཞེས་སོགས་ཀྱིས་ལྷག་ཆད་བཀའ་། རྒྱུ་ཞེས་མེ་ལྷའི་དམ་ཚིག་པ་བདག་གི་སྙིང་གར་  
བསྟུང་།

In the root text, it is said, “The *samayasattva* of the fire god is absorbed into one’s own heart.” Thus, at this point, one should make good any excesses or deficiencies in the rite by reciting the verse, “Failing to gather the proper ingredients, and using inferior quality,” and so on, and then, as one says HŪM, the *samayasattva* of the fire god is gathered into one’s heart.

ཙུབར་ རུས་བྱ་རྣམས་བསྟུས་ཏེ་ཚིག་དབུགས་ ལས་མཐའ་བསྟུང་། ཐལ་བ་ཆུ་ལ་སྦྱང་། བཀྲ་  
ཤིས་བསྟོན་བསྟོན་ལམ་སྒྱི་མཐུན་བྱུང་། ཐུགས་རྗེ་ཆེན་པོའི་སྤྲེག་ཐབས་ཐུགས་རྗེའི་འབྲེན་  
ཐབས་རྗེ་གསལ་མོ་ ས་མ་ཡ་། རྒྱུ་རྒྱུ་རྒྱུ་།

In the root text, it is said, “Gathering together all remaining fragments of bone, they should be incorporated into votive clay images (*tsha tsha*). The final acts of the ritual are to purify the ashes with water, and recite prayers of auspiciousness and aspiration, in accordance with the general system. That concludes the cremation ritual of Avalokiteśvara, the lord of compassion, which is a skilful means for guiding by compassion.”

SAMAYA rGYA rGYA rGYA

ཞེས་གསུངས་པས་། རུས་བྱ་བསྟུ་ཆུ་ལ་འོག་ཏུ་འཆད་ལ་།

<sup>87</sup> See above, p.205ff

Following these instructions, the proper method of gathering up the remaining fragments of bone is to be taught below. Here, one recites such verses as,

མཚོད་སྤྱོད་ཀྱི་ཆེན་གྱུར་པ་འདི་ཡི་མཐུས།  
 འགྲོ་བའི་དོན་དུ་རང་བྱུང་སངས་ཀྱས་ཤོག།  
 སྤྱོད་གྱི་ཀྱུ་ལ་བ་རྣམས་ཀྱིས་མ་བསྐྱུལ་བའི་  
 སྤྱི་བོའི་ཚོགས་རྣམས་སྤྱོད་པས་གྲོལ་གྱུར་ཅིག།

By the power of these vast and extensive offerings,  
 presented here,  
 May a buddha spontaneously appear for the benefit of all  
 beings,  
 And may all those,  
 not previously liberated by the buddhas of the past,  
 Now achieve liberation as a result of these offerings.

ཅེས་སོགས་དང་། ཞིང་གི་ཡོན་ཏན་མ་སོགས་སྤྱོད་ལམ་རྣམ་དག་གཏུག་གི་  
 ཚོགས་ཀྱི་ལྷན་མ་སོགས་རྗེས་ཚེས་རྣམས་བྱའོ།

And one should also recite pure prayers of aspiration, such as *The Field of Excellent Qualities*, before continuing with the remaining stages of clearing away the mandala, and so on.



༄ སྒྲོན་ལམ་ཞིང་གི་ཡོན་ཏན་མ་བཞུགས་སོ།

Herein is contained the prayer of aspiration  
[for rebirth in the Land of Bliss]  
**The Field of Excellent Qualities**

འོད་དཔག་མེད་གྱི་ཞིང་བཀོད་ནས་གསུངས་པའི་མ་  
བཅོམ་ལྷན་ལྷ་གྱའི་རྒྱལ་པོའི་ཞིང་འདི་ནས་མ་  
བྱུང་ཕྱོགས་གསུང་གི་ཁྱུང་གི་བྱེ་མ་སྟེད་མ་  
རྩོགས་སངས་རྒྱས་གྱི་ཞིང་ཁམས་བདེ་བ་ཅན་མ་  
ཐག་ཁྲིག་ཐག་བརྒྱ་འདས་པའི་ཡ་རོལ་ན་མ་  
ཞིང་ཁམས་སྒྲོན་མེད་རྣམ་དག་བདེ་བ་ཅན་མ་

As described in the Pure Land scripture of Amitābha  
(*Amitābhavyūha*),  
If one travels from this realm of the blessed buddha  
Śākyamuni,  
Moving westwards,  
across as many blissful realms of perfect buddhas  
As there are grains of sand in the River Ganges,  
Traversing one hundred thousand million (*niyuta*)  
buddhafields,  
One will come to the utterly stainless pure land of  
Sukhāvatī.

ས་གཞི་ཐམས་ཅད་རིན་ཆེན་རང་བཞིན་ཏེ་མ་  
ལག་མཐེལ་ལྷར་མཉམ་གཅོད་རོང་མེད་པའི་གནས་མ་  
མེ་ཏོག་པདྨའི་ཚོགས་གྱིས་རབ་བརྒྱན་ཞིང་མ་  
ལྷ་བས་མི་རོལ་མཛེས་ཞིང་ཡིད་དུ་འོང་མ་  
ཞིང་མཚོག་དེ་ན་ལྷ་མིའི་སྒྲོན་པ་ནི་མ་



AMITĀBHA, BUDDHA OF BOUNDLESS LIGHT

སྐྱེ་ཆོ་དཔག་མེད་རྫོགས་པའི་སངས་རྒྱལ་བཞུགས་པའི་  
 ཉེན་མོངས་སྤངས་ཤིང་སྦྱོན་ལམ་དག་པའི་གནས་པའི་  
 བདག་དང་འགྲོ་ཁྱེད་ཞིང་དེར་སྐྱེ་བར་ཤོག་པའི་

The ground all over that land has the nature of jewels.  
 It is a place without steep slopes,  
     smooth like the palm of the hand.  
 Being adorned everywhere with masses of lotus flowers,  
 One can never grow weary of looking at it  
 While the heart is enthralled by its beauty.  
 In that place of supreme perfection resides  
     the Buddha Amitāyus,  
 Perfect Buddha of Boundless Life  
     and the teacher of gods and men.  
 Leaving behind all worldly afflictions,  
     it is a place of pure aspiration —  
 May I and all sentient beings be born in that pure realm!

དག་གསལ་བསྐྱེད་པའི་ཞིང་ཁམས་བདེ་བ་ཅན་པའི་  
 རྒྱལ་བའི་རྣམ་འཕྲུལ་སྒྲན་པའི་སྒྲ་དབྱངས་འབྱིན་པའི་  
 འཆོ་བའི་ཡོ་བྱད་ཇི་ལྟར་བསམ་པ་བཞིན་པའི་  
 འབད་རྩོལ་མེད་པར་ལེགས་པར་སྦྱོལ་བའི་གནས་པའི་

The buddhafield of Sukhāvatī, pure, clear and firm,<sup>88</sup>  
 Where pleasant melodies [of Dharma] sound forth as  
 Magical manifestations of the Conqueror's awakened state.  
 It is a place where all the necessities of life appear as desired,  
 Easily attained, with neither struggle nor effort.

88 These qualities of purity, clarity & stability mark the culmination of tantric generation stage practice (*utpattikrama*). The qualities of effortless bliss, highlighted throughout the rest of the text, mark the culmination of the stage of completion (*niṣpannakrama*).

ཞིང་མཆོག་དེ་ན་སེམས་ཅན་ངན་སོང་དང་།  
 ལྷ་མ་ཡིན་དང་ག་ཞིན་ཟེའི་མིང་ཡང་མེད་།  
 དེ་ན་ཕལ་པའི་བྱད་མེད་ཡོད་མ་ཡིན་།  
 མངལ་ན་གནས་པའང་ཡོད་པ་མ་ཡིན་ལོ།

All those who are born in that supreme paradise  
 Never hear even a mention of evil destinies, antigods,  
 or the demon of death.  
 In that place, there are no ordinary women to be found  
 And no-one is ever confined within a womb.

རིན་ཆེན་རྒྱམས་ཀྱི་མེ་ཏོག་པདྨ་ལས་།  
 རྩུས་ཏེ་བྱུང་བའི་རང་བཞིན་གསལ་གྱི་སྒྲུབ་ལོ།  
 མི་དག་སྤངས་ཤིང་སྒྲོན་ལམ་དག་པའི་གནས་།  
 བདག་དང་འགྲོ་ཀུན་ཞིང་དེར་སྐྱེ་བར་ཤོག་།

The sole mode of arrival in that place is to appear  
 by natural magic  
 From a lotus flower of precious jewels.  
 Abandoning all that is without virtue,  
 it is a place of pure aspiration —  
 May I and all sentient beings be born in that pure realm!

རྒྱམ་དག་འོད་གསལ་ཞིང་ཁམས་བདེ་བ་ཅན་།  
 ཞིང་ཁམས་དེར་སྐྱེས་སེམས་ཅན་ཐམས་ཅད་ལ་།  
 རྣམ་ལ་སོགས་སྤྱད་བསྐྱེད་གཏན་མི་འབྱུང་།  
 ཞིང་དེར་སྐྱེས་ནས་ངན་སོང་འབྱུང་མི་སྲིད་།  
 མི་ཁོམ་གནས་སུ་སྐྱེ་བ་མི་སྲིད་དོ།

[illegible]

ཐུབ་པས་བསྒྲགས་པའི་ནིང་ཁམས་བདེ་བ་ཅན།  
 དང་བ་ཅན་གྱི་རིན་ཆེན་ལོ་བྱང་ན།  
 སྤྱི་ཚེ་དཔག་མེད་རྫོགས་པའི་སངས་རྒྱས་བཞུགས་།  
 ཚེ་དཔག་མེད་མགོན་གཡས་ན་སྤྱན་རས་གཟིགས་།  
 བྱམས་དང་སྙིང་རྩེས་འགྲོ་བ་ཀུན་ལ་གཟིགས་།  
 མགོན་པོའི་གཡོན་ན་བྱང་ལེམས་མཐུ་ཆེན་སྟོབས་།

རྩི་མེད་བསྟན་པ་རྒྱས་པའི་ཕྱིན་ལས་མཛད་ཅེས་།  
 རྒྱལ་བའི་འཁོར་གཞན་ཡོན་ཏན་ཕུན་ཚོགས་ཤིང་།  
 ཡེ་ཤེས་ཆེར་རྒྱས་བསམ་གྱིས་མི་ཁྱབ་བཞུགས་།

Sukhāvātī, the pure land, praised by the buddhas!  
 There, in the jewel palace of tranquil luminosity,  
 Abides the perfect buddha Amitāyus, Boundless Life.  
 To his right is Avalokiteśvara, Glancing Eye,  
 Who gazes upon all beings with love and compassion,  
 And to the left of the lord is Vajrapāṇi,  
     bodhisattva of mighty power,  
 Who performs deeds for the increase of the stainless  
     doctrine.

And there are many others in the buddha's retinue,  
     possessed of superlative qualities and  
 Vast wisdom, beyond all imagination.

བདག་ནི་ནམ་ཞིག་འཆི་བའི་དུས་འབྱུང་ཆོཅེས་།  
 གནས་ངན་རྒྱུ་མས་སུ་ནམ་ཡང་མི་གོ་ལ་བར་ཅེས་།  
 ལྷ་མཆོག་ཁྱེད་གྱི་ཞལ་མཐོང་མཛོད་བསུས་ནས་ཅེས་།  
 བདེ་བ་ཅན་གྱི་ཞིང་དེར་སྐྱེ་བར་ཤོག་ཅེས་།

As for myself, one day, when the time comes for me to die,  
 May I not go astray and wander to an evil destiny, but  
 May I be escorted to your presence, supreme lord,  
     and behold your face.

May I be reborn in Sukhāvātī, the buddhafield of Bliss!

ཕྲྀ་ལས་འཁྱུངས་དམ་ཆོས་ཉན་གྱུར་ཞིང་ཅེས་།  
 རྒྱལ་བས་ལུང་བསྟན་མཛོད་ཤེས་རྒྱ་འཕྲུལ་ཐོབ་ཅེས་།  
 སེམས་ཅན་ཐམས་ཅད་ཞིང་མཆོག་དམ་པ་དེར་ཅེས་།



བདག་གིས་འདྲེན་པའི་རྟེན་འབྲེལ་སྒྲིག་པར་ཤོག།

Being born from a lotus and hearing the holy Dharma,  
May I be prophesied by the Buddha and attain insight  
and miracle power.

Then, may all sentient beings enjoy the good fortune  
Of being guided by me to that supremely sacred place.

དེ་ལྟར་བདག་གི་སྨོན་ལམ་བཟང་པོ་འདི།

སྤྱི་མ་མཆོག་དང་མགོན་པོ་སྤྱན་རས་གཟིགས་།

འཁོར་བཅས་ལ་སོགས་སྐུ་ལ་དང་སྐུ་ལ་བཡི།

སྤྱི་མ་མཆོག་རྣམས་ཀྱིས་འགྲུབ་པར་མཛད་དུ་གསོལ་། ཨྱི། དགེའོ།

May all my aspirations, just as I have stated in my prayers,  
Be fulfilled by the supreme guru and protector,  
Avalokiteśvara and his retinue, and  
The buddha Amitābha/Amitāyus and all the bodhisattvas!  
Thus! May there be virtue!

ངན་སོང་སྤྱག་བསྐྱེད་མི་ཐུང་ཞིང་།

དཀའ་བ་སྤྱད་པ་མེད་པ་ཡང་།

ལྷ་བས་ལྷག་པའི་ལུས་ཐོབ་ནས་།

དེ་ཡང་སངས་རྒྱས་སྐུར་ཐོབ་ཤོག།།

Without experiencing the sufferings of evil rebirth,  
Free of any difficulties or hardships whatsoever,  
May we obtain a form, superior to that of the gods  
And, furthermore, quickly achieve the state of a buddha!

པདྨ་འདམ་གྱིས་མགོས་ལྟར་།

སྤྱིད་གསུམ་དྲི་མས་མགོས་པའི་།

སྤྱིད་པའི་པརྟོ་ལས་བྱུང་བའི།

བདེ་བ་ཅན་དུ་སྦྱེ་བར་ཤོག།

Just as the lotus is untainted by the mud from which it grows,  
May we remain unsullied by the stains of the triple world,  
And, miraculously arising from the lotus of existence,  
May we be reborn in the Land of Bliss!

འདི་ནས་ཉིང་མཚམས་སྦྱར་མ་ཐག།

དག་པའི་ཞིང་ཁམས་བདེ་བ་ཅན།

པརྟོའི་སྤྱིང་པོ་ཟེ་འབྲུ་ལས།

རྒྱས་ཏེ་སྦྱེ་བ་ལེན་པར་ཤོག།

As soon as we reach the end of this life,  
May we achieve miraculous rebirth  
In the pure buddhafiield of Sukhāvatī,  
Arising from the filaments in the pollen heart of a lotus.

མི་གཙང་ལུས་འདི་བོར་བར་གྱུར་མ་ཐག།

བདེ་བ་ཅན་དུ་རྒྱས་ཏེ་སྦྱེ་བར་ཤོག།

སྦྱེས་མ་ཐག་ཏུ་ས་བཅུ་རབ་བཞོད་ནས།

སྤྱལ་བས་ཕྱོགས་བཅུར་གཞན་དོན་བྱེད་པར་ཤོག།

As soon as the impure body of this life has been cast aside,  
May we be miraculously born in Sukhāvatī.  
And, as soon as we are born there,  
May we properly progress through the ten bodhisattva stages  
And, for the benefit of others,  
May we send emanations everywhere in the ten directions!

གསུམ་པ་རྩེས་ཀྱི་བྱ་བ་རུས་བྱ་བ་སྟུ་བ་ནི། འོད་སྟེར་མེ་རྒྱམས་ཁི་ཚོ་བདག་བསྐྱེད་མདོར་  
 བསྟུས་པས་ལག་པ་གཉིས་དབྱེད་པར་བསྟོལ་ཏེ་སེ་གོལ་གཏོག་ཅིང་། ཨོྭ་བཟླ་ས་མ་ཡ་ཨོམ་  
 ཨོྭ་རྩྱུ་བྱ་རྩོམ་རུས་བྱ་བསྟུས་ལ་བུམ་ཆུས་བསྐྱེད་ཞིང་། སྤྲིག་སྒྲིབ་དག་པར་བསམ་ལ་རིགས་  
 ལཱ་རི་ཙྰ་སྤྲགས་སྤེལ་ཚིག་དང་བཅས་པ་བཟླ་དེ་ནས་མཚོན་རྟེན་བཞེད་དུ་གསོལ་ཞེས་གསུངས་  
 པ་རྒྱུད་སྤེ་གཞན་ནས་ཀྱང་འབྱུང་བས། བདག་སྐྱེད་སྟོན་དུ་འགོ་བས་གོང་གི་སྤྲགས་རྒྱས་  
 རུས་བྱ་རྒྱམས་བསྟུ་ཞིང་།

(c) Thirdly, with regard to the subsequent act of gathering up the remaining fragments of bone, the *'Od kyi snye ma* states, "When everything has finished burning, one should briefly generate oneself as the deity and, folding the arms across the chest, one should snap the fingers at the shoulders and say, OM VAJRA SAMAYA JAH. Then, as the fragments of bone are gathered up, one should say JAH HŪM VAM HOH. Washing them with water from the ritual flask, one imagines that all sins and obscurations are purified and, having empowered the remains by reciting the root mantra of the five buddha families, together with extra prayers in the name of the deceased, one should erect a stūpa over them." These instructions are also to be found in a number of other tantra. Thus, having generated oneself as the deity, one should gather up the remaining fragments with the mudrā and mantra given above.

དེ་ཡང་སྒྲ་མ་སོགས་ཞིང་དག་པ་ཡིན་ན་ཞག་གསུམ་ཙམ་སྤར་ཁང་མི་དབྱེ་བར་མཚོན་  
 པ་རི་སྟོལ་ཡོད་ལ། སལ་ལ་དེ་མ་ཐག་ཏུ་མེ་གཞིལ་ལ་རུས་བྱ་བསྟུ་ཞིང་སྤར་ཁང་བཞིག་  
 ལ་ཐལ་བ་རྒྱུངས་། བ་ལས་བྱུང་བའི་འོ་ཞོ་མར་གཅིན་ལྷུ་བ་ལྟ། འི་བཟང་གི་རྒྱ་  
 དང་རྒྱར་བ་ཐོགས་ལ། རུས་བྱའི་སྟེང་དུ་ཟླ་བ་ལ་གནས་པའི་ཨ་དཀར་པོ་ལས་བདུད་  
 ཅི་རི་རྒྱུང་བས་ཆོ་འདས་ཀྱི་སྤྲིག་སྒྲིབ་དག་པར་བསམ་ཞིང་ཡི་གེ་བདུན་མ་དང་ ཨོྭ་  
 བ་མོ་རྩ་ག་མ་ཏེ་ས་ཐ་དུཤ་ཏི་པ་རི་ཤོ་རྩ་ན་རྩ་ཡ་ཏ་ཐ་ག་དུ་ཡ་ཨ་རྩ་ཏེ་སམ་ཀ་སི་བུ་རྩ་  
 ཡ་ཏ་དུ་ཐུ་ཨོྭ་ཤོ་རྩ་ན་ཤོ་རྩ་ན་སཐ་ཐུ་པ་བི་ཤོ་རྩ་ན་ཤོ་རྩ་ན་ཤོ་རྩ་ན་སཐ་ཀམ་མ་ར་ཏ་བི་ཤོ་

ན་ནི་སྤྲ་དུ། སྒྲིབ་སྒྲིབ་གི་སྤྲ་གས་ལ་ ལོ་བཟླ་བྲ་མཛད་ན་ཡེ་སྤྲ་དུ། ཞེས་བཟུང་ཞིང་རུས་སུ་  
བཟུང་། དེ་ནས་ཞིབ་པར་བཏགས་པ་དྲི་བཟང་གི་ཚུ་དང་སྤེས་ཏེ་འཛིམ་པའི་གོང་ལུར་  
བྱུང་།།

Now, in the special case of a holy person, such as one's guru, the cremation kiln is considered to be a pure realm and it is customary to present offerings at the site, which should remain undisturbed, for three days. In ordinary cases, however, the fire should be immediately quenched, the remaining fragments gathered together, the cremation kiln dismantled, and the ashes purified with water. Raising aloft a pot in which pure scented water has been mixed together with the five products of a cow (*pañcagavya*: milk, curds, butter, urine and dung), one contemplates that, on top of the pile of bone fragments, there is a moon disc, upon which stands a white letter A from which descends a stream of nectar, by means of which all the sins and obscurations of the deceased are purified. Having said, OM MANIPADME HŪM HRĪḤ, one recites the mantra of purification,<sup>89</sup> OM NAMO BHAGAVATE SARVADURGATIPARIŚODHANARĀJĀYA TATHĀGATĀYA ARHATE SAMYAKSAMBUDDHĀYA TAD YATHĀ OM ŚODHANE ŚODHANE SARVAPĀPAVIŚODHANI ŚUDDHE VIŚUDDHE SARVAKARMĀVARAṆAVIŚODHANI SVĀHĀ, followed by OM VAJRA-PRAMARDANAYE SVĀHĀ, as the bones are washed clean. After that, the remaining fragments are ground to fine powder, mixed with pure scented water, and incorporated into a ball of clay.

ཞེས་བྱུང་ཆ་ཆ་གདབ་པ་ནི། སྒྲུབ་སྒྲོར་འདི་གའི་ཆ་ཆ་གདབ་པ་ལས། འཕགས་པ་  
སྤྲ་གས་ཇི་ཅེན་པོ་ལ་བྱུག་འཆལ་ལོ། བྱ་སྒྲ་ཆོགས་ཚུང་འབྲུབ་ཆེ་བའི་ཆ་ཆ་སྒྲུལ་སྒྲུའི་  
བཞེངས་ཐབས་ནི་དང་པོ་ས་བཞོས་ལ་འདི་སྒྲུར་ཏེ། ཞེས་གསུངས་ཀྱང་། འཛིམ་པ་  
བཟིས་ཟིན་པའི་དབང་དུ་བྱས་ཏེ། ཕ་བར་ ལོ་སྤྲ་དུ་མ་བྱ་རྩེ་སའ་རྩེ་རྩེ་སྤྲ་དུ་མ་

<sup>89</sup> The *mūlavidyāmantra* of the SDPST, by means of which the lower realms are purified. "As soon as this formula is uttered, the evil destinies of all living beings are overthrown, all pathways to the hell realm, the animal realm, or the realm of hungry ghosts are eliminated, severe sufferings are removed, and large numbers of living beings attain bliss." SDPST p.7

With regard to the manufacture of votive images (*tsha tsha*), incorporating those relics, the ritual text of our tradition<sup>90</sup> says, “Homage to the noble lord of great compassion. The preparation of *tsha tsha* is a skilful means of producing holy emanations (*nirmāṇakāya*) of the deceased in a quick and easy manner, bringing about a great result with little effort. To begin with, one must dig up some earth and mix it with those remains.” Furthermore, concerning the ritual treatment of that ball of clay, once it has been well kneaded, the root text says that one should recite [the mantra of primordial purity], OM SVABHĀVA ŚUDDHĀḤ SARVA DHARMĀḤ, SVABHĀVA ŚUDDHO 'HAM, and then, as if polishing a jewel, OM ASAME TRISAME MAHĀSAME SVĀHĀ. Next, one should sprinkle [that ball of clay] with scented water and beat it with a hammer, whilst saying, OM VAJRAMUDGARA ĀKOTAYA HŪM PHAT. The ritual for blessing the

<sup>90</sup> Collection I, text 30 (see below, p.283ff), hereafter referred to as “the root text.”

clay, to be used on this occasion, however, is taken from another source.<sup>91</sup> Focussing one's attention upon that heap of clay, one visualises a lotus and moon disc, upon which stands the syllable BHRŪM, which transforms into a precious heap of jewels. Then, from the syllable HŪM in one's heart, rays of light arise and go to the unsurpassed Akaniṣṭha heaven, where they honour the blessed Vairocana Buddha, King of Light (Prabharāja). In response, rays of light come out from his heart, purifying the mind-streams of all sentient beings. As those light rays reach the ball of clay, one imagines that it has the nature of the wisdom of all the buddhas. Pressing down the little fingers of the two hands with one's thumbs, one holds the clay in the upturned left hand and places the downturned right hand on top of it. OM NAMO BHAGAVATE VAIROCANĀYA PRABHARĀJĀYA TATHĀGATĀYA ARHATE SAMYAKSAMBUDDHĀYA. TAD YATHĀ OM SŪKṢME SŪKṢME SAME SAMAYE ŚĀNTE DĀNTE ASAMĀROPE ANĀLAMBE TARAMBE YAŚOVATI MAHĀTEJE NIRĀKULANIRVĀṆE SARVABUDDHĀDHIṢṬHĀNĀDHIṢṬHITE SVĀHĀ. Reciting these mantra twenty-one times, the clay is blessed.<sup>92</sup>

ཙམ་ དེ་ནས་འབི་འབི་རྒྱ་ལྷན་བྱ་ཞིང་། ཞེས་གསུངས་པ། དཔེ་རྒྱན་ལ་ལར་རྟོག་བཅོ་བྱས་  
 ཏེ་འབི་འབི་སྒྲུལ་ལྷན་བྱ་ཞེས་བྲིས་འདུག་ཀྱང་། རྒྱ་ལྷན་ཞེས་པ་འབི་འབི་འི་ནང་དུ་གཟུངས་  
 གཞུགས་པ་ལ་དགོངས་པ་ཡིན་ཏེ། འབི་འབི་འི་ནང་དུ། ཨོྃ་ཧྱཱཾ་ཧྱཱཾ་ཧྱཱཾ་ ཞེས་སོགས་དང་རྟོག་  
 འབྲེལ་སྒྲིང་པོ་དང་། གཙུག་ཏྱར་ནི་མེད་སོགས་གཟུངས་བྱིན་རྒྱབས་ཅན་དང་། ཡང་ན་ཡིག་  
 འདུན་མ་བཅུག་ན་འབྲེལ་ཆགས་ལ་དེ་རྣམས་མ་འབྱོར་ན་སྤྲགས་དེ་དག་གིས་བྟབ་པའི་མེ་  
 ཏྱོག་འཇུག་སྒོལ་འདུག་པས་ས་བཅད་མི་སྤོང་ཅམ་ལ་རུང་ངོ་།

<sup>91</sup> Several canonical texts concerning the preparation of *tsha tsha* employ the meditation described here.

<sup>92</sup> According to Advayavajra: As a result of blessing a handful of clay by twenty-one recitations of this mighty spell of great adoration (*anusamsādharāṇī*), however many atoms of dust were in that handful of clay, even if they number ten million, it will be as if one is making that number of *tsha tsha* and one will attain the equivalent amount of merit. He will become a lord of the ten stages and speedily attain the supreme awakening of a complete and perfect buddha. This is the teaching of the blessed Tathāgata Vairocana.

According to the root text, “Next, one should make that ball of clay into suitable pieces.” In some versions of this text, instead of “suitable pieces” someone has concocted the idea of writing “oily pieces” [because dipping them in oil makes them more malleable and prevents them adhering to the mould].<sup>93</sup> What the words really mean, however, is that each piece of clay is made suitable [to arise as a *nirmāṇakāya*] by the insertion of *dhāraṇī*. For this purpose, such mantra as OM HŪM TRĀM HRĪḤ ĀḤ [the seed syllables of the five families], and the “Heart of Dependent Origination” and the spell of Vimaloṣṇīṣa and so on, all carry great blessings and, in this case, it is especially felicitous to insert the seven syllable mantra of Avalokiteśvara. Because it is not possible to physically prepare the clay with these mantra inside, it is customary to empower flowers [or grains of rice] with mantra, and to insert [either a flower petal or individual rice grain] into each piece of clay. This is an important topic and it would not be proper to omit it from the discussion.

དེ་ལྟར་འབི་འབི་རྒྱ་ལྗན་བྱས་ཏེ། ཨོྫྲུམ་གྲུ་ཡ་ཨཿ ཞེས་པའི་སྒྲགས་དོན་ཚེས་སྒྲུའི་  
རིང་བསྐལ་གཞུག་པ་ལ་དགོངས་སོ།།

Having thus prepared suitable pieces of clay, one should recite the mantra OM DHARMAKĀYA A with the understanding that the inserted spells are relics of the dharmakāya.

བཀོས་ཕོར་དུ་བཅུག་པ་ནིམ། ཨོྫྲུམ་རྒྱ་ཏུ་གཞེ་རྩ་ཡ་སྒྲུ་དུམ། བཀོས་ཕོར་དེག་པ་ནིམ།  
ཨོྫྲུམ་ལོ་སྒྲུ་དུམ། ལཱ་པི་བི་ལོ་སྒྲུ་དུམ། སྤྱི་བི་སྤྱི་སའ་ཀམ་ཨཿ་མ་ར་ཏ་བི་སྤྱི་སྒྲུ་དུམ།  
ཕྱིར་འདོན་པའི་སྒྲགས་ནིམ། ཨོྫྲུམ་རྒྱ་ཏུ་བརྩ་གཞེ་སྒྲུ་དུམ། སྒྲན་ལ་བཞུགས་པའི་  
སྒྲགས་ནིམ། ཨོྫྲུམ་ཀ་ན་ཀ་ཡེ་སྒྲུ་དུམ། བརྩ་ཏཱི་ལྷ་ན་མ།

As each piece is inserted into the mould, one says, OM DHARMADHĀTU GARBHE JVALĀYA SVĀHĀ. And, as the mould is turned over and beaten, one says, OM ŚODDHANE SVĀHĀ, PĀPAM VIŚODDHANE ŚUD-DHE VIŚUDDHE SARVA KARMA ĀVARAṆA VIŚUDDHE SVĀHĀ. The

<sup>93</sup> Such is the case in Collection I, text 30. All the available Sanskrit sources agree that the pieces of clay should be smeared with oil (see below), but an alternative mantra is allocated for the purpose.

mantra to be recited upon its removal from the mould is OM DHARMA-DHĀTU VAJRAGARBHE SVĀHĀ, and the mantra to be recited when the *tsha tsha* is set down in its place is OM RATNAKANAKAYE SVĀHĀ.<sup>94</sup> VAJRA TIṢṬHA LHAN.

དེ་ལ་གདུགས་དང་འཁོར་ལོ་བཅུགས་པ་ནི་ཞེས་གསུངས་པ་དངོས་སུ་འཇུགས་མ་  
 དགོས་ཀྱང་བཅུགས་པར་དམིགས་ལ། ཨོྭ་བཟླ་ཡུའི་སྒྲ་རྩེ་ཨོྭ་བཟླ་བྱ་མཆོད་ན་ཡེ་སྒྲ་  
 རྩེ་ན་བཟའ་གསོལ་བའི་སྒྲ་གསུངས་ནི་ཨོྭ་ཨ་ར་རྩེ་བེ་ར་རྩེ་སྒྲ་རྩེ་གདུགས་དང་ཀྱལ་  
 མཆོད་རོལ་མོས་བརྒྱན་ཅིང་སྤྱོད་གསུམ་འགྲོ་བྱ་སྒྲོར་བ་བྱེད་པར་བསམ་མོ་

As it says in the root text, "After that, a spire and parasol should be set up." Even though it is not necessary to erect these things in reality, one should visualise the spire being put in place whilst reciting, OM VAJRA ĀYUṢE SVĀHĀ, OM VAJRA PRAMARDANAYE SVĀHĀ. Then, the mantra for offering the cloth is OM ARAJE VIRAJE SVĀHĀ, and, while the spire is being adorned with a silk parasol and victory banners, music should be played and one should think of all those who wander in the six destinies of saṃsāra.

དེ་ལ་རབ་ཏུ་གནས་པ་ཀྱས་པར་བྱེད་ན་སྤྱི་ལྟར་བྱས་པས་འབྲས་ཤིང་། བསྐྱ་ན་ཅ་བར་།  
 དེ་ནས་དམ་ཚིག་མཆོད་རྟེན་དེ་ཉིད་ལ་སྤྱལ་སྤྱུའི་མཆོད་རྟེན་བཅུ་གཉིས་རྒྱམས་མོ་  
 སྤྱན་བྱངས་བསྐྱེམ་པར་བྱ་བ་ནི་ཞེས་གསུངས་པས་ཚ་ཚ་རྒྱམས་སྤྱེགས་ལ་བཞོད་  
 པའི་མདུན་དུ་ཉེར་སྤྱོད་ལྡ་བཤམས་། སྤྱོད་རབ་གནས་ལྟར་སྤྱང་གསུམ་བྱ། བསྐྱ་ན་མི་  
 དགོས་།།

If one wishes to perform a full consecration ceremony at this point, it should be done in accordance with the general method. In brief, however, the root text says, "Then one draws forth twelve *nirmāṇakāya* stūpa and causes them to become absorbed into that visualised *samaya* stūpa." Thus, following what is said here, all the prepared *tsha tsha* should be arranged upon a table and, in front of them, one should set out the five

<sup>94</sup> OM Praise to the Golden Jewel. The root text (below) reads OM RATNA-KAṆIKĀYA SVĀHĀ, Praise to the Jewel Fragment.



general offerings of flowers and incense and so on. In an elaborate ceremony that accords with the consecration ritual, these must now be purified by means of the threefold rite, but this is not necessary if one wishes to keep things brief.

ཇི་ལྟར་བཏུ་མས་པ་ཙམ་གྱིས་ནི།  
 ལྷ་རྒྱལ་གྱིས་ནི་ཁྱེས་གསོལ་ལྟར།  
 ལྷ་ཡི་ཚུ་ནི་དག་པ་ཡིས།  
 དེ་བཞིན་བདག་གིས་སྐྱུ་ཁྱེས་གསོལ།  
 ཨོཾ་སྐྱ་ཏྱ་ཐུ་ག་ཏྱ་ཨ་མྱེ་ཤེ་ག་ཏྱ་ས་མ་ཡ་ཤི་ཡེ་ཨུཾ་ཧྱུྃ།

ཞེས་པས་ཁྱེས་དང་།

Then they are bathed, with the words:

Just as the gods offered a bath [to the Buddha]  
 Just as soon as he was born,  
 So, I, in the same way, now bathe your body  
 With this pure water from heaven.

OM SARVA TATHĀGATA ABHIṢEKATA SAMAYA ŚRIYE ĀḤ HŪM

དེ་དག་སྐྱུ་ལ་མཚུངས་པ་མེད་པའི་གོས།  
 གཙང་ལ་བྲི་རབ་བསྐྱོས་པས་སྐྱུ་ལྱུང་།  
 ཨོྱཱློ་ཧྱཱློ་ཧྱཱློ་ཨུཾ་ ཀླ་ཡ་བི་ཤོ་རྩ་ནི་སྐྱ་རྩ།

ཞེས་པས་གོས་ཟུང་འབུལ།

And one should offer them a new set of clothing, with the words:

I caress their bodies with incomparable cloth,



དབུ་སྒྲི་ལྷ་ལོ་མཐོན་མཐོང་གུན་དུ་འབྱེལ་ཅིང་།

སྒྲི་གུན་གསལ་སྒྲི་སྒྲི་བ་མཐོང་ཡས་བཞུགས་ཅིང་།

ཞེས་པས་མངོན་རྟོགས་ཡིད་བཞིན་ནོར་བུ་ལྷ་ལོ་བསྐྱེད་ཀྱང་།

Arising from the condition of emptiness is a lotus throne  
with moon seat,

Upon which is a white lotus flower,  
marked with the syllable HRĪḤ.

From the transformation of that HRĪḤ  
arises Avalokiteśvara,

The noble lord of great compassion.

He has one face, four arms,

and his body is white and shining.

His first pair of hands is pressed together at his heart,

His lower right hand holds a rosary of crystal, and

His lower left hand holds the stem of an eight-petalled  
white lotus.

His face is smiling,

his eyes are bright and he has a high, noble nose.

His deep blue hair hangs down over his shoulders, with more

Coiled up in a bun on the top of his head, and

The buddha Amitābha sits upon his crown.

With these words,<sup>96</sup> the relics are generated in the form of Avalokiteśvara.

དེ་ལྷ་ལོ་གསལ་ལ་བའི་སྒྲི་བོར་ཡོད་ཀྱང་པོ། མཐོན་པར་ཡུལ་དམར་པོ། ལྷ་གསལ་ཀར་རྩྭ་ཐོན་པོ་  
དང་རྩྭ་དཀར་པོ་ལས་འོད་ཟེར་འཕྲོས་པས་ འཕགས་པ་སྒྲི་རས་གཟིགས་ལ་ སངས་རྒྱལ་  
དང་ བྱང་ཆུབ་སེམས་དཔའི་ཚོགས་ཀྱིས་བསྐྱོར་བ་དང་། སྒྲི་སྒྲི་འཛོད་རྟེན་བཅུ་གཉིས་ཀྱི་  
རྣམ་པར་ཡོད་བཟང་སྒྲི་ལྷ་ལོ་ ཅུ་བར་ ཡོད་སྒྲི་རྩྭ་ཀ་ཁྱིམ་ལྷ་ལོ་ལྷ་ལོ་ ཞེས་དང་ ཡུལ་ལོ་  
གཏུག་སུ་ལོ་སྒྲི་བཟང་སྒྲི་ལྷ་ལོ་ ལྷ་ལོ་ལྷ་ལོ་ ཞེས་བཟང་ལ་བསྐྱེད་ཀྱང་།

<sup>96</sup> Taken from the *mNgon rtoḡs yid bzhiḡ nor bu* (Collection I, text 12)



གསེལ་བ་གདབ་པོཿ རྗེས་སུ་བགྲ་ཤིས་དང་བསྟོ་བ་སྟོན་ལམ་བཏབ་པོཿ འཕགས་པ་ཐུགས་  
རྗེ་ཆེན་པོའི་ཆོ་ཆའི་ལས་རིམ་རྗེ་གསེལ་པོཿ

According to the root text, "After that, [those *tsha tsha*] should be consecrated with the heart of dependent origination: YE DHARMĀ HETU PRABHAVĀ, HETUṀ TEṢĀM TATHĀGATO HY AVADAT. TEṢĀM CA YO NIRODHA, EVAM VĀDĪ MAHĀ-ŚRAMAṆAḤ. They should then be honoured and offered worship, all in the manner described in the ritual texts, and one should pray, *May these nirmāṇakāya relics remain stable for as long as the world endures, acting for the benefit of all living beings*. Then one should recite the concluding verses of auspiciousness and make prayers of dedication. That concludes the ritual preparation of *tsha tsha* of the noble lord of great compassion."<sup>97</sup>

ཞེས་གསུངས་པའི་དོན་ ཡིག་བདུན་དང་རྟེན་འབྲེལ་སྟིང་པོ་ཅི་མང་བསྐྱས་པའི་མེ་རྟོག་དང་  
བཅས་ཏེ་ སྟོན་ཤ། གང་འདིར་བཅོམ་ལྡན་འདས་ དེ་བཞིན་གཤེགས་པ་ དག་བཅོམ་པ་ ཡང་  
དག་པར་རྗེ་གསེལ་པའི་སངས་རྒྱས་རིག་པ་དང་ཞབས་སུ་ལྡན་པ་ བདེ་བར་གཤེགས་པ་ འཇིག་  
རྟེན་མཁྱེན་པ་སྐྱེ་བོ་འདུལ་བའི་ཁོ་ལ་བསྐྱུར་བ་སྤྱོད་མེད་པ་ལྟ་དང་མིའི་སྟོན་པ་སངས་རྒྱས་  
བཅོམ་ལྡན་འདས་མཆོན་མཐུན་པོ་སུམ་ཅུ་ཅུ་གཉིས་དང་དཔེ་བྱད་བཟང་པོ་བརྒྱད་ཅུས་བརྒྱན་  
པ་ཡོན་ཏན་ཐམས་ཅད་ཀྱི་མངའ་བདག་ རྗེ་རྗེའི་རིགས་དང་ རིན་པོ་ཆེའི་རིགས་དང་ པདྨའི་  
རིགས་དང་ ལས་ཀྱི་རིགས་དང་ དེ་བཞིན་གཤེགས་པའི་རིགས་ལ་སོགས་པ་ རྟོགས་བཅུའི་  
འཇིག་རྟེན་གྱི་ཁམས་མཐའ་ཡས་སུ་མེད་པ་ན་བཞུགས་པའི་རྒྱལ་བ་སྤྲུལ་དང་བཅས་པ་  
ཐམས་ཅད་ལྟ་དང་བཅས་པའི་འགྲོ་བ་མཐའ་དག་ལ་ཕན་པ་དང་བདེ་བའི་ཕྱིར་རྟེན་འདི་  
རྒྱལ་ལ་བྱོན་པར་མཛད་དུ་གསེལ་ ཆར་གཅིག་དང་། བསྐྱུ་ན་ཡིག་བདུན་དང་རྟེན་འབྲེལ་  
སྟིང་པོ་ན་བརྗོད་ཅིང་མེ་རྟོག་གཏོར་༥

<sup>97</sup> The root text adds a colophon: Extracted as a treasure by Rig-'dzin rGod kyi ldem-'phru from the red copper repository. SAMAYA rGYA rGYA rGYA

Following the instructions given here, one should recite the seven-syllabled mantra of Avalokiteśvara and the 'heart of dependent origination' (the YE DHARMĀ formula) as many times as possible, throwing flowers over the relics all the while. If one wishes the rite to be more elaborate, one may also recite, just once, *May all the blessed ones, the tathāgata, the arhats, the complete and perfect buddhas, those who have completed the path to awakening, those gone to bliss, knowers of the world, those who manifest in expedient forms solely for the sake of guiding living beings, the unsurpassed teachers of gods and men, those adorned with the 32 auspicious marks and the 80 characteristics of a buddha, the lords of all good qualities, those in the Vajra family, the Jewel family, the Lotus family, the Activity family and the Tathāgata family and so on, the conquerors who dwell in the boundless worlds of the ten directions without limit, together with their bodhisattva sons and all the deities, please come and remain within these material tsha-tsha for the benefit and bliss of countless living beings.* But, if one wishes to keep it simple, one should just recite the mantra of seven syllables and the 'heart of dependent origination' and throw flowers.

མཆོད་པ་ལས་གཞུང་ལྟར་བསངས་སྤྱངས་བྱིན་གྱིས་བརྒྱབས་ལ། རི་མེད་ཡིད་འོང་གཙང་  
སྤྱར་བའི་ཞེས་སོགས་གྱིས་མཆོད། མདུན་བསྐྱེད་ཀྱི་བསྟོན་པ་རྒྱས་པ་འཕ་བཟུན།

Offerings should be presented in accordance with the authoritative ritual texts. Thus, having purified and blessed the offering articles, one should recite such verses as, "Stainless, delightful, and prepared with total purity" (see above, p.223). The deity generated [as a transformation of the relics] in front of oneself should then be elaborately praised or, in brief, one may recite:

སྟོན་གྱིས་མ་གོས་སྒྱ་མདོག་དཀར།  
ཇོགས་སངས་རྒྱས་གྱིས་དབུ་ལ་བརྒྱན།  
ཐུགས་རྩི་སྤྱན་གྱིས་འགྲོ་ལ་གཟིགས།  
སྤྱན་རས་གཟིགས་ལ་ཐུག་འཚེལ་བསྟོན།

Your body, white in colour, is unstained by any fault,  
Your head is adorned by a perfect buddha, and

You gaze upon living beings with eyes of compassion,  
To Avalokiteśvara, be homage and praise!

ཞེས་སོགས་གྱིས་བསྟོད། བཟ་ཤིས་གྱི་ཚོགས་སུ་བཅད་པ་བརྗོད་ཅིང་མེད་ཀྱི་ལན་མང་དུ་  
གཏོར། དམིགས་ཡུལ་གྱི་དག་ཅུར་འགྱུར་པའི་བསྟོ་སྟོན་ཡང་དག་པར་བཏབ་པོ།

Then one should recite many auspicious verses and throw flowers in the  
air. Finally, one should dedicate the merit of the ritual and pray with great  
sincerity that the relics inspire virtue in all those who see them.

གང་ཟག་མཚོག་མ་གཏོགས་རུས་བྱ་མཚོད་རྟེན་གྱི་ནང་དུ་མི་གཞུག་པར་གསུངས་ཤིང་།  
གཞུག་ན་གཤེན་པོ་ལ་སྤྱད་བསྟེན་འབྱུང་བར་འདུལ་བ་ལས་འོད་སྤངས་ཚོགས་བྱེད་  
སོགས་གྱི་གཏམ་རྒྱུད་ཀྱང་རྒྱས་པར་གསུངས་། འོན་ཀྱང་རུས་ཚོག་རྣམ་དག་བྱུང་བྱེན་ཉེས་  
པ་མེད་པར་གསུངས་ནའང་། རུས་བྱ་བསྟེན་པའི་ཆ་ཆོའི་རིགས་སྤྱོད་མ་སོགས་བཤེས་གཉེན་  
དམ་པ་ཡིན་ན་མ་གཏོགས་གཞོད་པ་མེད་པར་དབྱེན་པའི་ས་སྤྱོད་སུ་ཞུགས་ན་ལེགས་པར་  
མཛོད་ན། དེ་ལྟར་འཕགས་པ་ཐུགས་རྗེ་ཆོད་པོ་ལ་བརྟེན་པའི་ཕུང་པོ་སྟེན་སྦྱང་གི་རིམ་པ་ནར་  
བྱུང་ཆ་ཆོག་གདབ་པ་དང་བཅས་ལེགས་པར་བཤད་ཟིན་ཏོ།

Except in the case of a superior holy being, it is said that the relics should  
not be placed within a stūpa. In the section concerning the heretic  
Pūrṇakāśyapa, for example, among the teachings that deal with monastic  
rules (*vinaya*), it is extensively explained that, if the relics of an ordinary  
person are placed within a stūpa, this brings misfortune to the deceased.<sup>98</sup>

<sup>98</sup> This passage actually occurs twice in the *Vinaya* — at *Kṣudrakavastu* (Derge, 'Dul ba, Tha 237b2-238a3), and in a variant form at *Saṅghabhedavastu* (Derge, 'Dul ba, Nga 292b1-7). This version is also preserved in Sanskrit (Raniero Gnoli, *The Gilgit Manuscript of the Saṅghabhedavastu*, Pt II, 264). The Sanskrit version, but not the Tibetan, makes reference to a stūpa. A paraphrase of the *Kṣudraka* version is also given by Bu-ston in his 'Dul ba pha'i gleng 'bum chen mo (Lokesh Chandra, ed, *The Collected Works of Bu ston*, Vol.23 ('A) 413b5) and Gregory Schopen refers to the passage briefly in *Buddhist Monks & Business Matters*, 338-39.

My thanks to Gregory Schopen for these references.

Now, despite this being widely reported in such sources, one may still claim that there is no error in faithfully following the teachings of this ritual for the remains. Be that as it may, it is undoubtedly good if the *tsha tsha* containing the remains of anyone other than a holy spiritual friend or *kulapati guru* are deposited in an isolated area where they will not be disturbed. Thus is concluded this excellent explanation of the ritual stages for the cremation of a corpse, together with auxiliary instructions concerning the minting of votive images from the resulting ashes and bones, based on the maṇḍala of the noble lord of great compassion.

སྒྲུང་སྒྲུབ་པ།

གང་ཞིག་འཇིག་རྟེན་མ་རོལ་སོང་བ་ཡི།

སྒྲུང་པོ་ཆོ་ག་དག་པས་བསྟེན་སྒྲུང་ཐབས།

རྒྱུད་དང་མན་ངག་སྒྲུ་མའི་ཕྱག་བཞེས་ལྟར།

གཤམ་དགྲུག་སྒྲུབ་དོན་རྒྱུ་ཐུགས་ལ་བར་བཞུགས།

སྒྲུབ་པས་གས་རྒྱུ་ཡིས་དལ་འབྱེད་ཆོས་ལྡན་ལུས།

ཐོབ་ཀྱང་བྱང་ཆུབ་སྒྲུབ་ལས་ཕྱིར་ཕྱོགས་ཏེ།

ག་ཤིན་ཟས་ཐོ་ལུས་འབར་བས་ཉེར་འཆོ་ཞིང་།

གྲོང་རྒྱུ་འི་ཆོ་ག་མཁན་རྒྱུས་ཆོས་པར་མཛོད།

དབང་གིས་སྒྲིན་བྱས་གོལ་བྱེད་ཉམས་སུ་སྒྲངས།

དུས་གངས་རྟགས་ཀྱི་བསྟེན་སྒྲུབ་མཐར་ཕྱིན་ནས།

གཞན་ཕན་བསམ་པས་ལྟར་སྒྲངས་ལག་ལེན་གྱིན།

སྒྲུང་ན་བྱང་ཆུབ་ལམ་དུ་འགྱུར་བའང་སྟོན།

Afterword:



This skilful method for the pure cremation of the body  
 Of one who has passed beyond this world  
 Has been arranged in accordance with the teachings of tantra  
     and the oral instructions of my guru.  
 Prising out the hidden secrets,  
     their inner meaning has been clearly revealed.

Even though they have obtained a human form,  
 Endowed with leisure and opportunities for Dharma,  
 As a result of their previous accumulation of good karma,  
 The attainment of awakening remains far away for all  
 Those who feed the dead with flaming balls of rice  
     (*piṇḍadāna*, the traditional oblation for the dead).  
 May this text satisfy the needs of those who the perform  
     the household rituals!

Matured by empowerments  
     and studying the techniques for liberation,  
 After many lifetimes of practice,  
     when the final result is achieved,  
 Seeking only to benefit others by earnest application  
     in every action,  
 May the whole of existence arise as the path  
     to enlightenment!

དེ་སྐད་དག་སྒྲིང་པ་སྒྲིང་འཕྲིན་ལས་ཀྱིས།  
 རང་གནས་སྤྱབ་བསྟན་ཨེ་མི་གཙུག་ལག་ཁང་།  
 ཡང་ཐོག་འཆི་མེད་ཐོ་བྱང་ལེགས་སྦྱར་བའི་།  
 ཡི་གའི་འདུ་བྱེད་དག་སྒྲིང་སྟན་མཆོག་ཡིན།།

དག་འདིས་ལས་ཉོན་ཐྱིབ་པའི་བྱེད་ཤིང་ཀུན་།  
 ཡེ་ཤེས་འབར་བའི་ཞུགས་ཀྱིས་ལེགས་སྦྱངས་ཏེ།

མ་ལུས་འགྲོ་ཀུན་རྣམ་པ་ཐམས་ཅད་མཆུན།

ཀུན་བཟང་རྗེ་རྗེ་འཆང་དེ་འགྲུབ་པར་ཤོག།

This text was composed by the monk Padma 'Phrin-las  
At his home in the monastery of Evarn thub-bstan  
rdo-rje-brag.

It was written down by the monk scribe, sMan-mchog,  
Excellent architect of the lofty palace of immortality.

By this virtue, may the firewood of wrong deeds and mental  
defilements

Be completely consumed in the cremation fire of blazing  
wisdom, and

May all sentient beings, without exception,

Attain the omniscient stage of Samantabhadra Vajradhara!

དེ་ལྟར་ བྱད་གཏེར་སྤྱན་རས་གཟིགས་ཀྱི་དགྱིལ་འཁོར་ལ་རྟེན་པའི་ཕུང་པོ་སྤྲེལ་ཐབས་ཀྱི་  
གསལ་བྱེད་ལག་ལེན་ཁྲིགས་སུ་བཀོད་པ་སྣང་བྱེད་ཉི་མ་ཞེས་བྱ་བ་འདི་ཡང་། ཡོངས་འཛིན་  
སྤྱི་མ་ཐམས་ཅད་མཆུན་པ་ཆེན་པོའི་ཉི་བའི་འདུས་པ་ཕན་བདེ་ལེགས་བཤད་གྲིང་གི་དགོ་  
སློང་རྗེ་རྗེ་འཛིན་པ་ཕྱག་རྟེན་དབང་ཕྱག་གིས་ཡུན་རིང་མོ་ནས་བཀས་བསྐྱུལ་བ་དང་། རང་  
ཉིད་ཀྱིས་ཀྱང་བྲི་བར་འདོད་པས་མཚམས་སྦྱར་ཏེ། དགོསློང་བྱ་བ་ལ་མ་ཁི་བ་པ་སྤྱོད་འཕྲིན་  
ལས་ཀྱིས་ལེགས་པར་བཀོད་པ་ཇི་ཡུལ་བཟླ་ཤིས། །

This text, called *Illuminating Sunshine*, based upon the Northern Treas-  
ures cycle of teachings concerning the maṇḍala of Avalokiteśvara, in  
which all the ritual stages are clearly set out for the proper cremation of a  
corpse, was composed by me, the *bhikṣu* Padma 'phrin-las, a lazy man  
who merely recites OM MANIPADME HŪM. I decided to write it only  
after I had been instructed and exhorted for a long time by my tutor, in  
whom all omniscient great gurus are met, the monk who is an oasis of  
excellent instruction leading to benefit and bliss, the supreme holder of  
the vajra (Vajradhara), the Lord Vajrapāṇi himself, the Great Fifth Dalai  
Lama. May the Dharma be victorious! May all be auspicious!

Next, one should make that ball of clay into oil-covered pieces, OM DHARMAKĀYA A. As each piece is inserted into the mould, one says, OM DHARMADHĀTU GARBHE JVALĀYA SVĀHĀ. And, as the mould is turned over and beaten, one says, OM ŚODDHANE SVĀHĀ, PĀPAM

VIŚODDHANE ŚUDDHE VIŚUDDHE SARVA KARMA ĀVARAṆA VIŚUDDHE SVĀHĀ. The mantra to be recited upon its removal from the mould is OM DHARMADHĀTU VAJRAGARBHE SVĀHĀ, and the mantra to be recited when the *tsha tsha* is set down in its place is OM RATNA-KAṆIKĀYA SVĀHĀ. VAJRA TIṢṬHA LHAN.

དེ་ལ་གདུགས་དང་ལམ་ལོ་ལོ་བཅུགས་པ་ནི་ཨོ་བཟླ་ཡུཤེ་སྒྲ་ཏཱ་ཨོ་བཟླ་བྲ་མཚན་ན་  
ཡེ་སྒྲ་ཏཱ་ན་བཟའ་གསོལ་བའི་ཐུགས་ནི་ཨོ་ཨ་ར་ཇེ་བི་ར་ཇེ་སྒྲ་ཏཱ་གདུགས་དང་  
རྒྱལ་མཚན་རོལ་མོས་བརྒྱན་ཅིང་སྤིང་གསུམ་འགྲོ་བྱུགསྒྲོར་བ་བྱེད་པར་བསམ་མོ།

After that, a spire and parasol should be set up. OM VAJRA ĀYUṢE SVĀHĀ, OM VAJRA PRAMARDANAYE SVĀHĀ. Then, the mantra for offering the cloth is OM ARAJE VIRAJE SVĀHĀ, and, while the spire is being adorned with a silk parasol and victory banners, music should be played and one should think of all those who wander in the six destinies of saṃsāra.

དེ་ནས་དམ་ཚིག་མཚོད་རྟེན་དེ་ཉིད་ལ་སྤྱུལ་སྤྱུའི་མཚོད་རྟེན་བཅུ་གཉིས་རྒྱུ་སྤྱོད་  
བྱངས་བསྒྲིམ་པར་བྱ་བ་ནི་ཨོ་སཀར་རྒྱ་ན་ཁེ་ཀ་ཇོ་རྩི་བོ་ཙོ།

Then one draws forth twelve *nirmāṇakāya* stūpa and causes them to become absorbed into that visualised *saṃaya* stūpa. OM SARVA JÑĀNA KAṆIKA JAḤ HŪM VAḤ HOḤ

དེ་ནས་རྟེན་འབྲེལ་སྤྱིད་པོས་རབ་གནས་བྱ་ཅུག་དང་མཚོད་པ་འབྲུལ་བ་ཐམས་ཅད་འཕྲིན་  
ལས་ནང་ལྟར་བྱའོ། ལམ་ལོ་བ་མ་སྤྱོད་པར་དུ་བཞུགས་ནས་འགྲོ་དོན་མཛད་པར་གསོལ་བ་  
གདབ་པོ། རྗེས་སུ་བཀྲ་ཤིས་དང་བསྟོན་བསྟོན་ལམ་བཟུང་བོ།

After that, [those *tsha tsha*] should be consecrated with the 'heart of dependent origination.'<sup>99</sup> They should then be honoured and offered worship, all in the manner described in the ritual texts, and one should pray, "May these *nirmāṇakāya* relics remain stable for as long as the world endures, acting for the benefit of all living beings." Then one should

recite the concluding verses of auspiciousness and make prayers of dedication.

འཕགས་པ་ཐུགས་རྩེ་ཆེན་པོའི་ཚ་ཚའི་ལས་རིམ་རྩོགས་སོ། ཟངས་མཛོད་དམར་པོ་ནས་  
རིག་འཛོན་ཚོད་ཀྱི་ཕྱེས་ཐུས་གཏེར་ནས་སྟུན་ཟངས་པའོ།

That concludes the ritual preparation of *tsha tsha* of the noble lord of great compassion. These teachings were extracted as a treasure by Rig-'dzin rGod-kyi ldem-'phru-can from the red copper repository.

ས་མ་ཡ། ུ་ུ་ུ་ུ། ུ་ུ་ུ་ུ། ུ་ུ་ུ་ུ།

SAMAYA rGYA rGYA rGYA

इदानीं महामण्डलव्यूहतन्त्रानुसारेण  
सच्चकताडनविधिरतभिधीयते ।

Now will be explained the procedure for minting *tsha-tsha* according to the system of the *Mahāmaṇḍalavyūha-tantra*

नमः समन्तबुद्धानां

Homage to all Buddhas!

ॐ वज्रायुषे स्वाहा । मृत्तिकाग्रहणमन्त्रः । ॐ वसुधे स्वाहेति वा ॥

OM VAJRĀYUṢE SVĀHĀ (Praise to the Vajra-Lifespan!) This is the mantra to be used when collecting the clay. Or, one may also say: OM VASUDHE SVĀHĀ (Praise to the Earth, the bearer of treasure!)

ॐ वज्रोद्भवाय स्वाहा । बिम्बवलनमन्त्रः ॥

OM VAJRODBHAVĀYA SVĀHĀ (Praise to that which has sprung forth from vajra!) This is the mantra to be used when kneading the clay.

ॐ अरजे विरजे स्वाहा । तैलम्रक्षणमन्त्रः ॥

OM ARAJE VIRAJE SVĀHĀ (Praise to that which is stainless, free of passion!) This is the mantra to be used when rubbing it with oil.

ॐ वज्रधातुगर्भे स्वाहा । बिम्बप्रक्षेपनमन्त्रः ॥

OM VAJRADHĀTUGARBHE SVĀHĀ (Praise to the womb of the *vajra* sphere!) This is the mantra to be used when pinching off a small lump of clay.

ॐ धर्मधातुगर्भे स्वाहा । मुद्राप्रक्षेपनमन्त्रः ॥

OM DHARMADHĀTUGARBHE SVĀHĀ (Praise to the womb of the *dharma* sphere!) This is the mantra to be used when pressing the clay into the mould.

ॐ वज्रमुद्गर आकोटय हूं फट् स्वाहा । आकोटनमन्त्रः ॥

OM VAJRAMUDGARA ĀKOTAYA HŪM PHAṬ SVĀHĀ (Oh, Vajra Hammer, beat down Hūm Phaṭ Praise!) This is the mantra to be used when beating the mould.

ॐ धर्मरते स्वाहा । निःसारणमन्त्रः ॥

OM DHARMARATE SVĀHĀ (Praise to the pleasure in Dharma!) This is the mantra to be used when removing the clay from the mould.

ॐ सुप्रतिष्ठितवज्रे स्वाहा । स्थापनमन्त्रः ॥

OM SUPRATIṢṬHITAVAJRE SVĀHĀ (Praise to the vajra that is well-placed!) This is the mantra to be used when placing the *tsha-tsha* on the table.

ॐ सर्वतथागतमणिशतदीप्ते ज्वल ज्वल धर्मधातुगर्भे स्वाहा । प्रतिष्ठामन्त्रः ॥

OM SARVATATHĀGATAMAṆIŚATADĪPTE JVALA JVALA DHARMADHĀTUGARBHE SVĀHĀ (Praise to the womb of the dharmadhātu! Blazing, blazing! Shining like 100 buddha-jewels!) This is the mantra of consecration.

ॐ स्वभावविशुद्धे आहर आहर आगच्छ आगच्छ धर्मधातुगर्भे  
स्वाहा । विसर्जनमन्त्रः ॥

OM SVABHĀVAŚUDDHE ĀHARA ĀHARA ĀGACCHA ĀGACCHA  
DHARMADHĀTUGARBHE SVĀHĀ (Carry out, carry out, you whose  
nature is utterly pure! Approach, approach, you who are the womb of the  
dharmadhātu! Praise!) This is the mantra to be recited as the *tsha-tsha*  
are taken out of the house.

ॐ आकाशधातुगर्भे स्वाहा । क्षमापणमन्त्रः ॥

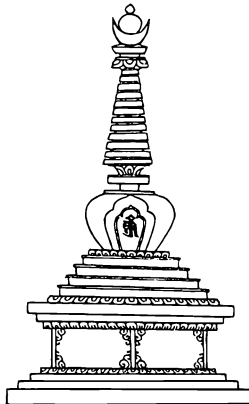
OM ĀKĀŚADHĀTUGARBHE SVĀHĀ (Praise to the womb of the sphere of  
space!) This is the mantra of requesting forgiveness [for any lapses in  
ritual procedure].

ततः तच्चैत्यादिकमनुपहतप्रदेशे स्थापयेत् ॥

Then those *tsha-tsha* should be deposited in a clean unspoiled location,  
such as in the vicinity of a *caitya* and so on.

॥ इति सच्चकताडनविधिः ॥

This is the ritual procedure for the minting of *tsha-tsha*.



## AVALOKITEŚVARA FUNERAL RITUAL

### ADVANCE PREPARATIONS & ORDER OF SERVICE FOR BURIAL OR CREMATION

The source texts at our disposal are concerned solely with cremation and, because a human body requires several hours to be reduced to ashes on an open wood fire, the original order of service is a lengthy affair. In the modern world, however, crematoria generally offer only 30 minutes for the funeral service and the liturgy must, therefore, be abbreviated to fit. It is also customary in the Western world for friends, family and colleagues to say a few words at the funeral in remembrance of the deceased, and time must necessarily be allowed for this. The following prayers, then, can either be recited in full, in the traditional manner, or abbreviated as required.

Those who use these prayers for the benefit of the deceased should feel at perfect liberty to arrange their own order of service by reciting just the verses of their choice. For a burial service, emphasis should be placed on the prayers to Pṛthivī, the goddess of the earth, and those sections devoted to Agni, god of fire, should be omitted. To recite the liturgy as given here, including a rosary of 108 MAṆI mantra, requires one hour. Alternatively, one may simply recite the prayers of going for refuge and the development of *bodhicitta* and so on, continuing down to the generation of oneself as Avalokiteśvara and the recitation of his mantra (pp.290-294, below), and then go directly to the prayer of aspiration for rebirth in the Land of Bliss (pp.330-335). If this special prayer is recited three times, followed by the final verses printed below, recited just once, at moderate chanting rhythm the ceremony will altogether take 20 minutes. Ritual experts, of course, may be able to recite the entire liturgy in 20 minutes!

These prayers may be chanted in Tibetan or read aloud in English, as one wishes. Tibetan phonetics are given below and the text in Tibetan script may be downloaded from [www.wandel-verlag.de](http://www.wandel-verlag.de)



Checklist of items to be prepared in advance of the funeral and carried to the crematorium or graveyard:<sup>100</sup>

1. Set of general offerings for the worship of the deities, including bowls of water, flowers, incense, butterlamp or candle, perfumed water, *bali* cake and musical instruments. These are to be placed upon the altar, so the bowls may be made of metal, etc.
2. Offerings for the Earth Goddess, to include a small amount of cash or gemstones, a small *bali* cake (such as a vanilla cupcake with white icing, topped with a glacé cherry), flowers, incense, candle. These items may be placed upon the altar or offering table, on a lower level than the offerings for Avalokiteśvara and his retinue.
3. Set of general offerings for the worship of the fire deity, including flowers, incense, candle, perfume, and *bali* cake. These are to be placed upon the coffin and burned, so the containers should be made of paper or wood. Also, special offerings for the fire deity should include a bundle of sticks (representing firewood), a paper cup containing butter or oil, and a set of paper cups containing rice, barley and wheat grains. Finally, a bundle of *kuśa* grass (or local substitute), the favourite seat of the ascetic sage.
4. The maṇḍala within which the corpse is to be placed. The text instructs that this should be drawn on the floor of the cremation kiln. Since this is not possible in a modern, gas-fired crematorium, a paper print of the maṇḍala may be positioned beneath the body in the coffin.
5. Set of seven mantra to be placed upon the body of the deceased, as described in the ritual text, pp.183-185. If the placement of these paper prints directly upon the body causes any disquiet in the minds of the mourners, the *mantra* may be attached to the lid of the coffin in the appropriate locations.
6. Pair of empowered vases (the Victorious Vase and the Activity Vase, see above, pp.23-39), together with a small hand mirror and a basin.

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<sup>100</sup> Traditional Tibetan ritual items may be obtained from [www.garudatrading.com](http://www.garudatrading.com). Paper prints of the maṇḍala (item 4 of the checklist) and purificatory mantra for the corpse (item 5) may be downloaded from [www.wandel-verlag.de](http://www.wandel-verlag.de)

## ORDER OF SERVICE

*Place a set of offerings for the Earth Goddess and local spirits upon the coffin and recite the prayer of going for refuge:*

RANG JUNG LHUN GYI DRUB PA'I KU  
 ÖD SAL CHEN PO'I GONG PA CHEN  
 TUK JAY WONG GI DRO DÖN ZAY  
 LA MA NAM LA KYAB SU CHEE

RANG LAY YE SHAY SHAR BA'I KU  
 MEE DRAL TSAY CHIK GONG PA CHEN  
 JIN GYI LAB CHING BAR CHAY SEL  
 YI DAM LHA LA KYAB SU CHEE

DAM TSIG NAM PAR DAG PA'I KU  
 TSAY DUNG JAM PA'I GONG PA CHEN  
 LEG NYAY TANG ZIN NGÖ DRUB TER  
 KHA DRO'I TSOG LA KYAB SU CHEE

*(recite three times)*

Self-arising and spontaneously accomplished,  
 Possessing a deep understanding of the great clear light,  
 Those who work with compassion for the benefit of all  
     beings,  
 To the teachers we go for refuge.

Those, whose single-pointed understanding is inseparable  
 From their forms of naturally emerging wisdom,  
 Those who grant blessings and clear away all hindrances,  
 To the wisdom deities we go for refuge.

Those who embody the utter purity of the *samaya*,  
 Possessed of kindness, love and devotion,  
 Those who keep a record of our good and evil *karma*  
 And bestow the gift of *siddhi*,  
 To the hosts of *ḍākinī* we go for refuge.

(recite three times)

*The arousal of bodhicitta:*

NGÖN NAY SAG PA'I DIG DRIB SHAG  
 DRO DÖN SANG GYAY TOB JA'I CHIR  
 MÖN PAY JANG CHUB SEM KYAY DO  
 SEM CHEN YONG SU MIN JA'I CHIR  
 SANG NGAG CHÖD PA LAB CHEN CHAY  
 DÖN DAM TRÖ DRAL JANG CHUB SEM  
 RANG JUNG TAR DRAL TONG SAL GOM

(recite three times)

I confess all the sins and obscurations that I have  
 accumulated until now.  
 In order to attain buddhahood for the sake of all beings,  
 I generate the *bodhicitta* of aspiration.  
 In order to bring all living beings to maturity,  
 I engage in the great deeds of *guhyamantra*.  
 With regard to the absolute *bodhicitta*, free of all  
 conceptual elaboration,  
 I meditate upon the clear light of emptiness,  
 Self-existing and free of all extremes.

(recite three times)

*The seven branches of worship:*

LA MA DAY SHAY KHA DRO NAY DIR SHEG  
 NYEE DA PAY DEN ZAY LA GYAY PAR ZHUG  
 LUS NGAG YID SUM GU PAY CHAG TSAL LO  
 CHI NANG SANG SUM CHÖD TRIN KUN GYI CHÖD  
 NGÖN NAY DA BAR MEE GAY CHU SAK SHARK  
 DUS SUM GAY WA'I TSOG LA JAY YEE RANG  
 DAG ZHEN YONG DROL CHÖS KHOR KOR DU SOL  
 DRO GÖN NYA NGEN MEE DAR ZHUG SOL DEB  
 GO SUM GAY CHAY MA LUS JANG CHUB NGO  
 KHA NYAM DRO NAM KU SUM NGÖN GYUR SHOK

*Guru, deva, dākinī*, please come here!

Please sit comfortably upon these beautiful thrones of sun,  
moon and lotus.

With my body, speech and mind,  
devotedly I pay you homage.

I offer you abundant clouds of outer, inner and secret  
offerings, and

I confess each of the ten non-virtues that I have accumulated  
until now.

I rejoice in the stock of virtue throughout the three times, and  
I pray that you will teach the Dharma that brings complete  
liberation to myself and all others.

Oh, protector of the world,  
please remain here without departing to *nirvāṇa*.

All of the virtues of my body, speech and mind,

I dedicate to the purpose of enlightenment.

May all living beings, as limitless as the sky, truly attain  
the three *kāya*!

*Generating oneself as Avalokiteśvara:*

HRĪḤ RANG NYID KAY CHIG DREN PA'I TING ZIN GYI  
TONG PA'I NGANG LAY PE MA DA WA'I DEN  
PAY KAR HRĪḤ TSEN YONG SU GYUR PA LAY  
TUK JAY NGA DAG PAK PA CHEN RAY ZEE

HRĪḤ In a single moment of contemplative awareness,  
A lotus and moon seat arise from the void. Then,  
From the transformation of a white lotus marked with HRĪḤ,  
I become the noble Avalokiteśvara, lord of compassion.

ZHAL CHIG CHAK ZHEE KU DOG KAR LA TSHER  
DANG PO'I CHAK NYEE TUK KAR TAL MO JAR  
CHAK YAY OG MA RIN CHEN SHEL TENG NAM  
CHAK YÖN PAY KAR DAB GYAY YU WA ZIN

With a single face and four arms,  
white in colour and shining,

My first pair of hands is pressed, palm to palm, at my heart.

My lower right hand holds a precious rosary of crystal, and  
My left holds the stem of an eight-petalled white lotus.

ZHAL ZUM CHEN DANG SHANG KYI YIB THO ZHING  
WU TRA CHANG LO THÖN TING GYEN DU KYIL  
CHI TSUG SANG GYAY NANG WA THA YAY ZHUK

With shining face and bright eyes, my nose is high and regal.  
My blue-black hair hangs down at the sides and is  
    wound up on top, and  
The buddha Amitābha sits upon the crown of my head.

RANG NYID DAY TAR SEL WA'I TUK KA RU  
PE MA KAR PO DAB DRUG GYAY PA'I WU  
YEE GAY HRĪḤ TSEN DRU DRUG DAB TENG NAY  
OM MANI PADME HŪM HRĪḤ

Seeing myself clearly like that, in my heart is  
A fully blossomed white lotus with six petals,  
    the centre of which is  
Marked with HRĪḤ and on the six petals are the six syllables.  
OM MANIPADME HŪM HRĪḤ

DAY TAR SEL WA'I KU LAY ÖD TRÖ PAY  
NANG WA THAM CHAY NANG TONG LHA YI KU  
PHAK PA'I GYAL PO TUK JAY CHEN POR MIG  
NGAK LAY ÖD JUNG JUNG WA'I DRA LA SOG  
DRAG PA TAM CHAY DRAG TONG NGAK KYI DRA  
DREN TOG KYAY GA NAY SUM TAR DREL NGANG  
MA SAM JOD DAY GONG PA'I NGANG LA ZHAK

Visualising clearly in that manner,  
    light radiates out from my body  
So that all appearances are appearance and emptiness,  
    the deity's body,  
Seen as Mahākāraṇika, the noble *bodhisattva* king.  
Light emanating from the *mantra* reveals all sounds,  
Elemental sounds and the rest, as sound and emptiness,  
    the *mantra* sound.

All thoughts and recollections, without ever arising, abiding  
or ceasing,  
Are settled in the state of natural awareness,  
Transcending speech, thought or expression.

DAY TAR SEL WA'I RIG NGAK DRU DRUK PO  
DRA ZUR MA NYAMS GYA TONG TREE BOOM DA

Contemplating this six-syllabled awareness *mantra* with  
clarity,  
Never allowing the sound to degenerate,  
it is recited a hundred times,  
Or a thousand, or ten thousand, or a hundred thousand.

OM̐ MANI PADME HŪM̐

*Sprinkle holy water from the Activity Vase upon the offerings for the Earth  
Goddess and say:*

RAM YAM KHAM  
OM̐ ĀḤ HŪM̐ OM̐ ĀḤ HŪM̐ OM̐ ĀḤ HŪM̐  
OM̐ PRṬHIVĪDEVĪ SARVABHŪMIPATĪ SAPARIVĀRA  
ĀKARŚAYA HŪM̐ JAḤ JAḤ

HRĪḤ SA YI LHA MO LA SOG PA'I  
SA DAK LHA LU GANG YIN NAM  
CHÖD JIN TOR MA DEE ZHAY LA  
DAG LA SA DEE NANG DU SOL

HRĪḤ Oh, you Goddess of the Earth and all your retinue of  
earth spirits,  
Whether you dwell in the sky (*lha*) or beneath the earth (*klu*),  
Please accept this *bali* cake which is given to you as an  
offering, and  
We humbly request your permission for the use of this land.

HRĪḤ KYOB PA SHĀ KYA SENG GAY YEE  
JEE TAR DUD KYI DAY CHOM TAR

DAY ZHIN DAG GI DUD DAY LAY  
GYAL WAR JA CHIR KYIL KHOR DREE

HRĪḤ In the same way that the protecting buddha,  
the Lion of the Śākyas,  
Overthrew the hosts of Māra,  
So, I too, am drawing this *maṇḍala*  
In order to gain victory over Māra.

*Visualising yourself in wrathful form, banish obstacles to the success of the ritual and create a circle of protection with the words:*

HRĪḤ NYÖN CHIK GEK DANG LOG DREN TSOK  
LHA LU NÖD JIN DUD DANG NEE  
LOG TA BAR CHÖD GANG YIN PA  
NAY DIR MA DUG ZHEN DU DENG  
GAL TAY MEE DRO DUG GYUR NA  
TRO CHEN TAM DIN TRÖS NAY NEE  
TRUL PA YANG TRUL MANG PO YEE  
BAR CHÖD GEK NAM LAG PAR ZÖD

HRĪḤ Listen well, you rabble of obstructors and misleaders!  
All you gods, *nāga*, *yaksa* and devils (*māra*) with perverted  
views who would hinder our progress,  
Whoever you may be,  
You must not stay here but be gone elsewhere!  
If you do not depart, however, and try to remain in this place,  
The great wrathful king Hayagrīva in his anger  
Will pour forth a multitude of emanations and  
further emanations  
Which will crush every one of you interrupting obstructors.

HRĪḤ MAHĀKRODHA GARJA GARJA HANA HANA  
PACA PACA HULU HULU HŪṂ PHAṬ  
VAJRA RAKṢA RAKṢA HŪṂ PHAṬ

*Sprinkle the ground with water from the Victorious Vase so that the area is transformed into the jewelled maṇḍala of Avalokiteśvara:*

HRĪḤ MEN NGA PUR NGA DREE ZANG CHU  
 TUK JAY KYIL KHOR JUG PAR JA  
 MEE SANG DREE MA'I NAM TOG DAG GYUR NAY  
 DAG CHING SEL WA'I YE SHAY NGANG DU SEL

HRĪḤ Anointing [the ground] with this wonderful perfumed  
 water,

Prepared with five kinds of medicinal herb and aromatic  
 substances,

The *maṇḍala* of *mahākāruṇika* Avalokiteśvara  
 [is marked out].

All notions of impurity and stain are thereby cleansed and,  
 being purified, [the ground]

Appears clearly in the state of radiant pure wisdom.

MAṆḌALA ŚUDDHE A

SA CHOG TAM CHAY RIN PO CHAY YI RANG ZHIN DU GYUR

*Empower the corpse with the blessing of Avalokiteśvara by visualising him  
 or her as the deity, pouring a little of the water from the Victorious Vase  
 into the mouth or upon the closed coffin, touching with the ritual vajra and  
 saying:*

OM MAṆI PADME HŪM (x3)

OM SARVAVID VAJRĀDHIṢṬĀNA JÑĀNA SAMAYE HŪM

*With the mind calm and clear, bless the offering articles by sprinkling them  
 with water from the Activity flask whilst saying:*

OM VAJRĀMṚTAKUNḌALI HŪM HANA HANA HŪM PHAT  
 OM SVABHĀVA ŚUDDHĀḤ SARVADHARMĀḤ SVABHĀVA  
 ŚUDDHO 'HAM  
 RAṂ YAṂ KHAṂ  
 OM ĀḤ HŪM OM ĀḤ HŪM OM ĀḤ HŪM

*Then present the offerings with the words:*

OM VAJRA ARGHAM ĀḤ HŪM, OM VAJRA PĀDYAM ĀḤ HŪM,  
 OM VAJRA PUṢPE ĀḤ HŪM, OM VAJRA DHŪPE ĀḤ HŪM, OM



VAJRA ĀLOKE ĀḤ HŪṂ, OM VAJRA GANDHE ĀḤ HŪṂ, OM  
VAJRA NAIVEDYA ĀḤ HŪṂ, OM VAJRA ŚABDA ĀḤ HŪṂ

*(In the case of a burial service, go to the generation of the maṇḍala, on page 301)*

*Holding vajra & bell in the two hands clenched into fists, one should extend the two middle fingers and join them together. Then one should point with these fingers at the array of articles to be burned and say OM OM SVĀHĀ. Keeping the fingers in that position, one should say OM ĀḤ SVĀHĀ and touch the firewood. With OM ŚRĪṂ SVĀHĀ, touch the butter. With OM JRĪṂ SVĀHĀ, touch the grains, and, with OM KURU KURU SVĀHĀ, touch all the other items.*

*With samples of all these different kinds of offerings placed upon the coffin, convey the coffin into the cremation kiln and play music to drive away harmful spirits, whilst visualising the corpse entering the maṇḍala of Avalokiteśvara.*

*As the fire blazes up, one should say:*

OM MAṆI PADME HŪṂ HRĪḤ (x3)  
OM VAJRA JVALA RAṂ RAṂ HŪṂ PHAT

*Visualise the fire deity Agni and summon his wisdom essence with the words VAJRA SAMĀJA*

HŪṂ DAY PA DANG NEE DAM TSIK GEE  
TSUR SHEK TSUR JON DRANG SRONG CHOG  
RANG GI DAM TSIK TSUL ZHIN DU  
BAR WA'I NAY DIR SHEK SU SOL

HŪṂ Due to [our] faith and [your] sacred oath,  
Come here, we beseech you, oh best of sages.  
In accordance with your *samaya* promise,  
Please come here to burning blaze.

OM̐ AGNIDEVA HRĪḤ EHY EHI BHAGAVĀN MAHĀKĀRUNĪKA  
 DR̥ṢYA HOḤ SAMAYA HOḤ SAMAYAS TVAM

*Request him to be seated, with the words:*

HŪM̐ ZEE JID BAR BA MAY YI LHA  
 DÖD PA TAM CHAY DRUB ZAY CHING  
 TUK JAY SEM CHEN DÖN ZAY PA'I  
 BAR WA'I NANG DU ZHUG SU SOL

HŪM̐ God of fire, splendidly blazing,  
 Working compassionately for the welfare of all living  
                   beings,  
 We pray that you will remain present in this blaze,  
 Fulfilling our every wish.

*Then, as one recites JAḤ HŪM̐ VAM̐ HOḤ and binds the four mudrā,  
 the wisdom deity is absorbed into the commitment being. Scattering  
 flowers, one says PADMA KAMALĀLAYAS TVAM and imagines that  
 he takes his seat upon a lotus.*

*Now bless a few blades of kuśa grass and say:*

OM̐ KU SHA DEE NEE ZANG ZHING GAY  
 SA LA KYAY PA'I NYING PO CHOK  
 TSANGS PA LHA NAM DAG JED YIN  
 KÖN CHOK SUM NEE NYAY JAY PA  
 DAY YEE DAG CHAK KHOR CHAY LA  
 GEK NAM MAY CHING ZHI WAR ZÖD

OM̐ This *kuśa* grass is auspicious and virtuous,  
 The supreme essence of all that grows in the ground.  
 It is the purifying agent of the gods in the upper heavens  
 And it gladdens the minds of the Triple Gem.  
 By its virtue, may no obstacles appear  
 For ourselves and for all those with whom we are connected,  
 And may all be at peace.

*Then, as one says, OM VAJRASATTVA ĀḤ, one places the stalks of grass upon the ground and the environment assumes the tranquil nature of a ṛṣi sanctuary.*

*Then pay homage to the fire deity, with the words:*

HRĪḤ MAY LHA GYAL PO DRANG SRONG CHOK  
SEM CHEN DÖN LA DAM TSIK GONG  
ZEE JID CHAY ZHING TUK JAY DEN  
KHYE LA GUS PAY CHAK TSAL LO

HRĪḤ King of the fire gods, supreme sage,  
You whose mind is focussed on the vow to benefit all beings,  
Blazing brightly, full of compassion,  
We pay homage to you with faith and devotion.

ATIPŪ HOḤ PRATĪCCHA HOḤ

*Pouring water from the activity flask onto the surface of a mirror, the fire deity is bathed with the words:*

HRĪḤ AGNĪ KU LA NYÖN MONG MEE NGA YANG  
TSAY DAY NYÖN MONG DIG DRIB JANG LAY DU  
KU SUNG TUK LA TRU CHAB DEE SOL WAY  
MEE TSANG KYÖN GYI DREE MA DAG GYUR CHIK

HRĪḤ Although the body of the fire god possesses no fault,  
In order to purify the sins and obscurations of this person  
here deceased,  
I offer this bathing water of perfected body, speech and mind.  
May any stain of wrongdoing or impurity be cleansed!

OM AGNAYE ABHIṢEKATA SAMAYA ŚRIYE HŪM

*Lighting a candle or butterlamp, present offerings to Agni with the words:*

HRĪḤ MAY TOG DUG PÖS MAR MAY DREE CHAB DANG  
ZHAI ZAY ROL MO LA SOG CHÖD PAR BUL

HRĪḤ Flowers, incense, butterlamps, perfume and  
Divine food, music and more, all these we offer.

OM VAJRAPUṢPE DHŪPE ĀLOKE GANDHE NAIVEDYA ŚABDA  
ĀḤ HŪM

*While the body is burning, say the following, 21 times:*

OM AGNAYE NAMAḤ SAMANTABUDDHĀNĀM PŪRṆA HRṢṬI  
MANTRA OM ĀḤ HŪM May all the sins and obscurations of (Name)  
here deceased, be pacified! ŚĀNTIM KURUYE SVĀHĀ.

*Then praise the fire deity with the words:*

HRĪḤ TSANG PA JIG TEN GÖN GYI SRAY  
MAY LHA'I GYAL PO DRANG SRONG CHOK  
JIG TEN YONG SU KYOB PA'I CHIR  
TUK JAY WONG GEE KUR TRUL PA  
RIG PA'I CHOO DEN KUN DEE NAM  
NYÖN MONG SREG PA'I YE SHAY MAY  
KAL PA'I MAY TAR BAR WA'I ÖD  
NGÖN SHAY ZU TRUL TUK JAY DEN  
DRANG TENG ZIN CHING RIG NGAK SUNG  
THAB DANG SHAY RAB NYI MAY PA'I  
TUK JAY TUL KU KHYÖD LA TÖD  
DIG DRIB JONG WA'I TIN LAY ZÖD  
VAJRA AGNAYE HŪM JAḤ

HRĪḤ Son of Brahmā, lord of the world,  
You king of the fire gods, supreme sage,  
In order to properly protect all beings  
You emanate in bodily form through the power of your  
compassion  
With a waterpot in your hands, containing the elixir of  
awareness.

Oh, wisdom fire that burns away the afflictions  
With a radiant blaze like the conflagration at the end of time.  
Possessing insight, miraculous powers and compassion,  
You hold a rosary on which you recite the *mantra* of

awareness.

The non-dual union of wisdom and means,  
Praise to you, the embodiment of compassion.  
You must fulfil your task of purifying all sins!  
VAJRA AGNAYE HŪM JAḤ

*Bid farewell to the wisdom deity of fire with the words,*

OM AGNAYE GACCHA.

*Then, imagine that the belly of the samayasattva fire god becomes vast and deep and establish the maṇḍala of Avalokiteśvara within it:*

HRĪḤ CHÖS KU NAM KHA TA BU LA  
TUK JAY DRO WA'I DÖN LA GONG  
RANG JUNG RANG RIG RANG SHAR KU  
JUNG WA NGA DU JIG TEN DEE  
RANG SEL CHAG MAY ZHAL YAY KHANG  
DRU ZHEE GO ZHEE GYEN DANG DEN  
DÖD YÖN PA GU DRA WA DANG  
DRA CHAY DA YAB TA BAB DEN  
CHÖS KYI KHOR LO DUK DANG CHE  
TO RA NA YI RAB TU GYEN  
CHI ROL DOR JAY MAY REE KOR  
RIN CHEN ZHEL YAY SAL WAR GOM

HRĪḤ Within the sky-like vastness of the *dharmakāya*,  
Arises the compassionate thought to benefit all beings,  
Self-existent and self-aware, the self-arising body.  
This world, composed of the five elements,  
Is a naturally radiant divine palace, free of desire.  
Square in shape, it has four doors and is ornamented  
With all that pleases the senses — friezes, garlands and  
Half-garlands, overhanging balconies and monumental  
stonework,  
[A spire of] Dharma wheels [topped with] a parasol,  
And properly adorned with triumphal archways.  
Its outer perimeter is encircled by a *vajra* wall and mountains  
of fire.  
Thus, one should clearly imagine this palace of jewels.

HRĪḤ KYIL KHOR WU KYI TAY WA LA  
 PE MA NYI DA'I DEN TENG DU  
 HRĪḤ LAY PHAK PA CHEN RAY ZEE  
 ZHEL CHIK CHAG ZHEE KU DOG KAR  
 DANG PO'I CHAG NYEE TAL MO JAR  
 CHAG YAY OG MAY SHEL TENG ZIN  
 YÖN GYI OG MAY PE MA NAM  
 ZHI WA'I GYEN GYI ZAY PAR GYEN  
 ZHAB NYEE DOR JAY KYIL TUNG ZHUG

HRĪḤ In the very centre of the *maṇḍala*,  
 Upon a throne of lotus, sun and moon,  
 The noble Avalokiteśvara arises from the syllable HRĪḤ.  
 White in colour, he has a single face and four arms.  
 His first pair of hands is pressed together at his heart,  
 His lower right hand holds a crystal rosary and  
 His lower left hand holds a lotus.  
 He is beautifully adorned with peaceful ornaments  
 And he sits with his two legs crossed in the *vajra* seat.

CHI RIM PE MA DAB MA DRUK  
 DAY TENG HŪṂ DRUG RANG SHAR WAY

Arrayed all around him are the six petals of a lotus,  
 Upon which, six syllables HŪṂ spontaneously arise.

SHAR DU LHA WANG GYA JIN KAR  
 TUL KU'I CHA LUG CHÖ GÖ SOL  
 CHAG NYEE DRA NYEN PEE WAM DROG  
 LHA LA TUK JAY ZHENG TAY CHE

The HŪṂ in the east transforms into Indra Śatakratu,  
 white in colour,  
 With the attributes of a *nirmāṇakāya*  
 wearing the robes of a monk.  
 His two hands play beautiful music on a *vīṇā*  
 And he manifests out of compassion in the realm of the gods.

SHAR LHO SHA KYA SENG GE SER  
 TUL KU'I CHA LUG CHÖ GÖ SOL  
 CHYAG NYEE SEG SHANG PAR BU TOK  
 MEE LA TUK JAY ZHENG TAY CHE

The HŪM in the southeast transforms into Śākyasiṃha,  
 golden in colour,  
 With the attributes of a *nirmāṇakāya*  
 wearing the robes of a monk.  
 His two hands hold a monk's staff and begging bowl  
 And he manifests out of compassion in the realm of men.

LHO NUB NAM KHA ZÖD MAR PO  
 TUL KU'I CHA LUG CHÖ GÖ SOL  
 CHAG NYEE RIN CHEN DROM BU NAM  
 YI DAK TUK JAY ZHENG TAY CHE

The HŪM in the southwest transforms into Gaganagañja,  
 red in colour,  
 With the attributes of a *nirmāṇakāya*  
 wearing the robes of a monk.  
 His two hands hold a jewelled casket  
 And he manifests out of compassion in the realm of  
 hungry ghosts (*preta*).

NUB TU SENG GE DAM TEN MUG  
 TUL KU'I CHA LUG CHÖ GÖ SOL  
 CHAG NYEE LEG BAM PO TEE NAM  
 JOL SONG TUK JAY ZHENG TAY CHE

The HŪM in the west transforms into Sthirasimha,  
 reddish brown in colour,  
 With the attributes of a *nirmāṇakāya*  
 wearing the robes of a monk.  
 In his two hands he carries a volume of scriptures  
 And he manifests out of compassion in the realm of the  
 animals.

NUB JANG THAK ZANG REE NGÖN PO  
 TUL KU'I CHA LUG CHÖ GÖ SOL  
 CHYAG NYEE SRUNG DOG GO CHA NAM  
 LHA MIN TUK JAY ZHENG TAY CHE

The HŪM in the northwest transforms into Vemacitra,  
 blue-green in colour,  
 With the attributes of a *nirmāṇakāya*  
 wearing the robes of a monk.  
 His two hands hold a protective coat of armour  
 And he manifests out of compassion in the realm of the  
 antigods (*asura*).

JANG SHAR CHÖ KYI GYAL PO TING  
 TUL KU'I CHA LUG CHÖ GÖ SOL  
 CHYAG NYEE DRIB JONG MAY CHU NAM  
 NYAL WAA TUK JAY ZHENG TAY CHE

The HŪM in the northeast transforms into Yama  
 Dharmarāja, deep blue in colour,  
 With the attributes of a *nirmāṇakāya*  
 wearing the robes of a monk.  
 In his two hands he holds fire and water to purify the  
 obscurations  
 And he manifests out of compassion in the realms of hell.

GO ZHEE JAḤ HŪM VAM HOḤ LAY  
 SHAR GOR KAR MO CHAG KYU ZIN  
 LHO GOR SER MO ZHAG PA ZIN  
 NUB GOR MAR MO CHAG DROG ZIN  
 JANG GOR JANG GU DRIL BU ZIN  
 YÖN PA TAM CHAY SHEḤ TENG ZIN  
 RIN CHEN NA TSOK GYEN GYI TRAY

In the four doorways appear the syllables  
 JAḤ HŪM VAM HOḤ,  
 From which arise  
 A white goddess wielding an iron hook in the eastern door,  
 A yellow goddess wielding a noose in the southern door,



A red goddess wielding iron fetters in the western door, and  
 A green goddess ringing a bell in the northern door.  
 Each of these goddesses carries a crystal rosary in her left  
     hand  
 And is adorned with various items of precious jewellery.

CHI ROL KHOR YUG CHEN PO LA  
 TSANG REE PEL GÖN SRUNG MAR CHAY  
 SAM GYI MEE KHYAB TIN TAR TIB  
 TEN PA SRUNG WA'I TIN LAY ZÖD

In a large circle, around the outside of these,  
 Are the glorious guardians from the Pure Abodes  
     (*śuddhāvāsika*) and a host of protectors  
 That gather like clouds in unimaginable numbers,  
 Fulfilling their duties of protecting the doctrines.

*Next, one should bestow the empowerment of the dharmadhātu:*

HRĪḤ DU SUM SANG GYAY TAM CHAY KYI  
 WONG KUR JIN GYI LAB PA TAR  
 RIG KYI DAG PÖ WONG KUR WAY  
 KU SUNG TUK SU LHUN GYI DRUB

HRĪḤ In the same way that all the buddhas of the three  
     times  
 Bestow their blessings through empowerment,  
 Just so, by means of this empowerment bestowed by  
     the lords of the families,  
 The perfections of body, speech and mind are spontaneously  
     attained.

OM HŪM TRĀM HRĪḤ ĀḤ ABHIṢIṆCA ĀḤ

*Then, wafting incense and playing on musical instruments, the deities  
 should be invited with single-pointed devotion:*

HRĪḤ NGÖN TSAY KAL PA'I THOK MA LA  
 DRO DRUK DUK NGEL TUK JAY ZEE

MÖN LAM TOB KYI DRO DÖN ZAY  
 JANG CHUB SEM PA CHEN RAY ZEE  
 NAY CHOG DEE RU SHEG SU SOL

HRĪḤ In former times, since the first arising of the world,  
 You have gazed with compassion upon the sufferings of  
     those who wander in the six realms of rebirth.  
 Fulfilling the welfare of the world through the power of your  
     aspiration,  
 Bodhisattva Avalokiteśvara,  
     please come here to this best of places!

HRĪḤ TUK JE CHEN PO'I TUK KAR NAY  
 ÖD NGA GYA TSO'I LONG DU TRÖ  
 GYU MAY KYEN MAY TUL PA'I KU  
 PE MA LAS TRUNG NGO TSAR CHEN  
 PE MA JUNG NAY SHEG SU SOL

HRĪḤ From the heart of Mahākāruṇika,  
     Great Lord of Compassion,  
 Shone forth a fivefold light that plunged into the ocean's  
     depths.  
 You *nirmāṇakāya* emanation, free of causes and conditions,  
 Born from a lotus, of marvelous aspect,  
 Padmasambhava, please come here!

KYAY KYIS DRO DRUG DÖN ZAY CHIR  
 GANG LA GANG DUL THAB KYI TUL  
 GYUN CHAY MAY PAR DRO DÖN ZAY  
 DAY SHEG TUL KU THUB PA DRUG  
 TUK DAM GYUD KUL NAY DIR SHEG

In order to work for the welfare of those who wander in the  
     six destinies,  
 You who manifest through skilful means,  
     appropriate in every case,  
 Ceaselessly striving for the benefit of the world,  
 You six sages, perfect manifestations of enlightenment,  
 We summon you by invoking your vows, please come here!

SEM CHEN ZIN PAY CHING PA NAM  
 LAM GYI BAR CHAY SEL WA'I CHIR  
 GUG DREN CHING DOM GYE ZAY MA  
 GO SRUNG LHA MO CHEN MO ZHEE  
 NAY DIR CHEN DREN SHEG SU SOL

In order to clear away the hindrances on the path of  
 Living beings, held captive by their own grasping,  
 You take delight in catching, drawing in,  
     binding and subduing,  
 You four great goddesses who guard the *maṇḍala* gateways,  
 We invite you here to this place. Please come!

LOKEŚVARA SAMAYA JAḤ JAḤ

*Then one should request them to be seated:*

HRĪḤ TUK JAY CHEN PO CHEN RAY ZEE  
 DRO DRUK DUG NGEL JONG WA DANG  
 DAG GI SAM PA ZOG JA'I CHIR  
 GYAY SHING TEN PAR ZHUG SU SOL

HRĪḤ Avalokiteśvara, great lord of compassion,  
 In order to alleviate the sufferings of beings in the six  
     realms,  
 And in order to fulfil our purpose  
     [in the performance of this rite],  
 Please stay firmly in this place with joy.

SAMAYA ĀVEŚAYA A. TIṢṬHA LHAN

*Then one should pay homage:*

HRĪḤ TUK JAY CHEN PO CHEN RAY ZEE  
 DRO WA DROL ZAY TOB CHEN LHA  
 TUL PA'I KU RU RANG JUNG WA  
 PE MA JUNG NAY TUK KYI SRAY  
 GANG LA GANG DUL THUB PA DRUG  
 TSAY MAY LHA MO GO MA SHEE

GYAL WA'I KYIL KHOR TAM CHAY LA  
LU NGAG YID SUM GU CHAG TSHAL

HRĪḤ Avalokiteśvara, mighty lord of compassion,  
Deity with the great power to save all beings,  
You who spontaneously appear in forms of your own  
emanation,  
[Including] your heart's son, Padmasambhava, and  
The appropriate manifestations of six sages in the six realms,  
And the goddesses of immeasurable mind who guard the four  
doorways.  
To all you deities in the *maṇḍala* of victorious  
enlightenment,  
I pay devoted homage with my body, speech and mind.

ATIPŪ HOḤ PRATĪCCHA HOḤ

*Then one should light incense and a butterlamp in honour of the wisdom  
deities and say:*

HRĪḤ DREE MAY YID ONG TSANG JAR WA'I  
TSANG MA'I ARG HAM CHÖD PAR BUL  
TSEN DEN LA SOG PÖ JAR WA'I  
DREE ZHIM NGAY DEN CHÖD PAR BUL  
PE MA UT PAL DANG DEN PA'I  
SAL TSER MAY TOK CHÖD PAR BUL  
NYEE DA'I NYING PO MUN SEL WA'I  
NANG SEL DRÖN MAY CHÖD PAR BUL  
CHU WO NYOG MAY SIL WA YEE  
TSANG MA'I DRI CHAB CHÖD PAR BUL  
DRU CHUD NYING PO KUN DUS PA'I  
KAR SUM NGAR SUM GYEN GYI ZAY  
TOR MA LHA YI SHAL ZAY BUL  
DUNG DANG SIL NYEN NGA CHEN DANG  
PEE WAM PEG DOB LING BU'I DRA  
NYEN PO'I ROL MO CHÖD PAR BUL

HRĪḤ Stainless, delightful, and prepared with total purity,

We present this offering of pure water to drink.  
 Incense made of sandalwood and other fine aromatics,  
 We present this offering of fragrant scents.  
 With the radiant hue of shimmering blue lotuses,  
 We present this offering of glorious flowers.  
 With the essential quality of sun and moon, dispellers of  
 darkness,  
 We present this offering of glittering lamps.  
 Refreshing liquid, free of pollution,  
 We present this offering of pure perfumed water.  
 With the nutritious properties of all grains gathered in one,  
 Beautifully adorned with the three sweets and the three  
 whites,  
 We present this *bali* cake, the food of the gods.  
 With conch shells, cymbals and large drums,  
 With the sounds of the lute, hand drums and flutes,  
 We present this offering of delightful music.

OM̐ VAJRA ARGHAM ĀḤ HŪM̐  
 OM̐ VAJRA PĀDYAM ĀḤ HŪM̐  
 OM̐ VAJRA PUṢPE ĀḤ HŪM̐  
 OM̐ VAJRA DHŪPE ĀḤ HŪM̐  
 OM̐ VAJRA DĪPE ĀḤ HŪM̐  
 OM̐ VAJRA GANDHE ĀḤ HŪM̐  
 OM̐ VAJRA NAIVEDYA ĀḤ HŪM̐  
 OM̐ VAJRA ŚABDA ĀḤ HŪM̐  
 OM̐ ĀḤ HŪM̐

OM̐ ĀHARA ĀHARA SARVAVIDYĀDHARA PŪJITE ĀḤ HŪM̐

*With these words, one presents the general series of outer offerings.*

*Now, focussing one's attention on Avalokiteśvara, one begins by reciting his mantra OM̐ MAṆI PADME HŪM̐ HRĪḤ and says:*

HRĪḤ TUK JAY CHEN PÖ DRO DRUG KUN LA ZEE  
 JAM DANG NYING JAY SEM CHEN KUN LA NYOM  
 DU SUM DAY SHEG MA LU KYAY PA'I YAB  
 PHAK PA CHEN RAY ZEE LA CHAG TSAL TÖD

HRĪḤ Gazing with great compassion upon all who roam in  
 the six realms,  
 Regarding all beings equally with your love and concern,  
 Father, who engenders all the buddhas of the past, present  
 and future,  
 Homage and praise to the noble Avalokiteśvara.

*And, having praised him with these words, one should say:*

HRĪḤ PHAK PA TUK JAY CHEN PO LA  
 NGÖS JOR YID TRUL CHÖD PA BUL  
 TSAY DAY LUS NGAG YID SUM GEE  
 LAY NGEN DIG DRIB JANG DU SOL  
 KHOR WA DONG NAY TRUG TU SOL  
 RIG DRUG KYAY GO CHAY DU SOL

HRĪḤ To the noble lord of great compassion,  
 We present these offerings,  
     prepared in reality and within our minds.  
 We pray that you will purify the sins, obscurations and  
     evil deeds  
 Belonging to the body, speech and mind of this person  
     here deceased.  
 We pray that *samsāra* be completely overturned.  
 Please close the doors leading to rebirth in the six realms!

*Focussing one's attention upon the sage of hell, positioned on the northeast-  
 ern petal of the lotus, one begins by reciting his personal mantra, OM  
 MUNI YAM SVĀHĀ, and says:*

NYAL WA DUL CHIR NYAL WA'I GYAL POR TRUL  
 ZHE DANG DAG PAY NYING JAY TAB KYI DREN  
 SRID PA LAY KYI ME LONG CHÖ TÖN ZAY  
 NYAL WA'I THUB PA'I KU LA CHAG TSHAL TÖD

In order to guide the inhabitants of hell,  
     you manifest as the king of hell.  
 Through the purification of anger  
 You lead them with compassion and

Reveal to them the Dharma in the mirror of their deeds.  
To the body of the sage in hell, I bow down and give praise!

*And, having praised him with these words, one should say:*

HRĪḤ PHAK PA CHÖ KYI GYAL PO LA  
NGÖS JOR YID TRUL CHÖD PA BUL  
TSAY DAY SHAY DANG LAY WONG GEE  
NYAL WA'I DUG NGAL JANG DU SOL

HRĪḤ To the noble Dharmarāja  
We offer these gifts, both real and imagined.  
We pray that you will purify the sufferings of hell  
Brought about by the angry deeds of this person  
here deceased.

*Focussing one's attention upon the sage in the realm of hungry ghosts, positioned on the southwestern petal of the lotus, one begins by reciting his personal mantra, OM MUNI PRAM SVĀHĀ, and says:*

YI DAG DUL CHIR YI DAG GYAL POR TRUL  
SER NA DAG PAY GÖS DÖD RAY WA KONG  
DÖD YÖN MEE ZAY LONG CHÖD NGA NYE PA'I  
YI DAG THUB PA'I KU LA CHAG TSHAL TÖD

In order to guide the hungry ghosts,  
you manifest as the *preta* king.  
Fulfilling all their needs and desires through the purification  
of avarice,  
You have mastery of pleasure through the inexhaustible  
qualities of the senses,  
To the body of the sage in the realm of hungry ghosts,  
I bow down and give praise!

*And, having praised him with these words, one should say:*

HRĪḤ PHAK PA NAM KHA ZÖD CHEN LA  
NGÖS JOR YID TRUL CHÖD PA BUL

TSAY DAY SER NAI LAY WONG GEE  
YI DAG DUG NGAL JANG DU SOL

HRĪḤ To the noble great Gaganagañja  
We offer these gifts, both real and imagined.  
We pray that you will purify the sufferings of the *preta* realm  
Brought about by the greedy deeds of this person  
here deceased.

*Focussing one's attention upon the sage in the realm of animals, positioned on the western petal of the lotus, one begins by reciting his personal mantra, OM MUNI SRUM SVĀHĀ, and says:*

JOL SONG DUL CHIR JOL SONG GYAL POR TRUL  
TEE MUG DAG PAY SHAY RAB YE SHAY SAL  
MA RIG MUN SEL YE SHAY DRÖN MAY NAM  
JOL SONG THUB PAI KU LA CHAG TSHAL TÖD

In order to guide the animals,  
you manifest as the king of animals.  
Illuminating wisdom understanding through the purification  
of ignorance,  
You hold the lamp of wisdom that clears away the darkness  
of stupidity.  
To the body of the sage in the realm of animals,  
I bow down and give praise!

*And, having praised him with these words, one should say:*

HRĪḤ PHAK PA SENG GE DAM TEN LA  
NGÖS JOR YID TRUL CHÖD PA BUL  
TSAY DAY TEE MUG LAY WONG GEE  
JOL SONG DUG NGAL JANG DU SOL

HRĪḤ To the noble Sthirasimha  
We offer these gifts, both real and imagined.  
We pray that you will purify the sufferings of the animal  
realm



Brought about by the ignorant deeds of this person  
here deceased.

*Focussing one's attention upon the sage in the human realm, positioned on the southeastern petal of the lotus, one begins by reciting his personal mantra, OM MUNI TRUM SVĀHĀ, and says:*

MEE NAM DUL CHIR MEE YI GYAL POR TRUL  
DÖD CHAGS DAG PAY KA THUB NYÖN MONG JONG  
DAM PA CHÖ KYI SUNG LA NGA NYE PA'I  
MEE YI THUB PA'I KU LA CHAG TSHAL TÖD

In order to guide all of mankind,  
you manifest as the king of humans.  
Clearing away the sufferings of austerity by the purification  
of desire,  
You are the master teacher of the holy Dharma.  
To the body of the sage in the realm of humans,  
I bow down and give praise!

*And, having praised him with these words, one should say:*

HRĪḤ PHAK PA SHA KYA SENG GE LA  
NGÖS JOR YID TRUL CHÖD PA BUL  
TSAY DAY DOD CHAG LAY WONG GEE  
MEE YI DUG NGAL JANG DU SOL

HRĪḤ To the noble Śākyasimha  
We offer these gifts, both real and imagined.  
We pray that you will purify the sufferings of the human  
realm  
Brought about by the lustful deeds of this person  
here deceased.

*Focussing one's attention upon the sage in the realm of the antigods, positioned on the northwestern petal of the lotus, one begins by reciting his personal mantra, OM MUNI KRIM SVĀHĀ, and says:*

LHA MIN DUL CHIR LHA MIN GYAL POR TRUL  
 TRAG DOK DAG PAY THAB TSÖD DUG NGAL JONG  
 SHAY DANG TSÖN WEL ZHEE LA NGA NYAY PA'I  
 LHA MIN THUB PA'I KU LA CHAG TSHAL TÖD

In order to guide the antigods,  
     you manifest as the *asura* king.  
 Clearing away the sufferings of quarrels and disputes by the  
     purification of jealousy,  
 You have the power of pacifying the sharp weapons of anger.  
 To the body of the sage in the realm of the *asura*,  
 I bow down and give praise!

*And, having praised him with these words, one should say:*

HRĪḤ PHAK PA TAG ZANG REE CHOG LA  
 NGÖS JOR YID TRUL CHÖD PA BUL  
 TSAY DAY TRAG DOG LAY WONG GEE  
 TAB TSÖD LHA MIN DUG NGAL JONG

HRĪḤ To the noble great Vemacitra  
 We offer these gifts, both real and imagined.  
 We pray that you will purify the sufferings of quarrels and  
     disputes in the realm of the *asura*  
 Brought about by the jealous deeds of this person  
     here deceased.

*Focussing one's attention upon the sage in the realm of the gods, positioned  
 on the eastern petal of the lotus, one begins by reciting his personal  
 mantra, OM MUNI KṢAM SVĀHĀ, and says:*

LHA NAM DUL CHIR LHA YI GYAL POR TRUL  
 NGA GYAL DAG PAY DÖD YÖN LONG CHÖD ROL  
 MA CHAG ZHEN MAY CHÖ LA NGA NYAY PA'I  
 LHA YI THUB PA'I KU LA CHAG TSHAL TÖD

In order to guide the gods,  
     you manifest as the king of the gods.  
 Enjoying all the pleasures of the five senses

through the purification of pride  
 You possess mastery of the Dharma,  
 free of attachment and desire.  
 To the body of the sage in the realm of the gods,  
 I bow down and give praise!

*And, having praised him with these words, one should say:*

HRĪḤ PHAK PA LHA WONG GYA JIN LA  
 NGÖS JOR YID TRUL CHÖD PA BUL  
 TSAY DAY NGA GYAL NAM MIN GEE  
 PHO TUNG LHA YI DUG NGAL JONG

HRĪḤ To the noble Indra Śatakratu  
 We offer these gifts, both real and imagined.  
 We pray that you will purify the sufferings of death and  
 downfall in the realm of the gods  
 Brought about by the ripening of pride in this person  
 here deceased.

*Focussing one's attention upon the four gateways of the maṇḍala, one begins by reciting the personal mantra of the four goddesses, JAḤ HŪM VAM HOḤ, and says:*

SHAR LHO NUB JANG GO ZHEE SHAL YAY SU  
 KAR SER MAR JANG RIN CHEN GYEN GEE ZAY  
 ZHEE GYAY WONG DRAG TIN LAY NAM ZHEE ZAY  
 YE SHAY GO MA ZHEE LA CHAG TSAL TÖD

In the limitless expanse of the doorways to the east, south,  
 west and north,  
 White, yellow, red and green,  
 beautified with ornaments of jewels,  
 Performing the four activities of pacification, increase,  
 control and destruction,  
 To the four wisdom goddesses at the gates  
 I bow down and give praise!

*Having thus praised them with these words, one should say:*

YE SHAY GO MA ZHEE NAM LA  
 NGÖS JOR YID TRUL CHÖD PA BUL  
 TSAY DAY NGÖN ZHEN BAG CHAG KEE  
 KYAY GA NA CHEE DUG NGAL JONG

To the four wisdom goddesses who guard the gates  
 We offer these gifts, both real and imagined.  
 We pray that you will purify the sufferings of birth,  
     old age, sickness and death  
 Brought about by the habitual cravings of this person  
     here deceased.

*Prayer to Agni (to be omitted in the case of a burial rite):*

OM AGNAYE NAMAḤ SAMANTABUDDHĀNĀM PŪRṆA HRṢṬI  
 MANTRA OM ĀḤ HŪM May all the sins and obscurations of (Name)  
 here deceased, be pacified! ŚĀNTIM KURUYE SVĀHĀ

*Next are the adornments of the maṇḍala:*

HRĪḤ RIG NGA'I WU GYEN CÖD PEN TENG WA DANG  
 DO SHAL PUNG GYEN RIN CHEN SE MO DO  
 DAR GYI TÖD YOG MAY TREE SHAM BU DEN  
 CHAG DUB ZHAB DUB RIN CHEN DU MAY TRAY  
 DÖD YÖN MA PANG RANG DROL GYEN DU ZHAY

HRĪḤ The crown ornament of the five families,  
     silk streamers and garlands,  
 A necklace, jewelled armbands and strings of pearls,  
 An upper garment of silk and a lower robe  
     fastened with pleats  
 With bracelets and anklets,  
     you are adorned with many precious jewels.  
 Without rejecting the objects of the senses,  
     please accept these as  
 The ornaments of your natural liberation.

RATNA SARVA PŪJĀ HOḤ

HRĪḤ KUN ZĀNG KUN KHYAB LA DRAY GUR CHEN PO  
 KYAB CHOG DUG ZAY SER GYI YU WA CHEN  
 NYING PO MEE NUB TAG KYI GYAL TSEN DANG  
 DRO DRUG NYING JAY KYOB PA'I PEN TENG DANG  
 SHAY KYOB DAR GUR YOL WA SUM RIM DANG  
 PHO TANG TA SHEE YONG ZOG CHÖD PAR BUL

HRĪḤ Totally auspicious and all-pervading,  
     a great tent and upper awning,  
 A beautiful parasol of supreme refuge, with a golden shaft,  
 A banner of victory, symbolising the undeclining essence,  
 Rows of flags indicating the compassionate protection of all  
     beings,  
 And a triple-layered tent of silk for the preservation of  
     wisdom,  
 We offer you this palace of perfect propitiousness.

HRĪḤ LOG TOG CHÖD PA'I SHAY RAB RAL TREE DANG  
 SHAY RAB THAB DEN MA RIG BIG PA'I DAR  
 DRIB MAY KU SUM YONG ZOG DAR TSÖN PHUR  
 MA RIG BAG CHAG KUN TRUD TRU BOOM DANG  
 RIG PA'I NYING JAY THAB KYI ZUNG TAG DANG  
 YE SHAY NGA DEN TSÖN KUD DRA WA DANG  
 DUD ZHEE THAR CHÖD YE SHAY PHUR PAY BIG  
 KYIL KHOR GYEN NAM YONG ZOG CHÖD PAR BUL

HRĪḤ The sword of wisdom that cuts down wrong views,  
 Wisdom arrows with skilful methods to pierce through  
     ignorance,  
 Fluttering silken banners showing the unsullied perfection of  
     the *trikāya*,  
 A flask of pure water to wash away the subtle traces of  
     ignorance,  
 A magic thread (*dhāraṇīsūtra*) with the skilful compassion of  
     awareness,  
 A network of strings, having the five colours of wisdom,  
 And *kīla* of penetrating wisdom that annihilate the four  
     Māra,  
 We offer you these perfect adornments of the *maṇḍala*.

HRĪḤ CHÖ KU MEE GYUR THAB KYI DOR JAY DANG  
 CHÖ YING LONG YANG SHAY RAB DRIL BU DANG  
 CHÖ DRAY TONG SUM KHYAB JAY NGA WO CHE  
 TSANG PA'I SUNG YANG PEE WAM CHÖ DRA DROG  
 NGÖ SHAM YID TUL CHÖD ZAY YONG ZOG BUL

HRĪḤ The unchanging *dharmakāya*,  
           this *vajra* of skilful means,  
 The *dharmadhātu*, profound and vast, this bell of wisdom,  
 The great drum that fills 1,000,000,000 worlds with the sound  
           of Dharma,  
 The lute with 60 divine melodies,  
           resonating the sound of truth,  
 Actually displayed and creatively imagined,  
 We present you with these perfect offerings.

HRĪḤ KHOR LO RIN CHEN CHÖ KYI KHOR LO KOR  
 NOR BU RIN CHEN GÖS DÖD THAM CHAY KONG  
 TSUN MO RIN CHEN PHA ROL CHIN CHU DEN  
 KYIM DAG RIN CHEN CHAB SRID RAB TU PEL  
 LANG PO RIN CHEN DUD KYI PUNG TSOG JOM  
 TAM CHOG RIN CHEN KHOR WAY PHA ROL DROL  
 MAG PÖN RIN CHEN NYÖN MONG YUL NGO DOK  
 RIN CHEN NA DUN YONG ZOG CHÖD PAR BUL

HRĪḤ The precious wheel that revolves with the teachings  
           of Dharma,  
 The precious jewel that fulfils every need and desire,  
 The precious queen, possessor of the ten perfections,  
 The precious minister who causes the kingdom to flourish,  
 The precious elephant that crushes the hosts of Māra,  
 The precious horse that speeds to liberation on the far side of  
           *saṃsāra*,  
 And the precious general who drives away the afflictions in  
           battle,  
 We offer you these perfect seven jewels.

HRĪḤ DRUB ZAY YUNG KAR GYAL PÖ GEG TSOG JOM  
 ZAY CHOK BIL WAY YÖN TEN TAM CHAY GYAY

TSA CHOG DUR VA DÖN GYI NÖD PA KYOB  
 LEE TREE TSEL CHEN DRO BA WONG DU DUD  
 GEE WONG MEN GYI NYÖN MONG NAY KUN SEL  
 CHUD DEN ZHO YEE WONG PO'I ZEE DANG KYAY  
 SAL JAY ME LONG MA RIG MUN PA SEL  
 CHÖ DUNG YAY KYIL SUNG YANG DRUG CHU DROG  
 TA SHEE ZAY GYAY YONG ZOG CHÖD PAR BUL

HRĪḤ Magic white mustard that destroys the hosts of  
 obstructors,  
 Supreme *bilva* fruit that brings about an increase in virtue,  
 Excellent *dūrvā* grass that protects from the afflictions of  
 demons,  
 Powerful powdered vermilion that gathers all beings under  
 its sway,  
 Medicinal bezoar that cures all diseases and mental  
 afflictions,  
 Nutritious curds that promote health and vitality,  
 A shining mirror which clears away the darkness of  
 ignorance,  
 And a conch shell of truth, with a clockwise coil,  
 that resounds with the 60 melodies of speech,  
 We offer you these perfect eight auspicious items.

HRĪḤ ZUG KYI LHA MO KAR MO ME LONG ZIN  
 TUK JAY CHEN PO'I LHA TSOG CHEN LA BUL  
 DRA YI LHA MO NGÖN MO PEE WAM DROG  
 TUK JAY CHEN PO'I LHA TSOG NYEN LA BUL  
 DREE YI LHA MO SER MO PÖ KHANG DZIN  
 TUK JAY CHEN PO'I LHA TSOG SHANG LA BUL  
 RO YI LHA MO MAR MO ZHAL ZAY MA  
 TUK JAY CHEN PO'I LHA TSOG JAK LA BUL  
 REG JA'I LHA MO JANG GU NA ZA ZIN  
 TUK JAY CHEN PO'I LHA TSOG KU LA BUL  
 CHÖ KYI LHA MO TING GA PO TI NAM  
 TUK JAY CHEN PO'I LHA TSOG TUK LA BUL  
 DÖD YÖN DRUK GI CHÖD PA GYA CHEN BUL  
 CHEE NANG CHÖD TIN GYAM TSO NYE GYUR CHIK  
 CHOG DANG THUN MONG NGÖ DRUB TSAL DU SOL

HRĪḤ The goddess of form, white in colour,  
     with a mirror in her hand,  
 Presents her offering to the eyes  
     of the deities of great compassion.  
 The goddess of sound, light blue in colour, playing on a lute,  
 Presents her offering to the ears  
     of the deities of great compassion.  
 The goddess of scent, yellow in colour,  
     holding a pot of incense,  
 Presents her offering to the noses  
     of the deities of great compassion.  
 The goddess of taste, red in colour,  
     with divine food in her hand,  
 Presents her offering to the tongues  
     of the deities of great compassion.  
 The goddess of thought, dark blue in colour,  
     holding a book in her hand,  
 Presents her offering to the minds  
     of the deities of great compassion.  
 They present a vast array of offerings of the six senses —  
 May the gods be pleased with this cloud-like ocean of outer  
     and inner offerings!  
 We pray that you will bestow *siddhi* upon us,  
     both mundane and supreme.

*Then the deities should be praised:*

HRĪḤ DANG PO JANG CHUB CHOK TU TUK KYAY NAY  
 MÖN LAM TOB KYI DRO WAI DÖN ZAY PA'I  
 THONG THÖ DRAN PAY DUG NGAL KUN LAY DROL  
 PHAK PA CHEN RAY ZEE LA CHAG TSAL TÖD

HRĪḤ At first you gave rise to the thought of supreme  
     enlightenment, and  
 Then you fulfilled the aims of beings through the strength of  
     your aspiration.  
 To see you, hear you, or think of you, brings liberation from  
     all suffering.  
 Homage and praise to the noble Avalokiteśvara!



DAY NYID TUK KA'I HRĪḤ LAY ÖD TRÖ PAY  
 GYU MAY KYEN MAY GYAM TSO'I LONG LAY TRUNG  
 GYAL WA'I SRAY CHOG RANG JUNG TUL PA'I KU  
 PE MA JUNG NAY SRAY LA CHAG TSAL TÖD

From the syllable HRĪḤ in your heart,  
     rays of light shone forth, and  
 There arose in the depths of the ocean,  
     free of causes and conditions,  
 The spontaneously emanated supreme son of the buddhas.  
 Homage and praise to Padmasambhava, your lotus-born son!

KYAY KYI TUK JAY DRO DRUG DUG NGAL ZEE  
 THAB KAY TUK JAY NGEN SONG JONG WA'I CHIR  
 GANG LA GANG DUL TUL PA'I KU RU TÖN  
 CHOM DEN THUB PA DRUK LA CHAG TSAL TÖD

You who gaze with compassion upon the sufferings of  
     those who wander in the six realms of *samsāra*,  
 You compassionate masters of skilful means,  
 In order to purify all evil destinies  
     you show yourselves as emanated forms  
     in whatever manner is most applicable.  
 Homage and praise to the six blessed sages!

JAM DANG NYING JAY GAR DANG TANG NYOM KEE  
 TSAY MAY ZHEE YI DRO WA'I DÖN ZAY PA'I  
 SEM CHEN LAY DANG THUN PA'I LAM NA DREN  
 GO KYONG LHA MO ZHEE LA CHAG TSAL TÖD

With the four boundless minds of love, compassion, joy  
     and equanimity,  
 You work for the benefit of all the world,  
 Guiding living beings along paths appropriate to their *karma*.  
 Homage and praise to the four goddesses who guard the  
     *maṇḍala* gates!

HRĪḤ TUK JAY CHEN PO'I TUK KA'I NYING PO LAY  
 ÖD TRO CHOG CHU'I SANG GYAY ZHING DU TIM

DAY SHAY TUK KYI CHUD DUS YI GER JON  
 NAM KHA'I DRUG TAR DROG PA'I YI GAY DRUG  
 NYING PO YI GAY DRUK LA CHAK TSAL TÖD

HRĪḤ From the *mantra* syllable in the heart of the lord of  
 great compassion  
 Stream forth rays of light, which are absorbed into the  
 buddhafi elds in the ten directions.  
 Arising in the form of syllables which encapsulate the  
 essential heart of the buddhas,  
 These six syllables resound with the roar of a dragon in the  
 sky.  
 Homage and praise to the six-syllabled heart *mantra*!

NYING PO DEE NYID THONG THÖS REG PA YEE  
 SEM CHEN THAM CHAY NGEN SONG NAY NAY TAR  
 TUK JAY CHEN PO'I TUK KYI CHUD DUS PA'I  
 SUNG CHOG YI GAY DRUK LA CHAG TSAL TÖD

Merely by seeing, hearing, or touching these syllables,  
 All living creatures are liberated from places of evil rebirth.  
 The encapsulated essence of the mind of great compassion,  
 Homage and praise to superlative speech —  
 the *mantra* of six syllables!

TUK JAY CHOG REE MAY PA KUN LA NYOM  
 RANG RIG MA CHÖS RANG DROL CHEN POR SHAR  
 GANG YANG MA PANG ZIN MAY DAY WA CHE  
 TUK KYI GONG PA CHOG LA CHAG TSAL TÖD

Compassion without bias, applying equally to all,  
 Self-awareness without effort, arising as great self-liberation,  
 Rejecting nothing whatsoever, great bliss free of grasping,  
 Homage and praise to the supreme intention of the Buddha's  
 mind!

*Then recite the 100-syllable mantra of confession for the Padma family:*

OM PADMASATTVA SAMAYAM ANUPĀLAYA PADMASATTVA-  
TVENOPATIṢṬHA DR̥DO ME BHAVA SUTOṢYO ME BHAVA  
SUPOṢYO ME BHAVA ANURAKTO ME BHAVA SARVASIDDHIṀ  
ME PRAYACCHA SARVA-KARMASU CA ME CITTAṀ ŚREYAḤ  
KURU HŪṀ HA HA HA HA HOḤ BHAGAVAN SARVATATHĀGATA  
PADMA MĀ ME MUṆCA PADMĪ BHAVA MAHĀSAMAYASATTVA  
ĀḤ

*When this has been said three times, one should add:*

OM SAMAYA ĀḤ SAMAYA HŪṀ SAMAYA VAJRA SAMAYA  
TSE RAB KHOR BA THOK MA MAY PA NAY SAK PA'I DIG  
DRIB DANG KYAY PAR DU YANG SANG NGAK ZAB MO'I  
CHO GA LHAG CHAY GAL TRUL NYAM CHAG THAM CHAY  
TSA WA NAY JANG ZHING DAG PAR ZAY DU SOL

May all the sins and obscurations that I have accumulated throughout all my lifetimes since beginningless time, most especially, those excesses and deficiencies, mistakes, confusions, degenerated and broken vows pertaining to the profound rituals of secret *mantra*, be cleansed from their roots, and I pray that everything may be made pure.

MA JOR WA DANG NYAM PA DANG  
GANG YANG DAG MONG LO YEE NEE  
MA RIG TRUL PA CHEE CHEE PA  
DAY YANG ZÖD PAR ZAY DU SOL

Failing to gather the proper ingredients,  
and using inferior quality,  
Whatever I have done with a stupid mind,  
And whatever I have done in confused non-awareness,  
For all of these things, I beg your forgiveness.

LHAG PA DANG NEE CHE PA DANG  
CHO GA'I YEN LAG NYAM PA DANG  
DAG GI JAY NGAY CHEE CHEE PA  
DAY YANG ZÖD PAR ZAY DU SOL

Adding extra parts and cutting corners,  
 And spoiling the proper format of the ritual,  
 Whatever it is that I have forgotten,  
 For all of these things, I beg your forgiveness.

BAG MAY JÖD JA MA DAG PA  
 GYUD NAY SUNG PA'I CHO GA ZHIN  
 MA CHOG TRUL PA CHEE CHEE PA  
 DAY YANG ZÖD PAR ZAY DU SOL

Improperly reciting the *mantra* with a lack of attention,  
 And being unable to complete the rite as described in the  
*tantra*,  
 Whatever I have done in my state of confusion,  
 For all of these things, I beg your forgiveness.

*Bidding farewell to the jñānasattva:*

OM KYAY KYI SEM CHEN DÖN KUN ZAY  
 JAY SU THUN PA'I NGÖS DRUB TSOL  
 SANG GYAY YUL DU SHAY NAY KYANG  
 LAR YANG JON PAR ZAY DU SOL

OM You who work for the benefit of all living beings,  
 Please bestow real attainments, suitable to our needs.  
 Although you are departing now for the Buddhafields,  
 We pray that you will return again [when we call you].

*Then, as one says, OM VAJRA MUḤ, one should cross the two arms at the wrists, with the hands facing outwards, right hand inside the left and, snapping the fingers, one imagines that the wisdom deities depart while the samayasattva is absorbed into oneself.*

*Making offerings to the protectors of the ten directions:*

OM DAŚADIK LOKAPĀLA SAPARIVĀRA OM VAJRA ARGHAM  
 ĀḤ HŪM, OM VAJRA PĀDYAM ĀḤ HŪM, OM VAJRA PUṢPE ĀḤ  
 HŪM, OM VAJRA DHŪPE ĀḤ HŪM, OM VAJRA ĀLOKE ĀḤ HŪM,

OM VAJRA GANDHE ĀḤ HŪM, OM VAJRA NAIVEDYA ĀḤ HŪM,  
OM VAJRA ŚABDA ĀḤ HŪM

*Praising the protectors:*

WONG PO DOR JAY CHANG WA'I LHA  
LHA YI GYAL PO DÖN GYI DAG  
SHAR CHOK DON GYI TSOK CHE LA  
CHÖD CHING TÖD DAY CHAK KYANG TSAL

Oh, Indra, deity with a *vajra* in your hand  
You are king of the gods and overlord of demons,  
Having made these offerings to you  
and your host of demons in the east,  
We praise you, and bow down before you!

MAY DAY SREG JA ZA WA'I LHA  
DRANG SRONG GYAL PO DÖN GYI DAG  
SHAR LHO DÖN GYI TSO G CHAY LA  
CHÖD CHING TÖD DAY CHAK KYANG TSAL

Oh, Agni, god of fire, consumer of the burnt offerings,  
You are the king of sages and overlord of demons,  
Having made these offerings to you  
and your demons in the southeast,  
We praise you, and bow down before you!

SHIN JE BE CHON CHANG WA'I LHA  
MA MO'I GYAL PO DÖN GYI DAG  
LHO CHOG DÖN GYI TSO G CHAY LA  
CHOD CHING TÖD DAY CHAK KYANG TSAL

Oh, Yama, deity of death, with a club in your hand,  
You are king of the Mother goddesses and overlord of  
demons,  
Having made these offerings to you  
and your host of demons in the south,  
We praise you, and bow down before you!

DEN DANG DRAL WA LEG DEN LHA  
 SRIN PO'I GYAL PO DÖN GYI DAG  
 LHO NUB DÖN GYI TSO G CHAY LA  
 CHÖD CHING TÖD DAY CHAK KYANG TSAL

Oh, Nirṛti, deity of dissolution, possessed of goodness,  
 You are the *rākṣasa* king and overlord of demons,  
 Having made these offerings to you  
     and your demons in the southwest,  
 We praise you, and bow down before you!

ZHAG PA TOK PA CHU YI LHA  
 LU YI GYAL PO DÖN GYI DAG  
 NUB CHOG DÖN GYI TSO G CHAY LA  
 CHÖD CHING TÖD DAY CHAK KYANG TSAL

Oh, Varuṇa, deity of water, wielding a noose in your hands,  
 You are king of the *nāga* and overlord of demons,  
 Having made these offerings to you  
     and your host of demons in the west,  
 We praise you, and bow down before you!

LUNG DAY SROG KYANG ZIN PA'I LHA  
 RIG ZIN GYAL PO DÖN GYI DAG  
 NUB JANG DÖN GYI TSO G CHAY LA  
 CHÖD CHING TÖD DAY CHAK KYANG TSAL

Oh, Vāyu, deity of wind and holder of the breath of life,  
 You are king of the *vidyādhara* and overlord of demons,  
 Having made these offerings to you  
     and your demons in the northwest,  
 We praise you, and bow down before you!

NÖD JIN LAG NA YUG TO TOG  
 NOR KYONG GYAL PO DÖN GYI DAG  
 JANG CHOG DÖN GYI TSO G CHAY LA  
 CHÖD CHING TÖD DAY CHAK KYANG TSAL

Oh, Kuvera, *yakṣa* deity wielding a cudgel in your hands,  
 You are king of the wealth gods and overlord of demons,  
 Having made these offerings to you  
     and your host of demons in the north,  
 We praise you, and bow down before you!

WONG DANG DEN PA DREN PA'I LHA  
 GEG KYI GYAL PO DÖN GYI DAG  
 JANG SHAR DÖN GYI TSO G CHAY LA  
 CHÖD CHING TÖD DAY CHAK KYANG TSAL

Oh, powerful Īśāna, *vināyaka* deity,  
 You are king of the obstructors and overlord of demons,  
 Having made these offerings to you  
     and your demons in the northeast,  
 We praise you, and bow down before you!

TENG GI TSANG PA CHEN PO DANG  
 NYEE MA DA WA ZA CHEN PO  
 ZA DANG GYU KAR CHAY PA LA  
 CHÖD CHING TÖD DAY CHAK KYANG TSAL

Oh, mighty Brahmā, deity of the zenth,  
 Together with the sun and moon and other powerful planets,  
 Having made these offerings to you  
     and all the stars and heavenly bodies,  
 We praise you, and bow down before you!

OG GI LU GYAL SA YI DAG  
 SA ZIN LAG PA CHEN PO DANG  
 DAM SHAY NÖD JIN TSO G CHAY LA  
 CHÖD CHING TÖD DAY CHAK KYANG TSAL

Oh, Bhūmipati, deity of the nether regions and controller of  
     the *nāga*,  
 You, who hold the whole Earth in your mighty hands,  
 Having made these offerings to you  
     and your host of oath-bound demons,  
 We praise you, and bow down before you!

TOD POR WÖ PA THAM CHAY LA  
 ZHING DUL KUN GYI DRANG NYAY KEE  
 LUS DUD PA YI NAM KUN TU  
 CHOK TU DAY PAY CHAG TSAL TÖD

To all of you who are worthy of praise  
 We prostrate ourselves in homage, bending our bodies  
 As many times as there are particles of dust in the universe.  
 With the greatest of reverence, we praise you and bow down!

*Entrusting the protectors with their duties:*

HŪM MEE GAY CHU PANG CHOG KYONG ZAY  
 GAY CHU CHÖD PA'I GÖN PO NAM  
 PHUL WA'I CHÖD PA DI ZHAY LA  
 TSAY DAY THAR PA'I LAM LA DRONG

HŪM Having abandoned the ten non-virtues,  
 You protectors of the ten directions,  
 Oh, you lords who uphold the ten virtuous deeds,  
 Accept these offerings presented to you now, and  
 Guide this person, here deceased, on the path to liberation.

*Returning the protectors to their own places:*

OM DAŚADIK LOKAPĀLA SAPARIVĀRA GACCHA

*Thanking the deity of fire with a final offering (to be omitted in the case of a burial rite):*

RAM YAM KHAM, OM ĀḤ HŪM OM ĀḤ HŪM OM ĀḤ HŪM,  
 OM AGNI DEVA MAHĀBALIM TE KHA KHA KHĀHI KHĀHI

*Praising the fire deity (omit in the case of a burial rite):*

TSANG PA JIG TEN GÖN GYI SRAY  
 MAY LHA'I GYAL PO DRANG SRONG CHOG  
 JIG TEN YONG SU KYOB PA'I CHIR  
 TUK JAY WONG GI KUR TUL PA



RIG PA'I CHUD DEN KUN DI NAM  
 NYÖN MONG SREG PA'I YE SHAY MAY  
 KAL PA'I MAY TAR BAR WA'I ÖD  
 NGÖN SHAY ZU TUL TUK JAY DEN  
 DRANG TENG ZIN CHING RIG NGAG SUNG  
 THAB DANG SHAY RAB NYEE MAY PA'I  
 TUK JAY TUL KU KHYOD LA TÖD  
 DIG DRIB JONG WA'I TIN LAY ZÖD

Son of Brahmā, lord of the world,  
 You king of the fire gods, supreme sage,  
 In order to properly protect all beings  
 You emanate in bodily form through the power of your  
     compassion  
 With a waterpot in your hands, containing the elixir of  
     awareness.  
 Oh, fire of wisdom that burns away the afflictions,  
 The light of your radiance matches the conflagration at the  
     end of time.  
 Possessing insight, miraculous powers and compassion,  
 You hold a rosary on which you recite the *vidyāmantra*.  
 The non-dual union of wisdom and means,  
 Praise to you, the embodiment of compassion.  
 You must fulfil your task of purifying all sins!

VAJRA AGNAYE HŪM JAḤ

*Then, scattering flowers, one should recite (omit in the case of a burial rite):*

HOḤ CHOM DEN DAY DU SUM GYI SANG GYAY TAM  
 CHAY KYI TUK YE SHAY MAY YI DAG NYID JUNG WA  
 CHEN PO MAY YI RANG ZHIN. AGNI CHEN PO KHYE KYI  
 TSAY DAY DEE GYUD LA YOD PA'I DIG PA DANG DRIB PA  
 LAY DANG NYÖN MONG PA TAM CHAY JANG WA DANG  
 SÖD NAM DANG YE SHAY KYI TSOG CHEN PO ZOG NAY  
 NYUR DU NAM PA TAM CHAY KHYEN PA SANG GYAY KYI  
 GO PHANG THOB PAR ZAY DU SOL

HOH You wisdom fire, burning in the hearts of all the blessed buddhas of the past, present and future, your own nature is that of a great element. Oh, mighty Agni, please purify all the sins, obstructions, bad *karma* and afflictions that are to be found in the mindstream of this person, here deceased, and we pray that, having completed a vast accumulation of merit and wisdom, he may attain the stage of omniscient buddhahood.

*Blessing:*

CHÖD JIN GYA CHEN GYUR PA DEE YI TU  
DRO WA'I DÖN DU RANG JUNG SANG GYAY SHOK  
NGÖN GYI GYAL WA NAM KYI MA DRAL WA'I  
KYAY WO'I TSOG NAM JIN PAY DROL GYUR CHIK

By the power of these vast and extensive offerings,  
presented here,  
May a buddha spontaneously appear for the benefit of all  
beings,  
And may all those,  
not previously liberated by the buddhas of the past,  
Now achieve liberation as a result of these offerings.

*The prayer of aspiration for rebirth in the Land of Bliss:*

ÖD PAR MAY KYI ZHING KÖD NAY SUNG PA'I  
CHOM DEN SHĀ KYA'I GYAL PO'I ZHING DEE NAY  
NUB CHOG GANG GA'I LUNG GI JAY MA NYAY  
ZOG SANG GYAY KYI ZHING KHAM DAY WA CHEN  
TRAG TRIG TRAG GYA DAY PA'I PHA ROL NA  
ZHING KHAM KYÖN MAY NAM DAG DAY WA CHEN

As described in the Pure Land scripture of Amitābha  
(*Amitābhavyūha*),  
If one travels from this realm of the blessed buddha  
Śākyamuni,  
Moving westwards, across as many blissful realms of perfect  
buddhas  
As there are grains of sand in the River Ganges,

Across one hundred thousand million buddhafiels,  
One will come to the utterly stainless pure land of Sukhāvātī.

SA ZHEE TAM CHAY RIN CHEN RANG ZHIN TAY  
LAG TIL TAR NYAM CHONG RONG MAY PA'I NAY  
MAY TOG PE MA'I TSO G KYI RAB GYEN ZHING  
TA WAY MI NGOM DZES SHING YID DU ONG  
ZHING CHOG DAY NA LHA MEE TÖN PA NI  
KU TSE PAR MAY ZOG PA'I SANG GYAY ZHUG  
NYÖN MONG PANG SHING MÖN LAM DAG PA'I NAY  
DAG DANG DRO KUN ZHING DER KYAY WAR SHOK

The ground all over that land has the nature of jewels.  
It is a place without steep slopes,  
    smooth like the palm of the hand.  
Being adorned everywhere with masses of lotus flowers,  
One can never grow weary of looking at it  
While the heart is captivated by its beauty.  
In that place of supreme perfection resides  
    the Buddha Amitāyus,  
Perfect Buddha of Boundless Life and  
    the teacher of gods and men.  
Leaving behind all worldly afflictions,  
    it is a place of pure aspiration —  
May I and all sentient beings be born in that pure realm!

DAG SEL SRA WA'I ZHING KHAM DAY WA CHEN  
GYAL WA'I NAM TUL NYEN PA'I DRA YANG JIN  
TSO WA'I YO JAY JEE TAR SAM PA ZHIN  
BAY TSOL MAY PAR LEG PAR TSOL WA'I NAY

The buddhafielf of Sukhāvātī, pure, clear and firm,  
Where pleasant melodies [of Dharma] sound forth  
As magical manifestations of the awakened state.  
It is a place where all the necessities of life appear  
    as desired,  
Easily attained, with neither struggle nor effort.

ZHING CHOG DAY NA SEM CHEN NGAN SONG DANG  
LHA MA YIN DANG SHIN JAY MING YANG MAY

DAY NA PAL PA'I BUD MAY YÖD MA YIN  
NGAL NA NAY PANG YÖD PA MA YIN NO

All those who are born in that supreme paradise never hear  
Even a mention of evil destinies, antigods,  
or the demon of death.

In that place, there are no ordinary women to be found,  
And no-one is ever confined within a womb.

RIN CHEN NAM KYI MAY TOG PE MA LAY  
ZOO TAY JUNG WA'I RANG ZHIN SHA TAG GO  
MEE GAY PANG SHING MÖN LAM DAG PA'I NAY  
DAG DANG DRO KUN ZHING DER KYAY WAR SHOK

The sole mode of arrival in that place is to appear  
By natural magic from a lotus flower of precious jewels.  
Abandoning all that is without virtue,

it is a place of pure aspiration —  
May I and all sentient beings be born in that pure realm!

NAM DAG ÖD SEL ZHING KHAM DAY WA CHEN  
ZHING KHAM DER KYAY SEM CHEN TAM CHAY LA  
NA TSA LA SOG DUG NGAL TEN MEE JUNG  
ZHING DER KYAY NAY NGEN SONG JUNG MI SRID  
MEE KHOM NAY SU KYAY WA MI SRID DO

Sukhāvatī, the utterly pure buddhafield of radiant clear light!  
For all those who are born in that pure realm,  
The sufferings of sickness and so on never arise.  
Having been born in that place,

it is impossible to sink to lower rebirths  
And it is impossible to find oneself in a situation without  
leisure.

ZHING DER KYAY WA'I JANG CHUB SEM PA NAM  
TSE LO PAG TU MAY PAR KUN ZHUG NAY  
KYAY WA DU MAR JANG SEM SAR NAY TAY  
CHÖD PA LAB CHEN ZAY ZHAY MA TOG PA  
KYAY WA CHIK JAY ZOG SANG GYAY GYUR CHING

TSOG NYI RAB SAG MÖN LAM DAG PA'I NAY  
DAG DANG DRO KUN ZHING DER KYAY WAR SHOK

All the bodhisattvas who are born in that place  
May remain there for lifetimes of countless years,  
Abiding through many lifetimes on the *bodhisattvabhūmi*,  
Performing great deeds of power, as they wish, or  
After just one lifetime, they can arise in perfect buddhahood,  
Fully gathering the accumulations of merit and wisdom.  
It is a place of pure aspiration —  
May I and all sentient beings be born in that pure realm!

THUB PAY NGAK PA'I ZHING KHAM DAY WA CHEN  
DANG WA CHEN GYI RIN CHEN PHO TANG NA  
KU TSAY PAR MAY ZOG PA'I SANG GYAY ZHUG  
TSAY PAR MAY GÖN YAY NA CHEN RAY ZEE  
JAM DANG NYING JAY DRO WA KUN LA ZEE  
GÖN PO'I YÖN NA JANG SEM TU CHEN TOB  
DRI MAY TEN PA GYAY PA'I TIN LAY ZAY  
GYAL WA'I KHOR ZHEN YÖN TEN PUN TSOG SHING  
YE SHAY CHAY GYAY SAM GYI MI KHYAB ZHUG

Sukhāvatī, the pure land, praised by the buddhas!  
There, in the jewel palace of tranquil luminosity,  
Abides the perfect buddha Amitāyus, Boundless Life.  
To his right is Avalokiteśvara, Glancing Eye,  
Who gazes upon all beings with love and compassion,  
And to the left of the lord is Vajrapāṇi,  
bodhisattva of mighty power,  
Who performs deeds for the increase of the stainless  
doctrine.  
And there are many others in the buddha's retinue,  
possessed of marvelous qualities and vast wisdom,  
Beyond all imagination.

DAG NEE NAM ZHIG CHEE WA'I DUS JUNG TSAY  
NAY NGEN NAM SU NAM YANG MI GOL WAR  
LHA CHOK KHYE KYI ZHAL TONG NGÖN SU NAY  
DAY WA CHEN GYI ZHING DER KYAY WAR SHOK

As for myself, one day, when the time comes for me to die,  
 May I not go astray and wander to an evil destiny, but  
 May I be escorted to your presence, supreme lord,  
     and behold your face.  
 May I be reborn in Sukhāvatī, the buddhafield of Bliss!

PE MA LAY TRUNG DAM CHÖS NYEN GYUR ZHING  
 GYAL WAY LUNG TEN NGÖN SHAY DZU TUL TOB  
 SEM CHEN TAM CHAY ZHING CHOG DAM PA DER  
 DAG GIS DREN PA'I TEN DREL DRIG PAR SHOK

Being born from a lotus, and hearing the holy Dharma,  
 May I be prophesied by the Buddha  
     and attain insight and miracle power.  
 Then, due to the good connection of being  
     guided there by me,  
 May all sentient beings be established in that supremely  
     sacred place.

DAY TAR DAG GI MÖN LAM ZANG PO DEE  
 LA MA CHOG DANG GÖN PO CHEN RAY ZEE  
 KHOR CHAY LA SOG GYAL DANG GYAL WA YEE  
 SRAY CHOG NAM KYI DRUB PAR ZAY DU SOL

May all my aspirations, just as I have stated in my prayers,  
 Be fulfilled by the supreme guru and protector,  
     Avalokiteśvara,  
 And his retinue, the buddha Amitābha, Amitāyus  
 And all the bodhisattvas!

*Aspiration prayers:*

NGEN SONG DUG NGEL MEE NYONG ZHING  
 KA WA CHAY PA MAY PA YANG  
 LHA WAY LHAG PA'I LUS TOB NAY  
 DAY YANG SANG GYAY NYUR TOB SHOK

Without experiencing the sufferings of evil rebirth,  
 Free of any difficulties or hardships whatsoever,  
 May we obtain a form, superior to that of the gods  
 And, furthermore, quickly achieve the state of a buddha!

PE MA DAM GYI MA GÖ TAR  
 SRID SUM DREE MAY MA GÖ PA'I  
 SRID PA'I PE MO LAY JUNG WA'I  
 DAY WA CHEN DU KYAY WAR SHOK

Just as the lotus is untainted by the mud from which it grows,  
 May we remain unsullied by the stains of *samsāra*, and  
 Miraculously arising from the lotus of existence,  
 May we be reborn in the Land of Bliss!

DEE NAY NYING TSAM JAR MA TAG  
 DAG PA'I ZHING KHAM DAY WA CHEN  
 PE MA'I NYING PO ZAY TRU LAY  
 ZU TAY KYAY WA LEN PAR SHOK

As soon as we reach the end of this life,  
 May we achieve miraculous rebirth  
 In the pure buddhafiield of Sukhāvatī,  
 Arising from the filaments in the pollen heart of a lotus.

MEE TSANG LUS DEE BOR WA GYUR MA TAG  
 DAY WA CHEN DU DZU TAY KYAY WAR SHOK  
 KYAY MA TAG TU SA CHU RAB DRÖD NAY  
 TUL PAY CHOG CHUR ZHEN DÖN JAY PAR SHOK

As soon as the impure body of this life has been cast aside  
 May we be miraculously born in Sukhāvatī.  
 And, as soon as we are born there,  
 May we properly travel the path of the ten bodhisattva stages  
 And, for the benefit of others,  
 May we send emanations everywhere in the ten directions!

## Closing Prayers

སྒྲིལ་ལམ་ནི།

Prayers of aspiration:

རྗེ་ དཔལ་ལྷན་ཀྱན་བཟང་ཆེས་སྐྱེ་འོད་དཔག་མེད་།  
 ཡོངས་སྤྱོད་ཆོགས་སྐྱེ་འི་རྣམ་རེལ་སྤྱན་རས་གཟིགས་།  
 སྤྱུ་ལ་སྐྱེ་འགོ་བའི་དོན་མཛད་པ་དྲ་འབྱུང་།  
 སྐྱེ་གསུམ་ཡོངས་ཆོགས་ཐུགས་སྐྱབ་ཉམས་སྤངས་པས་ ॥

HRĪH Amitābha, *dharmakāya*, glorious, gracious and good,  
 Avalokiteśvara, *sarīrbhogakāya* of perfect playful rapture, &  
 Padmasambhava, *nirmāṇakāya* who brings meaningful  
 benefit to all beings:

By cultivating these three perfect *kāya* of attainment in  
 our hearts,

ཆོ་རབས་ཀྱན་རུ་དལ་བའི་རྟེན་ཐོབ་ཅིང་།  
 མཚན་ལྡན་དོ་རྗེ་སྤྱོད་དཔོན་ཞབས་བརྟན་ནས་།  
 དེས་གསང་དོ་རྗེ་ཐེགས་པའི་ལམ་ཁྱུགས་ཏེ་།  
 སྤྱིན་གྲོལ་བའི་མཛེས་ལ་ཡོངས་སྤྱོད་ཤོག་ ॥

May we gain the opportunity to practise Dharma  
 in every lifetime, and,

In the stable presence of a fully qualified guru,  
 May we be placed on the path of secret vajrayāna  
 And truly engage in the profound teachings  
 of ripening liberation.





TRINITY OF THREE-KĀYA GURU

དགྲིལ་འཁོར་སྒོ་སྤྱང་ཚད་མེད་བཞིའི་ངོ་བོ་།  
 དཀར་མེར་དམར་ལྗང་ལྷ་མོ་རྣམ་བཞི་ཡིས་།  
 ཐེག་མཆོག་ལམ་བཟང་སྐྱབ་པའི་འགལ་རྒྱུན་ཀུན་།  
 ཞི་ཞིང་མཐུན་རྒྱུན་སྐྱབ་པའི་གྲོགས་བྱེད་ཤོག་།

May the four goddesses who guard the maṇḍala gates,  
 White, yellow, red and green,  
 Whose true nature is that of the four boundless minds,  
 Pacify all our mistakes on the excellent path of the supreme  
 vehicle

And help us achieve perfect harmony in our practice.

གང་ལ་གང་འདུལ་ཐུགས་རྗེའི་རྣམ་རྟེན་ཅན་།  
 བདེ་བར་ག་ཞེགས་པ་སྐྱབ་པ་རིགས་དྲུག་གིས་།  
 འགྲོ་དྲུག་འཁོར་བའི་སྤྱག་བསྐྱེད་ཉམ་ཐག་པ་།  
 མྱོང་བྱེད་ལས་ཉོན་དྲུངས་ནས་འབྱེན་པར་ཤོག་།

May the enlightened sages, who appear in the six realms,  
 Manifesting out of compassion for the sake of  
 those to be trained,  
 Eradicate the evil deeds that are the causes of misery  
 For living beings who suffer in the six destinies of rebirth.

ལྷན་གྲུབ་རང་བཞིན་འོད་གསལ་ལོངས་སྤྱོད་ཇོགས་།  
 འཕགས་མཆོག་ཐུགས་རྗེ་ཆེན་པོ་སྤྱན་རས་གཟིགས་།  
 མངོན་གསུམ་བྱེན་ནས་ལམ་སྤྱོད་ལེགས་དངས་ཏེ་།  
 གྲུ་འཛིན་དག་པའི་ཞིང་དུ་སྐྱེ་བར་ཤོག་།

[At the time of death] having spontaneously accomplished  
 The sambhogakāya with a nature of clear light,

May Avalokiteśvara, supreme among the noble ones,  
Truly come to meet me and lead me on the path  
So that I am reborn in his pure land of Potalaka.

ངོ་བོ་ཀ་ནས་དག་པ་ཚོས་གྱི་སྐྱེ།  
གསལ་སྟོང་འཛིན་པ་མེད་པ་རིག་པའི་གཤེས།  
ཡེ་གྲོལ་ཀུན་བཟང་གོ་འཕང་མཛོན་གྱུར་ནས།  
རང་གཞན་དོན་གཉིས་བྱུན་གྱིས་གྲུབ་པར་ཤོག།

Having manifestly gained Samantabhadra's stage  
of primordial liberation,  
May the dharmakāya, naturally pure from the very  
beginning,  
With a nature of clarity and emptiness,  
awareness free of grasping,  
Spontaneously fulfil the dual purpose  
of myself and all others.

ཁྱེད་པར་ས་སྐྱའི་ལྗོངས་ཀྱི་ལྷ་གཅིག་པུ།  
འཛིག་རྟེན་དབང་ཕྱུག་ཁྱེད་གྱི་ཐུགས་རྗེ་ཡིས།  
བོད་འབངས་འགྲོ་རྒྱལ་ས་མན་དང་བདེ་བ་ཡི།  
དག་འཁྱོན་མཚོག་ལ་ཡུན་དུ་སྦྱོང་པར་ཤོག།

In particular, being the sole deity of this  
Heavenly Country,<sup>101</sup>  
Oh, lord of the world (Lokeshvara),  
by dint of your compassion,  
May you establish a great festival of benefit and bliss  
For all the people of Tibet.

<sup>101</sup> *Sa bla'i ljongs*, 'Landscape which reaches high above the earth,' 'Country of high ground,' an epithet for Tibet coined by the Great Fifth Dalai Lama.

ཕྲུག་ཐུགས་ཀྱི་སྒྲིང་ཁུ་ལྟ་བུ་གཏེར་།  
 རྒྱལ་གསུམ་ཟབ་མོ་ཐུགས་ཀྱི་སྒྲུབ་པ་ཡི་།  
 དབང་ཁྱིད་ལུང་དང་གདམས་པའི་ཚོས་ཚུལ་གྱིས་།  
 གངས་ཅན་འགོ་རྒྱལ་སྒྲིན་ཅིང་གོལ་གྱུར་ཅིག་ཅེ།

By the teaching methods of empowerment, transmission,  
 commentary and instruction  
 In the three cycles of profound essential teachings  
 Of the Northern Treasures of Zang-zang lha-brag,  
 The essential heart of Padmasambhava's doctrines,  
 May the people of the Land of Snows (Tibet)  
 become mature and free.

བགྲ་ཤིས་བརྗོད་ནི།

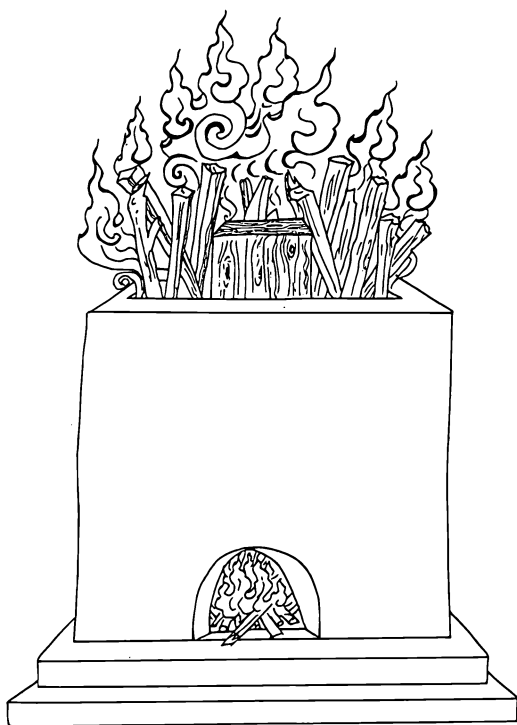
Auspicious verse:

སྤྱི་འཁོར་འདས་ཐམས་ཅད་རིག་པའི་རང་ཅུལ་དུ་།  
 རྒྱལ་པར་གོལ་བའི་ཚོས་སྒྲུའི་བགྲ་ཤིས་ཤོག་།  
 མཁའ་ལ་འཇར་ལྟར་མ་འདྲེས་རབ་བགྲ་བ་།  
 ལྷན་གྲུབ་ལོངས་སྤྱོད་ཚོགས་སྒྲུའི་བགྲ་ཤིས་ཤོག་།  
 གདུལ་བྱའི་ཁམས་དང་བསམ་པར་ལེགས་སྟོན་པའི་།  
 ཐུགས་རྗེ་ཆེ་ལྷན་སྒྲུལ་སྒྲུའི་བགྲ་ཤིས་ཤོག་།

HRĪḤ As the natural energy of awareness,  
 All that manifests in saṃsāra and nirvāṇa  
 is completely liberated —

May the dharmakāya bring good luck!  
 Like an unsullied rainbow completely adorning the sky,  
 May the spontaneously manifesting sambhogakāya  
 bring good luck!

Appearing as a perfect teacher  
In accordance with the circumstances and dispositions  
of those to be trained,  
May the greatly compassionate *nirmāṇakāya*  
bring good luck!



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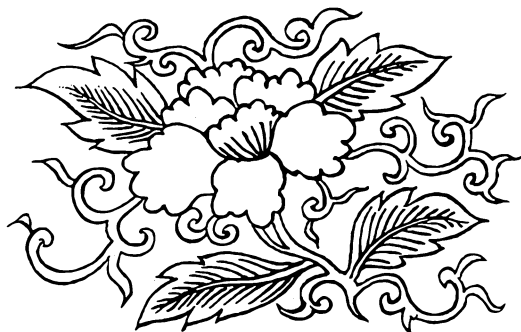
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# Illuminating Sunshine

## Buddhist funeral rituals of Avalokiteśvara

According to our author Padma 'phrin-las (1641-1718), disciple of the Great Fifth Dalai Lama and fourth incarnation of the gter-ston Rig-'dzin rgod-ldem, there are three main stages in the care of those who have come to the end of their lives. These consist of facilitating the transference of consciousness ('pho ba) at the moment of death, performing postmortem rituals in order to guide the deceased along pathways of escape from the six modes of unhappy rebirth in saṃsāra, and cremating the corpse with due dignity. Associated rites include prayers of good wishes for the deceased to be reborn in the pureland of Amitābha's Blissful Paradise (Sukhāvatī), and the casting of small votive images (tsha tsha) from any fragments of bone that may remain after the cremation has been completed. Taken as a whole, such rites are designed to ensure that the good karma of the deceased is used to maximum effect so that he or she may be liberated from bondage to an endless cycle of confusion and pain, obtaining instead the three kāya of an awakened being.

All the relevant texts have been gathered together in the present volume, which thus contains a full set of instructions for those who find themselves called upon to care for the Buddhist dead. Together with the Tibetan texts and English translations, this book contains transliterated prayers that may be chanted with greater ease on such solemn occasions, with full explanations of how to perform a full Buddhist funeral ceremony, by either burial or cremation.

May this work bring happiness and comfort to the living, as well as blissful liberation to the deceased!



In his early twenties, Rig-'dzin rdo-rje (Martin Boord) studied with Lama Khamtrul Yeshe Dorje, Chhimed Rigdzin Rinpoche and Dudjom Rinpoche. Later, at the University of London he received a doctorate for his thesis "The Cult Of The Deity Vajrakīla" and then went on to teach at the University of Oxford for some years. Currently he lives in quiet seclusion in the Cotswolds, devoting himself to the study of the Northern Treasures.

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