Fire Puja to make smell offerings and dedication to the harm-causing demons, hindrances, and elemental spirits:
Liberation from all adverse conditions

Mix all the food offerings such as pan-fried flour, blood, meat, and some liberation-upon-taste nectar pills and burn them. Sprinkle a few drops of water. When ready, visualize oneself as the sacred Avalokiteshvara and generate fervent compassion towards all sentient beings.

得任夏巴仁欽芒拉强擦洛〔南無多寶如來〕
DE-ZHIN SHEG-PA RIN-CHEN MANG-LA CHAG-TSA LO
We prostrate to the Tathagata Rinchen Mang; he who possesses-all-jewels.

得任夏巴熱賊丹巴拉强擦洛〔南無妙色身如來〕
DE-ZHIN SHEG-PA ZUG-DZEY DAM-PA LA CHAG-TSAL LO/
We prostrate to the Tathagata Zugdzey Dampa; precious form.

得任夏巴格嘉利拉强擦洛〔南無廣博身如來〕
DE-ZHIN SHEG-PA KU-JAM LEY-LA CHAG-TSAL LO/
We prostrate to the Tathagata Ku Jamley; he whose body is omnipresent.

得任夏巴杰巴檀嘉永色抓為拉拉强擦洛〔南無離怖畏如來〕
DE-ZHIN SHEG-PA JIG-PA T'HAM-CHED YONG-SU DRAL-WAI LHA-LA
CHAG-TSAL LO/
We prostrate to the Tathagata Jigpa T'hamched Dang Yongsu Dralwa; he who is beyond all fear.
Thus, recite the four names [of the buddhas]. The substances are blessed into great bliss-causing desirables, into whatever is wished for by the beings who are the recipients of this dedicated offering.

**Ho!** The burnt offerings, imbued with the six desirable qualities,

forming clouds of desirables in accordance with the wishes of each being,

filling up the space of heaven and earth, and in between,

this great treasury of inexhaustible bliss and satisfaction,

is offered to the guests of compassion, all beings in the six realms,

especially those who loiter in this place,

those classes of hindrances, karmic debtors, resentful enemies seeking their revenge,
撒這協協哲破摩〔讒鬼奪命凶死鬼〕
ZA-DRI SHI-SHED DRE-PO MO/
greedy ghosts and male and female life-taking evil spirits,

納達仁達果可達〔病主瘟神耗失主〕
NAD-DAG RIM-DAG GOD-KAI DAG/
demonic forces that cause epidemics, plagues, and spirits who cause contamination,

耶這瓦這涅迪這〔驅使鄉鬼家親鬼〕
YUL-DRE WRAD-DRE NYE-DUI DRE/
cursing spirits, indigenous spirits and ghosts of the deceased relatives,

恰當炯波德希吉〔以諸貪欲吝嗇心〕
CHAG-DANG JUNG-PAI DU-SHE KYI/
preoccupied by its greed and stinginess,

米當諾協莊瓦安〔隨逐於人與財物〕
MI-DANG NOR-CHIR DRANG-WA'AM/
going after living beings and beseeching for wealth and valuables

叉多當為三巴義〔或以嫉妒瞋恨心〕
TRAG-DOG DANG-WAI SAM-PA YI/
motivated by jealousy and antagonism,

諾巴作比熱根當〔於諸有情損害者〕
NOD-PA TSOM-PAI RIG-KUN DANG/
all kinds of harm-doers who initiate harm to living beings,

至撒色巴瓦米卓〔尋香並與中陰身〕
DRI-ZA SID-PA WAR-MI DRO/
smell-eating gandharva spirits and beings in the bardo,
hungry ghosts and vital essence-stealing serak spirits,

who have fallen under the power of their karma in conditioned existence,

toiling endlessly in the guise of various forms,

searching everywhere for various food and drinks,

with various different kinds of intentions and conduct,

always engaging in destruction and various kinds of harm,

various kinds of gods or demons, with or without power:

for all of you demonic forces, hindrances, and elemental spirits,
潘嘉效隆美巴耶 [不分勝敗無偏私]
PAM-GYAL CHOG-LUNG MED-PA YI/ without partiality or the need to compete for anything,

多格米撒度度歐 [如意迴向無盡藏]
DOD-GU MI-ZED TER-DU NGO
I dedicate to you an inexhaustible treasury of desirables.

耶拉吉多托杰內 [隨其所欲獲得已]
YID-LA CHI-DOD TOB-GYUR NE/
Having obtained whatever you desire,

諾才德澤根日讓 [障害惡毒悉消除]
NOD-TSE DUG-TSUB KUN-SHI SHING/ may your venomous malevolence be pacified,

江卻森當丹杰久 [願皆具足菩提心]
CHANG-CHUB SEM-DANG DEN-GYUR CHIG/ and may your innate bodhicitta naturally arise.

卓拉洛讓拉拉嘉 [賊生愛命竊奪魂]
SOG-LA RLOM-SHING LA-LA JAB/ Those who crave for the lives and souls of the living,

諾拉安讓色拉格 [貪婪財寶盜飲食]
NOR-LA NGAM-SHING ZE-LA KU/ all who prey on the valuables and provisions of others,

華拉諾必炯波南 [妨害吉祥諸部多]
PAL-LA NOD-PAI JUNG-PO NAM/ all the spirits who cause harm to beings’ glories,
CHOD-JIN DE-YI TSIM-GYUR CHIG/
by this offering and generosity, may you be satisfied and appeased!

TSE-RAB LAN-CHAG JANG-GYUR CHIG/
May all my karmic debts from previous lifetimes be cleansed.

SHA-KON DIG-DRIB DAG-GYUR CHIG/
May the sins and obscurations of vengeance be purified,

DUG-NGAL NYON-MONG SHI-GYUR CHIG/
May suffering and mental afflictions (the kleshas) be pacified.

DAG-GI CHOD-JIN DE-NGO PA/
With this offering and generosity, I make this dedication:

JUNG-PAI TSOG-KUN TSIM-GYUR NE/
may all the hordes of demonic forces be satisfied and contented,

DAG-DANG SEM-CHEN TAM-CHED KUN/
so that I, and all sentient beings

DU-MIN CHI-DANG NAD-LA SOG/
shall be free from untimely death and sicknesses, and so forth,
嘎金根當抓杰久 [一切違緣皆遠離]
GAL-KYEN KUN-DANG DRAL-GYUR CHIG/
and estranged from all karmic hindrances and obstacles.

瑞讓恰南丹德層 [諸所希欲恆滿足]
RE-SHING CHAG-NAM TAN-DU TSIM/
May all of our wishes and desires be permanently satisfied.

利敦內敦拉所卓 [身處魔障悉解脫]
LU-DON NE-DON LA-SOG DROL/
And may we be liberated from demonic affliction that causes physical harm and ailments.

多敦瓦恰瑪利日 [所願障礙盡消除]
DOD-DON WAR-CHAD MA-LU SHI/
May all obstacles be cleared away from the path,

扎西得勒彭措效 [吉祥如意願圓滿]
TRA-SHI DE-LEG PUN-TSOG SHOG/
and may auspiciousness and well-being become perfect effulgence!

年涅向卻森杰提 [以彼等性菩提力]
NYAM-NYID CHANG-CHUB SEM-KYI TU/
By the power of equality (wisdom) bodhicitta,

諾夏諾協檀嘉根 [一切能害與所害]
NOD-JA NOD-JED TAM-CHED KUN/
may all objects of harm, and all harm-doers

丘央得瓦欽布昂 [寂滅大樂法界中]
CHO-YING DE-WA CHEN-POI NGANG/
within the state of great bliss in the basic space of phenomena,
耶美桑吉托巴效〔願獲無別正覺果〕
YER-MED SANG-GYE TOB-PAR SHOG/
attain the undifferentiated state of buddhahood!

檀嘉南卡作仁德〔一切如同虚空藏〕
TAM-CHED NAM-KA DZOD-SHIN DU/
Like the inexhaustible treasury of space,

隆秀恰巴美巴效〔願諸受用無間斷〕
LONG-CHOD CHED-PA MED-PAR SHOG/
may these enjoyments never be exhausted!

作巴美將才美巴〔無諍亦無諸損惱〕
TSOD-PA MED-CHING TSE-MED PAR/
Without disagreement or antagonism,

讓旺德呢秀巴效〔願自享用悉自在〕
RANG-WANG DU NI CHOD-PAR SHOG/
may all enjoy freedom and self-sufficiency,

薩美多雲朱丹拉〔具足無漏六妙欲〕
ZAG-MED DOD-YON DRUG-DAN LA/
and the unsullied six desirable enjoyments,

任美策德隆秀內〔以無耽執受用巳〕
SHEN-MED TSUL-DU LONG-CHOD NE/
enjoying and partaking in the manner of non-attachment (and)

達美年比敦多得〔即證無我平等義〕
DAG-MED NYAM-PAI DON-TOG TE/
thereby realizing the essence of selflessness and equality.
杰美丘格托巴效 [願得無生法性身]
KYE-MED CHO-KU TOB-PAR SHOG/
May all achieve the state of the unborn Dharmakaya!

達格所南多達當 [以我清淨福德力]
DAG-GI SOD-NAM TOB-DAG DANG/
By the force of my pristine merits,

得任夏比辛多當 [諸佛如來加持力]
DE-SHIN SHEG-PAI JIN-TOB DANG/
by the blessing of the Tathagatas,

丘杰央杰多吉色 [及與法界緣起力]
CHO-KYI YING-KYI TOB-KYI SU/
and by the innate force of the Dharmadhatu, the basic space of all phenomena,

森堅南拉潘多比 [為利一切有情故]
SEM-CHEN NAM-LA PAN-DOG PE/
whatever aims and intentions we have

敦南剛達三巴根 [一切所願諸事業]
DON-NAM GANG-DAG SEM-PA KUN/
and for the sake of benefiting sentient beings,

杰定堪呢瑪利德 [於此無盡世間界]
JIG-TEN KAM-NI MA-LU DIR/
in the immensity of the worlds without exception,

得達檀嘉杰熱巴 [如其所有盡所有]
DE-DAG TAM-CHED CHI-RIG PAR/
whatever is wished for in order to benefit others,
托巴美巴炯杰久（無礙出生願皆成）
TOG-PA MED-PAR JUNG-GYUR CHIG/
may it all spontaneously occur without obstruction!

莲师语 Spoken by Guru Rinpoche

堪森達波讓（三界清淨剎）
KAM-SUM DAG-PAI SHING/
The three realms are the pure lands.

哲森特吉准（三有大悲客）
SID-SUM TUG-JEI DRON/
The three existences are the guests of compassion.

瑪利恰波色（充滿無盡食）
MA-LU KYAB-PAI ZE/
Everything without exception is an inexhaustible provision.

丘涅多波提（以證法性力）
CHO-NYID TOG-PAI TU/
By the power of realizing dharmata, the nature of reality,

米薩得度歐（迴向無盡藏）
MI-ZED TER-DU NGO/
I dedicate everything as an inexhaustible treasury.

於不離如上緣想中隨力念誦
Visualize as prescribed and recite the following mantra as many times as possible:

嗡 阿吽（盡力念誦）嗡瑪呢 巴美吽啥（百遍以上）
OM AH HUNG Recite as much as possible OM MA NI PEDME HUNG HRI (more than one hundred times)
JIN-PA GYA-CHEN GYUR-PA DI-YI TU/
By the power of this vast generosity,

DRO-WAI NANG-NE RANG-JUNG SANG-GYE SHOG/
may all beings naturally awaken to self-occurring buddhahood within.

GNON-TSE GYAL-WA NAM-KYI MA-DRAL WAI/
May all those who were not liberated by buddhas in the past,

KYE-GU DI-DAG JIN-PE DROL-GYUR CHIG/
be liberated with this generosity of mine.

JUNG-PO GANG-DAG DIR-NI LAG-GYUR TE/
Any spirits who remain in this place,

SA'AM-ON TE-PAR NANG-KOD KYANG RUNG/
who reside on the earth or who move through space,

KYE-GU NAM-LA TAG-TU JUM-JED PA/
may you always behave lovingly to all beings,
NYIN-DANG TSAN-DU CHO-LA CHOD-PAR SHOG/
and practice dharma day and night.

GEG-RIG TONG-DRAG GYAD-CHU SHI-WA DANG/
May there be the auspiciousness of pacifying the eighty-thousand hindrance-causing demons,

MI-TUN NOD-PAI KYEN-DANG DRAL-WA DANG/
of being freed from unfavorable circumstances and all harmful conditions,

TUN-PA DRUB-CHING PUN-SUM TSOG-PA YI/
May all conducive circumstances be accomplished, and may the auspiciousness of perfect excellence,

TRA-SHE DE-KYANG DENG-DIR DE-LEG SHOG/
occur here and now, and may all happiness and goodness occur!
This is a particularly powerful means for consummating our practice of the perfection of generosity, and for pacifying obstacles. Anyone and everyone should practice this. Especially, during the dark period, when sentient beings’ greed and desire are increasing; when hungry ghosts and evil spirits are many, and when they are attacking humans and livestock, and harming one’s possessions and enjoyments; when deceased spirits are drifting around driven solely by their desire for food and wealth; when there is much plague and epidemic, and contagion to the livestock; when we have bad dreams; when we are endangered by wild animals like wolves and so forth. Whenever there is a demonic attack or suspicion of demonic influence, etc., if we can practice this fire puja, then all obstacles and harm shall be pacified. If we regularly or occasionally practice this, imbued with the pure motivation of compassion, we are guaranteed to reverse untimely death, be free from the threat of illness, family curses, and contamination; we will increase positive conditions, perfect our accumulations, and thus achieve immediate and ultimate benefit for self and others. Since there are so many more advantages, it is not necessary to elaborate on them all. Just practice whole-heartedly.

This was written by Miphampa in the cave of Gyadod Wangpuk on October, 18th, inspired by a dream and the aspiration to benefit all sentient beings. May there be virtue! Monga Lang!

If you want to use this liturgy when you are doing Lud Tor, casting an effigy, change the part that says, “SUR CHOD DOD YON DRUG DEN” to “LUD TOR DOD YON DRUG DEN,” that is, replace “SUR CHOD” to “LUD TOR.”[This burnt offering, imbued with the six desirable qualities,” is changed to “this effigy torma, imbued with the six desirable qualities.”] Shubham!