

RI WO SANG CHOD KYI DAG DON TRIG KOL ZHUG
THE MOUNTAIN OF BURNT OFFERINGS,

is herein contained:

OM SWASTI: "The Mountain of Burnt Offerings" is an instruction taken from Lha Tsun's "Vidyadharas - Achievers of Life Force." To do this practice, prepare some auspicious things such as good quality wood, incense, medicine, the three white and three sweet substances, flour, etc. Place them inside a clean container or hearth; light a fire and sprinkle them with clean water. The ceremony may also be done with stick incense (preferably Tibetan incense). When repeating the syllables "OM AH HUM" visualize the smoke filling all of space.

Begin with REFUGE: (repeat 3 times)

OM AH: HUNG:

KYA NYAM SID ZHI KYAB KUN NYING POY CHUD:

Of all the refuges in samsara and nirvana present throughout space, the quintessence

WANG DRAG RIG DZIN PAY MA THOD TRENG TZAL:

is the powerful and wrathful Vidyadhara, Payma Thod Treng Tzal.

KHYAY KUR NANG SID GYAL WAY KIL KHOR DZOG:

The phenomenal world is totally perfected within his body as a buddha mandala.

DRO KUN SID LAY DRAL CHIR KHAM SU CHI:

We take refuge so all beings may cross over unenlightened existence.

BODHICITTA: (repeat 3 times)

SANG CHOG YAY SHAY OD SAL THIG LAY ZHIR:

We generate bodhicitta on the ground (alaya) of the sphere (bindu),

DRO KUN DRIB SUM DAG NAY KU DANG SANG

the supremely secret clear light and ultimate wisdom,

THUG KYI THIG LER LHUN DRUBG NANG ZHI NGANG:

so all beings may purify the three obscurations,

ZHON NU BUM KUR DROL WAR SEM KYAY DO:

and attain the spontaneously self-perfected bindu of body, speech and mind, and through the four spontaneous visions, attain liberation in the youthful vase body.

SEVEN PART SUPPLICATION:

SHI RIG MA CHO NYUG MAR CHAG TSAL ZHING:

I pay homage to the continuously present and unmodified nature of pure presence (rigpa);

TING THA DREL WAY OD SAL CHOD PA BUL:

I offer the clear light, freedom from depths and limits;

KHOR WA NYANG DAY NYAM NYI LONG DU SHAG:

I confess within the vast expanse, the equality of samsara and nirvana;

LO DREL CHO ZAY CHEN POR JAY YI RANG:

I rejoice in the great wearing out of reality, freedom from conception;

LUN DRUB DZOG PA CHEN POY CHO KHOR KOR:
I ask you to always turn the wheel of dharma, the Great Perfection;

KHOR WA DONG NAY TRUG PAR SOL WA DEB:
and to churn up the depths of samsara,

KHOR SUM MIG THA DREL WAY PHA THAR NGO:
free from the limiting three conceptions, I dedicated this to (reaching) the far limit.

SELF-VISUALIZATION:

KA DAG CHO KU YING LAY GAG MAY TZAL
From the dimension of primordial ultimate reality and the unceasing potency,

PAY MA THOD TRENG KAR MAR ZHON TSUL DZAY
(is) Payma Thod Treng: white-reddish body, youthful and handsome.

TSEN PAY ZI WAR DOR JAY THOD PA NAM
The brightness of his noble symbols and marks are blazing; holding vajra and kapala;

DZAY JID GYEN DANG CHA JAY YONG SU DZOG
perfectly adorned with majestic ornaments and garments.

DAM YAY NYI MAY GYAL KUN DUY PAY ZUG
Imagined form and wisdom form are not separate; the form embodies all enlightened beings:

KHOR DAY KUN GYI CHI PAL CHEN POR GYUR
the great splendor of everything within samsara and nirvana.

OM AH: HUNG VAJRA GU RU PAD MA SIDDHI HUNG
(repeat about 100 root mantras)

(Then clean and purify the burnt substances with RAM YAM KAM:)

RAM YAM KAM

Light the incense here

TONG PAY NGANG LAY SANG DZAY ZAG PA MAY PAY YAY SHAY KYI DUD TZI
Based on emptiness, the burnt substances are transformed into inexhaustible amrita

DOD YON GYA TSOY TRIN PHUNG KHA KHYAB TU TRO WAR GYUR
That emanate throughout space massive clouds of vast desirable qualities.

*(Bless with the three syllables (3 times), then repeat the sky treasury mantra
3 times.)*

OM AH: HUNG

NAMA: SARWA THA TA GA TAY BHA YO BEE SHO MU KAY BHA
SARWA THA KHAM OT GA TAY SA PHA RA NA EE MAM GA GA NA KHAM SO HA

*When doing accumulations, repeat the following section many times from:
DHRUM: RIN CHEN NA TSOG.... (Inside a vast container..) continuing through
the reciting of the three syllables as much as possible, and on until the
CONCLUSION section which begins with GYAL WA CHOD PAY NYAY (May the
buddhas be pleased).*

DHRUM: RIN CHEN NA TSOG DANG MAY NOD YANG SU:
DHRUM: Inside a vast container (made) from the essence of vajra jewels,

JIG TEN SID PAY DOD GYU DAM TSIG DZAY:
objects pleasing to the senses of mundane existence; the samaya substances;

DRU SUM YAY SHAY DUD TZIR JIN LAB PAY:
blessed by the three syllables (become) wisdom amrita.

NANG SID CHOD PAY DOD GYUR TRUG PA DI:
Offering clouds, pleasing to the senses swirl throughout the phenomenal world!

LA MA YI DAM DA KI CHO SUNG DANG:
(These are offered to) the lamas, yidams, dakinis and dharma protectors;

CHOG CHU GYAL WAY KYIL KHOR JI NYAY DANG:
to however many buddha mandalas there are in the ten directions;

DZAM LING ZHI DAG RIG DRUG LEN CHAG DRUN:
to our other guests, the Dzambuling lords of the land, the six kinds of beings and those to whom we owe karmic debts;

KHAY PAR DAG GI TSAY DROG SOG KU ZHING:
particularly those who steal life and life force,

NAY TONG PAR CHAY TZOM PAY JUNG PO DANG:
those who send illness, elemental spirits who stir up obstacles,

MI LAM TAG TSEN NGEN DANG TAY NGEN RIG:
those (who send) bad signs and indications in our dreams and send all kinds of bad omens,

DAY GYAY MA RUNG CHO TRUL DAG PO DANG:
the eight types of (demons) who are masters of malevolent magical projections,

ZAY DANG NAY DANG NOR GYI LEN CHAG CHEN:
those to whom we owe karmic debts of foods, housing and wealth,

DRIB DAG NYO DRE PHO SHIN MO SHIN DANG:
demons who are masters of obscurations, demons who cause insanity, male and female ghosts,

DRI WO TAY-U RANG DRONG SIN DRE MO NAM:
demons who cause fatal accidents, demons who take the essence of health and wealth, other demons who (live) in cities; (all male) and female demons.

LEN CHAG MAR POY MAY LA SEG TAY JAL:
As the red flames burn, karmic debts are paid back;

RANG RANG YID LA GANG DOD DOD GUY CHAR:
whatever is desired arises as desirable qualities.

JI SID NAM KHA NAY KYI BAR NYID DU:
As long as there is a sky,

DOD PAY YON TEN ZAY PA MAY PAR NGO:
we form the intention that these desirable qualities be inexhaustible!

DAG GI DU SUM SAG PAY DIG DRIB DANG:
The negativities and obscurations we have accumulated in the three times,

KON CHOG DAY SHIN KOR LA CHAY PA NAM:
and our (incorrect) use of offerings to the Three Jewels or for the benefit of the dead,

JIN SEG ME CHOD DI YI DAG GYUR CHIG:
are purified by the flames offered in this burnt generosity.

MAY CHAY NANG SID GANG WAY DUL TREN RE:
Each flame is an atom containing the entire phenomenal world!

KUN ZANG CHOD PAY TRIN PUNG MI ZAY PA:

Inexhaustible masses of Kuntuzangpo's offering clouds

GYAL WAY ZHING KHAM YONG LA KHYAB GYUR CHIG:
thoroughly permeate the pure realms of all buddhas!

MAY CHAY YAY SHAY OD NGAY CHOD TRIN ZER:
Flames radiate offering clouds of five-colored wisdom lights;

RIG DRUG NAR MAY NAY SU KHYAB GYUR PAY:
pervading the six realms of existence, (even) the worst hell realm (Avici);

KHAM SUM KHOR WA JA LU OD KUR DROL:
the three planes of samsara are liberated in the luminous form of the rainbow body.

DRO KUN JANG CHUB NYING POR SANG GYAY SHOG:
May all beings awaken to the very heart of enlightenment!

OM AH: HUNG:

(Repeat these three syllables 100 or 1,000 times etc. and then:)

KU SUM DAG PA NOD KYI ZHAL YAY SU:
In an immeasurable container, the three dimensions of existence (kayas),

CHO LONG TRUL SUM NANG SID ZUG PHUNG NAM:
the ultimate, blissful and manifest form aggregates of the phenomenal world,

DUD TZI ZHU WAY JA OD PAR NANG GANG:
melt into amrita, filling space with rainbow lights.

KHOR WA NYANG DAY ZAG MAY DUD TZI CHUD:
(This) inexhaustible, quintessential amrita of samsara and nirvana,

THOG MAY DU NAY DA TA YEN CHAY DU:
since forever and until now,

NANG SID DRON DU GYUR PA YONG LA NGO:
is totally dedicated to our guests in the phenomenal world.

SA LAM DRAY BU YON TEN THAR CHIN ZHING:
Having perfected the levels, paths and fruition qualities,

TA GOM CHOD PAY BAR CHAY KUN SAL NAY:
and having completely dispelled the obstacles to view, meditation and action,

MAY JUNG KUN ZANG THUG KYI KHA JING SU:
within the dynamic space=like dimension of Kuntuzangpo's realization,

ZHON NO BUM KUR TEN SID ZIN PAR SHOG:
may we attain the immortality of the youthful vase body.

KHOR WAY GYA TSO CHEN PO TONG PAY THAR:
When the great ocean of samsara is empty,

OG MIN PAY MA DRA WAR SANG GYAY SHOG:
may we awaken in Akanishta, Land of Lotus Nets.

PHUNG KHAM SEG DZAY TRAG DANG ZI JID BAR:
aggregates and elements are burnt substances blazing radiantly and brilliantly;

KAR MAR JANG SEM SEG DZAY DAY TONG BAR:
white and red bodhicitta are burnt substances blazing blissfully yet non-substantially;

TONG NYID NYING JAY SEG DZAY CHO YING GANG:

emptiness and compassion are burnt substances pervading the dimension of real existence (dharmadhatu).

NANG SID KHOR DAY DOR JAY OD NGAY ZHIR:

Within the phenomenal world, in the ground of the five vajra lights of samsara and nirvana,

LHUN DRUB DZOG SANG GYAY PAY SEG DZAY BUL:

we offer the burnt substances of spontaneously self-perfected and complete enlightenment.

NGON GYI LEN CHAG THAM CHAY JANG GYUR CHIG:

May all previous karmic debts be purified;

DA TA GYUD LA MI NAY THOL LO SHAG:

may they not remain in our present stream of being. We openly admit our errors;

MA ONG DRIB PAY KHOR LOR MA GYUR CHIG:

in the future may we not experience cyclic obscuration.

SO THAR JANG SEM RIG PA DZIN PA YI:

As to the vows and trainings of the pratimoksha, bodhisattva and vidyadhara (paths)

DOM CHAY LAB PA SANG NGAG DAM TSIG RIG:

and the (many) kinds of secret mantra commitments (samayas);

TSOR DANG MA TSOR NYAM PA THOL LO SHAG:

we openly admit all breeches committed consciously or unconsciously.

NAY DON DRIB DANG MI TZANG DAG GYUR CHIG:

May all illness, demons, obscurations and impurities be purified.

NAY MUG TSON GYI KAL PA ZHI GYUR CHIG:

May the times of plagues, famines and weapons be pacified.

THA MI OO SU OD PAY SUN MA DOG:

May the times of foreigners invading the central land be averted.

CHO DZAY LA MA DEN DREN BAR CHAY DOG:

May the obstacle of the guru being invited to manifest dharma (elsewhere) be averted.

BOD YUL TRA MI SHI PAY TAY NGEN DOG:

May inauspicious bad omens for the country of Tibet be averted.

ZA LU GYAL POY SOG OOG DUD PA DOG:

May the planetary forces, nagas and king-like spirits who (take away) our life force be repelled.

JIG PA CHEN PO GYAY DANG CHU DRUG DOG:

May the eight great fears and sixteen lesser ones be averted.

DAG CHAR GAR NAY TRA MI SHI PA DOG:

Wherever we life, may all inauspiciousness be averted.

DAM SI GONG POY THU TOB NU PA DOG:

May the power, strength and energy of demonic forces be repelled.

(return to "DHRUM: RIN CHEN - Inside a vast container" - when doing accumulations)

CONCLUSION:

GYAL WA CHOD PAY NYAY GYUR CHIG

May the buddhas be pleased with these offerings.

DAM CHEN THUG DAM KOR GYUR CHIG
May the minds of the oath bound ones be satisfied.

RIG DRUG DOD PA TSIM GYUR CHIG
May the desires of the six kinds of beings be satisfied.

LEN CHAG SHA KHON JANG GYUR CHIG
May our karmic debts and debts of flesh be purified.

TSOG NYI YONG SU DZOG GYUR CHIG
May the two accumulations be completed.

DRIB NYI BAG CHAG DAG GYUR CHIG
May the karmic traces of the two obscurations be purified.

DAM PA KU NYI THOB GYUR CHIG
May the two sacred dimensions be attained.

JIN PA GYA CHEN GYUR PA DI YI THUY
Through the power of this vast and great generosity,

DRO WAY DON DU RANG JUNG SANG GYAY SHOG
may we become self-arisen buddhas for the benefit of beings.

NGON GYI GYAL WA NAM KYI MA DROL WAY
May all beings who were not liberated by previous buddhas,

KYAY WOY TSOG NAM JIN PAY DROL GYUR CHIG
be liberated through this generosity.

JUNG PO GANG DAG DIR NI LHAG GYUR TAM
May the elemental spirits who are living here or visiting,

SA AHM ON TAY BAR NANG KHOD KYANG RUNG
living on the earth, under it, in the sky or wherever,

KYAY GU NAM LA TAG TU JAM JAY CHING
always be loving towards beings,

NYIN DANG TSEN DU CHO LA CHOD PAR SHOG
and practice dharma day and night.

GAY WA DI YI KYAY WO KUN
Through this virtue may all beings

SOD NAM YAY SHAY TSOG DZOG SHING
perfectly accumulate merit and wisdom;

SOD NAM YAY SHAY LAY JUNG WAY
and from this merit and wisdom

DAM PA KU NYI THOB PAR SHOG
may they attain the two sacred dimensions.

BAD DANG TZOL WAY MA GOY PA
Not clothed with exertion and effort,

YID ZHIN NOR BU PAG SAM SHING

may it happen auspiciously that the wish fulfilling tree

SEM CHEN RAY WA KONG DZAY PA
fulfills the hopes of beings

SAM PA DRUB PAY TRA SHI SHOG
and accomplishes their intentions.

(Thus recite the words of auspiciousness and dedication.)

Although there are various methods, both extensive and concise, for performing this ritual, here I have written it out as a daily practice with the liturgies abridged according to my own wishes. This was written by Jnana (His Holiness Dudjom Rinpoche), the decrepit old granddad of all who sell the vajrayana in the marketplace.