Sacred Smoke Offering
of Pegyal Lingpa

General Guidelines for Offering to the
Four Guests of the Four Times
of Samsara and Nirvana
**Refuge**

- Namo. Ye neh chö kun ku sum rang shin la
  
  Namo. Primordially, all phenomena are, by nature the Three Kayas;

- Nyi meh rölpa chenpor kyab su'chi
  
  I take refuge in this play of non-duality.

- Dro kün dö neh yeh sanggépai dön
  
  Primordially, the focus of the Buddha is all sentient beings;

- Yin par shépai ngang neh sem kyé do
  
  In the state of that recognition, I give rise to Bodhicitta.  3 times

**Self-Visualization**

- Hri. Dak nyi dö neh dam yeh yermé par
  
  HRI. I am primordially the union of the damtsigpa and yeshepa,

- Kor deh si shi kyab chik Chenrezig
  
  Chenrezig, the refuge of Samsara and Nirvana, existence and quiescence.

- Pakpai özer sa sum lam méwa
  
  Light from the Exalted One blazes to the three realms,

- Rig druk korwa sangjé gyé shing du dröl.
  
  The six realms of samsara are liberated into the Buddha's pure realm.
Preventing Offerings

- **Ram yam kam. Ah. Yang dak yeshé nangwa chenpoi tsel**
  RAM YAM KAM. AH. Manifesting as completely pure Great Wisdom,

- **Kor dañ nyi dü drön guj chen lam du**
  Gathering together guests of both samsara and nirvana under your watchful gaze;

- **Chö jin ngö yül nyi meh déwa ché**
  The dharma offerings are in reality the field of non-dual, great bliss.

- **Künzang namka dzö kyi gyen du shar. Om Ah Hung.**
  Manifesting as the sky treasure of Kuntuzangpo. Om Ah Hung.

  *Namo Sarwa Tatahata Bayo Bishu Maka Bye*
  Sarwa Tagam Udgate Saparana Kakanakam So Ha 3 times

Inviting the Guests

- **Ho. Desheg njingpö düpai drön rig kün**
  HO. All classes of guests are gathered together in the heart of Buddhahood.

- **Chö kyi ying su ta deh ma chi kyang**
  In the Dharmata, whatever arises spontaneously,

- **Kün zob gyuma rölpai nang cha tsam**
  Is merely manifesting as the play of illusion of relative reality.

- **Dir sheg chö trin gyatso’i ü shug söl**
  Come here, and reside amidst this ocean of offerings.

- **Benza Samaya Dza. Dza hung bam ho. Pema Kamalayeh Salom.**
  Benza Argham, Padyam, Pupeh, Pupeh, Alokheh,
  Gendeh, Niwedya, Shapta Pratisa So Ha.
Offering

- Ho. Rabjam gyal kün yehşé long du chik
  Ho. The vast unitary expanse of wisdom space of all Victors,

- Sangyé semchen künshi ying su nyam
  Buddha and sentient beings are equal in the basic ground of consciousness.

- Kor deh drön shi chu da’i chotrül cher
  The 4 classes of nirvanic and samsaric guests arise magically like a moon in water.

- Jangjub sem gyi long neh chaktsel tö
  I prostrate and praise in the space of Bodhicitta,

- Ho. Kün kyab jangjub sem kyi kün la kyab
  HO. All-pervading Bodhicitta pervades everywhere.

- Sem kyi gya chen chog tu rab trül teh
  Through vast mind, we send out excellent emanations,

- Nang si kor deh yong la kyab pa yi
  Completely pervading the apparent existence of samsara and nirvana

- Kün kyab kūntuzang poi chö trin di
  All encompassing clouds of offerings of Kuntuzangpo,

- Chö ying ö sel dorjéi tsémo neh
  From the clear light dharma-space vajra pinnacle,

- Ma dak rig druk nyel kam yen che kün
  Down to the impure six realms and down to the hell realms,
• Zang ngen lang dor drelwai ngang nji leh
  In the nature that is free from good and bad, taking up and abandoning.

• Su la gang dö dél la dé jungwai
  Whatever anyone wishes, this arises for them.

• Yi shin nor dang bar nang drang char shin
  Like a wish-fulfilling jewel or rain that fills the atmosphere,

• Ta ü drak shen pam gyel mepar bül
  I give without regard to status, friend or foe, beggar or king,

• Kor deh nyam nji chö ku tokpar shog. Om Ah Hung
  May we realize the Dharma state of the equality of samsara and nirvana.

• Ho. Gya chen chö jin zangpo'i sönam dang
  Ho. The vast dharma offerings of what is good and virtuous,

• DEWAR SHEG PA NAM KYI JIN TOB DANG
  Accomplishing this gift to the Sugatas,

• Chö ying nampar dakpai denpa dang
  Through the truth of the completely pure Dharmata,

• Ju dray luwa mépai tendrel dang
  And the infallible connection of cause and effect,

• Lhak sam nampar dakpai tob dak gi
  May I realize the completely pure, highest goal of Bodhicitta.
Aspiration & Dedication of Offerings

• Gyelwa ma lü chö pay nye gyur chik
  Offering to the Victors, without expectation, may they be pleased.

• Dam chen sungmai tuk dam kang gyur chik
  May the oath-possessing protectors have their samaya fulfilled.

• Rig druk so so’i döpa tsim gyur chik
  May each being in the six realms have their desires satisfied.

• Reh shing chakpa nam ni dröl gyur chik
  May we be liberated from each one of our attachments.

• Thok meh sakpai bulön jang gyur chik
  May karmic debts, accumulated since infinity, be purified.

• Drel du kuwai shagön dak gyur chik
  May the immanent ill-will of the flesh debtors be purified.

• Sönam yeshé tsok nyi dzok gyur chik
  May the two accumulations of merit and wisdom by perfected.

• Gel kyen bar che tamché shi gyur chik
  May negative conditions and obstacles all be pacified.

• Chak ché nyam nga tamché sang gyur chik
  May all grasping, attachment and fear be cleansed.

• Lobur barché tamché jang gyur chik
  May the incidental obscurations all be purified.
Four Guests of the Four Times Sang

Ma rung jungpo’i dug sem shi gyur chik
May the unruly elements, with evil intent, be pacified;

Yidak nam ni treh kom drel gyur chik
May the yidaks be freed from thirst and hunger;

Ülpo nam ni nor dang den gyur chik
May the impoverished come to posses wealth;

Mangpo nam ni bu dang den gyur chik
May the barren obtain children;

Jigpa nam ni üg jung thob gyur chik
May the fearful come to possess courage;

Sha long kuk sog wongpor den gyur chik
May the crippled, mute, and so on, regain their capacity;

Rinchen jangchub sem dang den gyur chik
May we come to possess precious bodhicitta;

Drel tseh nyur du dön dang den gyur chik
Whoever we encounter, may this quickly become meaningful.

Kun kyab künzang long du dröl gyur chik. Om Ah Hung
May we be freed in the vast all pervasive, all goodness. Om Ah Hung.
Ho. Dorjé yigé Om Ah Hung sum ni
Ho. By the three Vajra letters of Om Ah Hung.

Chok chu’i deshin shegpa tamché kyi
All the Sugatas, Those Gone Beyond, of the ten directions,

Ku dang sung dang tuk kyi yang nying té
From our body, speech and mind and especially from our hearts,

Ku sung tuk kyi yeshé kün la kyiab
Light strikes their Wisdom Body, Speech and Mind.

Kün kyab dechen dorjéi che geh di
This all pervading great bliss, vajra great virtue,

Si tsé narmeh bar gyi dü pa yi
Gathering from the pinnacle of existance down to the deepest hell.

Kor deh si shi drön gyur yong la ngo
From samsara and nirvana, existence and peace, I completely dedicate.

Si shi nyam nji ösel jangjub sem
In the equality of samsara and nirvana, clear light Bodhicitta,

Sem kyi rang shin dö neh sangye kyang
Mind’s own nature, Buddha from the beginning,

Lobur trülpa ri drima ying su sang
Purifies the adventitious defilements into space.
Four Guests of the Four Times Sang

Ma tsal lhün drub ku dang yehshé gye
May the kayas and wisdom arise effortlessly and spontaneously;

Kün shi desheg nyipngö kyabpa yi
Pervading to the heart of consciousness of Those Gone Beyond,

Kha ta tukpai semchen ma lü pa
May sentient beings without exception, reaching to the limits of space,

Kuntuzangpo'i shi tok drölwar shog. Om Ah Hung.
Be liberated to the highest level of Samantabhadra. Om Ah Hung.

Dissolution

Ho. Natsog nangwa jumai drong kyer dir
Ho. The various appearances, in this city of illusion,

Mi shin kyen gyi gyur weh milam shin
Like a dream, brought together by causes and conditions,

Si shi'i drön kün chu leh chubur tar
Guests of samsara and nirvana are like a bubble on the water,

Kün shi'i künzang long du Benzra Mu.
The alaya consciousness, within the expanse of Kuntuzangpo. Benzamu.

Ah Ah Sha Sa Maha. Mama Koling Samanta.
Dedication

Ho. Dak shen dü sum kün saq namkar geh
Ho. All the positive virtue of self and other, collected in the three times,

Kor sum yong dak ying su ngöpai tü
By the force of dedicating in the space of the completely pure three spheres,

Kham sum korwai semchen ma lü pa
May all sentient beings without exception in the triple worlds,

Künzang dö mai shi la sangye shog
Become Buddhas in the primordial pacification of Kuntuzangpo.

Spoken by the tamer of beings, PeGyal Linpa in the land of Pemakö
who, offering 100,000 butter lamps, obtained siddhi, giving rise to
this profound, secret and completely pure Terma. Sarva mangalam.