The Mountain of Burnt Offerings

OM SWASTI - May it be auspicious!

To perform this mountain purification offering practice from Lhatsün's "Life-Essence-Realization of the Knowledge-Holders", prepare some good quality wood, incense, medicinal substances, the three white and three sweet offerings, various types of flour, and so forth. Set them alight and burn them on top of an auspicious fire in a clean vessel or hearth, and strew them with pure and clean water.

First comes the Refuge.

OM AH HUNG K'A NYAM SID SH'I KYAB KÜN NYING PO'I CHÜD
To the quintessence of all refuges in both cyclic existence and final peace,

WANG DRAG RIG 'DZIN PE MA T'ÖD TR'ENG TSEL
To you, mighty knowledge-holder, Skull-Garlanded Pema Tötr'eng Tsäl,

KY'Ö KUR NANG SID GYAL WA'I KYIL 'KOR DZOG
Within whose body all of phenomenal existence is complete as the mandala of the Victorious Ones,

DRO KÜN SID LE DRÖL CH'I'R KYAB SU CH'I
I go for refuge so that I may liberate all beings from transmigratory existence.

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Awakening the Enlightenment Mind.

SANG CH'O'G YE SHE 'ÖD SEL T'IG LE'I SHIR
In the ground of the clear-light wisdom bindu of secret offering,

'DRO KÜN DRIB SUM DAG NE KU DANG SUNG
The threefold obscuration of all sentient beings is purified;

T'UG KYI T'IG LER LHÜN DRUB NANG SHI NGANG
The four visions are spontaneously realized within the bindus of Body, Speech, and Mind;

SHÖN NU BUM KUR DRÖL WAR SEM KYE DO
I generate the enlightenment mind that I may liberate them into the Youthful Vase Body.

Repeat three times.

The Seven-Branch Offering.

SHI RIG MA CHÖ NYUG MAR CH'AG TS'EL SHING
Making prostration to the innate and unfabricated clear awareness of reality as it is,

TING TA' DRAL WAI' 'ÖD SEL CH'ÖD PA 'BÜL
I make offering of the luminous clarity transcending all limits of space;

K'OR WA NYANG 'DE NYAM NYI LONG DU SHAG
In the equal-valueness of samsara and nirvana I make confession,
LO DRAL CH’Ö ZE CH’EN POR JE YI RANG
I rejoice in the great mind-transcending exhaustion of all dharmas.

LHÜN DRUB DZOG PA CH’EN PO’I CH’Ö K’OR KOR
Please turn the Wheel of the Spontaneously-Realized Great Perfection!

K’OR WA DÖN NE TRUG PAR SÖL WA ’DEB
Stir up the depths of samsara, I pray you!

K’OR SUM MIG T’A DRAL WA’I P’A T’AR NGO
I dedicate this in the ultimate, beyond all idea of the three mandalas (of subject, object and their interaction).

The Self-Visualization

KA DAG CH’Ö KU’I YING LE GAG ME TSEL
Unceasing creativity from the realm of absolute reality of the utterly pure dimension of being and actuality,

PE MA T’Ö TR’ENG KAR MAR SHÖN TS’ÜL DZE
Arises as the Lotus Whose Expression is a Garland of Skulls (Padmakapalalamin), reddish white in color, youthful and good-looking,

TS’EN PE’I ZI ’BAR DOR JE T’Ö PA NAM
Blazing in the beauty of his marks and characteristics and holding a vajra and skull-cup,

DZE JI GYEN DANG CH’A JE YONG SU DZOG
Perfectly adorned with magnificent ornaments and robes.
DAM YE NYI ME GYAL KÜN 'DÜ PA'I ZUG
Visualized form and wisdom-deity inseparable, he is the embodiment of all the Victorious Ones,

K’OR ‘DE KÜN GYI CHI PAL CH’EN POR GYUR
The great crown-jewel of all of samsara and nirvana.

OM AH HUNG BENZAR GURU PEMA SIDDHI HUNG
Recite this about one hundred times. Then cleanse and purify the offering substances with RAM YAM KHAM

RAM YAM KHAM

TONG PA’I NGANG LE SANG DZE ZAG PA ME PA’I YE SHE KYI DÜD TSI 'DÖ YÖN GYA TS'OI TRIN P’UNG K’A KY‘AB TU TRO WAR GYUR
Arising from the state of voidness, the offering substances are transformed into an inexhaustible wisdom-nectar, emanating out like a massing ocean of clouds to fill all of space with desirable qualities.

OM AH HUNG NAMA SARWA TATHAGATE BHAYO BISHO MUK’E BHE SARWAT’A K’AM UDGATE SAP’ARANA IMAM GAGANA K’AM SOHA
Affect the blessing by a threefold repetition of the three syllables and Sky-Treasury Mantra.
DHRUM  RIN CH’EN NA TS’OG DANG MA’I NÖ YANG SU
In the vessel of various cleansed and purified jewels,

JIG TEN SID PA’I ’DÖ GU DAM TS’IG DZE
Are the samaya-substances, all the desirable-seeming objects of phenomenal existence,

DRU SUM YE SHE DÜD TSIR JIN LAB PE
Transformed by the three syllables into an amrit-nectar of wisdom.

NANG SID CH’ÖD PA’I ’DÖ GUR TRUG PA ’DI
This gathering of all the desirable offerings of phenomenal existence

LA MA YI DAM DRA KI CH’Ö SUNG DANG
I dedicate to the Lamas, Yidams, Dakinis, and Dharmapalas,

CH’ÖG CHU GYAL WA’I KYIL K’OR JI NYE DANG
To all mandalas of the Victorious Ones throughout the ten directions,

’DZAM LING SHI DAG RIG DRUG LEN CH’AG DRÖN
To the earth lords and local deities of Jambudvipa, the guests—those beings of the six realms to whom I have karmic debts

KY’E PAR DAG GI TS’E TR’OG SOG KU SHING
And particularly those who would steal my life and vitality,

NE TONG BAR CH’E TSOM PA’I ’JUNG PO DANG
To the malicious spirits that bring sickness and obstacles,

MI LAM TAG TS’EN RNGEN DANG TE RNGEN RIG
Inauspicious dreams and signs and all kinds of bad omen,
DE GYE MA RUNG CH’O TR’UL DAG PO DANG
To the eight orders of sly and cunning spirits and lords of magical illusion,

ZE DANG NE DANG NOR GYI LEN CH’AG CHEN
To all those with whom I have karmic debts concerning food, place and wealth,

DRIB DAG NYO DRE P’O SHIN MO SHIN DANG
Lords of defilement, demons of madness, ghosts male and female,

DRI WO T’E’U RANG DRONG SIN ’DRE MO NAM
Spirits of blades, demons of dissension and quarreling, village demons and evil female spirits:

LEN CH’AG MAR PO’I ME LA JAL TE SEG
All these karmic debts I repay, burning them in the red flames...

RANG RANG YID LA GANG DÖ ’DÖ GU’I CHAR
Whatever each one needs or desires, may such desirable objects stream down:

JI SI NAM K’A NE KYI BAR NYI DU
As long as the sky exists and at this very moment

’DÖ PA’I YÖN TEN ZE PA ME PAR NGO
An inexhaustible quantity of desirable qualities!

DAG GI DÛ SUM SAG PA’I DIG DRIB DANG
May the sins and obscurations I and others have accumulated throughout the three times,

KÖN CH’OOG DE SHIN KOR LA CHE PA NAM
All misuse of offerings made to the Three Jewels, the faithful and the dead,
JIN SEG ME CH’Ö 'DI YI DAG GYUR CHIG
Be purified by this burnt offering.

ME CHE NANG SID GANG WA'I DÜL TR'EN RE
May the tongues of the flames ray out to fill the atoms of phenomenal existence

KÜN ZANG CH’Ö PA'I TRIN P'UNG MI ZE PA
And an inexhaustible cloud of offerings like Samantabhadra made

GYAL WA'I SHING K'AM YONG LA KY'AB GYUR CHIG
Completely pervade all Buddhatfields.

ME CHE YE SHE 'ÖD NGA'I CH'Ö JIN ZER
May the rays of offering, tongues of flame of the five-colored light of primordial wisdom,

RIG DRUG NAR ME NE SU KY'AB GYUR PE
Completely pervading the six classes of beings dwelling in unendurable suffering

K'AM SUM K'OR WA 'JA LÜ 'ÖD KUR DRÖL
And liberating the three realms of samsara into the body of rainbow light,

'DRO KÜN JANG CH'UB NYING POR SANG GYE SHOG
Bring all sentient beings to Buddhahood in the very heart of enlightenment!

OM AH HUNG

Reciting OM AH HUNG one hundred or one thousand times, or what have you, and then,
KU SUM DAG PA NÖ KYI SHAL YE SU
In the palace of the purified vessel of the three bodies

CHÖ LONG TRÜL SUM NANG SID ZUG P'UNG NAM
The dharmakaya, sambhogakaya, nirmanakaya and the forms and aggregates of all phenomenal existence

DÜD TSIR SHU WE 'JA 'ÖD BAR NANG GANG
Dissolve into amrit-nectar, rainbow light filling all of space.

K'OR WA NYANG 'DE ZAG ME DÜD TSI'I CHŪ
Samsara and nirvana, the immaculate quintessence of nectar

T'OOG ME DŪ NE DA TA YEN CH'E DU
From beginningless time, is now completely shared

NANG SID DRÖN DU GYUR PA YONG LA NGO
With the higher worldly guests.

SA LAM 'DRE BU'I YÖN TEN T'AR CH'IN SHING
Reaching the limits of all qualities of the ground, path and goal,

TA GOM CHÖ PA'I BAR CH'E KÜN SAL NE
And having dispelled all obstacles to view, meditation and action,

ME JUNG KÜN ZANG T'UG KYI K'A YING SU
Perfecting themselves in the sky-like vastness of the mind of Samantabhadra,

SHÖN NU BUM KUR TEN SID ZIN PAR SHOG
May they become perfectly established in the Youthful Vase Body
K’OR WA’I GYA TS’O CH’EN PO TONG PA’I T’AR
So that finally the great ocean of samsara is emptied.

‘OG MIN PE MA DRA WAR SANG GYE SHOG
May they attain Buddhahood in the Lotus Net of Akinishta!

P’UNG K’AM SEG DZE TRAG DANG ZI JI ‘BAR
The offering substances of the aggregates and elements blaze in dazzling splendor;

KAR MAR JANG SEM SEG DZE DE TONG ‘BAR
The offering substances of the red and white bodhicitta blaze in bliss-emptiness;

TONG NYI NYING JE’I SEG DZE CH’Ö YING GANG
The offering substances of emptiness-compassion fill the entire dharmadhatu,

NANG SID K’OR ‘DE DOR JE ‘ÖD NGA’I SHIR
The five-colored field of light, phenomenal existence, all of samsara and nirvana as vajra.

LHÜN DRUB DZOG SANG GYE PA’I SEG DZE ‘Bål
I offer this burnt offering of spontaneously realized perfect Buddhahood:

NGÖN GYI LEN CH’AG T’AM CHE JANG GYUR CHIG
May all previous karmic debts be purified!

DA TA’I GYÜ LA MI NE T’ÖL LO SHAG
So that they now no longer remain in my mind-stream, I make remorseful confession,

MA ‘ONG DRIB PA’I ‘KOR LOR MA GYUR CHIG
And in the future, may I not become caught up in the mechanism of obscuration and defilement!
SO T’AR JANG SEM RIG PA ‘DZIN PA YI
I confess all breaches, conscious and unconscious,

DOM CHE LAB PA SANG NGAG DAM TS‘IG RIG
Of the various vows, trainings and Secret Mantra samayas

TS‘OR DANG MA TS‘OR NYAM PA T‘ÖL LO SHAG
Of individual liberation, bodhicitta, and the vidyadhāras.

NE DÖN DRIB DANG MI TSANG DAG GYUR CHIG
May sickness, demonic influence, defilement and uncleanness be purified!

NE MUG TS‘ÖN GYI KAL PA SHI GYUR CHIG
May the kalpa of disease, mental darkness, and warfare be pacified!

T‘A MI Ü SU ‘ONG WA‘I SÜN MA DOK
May the attacks of invaders from the borders be repulsed!

CH‘Ö DZE LA MA DEN ‘DREN BAR CHE DOK
May obstacles to inviting spiritual teachers be turned aside!

BÖD YÜL TRA MI SHI PA‘I TE NGEN DOK
May auspicious and bad omens for the land of Tibet be reversed!

ZA’ LU GYAL PÔ SOG UG DÛ PA DOK
May the influences of the planets, nagas and king-spirits on our life-force be repulsed!

‘JIG PA CH‘EN PO GYE DANG CHU TRUG DOK
May the eight great and sixteen lesser fears be averted!
DAG CHAG GAR NE TRA MI SHI PA DOK
For myself and others, may all that is inauspicious be dispersed!

DAM SI 'GONG PO'I T'U TOB NÜ PA DOK
May the power, strength and force of demonic oath-breaking enchanters be turned back upon themselves!

At the time of accumulation, beginning again from DHRUM RIN CHEN NA TSOG, and so on, recite the three syllables as much as possible and then continue from KU SUM, etc., up to the end. After that,

GYAL WA CH'Ö PE NYE GYUR CHIG
May the Victorious Ones be pleased by these offerings,

DAM CHEN T'UG DAM KONG GYUR CHIG
May the minds of the oath-bound ones be satisfied,

RIG DRUG DÖ PA TS'IM GYUR CHIG
May the desires of the beings of the six realms be satisfied

LEN CH'AG SHA K'ÖN JANG GYUR CHIG
And our karmic debts and feelings of vendetta and vengefulness be purified.

TS'O G NYI YONG SU DZOG GYUR CHIG
May the two accumulations be perfectly accomplished,
DRIB NYI BAG CH'AG DAG GYUR CHIG
May the karmic residue of the twofold obscuration be purified,

DAM PA KU NYI T'OBO GYUR CHIG
And may we obtain the two perfect and holy bodies.

JIN PA GYA CH'EN GYUR PA 'DI YI T'Ü
By the power of this infinite and vast generosity

'DRO WA'I DÖN DU RANG JUNG SANG GYE SHOG
May I spontaneously attain Buddhahood for the benefit of all that lives.

NGÖN GYI GYAL WA NAM KYI MA DRÖL WA'I
May the host of beings not liberated by the Buddhas of previous times

KYE WO'I TS'OOG NAM JIN PE DRÖL GYUR CHIG
Attain their liberation through this offering.

'JUNG PO GANG DAG 'DIR NI LHAG GYUR TAM
May the evil bhuta spirits established in this place, those approaching or passing through it,

SA'AM 'ÖN TE BAR NANG K'Ö KYANG RUNG
Those who live upon the earth and yet able to appear both within and on it,

KYE GU NAM LA TAG TU JAM JE CHING
Always practice loving kindness towards the host of incarnate beings

NYIN DANG TS'EN DU CH'O LA CHÖ PAR SHOG
And, day and night, engage in the practice of Dharma.
GE WA 'DI YI KYE WO KÜN
By this merit may all beings

SÖ NAM YE SHE TS'OOG DZOG SHING
Perfectly accumulate merit and wisdom,

SÖ NAM YE SHE LE JUNG WA'I
And from this merit and wisdom

DAM PA KU NYI T'OB PAR SHOG
Obtain the two sacred and perfect bodies.

'BE DANG TSÖL WE MA GÖ PA
Unstained by exertion and cultivation,

YID SHIN NOR BU PAG SAM SHING
May this wish-granting gem, this wish-fulfilling tree,

SEM CHEN RE WA KONG DZE PA
Auspiciously satisfy the hopes

SAM PA 'DRUB PA'I TRA SHI SHOG
And accomplish the intentions of sentient beings.

Thus, with this and others of similar nature, make auspicious prayers and dedicate all merit and benefit.

Amongst the various longer and shorter practices available, this particular text is a condensed recitation and explanation of the practice for daily use, composed according to his own interpretation by that decrepit, old and worn-out “city yogin”, Jñāna.
OM AH HUNG  LA MA YI DAM K’A ‘DRO CH’Ö KYONG DANG
Lama, Yidam, Dakinis and Dharmapalas,

‘GO WA’I LHA NGA DRA LHA NYEN PO NAM
You five superior gods and the fiercely protecting dra-lha,

SANG CH’Ö DÜD TSI’I P’Ü KYI GYE PAR KANG
Please rejoice and be fulfilled with this offering of the nectars of the purificatory offering-rite!

DAG GI WANG T’ANG LUNG TA YAR LA KYE
May my power and windhorse ever rise

JI TAR YI LA SAM PA’I DÖN ’DI NAM
And may the wishes of my mind be accomplished

GEG ME NYUR DU DRUB PA’I DONG DROG DZÖ
Swiftly and without obstacle.
OM AH HUNG TSA SUM CH’Ö KYONG TER GYI DAG
Three Roots, Dharma Protectors and Treasure-Holding Lords,

YÜL ’DI’I SHI DAG K’OR CHE LA
Local Earth-Lords and your retinues,

SANG CH’Ö DÜD TSI’I CH’Ö PA ’BÜL
To you all I offer the nectar of this smoke-offering:

’GAL KYEN BAR CH’E SHI WA DANG
Pacify all obstacles and inauspicious conditions

SAM PA NYUR ’DRUB TR'IN LE DZÖ
And perform your activities of swiftly granting us all our wishes.

This is by Jñana.