

**NYINGMA KATHOK BUDDHIST CENTRE**

**PRAYER TEXT**

**SMOKE OFFERING**

ON THE 15TH DAY OF EACH LUNAR MONTH

## SMOKE OFFERING

- THE OFFERING OF SMOKE FROM BURNING FOOD TO NEGATIVE INFLUENCERS, OBSTRUCTORS AND ELEMENTAL SPIRITS AND DEDICATING THE MERITS TO BECOME FREE OF ALL BAD CIRCUMSTANCES AND MISFORTUNE.

Add meat and blood to various flours (it is good to mix in as well a small amount of samaya substance, if available, that liberates through taste). Then mix in various foodstuff and burn them, sprinkling in some purifying water.

Visualize oneself as Chenrezig and generate much compassion for sentient beings, the objects of focus of Chenrezig.

### PAGE

OM VAJRA AMRITA KUNDALI HANA HANA HUNG PHET *(Blessing the offering mantra)*

OM SVABHAWA SHUDDHO SARVA DHARMA SVABHAWA SHUDDHON HANG *(Cognizing emptiness mantra)*

TONG PA NYID TU GYUR TONG PI NGANG LE BHRUM LE RIN PO CHEI NOD

### PAGE

YANG SHING GYA CHHE WI TU SUR DZE DOD YON NGAI NGO WOR GYUR ZHING CHHOD  
TRIN ZED MI SHE PA YID ZHIN TER GYI PHUNG POR GYUR

All the offerings become emptiness. From the state of emptiness, the syllable BHRUM arises. The syllable BHRUM becomes an immeasurably immense vessel containing the smoke offering items. The smoke offering items transforms into offering clouds of inexhaustible wish-fulfilling heaps of essences of the five desirables (of form, sound, smell, taste and touch).

### PAGE

*Offering To Higher Beings*

DUN GYI NAM KHAR CHHOG SUM TSA SUM LHA  
KAR NAG LHAN DRE DON GEG ZHI DAG SOG  
PHA MA LA SOG RIG THRUG MA LU PA  
CHHOD TRIN GYAM TSOI NEN DIR SA MAH DZA

In the space in front, are the Three Jewels, the Three Roots, white (i.e. good) and black (i.e. evil) gods and demons, troubling spirits, obstructers, locality owning spirits, etc., without excluding beings of the six realms, beings who have been our fathers and mothers, come here and enjoy this ocean of offerings, Sa Ma Dza.

### PAGE

RAM YE SHE ME-I KYIN KHOR CHHEN PO DIR  
LA MA YI DAM KHAN DRO KON CHHOG SUM  
DOD MI CHHOD YUL MA LU THAM CHE LA  
SUR DZE DON YON NGA-I CHHOD PA BUL

OM AH HUNG (3X)

Ram In this great mandala of wisdom fire, are the Lama, Yidam, Dakini and the Three Jewels, the foremost objects for making offering to, to you all without exception, we offer this smoke offering of five desirables.

Om Ah Hung (3x)

### PAGE

ZHE NE DAG ZHEN TSHOG DZOG DRIB ZHI ZHING  
NE KEB THRIN LE NAM ZHI THOG MED DRUB  
THAR THUG KU NGE DAG NYID DOR JE CHHANG  
KHON PHANG NYUR WA NYID TU DRUB GYUR CHIG

OM AH HUNG (3X)

Having accepted and enjoyed the offerings, may you pacify all obscurations of myself and others,  
and accomplish the four enlightened activities\* apropos to the circumstance without impediments.  
May we quickly reach the status of Vajradhara,  
the essence of the ultimate five bodies\*\*.

*\* four enlightened activities are: pacifying, enriching, magnetizing and destroying.*

*\*\*ultimate five bodies are: svabhavikakaya, dharmakaya, jnanadharmakaya, sambhogakaya and nirmanakaya.*

Om Ah Hung (3x)

### PAGE

*Offering To Less Fortunate Beings*

KAR NAG LHAN DRE DON GEG ZHI DAG SOG  
NYING JE YUL GYUR WOG MI DRON NAM LA  
RANG RANG YID LA KHANG DOD KHO GU TSHOG  
DAM PA MED PI CHHOD JIN DAM PA NGO

OM AH HUNG (3X)

White (i.e. good) and black (i.e. evil) gods and demons, troubling spirits, obstructers, locality owning spirits, etc.,  
the objects of compassion, to all the lesser guests,  
whatever requirements that they wished for,  
these none more superior offerings, are excellently dedicated.

Om Ah Hung (3x)

### PAGE

TSHIM NE JANG CHUB SEM KYI GYUD MIN CHING  
KHAM SUM KHOR WI MA LU MI LEN PAR  
RIG THRUG KHOR WI KYE GO RAB CHHOD NE  
NYUR TU NAM KHYEN JANG CHUB CHHOD THOB SHOG

OM AH HUNG (3X)

With (minds) thus appeased, may their mental continuum be ripened to give rise to bodhicitta.  
Not grasping at any of samsara's three realms,  
may the doors of birth to samsara's six families be thoroughly cut,  
so that they may quickly attain the sublime awakened omniscience.

Om Ah Hung (3x)

### PAGE

ZHEN YANG THRI ZI RIG GYUR MA LU PA  
LO BUR KYEN TANG THU KYI WANG GYUR TE  
DI CHYI SO TSHAM BAR DOR NE KUN LA  
JI DOD RAB JIN CHHEN JOR NGO WAR GYI

OM AH HUNG (3X)

Furthermore, (these offerings) are utterly dedicated to all scent eaters (gandharvas) without exception abiding under the power of transitory conditions and time, in this life or later lives or in the bardo.

Om Ah Hung (3x)

PAGE

KHANG DIR GE WA NYIN JED WOD TONG GI  
SID PI MUN PA MA LU RAB CHOM TE  
DAG ZHEN KHA NYAM DRO WA MA LU PA  
NYUR TU NAM KHYEN DZOG PI SANG GYE THOB PAR SHOG

OM AH HUNG (3X)

May the splendor of the merits herewith generated, brilliant like the sun thoroughly destroy without exception the darkness of existence so that I and all sentient beings numerous as space will quickly attain the all-knowing complete enlightenment.

Om Ah Hung (3x)

PAGE

SANG GYE GON PO MI THRUG PA LA CHYAN TSHAL LO  
NAMO RATNA TRAYAYA TEYATHA OM KAM KANI KAM KANI RO TSANI RO TSANI TRO  
THANI TRO THANI TRAH SANI TRAH SANI TRATI HANA TRATI HANA SARWA KARMA PARAM  
PARANIME SARWA

PAGE

SATVA NENTSA YE SVAHA *(recite vigorously)*

I prostrate to Buddha Aksobhya (Buddha Unshakable)

Namo Ratna Trayaya Teyatha Om Kam Kani Kam Kani Ro Tsani Ro Tsani Tro Thani Tro Thani Trah Sani Trah Sani Trati Hana Trati Hana Sarwa Karma Param Paranime Sarwa Satva Nentsa Ye Svaha

*(Continue with the recitation of the 100-syllable mantra)*

*100-syllable Mantra*

OM BENZA SATO SAMAYA MANU PALAYA BENZA SATO TENOPA TITHA DRIDHO MEBHAWA  
SUTO KAYO MEBHAWA SUPO KAYO MEBHAWA ANU RAKTO MEBHAWA SARWA SIDDHI  
MEM TRA YA TSHA SARWA KARMA SUTSAME TSITTAM SHRIYAM KURU HUNG HA HA HA HA  
HO BHAGAWEN SARWA TATHAGATA BENZA MAME MUNTSA BENZA BHAWA MAHA SAMAYA  
SATO AH

Om Benza Sato Samaya Manu Palaya Benza Sato Tenopa Titha Dridho Mebhawa Suto Kayo Mebhawa Supo Kayo Mebhawa Anu Rakto Mebhawa Sarwa Siddhi Mem Tra Ya Tsha Sarwa Karma Sutsame Tsittam Shriyam Kuru Hung Ha Ha Ha Ha Ho Bhagawen Sarwa Tathagata Benza Mame Muntsa Benza Bhawa Maha Samaya Sato Ah

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OM AH HUNG

NAMA SARWA TATHAGATA AWALOKITE OM SAMBHARA SAMBHARA HUNG (7X)

THE ZHIN SHEG PA RIN CHHEN MANG LA CHYAN TSHAL LO  
THE ZHIN SHEG PA ZUG DZE DAM PA LA CHYAN TSHAL LO  
THE ZHIN SHEG PA KU JAM LE LA CHYAN TSHAL LO  
THE ZHIN SHEG PA JIG PA THAM CHED YONG SU DRAL WI LHA LA CHYAN TSHAL LO

Om Ah Hung

Nama Sarwa Tathagata Awalokite Om Sambhara Sambhara Hung (7x)

I prostrate to Tathagata Very Precious  
I prostrate to Tathagata Superior Beautiful Form  
I prostrate to Tathagata Infinite Body  
I prostrate to Tathagata Freedom From All Ruination

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*Recite the names of these four Tathagatas to bless the burned offering into exceeding blissful inexhaustible objects desired by the recipients.*

HO SUR CHHOD DOD YON THRUG DEN PA  
RANG RANG YID LA KHANG DOD TRIN  
NAM SA BAR NANG KUN KHYAB CHING  
RIG THRUG NYING JI DRON NAM TANG  
KHYE PAR CHYOG DIR GYU WA YI  
GEG RIG LEN CHHAG SHA KHON CHEN  
ZAN DRE SHI SHED THRI PHO MA  
NE DAG RIM DAG GO KHI DAG  
YUN DRE BEN DRE NYE TI DRE

Ho Sur\* offerings containing the six desirables,  
a cloud of everything desired by each and every one,  
pervading the sky, earth and in between,  
this great trove of inexhaustible pleasure -  
beings of the six realms, guests of compassion, and,  
especially wandering beings in this realm (namely)  
obstructing spirits, karmic debt creditors, flesh debt\*\* creditors,  
devouring demons, death executioners, death-causing male/female spirits,  
disease causing demons, epidemic causing demons, demons causing loss of assets,  
locale demons, cursing spirits, spirits of relatives -

*\*Sur is a ritual offering in which the smoke from the ritual fire is offered to lower beings. Compared with Sang (bSang) which is a ritual offering where the smoke is offered to higher beings.*

*\*\* flesh debt refers to the debt of a life owed for a wrong done to the creditor's family, friends etc.*

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CHHAG TANG JUNG PI DU SHE KYI  
MI TANG NOR CHHIR DRANG WA-AM  
THRAG DOG DANG WI SAM PA YI  
NOD PA TSOM PI RIG KUN TANG  
THRI ZA SID PA BAR MI DRO  
TOG GONG SE RAG YI DAG RIG  
SID PAR LE KYI WANG SONG WE  
NA TSHOG ZUG CHEN KUN TU GYU  
NA TSHOG ZE CHEN YONG TSHOL CHEN

SAM JOR NA TSHOG MIN DRA WA  
NOD PA NA TSHOG KUN TU JOR

due to a lusting and greedy frame of mind,  
pursue after persons and wealth; or  
due to an envious and hostile frame of mind,  
all those who generate harm -  
scent eaters wandering in the bardo of becoming,  
hungry ghosts, miserly pretas -  
wander in samsara in various forms  
by the force of their karma,  
searching everywhere for various food and drink,  
generating all sorts of harm  
as a result of various attitudes and behaviours.

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WANG CHHEN WANG CHHUNG NA TSHOG PI  
DON GEG JUNG PO THAM CHE LA  
PHAM GYAL CHYOG LUNG MED PA YI  
DOD GU MI ZE TER TU NGO  
YID LA CHI DOD THOB GYUR NE  
NO TSHE DUG TSUB KUN ZHI ZHING  
JANG CHUB SEM TANG DEN GYUR CHIG  
SOG LA LOM ZHING LA LA JAB  
NOR LA NGAM ZHING ZE LA KU  
PAL LA NOD PI JUNG PO NAM  
CHHOD JIN DI YI TSHIM GYUR CHIG

To all the various major and minor  
negative influencers and obstructors  
without any partiality to the victors or the defeated,  
is dedicated the inexhaustible trove of everything that is desired.  
Having obtained whatever is desired  
may all malevolent and vindictive minds be pacified  
and imbued with bodhicitta.  
Manipulating life-force, surreptitiously attack life support,  
desiring wealth, pilfering food,  
undermining goodness - elemental spirits that do all these,  
may you be appeased with these offerings.

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TSHE RAB LEN CHHAG JANG GYUR CHIG  
SHA KHON DIG DRIB THAG GYUR CHIG  
DUG NGAL NYON MONG ZHI GYUR CHIG  
DAG GI CHHOD JIN DI NGO PE  
JUNG PI TSHOG KUN TSHIM GYUR NE  
DAG TANG SEM CHEN THAM CHE KUN  
THU MIN CHHI TANG NE LA SOG  
GAL KYEN KUN TANG DRAL GYUR CHIG  
RE ZHING CHHAG NAM TEN TU TSHIM  
LU DON NE DON LA SOG DROL  
DOD DON BAR CHED MA LU ZHI

May karmic debt successive lives be cleared away.

May deadly vengence, negativities and obscurations be purified.  
May dukkha (unsatisfactoriness, unpleasantness, pain, frustrations, etc.) and afflictions ease away.  
By the appeasement of the elemental spirits  
through the dedication of my offerings,  
may I and all sentient beings  
be freed of untimely death, sickness etc.,  
and unfavourable conditions.  
May every attachments be permanently appeased.  
May body and place be released from various negative influences.  
May obstacles to one's desired goals without exceptions be cleared.

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TA SHI DE LEG PHUN TSHOG SHOG  
NYAM NYID JANG CHUB SEM KYI THU  
NO JA NO JE THAM CHE KUN  
CHHO YING DE WA CHHEN PI NGANG  
YER MED SANG GYE THOB PAR SHOG  
THAM CHE NAM KHA DZO ZHIN TU  
LONG CHOD CHHE PA MED PAR SHOG  
TSOD PA MED CHING TSHE MED PAR  
RANG WANG TU NI CHOD PAR SHOG  
ZAG MED DOD YON THRUG DEN LA  
ZHEN MED TSHUL TU LONG CHOD NE

May we have perfectly complete auspiciousness, goodness and happiness.  
By the power of the bodhi mind (that cognizes the) sameness (of everything),  
may all harm and harmful acts  
(be exhausted in) the state of great bliss dharmadhatu,  
(and we) obtain the inseparable awakening.  
May we enjoy without interruption  
the space-like storehouse of everything.  
May our conduct and behaviour be under samsaric influences and control no longer,  
and thus neither harmful nor causing dispute.  
May (you) enjoy without attachment  
the six desirables that are (offered) without outflows,

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DAG MED NYAM PI DON TOG TE  
KYE MED CHO KU THOB PAR SHOG  
DAG GI SAM PI TOB DAG TANG  
THE ZHIN SHEG PI JIN TOB TANG  
CHHO KYI YING KYI TOB KYI SU  
SEM CHEN NAM LA PHEN DOG PE  
THON NAM KHANG DAG SAM PA KUN  
JIG TEN KHAN NI MA LU DIR  
THOG PA MED PAR JUNG GYUR CHIG

thereby realizing the equalness (in) selflessness,  
and thus attain the unborn dharmakaya.  
By my pure mental resolve, together with  
the power of the blessing of the Tathagatas  
and the power of the dharmadhatu,  
for the welfare of sentient beings,  
may whatever that is wished for

materializes without hindrances  
in the realms of existence here without exceptions  
in whatever way that is fitting.

*As spoken by Guru Rinpoche:*

KHAM SUM THAG PI ZHING

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SID SUM THUG JI DRON  
MA LU KHYAB PI ZE  
CHHO NYID TOG PI THU  
MI ZE TER TU NGO

The pure fields of the three realms,  
guests of compassion of the three existences,  
these nutriments pervading everywhere,  
by the power of the knowledge of dharmata,  
is dedicated to the inexhaustibility of the trove.

*Recite with undistracted aspiration as expressed in the above verse.*

OM AH HUNG *(continue with whichever mantra or recitation as appropriate)*  
OM MANI PEMA HUNG HRIH *(recite 100 times and above)*

*From a sutra:*

JIN PA GYA CHHEN GYUR PA DI YI THU  
DRO WI NANG NE RANG JANG SANG GYE SHOG  
NGON TSHE GYAL WA NAM KYI MA DRAL WI  
KYE GU DI DAG JIN PE DROL GYUR CHIG

By the force of this vast offering,  
may sentient beings self-arise buddhas.  
All those who were not liberated by buddhas in the past,  
may they be liberated.

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*Make aspiration prayer as follows:*

JUNG PO KHANG DAG DIR NI LHAG GYUR TE  
SA AM ON TE BAR NANG KHOD KYANG RUNG  
KYE GU NAM LA TAG TU JAM JED PA  
NYIN TANG TSHEN TU CHHO LA CHOD PAR SHOG

GEG RIG TONG THRAG GYUD CHU ZHI WA TANG  
MI THUN NOD PI KYEN TANG DRAL WA TANG  
THUN PA DRUB CHING PHUN SUM TSHOG PA YI  
TA SHI THE KYANG THENG DIR DE LEG SHOG

May whatever elemental spirits who have come here,  
be they on earth or in some spaces between (the earth and sky),  
be always kind and loving to all beings,  
and conduct themselves day and night in accordance with the Dharma.



May the one thousand eight hundred classes of obstructing spirits be appeased,  
and may we be separated from antagonistic and harmful circumstance.  
May there be harmony and by that perfectly complete  
auspiciousness, may there be happiness and goodness in these days.

*In this way, recite the verses of auspiciousness.*

*This is an extraordinary method of completing the perfection of generosity, and therefore should be practised by all, especially so for sentient beings of this evil time, when covetousness and greed increase; when scent eaters (gandharvas) and negative spirits are plentiful, creating mischief and harm on both men and livestock; when there is much damage to resources; when for the sake of food and wealth, the mind chases after all sorts of ideas; when there is much epidemics, loss of livestock and bad dreams; when there is damage by predatory wolves and rats; when there are malevolent non-humans that sow harm and doubts are many; by doing this practice, all these obstacles and harm will subside. If at the time of practice, compassion arises in one's mental continuum, death will be cheated, one will be freed of diseases, negative influences and bad dreams; harmonious conditions will increase, the accumulations will be perfected, etc. It goes without saying that one should practise this assiduously for both the temporary and long lasting benefit of oneself and others. With a mind to benefit others, this was composed by Mipham on the eighteenth day of the tenth lunar month as a result of a dream that he had while he was in the Gya-Toed-Wang Cave. May it be virtuous! Mangalam (Auspicious). If performing the Redemption (gLud) Ritual, dedicate that the redemption torments possessing the six desirables will alter the course (of events, etc.) as desired. ShuBham (May all be well and good).*

NYE KI TAN JOR NYING PO THOB DU DI  
SAM PI THON LA BAR CHED MI JUNG ZHING  
NE KEB KUN TU PHEN DEI GYE GYUR CHIG  
TSHE TANG CHHON JOR GYE PI TA SHI SHOG

This time, having obtained the essence of freedom and connection\*  
may obstacles not arise (to thwart the accomplishment of) our desired goals,  
and may all goes well on our path to our final destination (i.e., buddhahood).  
May we have the auspiciousness of longevity and extensive Dharmic wealth.

*\*this refers to having obtain the precious human life that has met with and practising the Dharma.*