

Smoke Offering Practice

This is my personalized practice text of the smoke offering teaching by Master Sheng-yen Lu. Acknowledgments to the official True Buddha School English practice text created by A Yang and I Tan. Please take refuge and initiation before doing this practice. – R To

5:00 to 9:00 AM –Buddhas and Bodhisattvas, place on altar (open windows)

5:00 to 9:00 PM – Gods, Ghosts, Enemies, and Debtors, place on deck (with air circulation)

Prepare Ingredients:

1. Sandalwood incense powder
2. Roasted flour (no oil) (or peanuts, brown rice, milk powder, bean powder)
3. Brown and white sugar mixture
4. Rectangular clothes (red, white, blue, green, yellow)
5. Dried mixture of flour (or brown rice, oatmeal), milk, butter

During preparation recite “Om Ah Hum”

Om make it big as the universe

Ah purify all the offerings

Hum increase the wonderful or magical taste of it

And also recite “Lang Yang Kang”

Lang represent the fire

Yang represent the wind to blow the smoke

Kang fill entire space

When you make this cake offering make this mudra of the Garuda (represents smoke flying to all corners of the universe and to transform):



From Dharma talk given on 2/16/2008

<http://www.tbsseattle.org/english/content/view/91/77/lang.en/>

First relax the mind. Next, visualize the Root Guru appearing above your crown and radiating light on everyone present. Chant the Root Guru Heart Mantra 7 times. Pray to the Root Guru to empower you so that the practice will be auspicious. Visualize your parents, children, relatives, friends, and enemies join you in this practice.

Wake Up Call: Clap twice, then cross hands and snap thumbs and middle fingers.

1. Purification

Speech: *Om, syo-lee syo-lee, ma-ha syo-lee, syo-syo-lee, so-ha.*

Body: *Om, syo-do-lee, syo-do-lee, syo-mo-lee, syo-mo-lee, so-ha.*

Mind: *Om, wa-dzi-la-dam, ho ho hum.*

Earth God Mantra: *Namo sam-man-do, moo-toh-nam, om, doo-loo doo-loo dei-wei, so-ha.*

2. Invocation

Om ah hum, so-ha. (3 times)

Namo Root Guru Living Buddha Lian-sheng
namo gun bun xian shi lian xian hou fo,

Namo White Maha Padmakumara
namo da bai lian hua tong zhi,

Namo Lotus Light Unhindered Buddha
namo, hua guang zi zai fo

Namo All the Lineage Gurus
namo, li dai chuan chung zu shi

Namo Avalokitesvara Bodhisattva
namo guan shi yin pu sa,

Namo Earth-Store (Ksitigarbha) Bodhisattva
namo di zang wang pu sa,

Namo Golden Mother of the Primordial Pond
namo wu ji yao chi jin mu da tian zun

Namo Mahamayuri Vidyarajni

Nama Kalachakra

Namo Mahāvairocana

Namo all Heavenly Beings represented on the altar.

Namo all Buddhas of the Ten Directions, Past, Present, and Future,

Namo all Bodhisattvas and Mahasattvas,

Namo Prajna Paramita (Great Wisdom)

3. The Great Homage



Buddha Shrine Mudra

Homage to your Root Guru and all Buddhas in all times and directions (using Buddha Shrine Mudra.)

(Visualize in the space before and above you the Root Guru, all past lineage gurus, the eight Personal Deities, all Buddhas, Bodhisattvas, and Dharma Protectors. They appear like multitudes of twinkling stars, pervading the Empty Space. Touch the brow point [third-eye chakra] with the mudra and visualize the Root Guru emitting a white beam of light from his brow point to your brow point. Touch the throat with the mudra and visualize the Root Guru emitting a red beam of light from his throat to your throat. Touch the heart with the mudra and visualize the Root Guru emitting a blue beam of light from his heart to your heart. Touch the brow point again and then release the mudra. Visualize yourself prostrating fully on the floor to pay homage to the Root Guru and Buddhas in all times & directions)



Lotus Mudra

Homage to all Bodhisattvas (using Lotus Mudra.)

(Employ the mudra and visualize as above to pay homage to all Bodhisattvas and Mahasattvas.)



Vajra Mudra

Homage to all Dharma Protectors (using Vajra Mudra.)

(Employ the mudra and visualize as above to pay homage to all Dharma Protectors.)



Equanimity Mudra

Half-bow (using Equanimity Mudra.)

(Bow and touch mudra against the brow point before releasing the mudra.)

4. Mandala Offering



Offering Mudra

Offering Mudra: Interlace fingers (with hands back to back) so that palms and fingers face upwards. Hook the index finger of the left hand over the middle finger of the right. Hook the index finger of the right hand over the middle finger of the left. Press the thumb of the left hand over the little finger of the right. Press the thumb of the right hand over the little finger of the left. Manipulate the ring fingers so that they stand vertically, back to back.

Place the Offering Mudra in front of the chest. After visualization, bring the mudra to touch upon the brow point before release.

Visualization: Visualize the offerings at the altar multiply to first form a row, then multiply again to form a field, and multiply once more to fill all space. Dedicate this space-filling offering to the Root Guru, past lineage gurus, eight Personal Deities of the True Buddha School, all Buddhas in all times and directions, all Bodhisattvas and Mahasattvas, and all Dharma Protectors.

Offering Verse:

*Mount Meru together with the Four Continents, sun and moon,
Transforms into precious treasures to offer to the Buddhas.
May the immeasurable merits arisen from these treasures
Quickly remove negative karma to realize Buddhahood.*

(Chinese pronunciation):

*xu mi si zhou bing ri yue,
hua zhu zhen bao gong yang fo.
zhong zhong zhen qi zhu gong de,
xiao ye su su zheng pu ti.*

Offering Mantra:

*Om, sa-er-wa, da-ta-ga-da, ee-da-mooh, gu-ru la-na, man-cha-la, kan, nee-lee-
yeh, dah- yah-mee.*

5. Fourfold Refuge

Visualization: Visualize the Root Guru, all past lineage gurus, all Buddhas, Dharma, and Sanghas merge into a great white light that empowers one.

Fourfold Refuge Mantra:

*Namo Guru bei, Namu Buddha ye, Namu Dharma ye, Namu Sangha ye. (3
times)*

6. Armor Protection

Form the Vajra Mudra before the forehead.

Mantra:

Om, bo ru lan ze lee. (7 times)

After recitation, bring the mudra to touch the brow point, then throat, heart, left shoulder, right shoulder, then back to the forehead. At the moment of releasing the mudra, visualize the Dharma Protector at one's shrine transform into four bodies that guard one in the front, behind, and to the right and left sides.

Mudra is the secret used to purify body, mantra is the secret used to purify speech, and visualization is the secret used to purify mind or habitual consciousness. The purification of body, mind, and speech is an inherent secret of Mahavairocana Buddha. Utilizing this secret of the Tathagata, a tantrika can integrate the three secrets and purify karmic traces associated with the three existences of body, mind, and speech and forms the entire basis of all Tantric practices.

7. High King Avalokitesvara Sutra (if extra time allows)

Namo Avalokitesvara Bodhisattva,

na mo guan shi yin pu sa,

Namo Buddhaya,

na mo fo,

Namo Dharmaya,

na mo fa,

Namo Sanghaya,

na mo seng,

An affinity with the Pure Lands opens the Dharma Doors.

fo guo you yuan, fo fa xiang yin,

By engaging permanence, bliss, identity, purity, one has the Dharma.

chang le wo jing, you yuan fo fa.

Namo Maha Prajna Paramita, a great spiritual mantra.

na mo mo he bo re bo luo mi shi da shen zhou.

Namo Maha Prajna Paramita, a great wisdom mantra.

na mo mo he bo re bo luo mi shi da ming zhou.

Namo Maha Prajna Paramita, a supreme mantra.

na mo mo he bo re bo luo mi shi wu shang zhou.

Namo Maha Prajna Paramita, an unequaled mantra.

na mo mo he bo re bo luo mi shi wu deng deng zhou.

Namo the Pure Light Secret Buddha,

na mo jing guang mi mi fo,

the Dharma Treasury Buddha,

fa zang fo,

the Tranquil King Buddha with Lion's Roar and Divine Speed,

shi zi hou shen zu you wang fo,

the Sumeru Light King Buddha announced by Buddha,

fo gao xu mi deng wang fo,

the Dharma Protector Buddha,

fa hu fo,

the Vajra Treasury Roaming Lion Buddha,

jin gang zang shi zi you xi fo,

the Precious Victory Buddha,

bao sheng fo,

the Supernatural Power Buddha,

shen tong fo,

the Medicine Crystal Light King Buddha,

yao shi liu li guang wang fo,

the Universal Light Merit Mountain King Buddha,

pu guang gong de shan wang fo,

the Merit Retaining Jewel King Buddha,

shan zhu gong de bao wang fo,

the Seven Past Buddhas,

guo qu qi fo,

the Future Thousand Buddhas of this fortunate eon,

wei lai xian jie qian fo,

the Fifteen Hundred Buddhas,

qian wu bai fo,

the Fifteen Thousand Buddhas,

wan wu qian fo,

the Five Hundred Flower Victory Buddhas,

wu bai hua sheng fo,

the Ten Billion Vajra Treasury Buddhas,

bai yi jin gang zang fo,

and the Fixed Light Buddha.

ding guang fo.

The Buddhas of Six Directions:

liu fang liu fo ming hao:

To the East the Precious Light Moon Palace Venerable Wonderful Voice King Buddha,

dong fang bao guang yue dian yue miao zun yin wang fo,

To the South the Tree-Root Flower King Buddha,

nan fang shu gen hua wang fo,

To the West the Spiritual Power Flower Blazing King Buddha,

xi fang zao wang shen tong yan hua wang fo,

To the North the Moon Palace Purity Buddha,

bei fang yue dian qing jing fo,

Above, the countless Vigor Jewel Crown Buddhas,

shang fang wu shu jing jin bao shou fo,

Below, the Tranquil Moon Sound King Buddha.

xia fang shan ji yue yin wang fo.

All the countless Buddhas,

wu liang zhu fo,

Many Jewels Buddhas,

duo bao fo,

Shakyamuni Buddha,

shi jia mou ni fo,

Maitreya Buddha,

mi le fo,

Akshobhya Buddha,

ah chu fo,

Amitabha Buddha.

mi tuo fo.

All beings in the Central Realm,

zhong yang yi qie zhong sheng,

and those in the Pure Lands,

zai fo shi jie zhong zhe,

while moving upon the Earth and through the Heavens,

xing zhu yu di shang, ji zai xu kong zhong,

shower limitless compassion upon all beings,
ci you yu yi qie zhong sheng,

affording them equanimity and peace,
ge ling an wen xiu xi,

that they might cultivate day and night.
zhou ye xiu chi.

By constantly invoking this sutra,
xin chang qiu song ci jing,

one is liberated from the suffering of birth and death,
neng mie sheng si ku,

and freed from all the many kinds of suffering.
xiao chu zhu du hai.

Namo the great wisdom Avalokitesvara,
na mo da ming guan shi yin,

the observant Avalokitesvara,
guan ming guan shi yin,

the noble Avalokitesvara,
gao ming guan shi yin,

the expansively-minded Avalokitesvara,
kai ming guan shi yin,

the Medicine King Bodhisattva,
yao wang pu sa,

the Supreme Medicine Bodhisattva,
yao shang pu sa,

Manjusri Bodhisattva,
wen shu shi li pu sa,

Samantabhadra Bodhisattva,
pu xian pu sa,

Akasagarbha Bodhisattva,
xu kong zang pu sa,

Ksitigarbha Bodhisattva,
di zang wang pu sa,

the billions of Clear Cool Treasure Mountain Bodhisattvas,
qing liang bao shan yi wan pu sa,

the Universal Light Venerable King Tathagata Bodhisattva.
pu guang wang ru lai hua sheng pu sa.

Chanting this sutra continually,
nian nian song ci jing,

the Seven World-Honored Buddhas recite this mantra:
qi fo shi zun, ji shuo zhou yue:

*Lee-poh-lee-poh-deh, kyo-ho-kyo-ho-deh,
toh-loh-nee-deh, nee-ah-la-deh,
pee-lee-nee-deh, mo-ho-kya-deh,
jen-len-chen-deh, so-ha. (7 times)*

8. Rebirth Mantra:

Na-mo a-mi-doh-poh-ye, doh-ta-ga-doh-ye, doh-deh-ye-ta, a-mi-lee-doh-poh-pee, a-mi-lee-doh seh-dan-poh-pee, a-mi-lee-doh pek-ga-lan-deh, a-mi-lee-doh pek-ga-lan-doh, ga-mee-nee, ka-ka-nah, zhi-doh-ka-lee, so-ha. (7 times)

9. I shall cultivate the Four Immeasurable practices:

Loving Kindness, wishing that sentient beings be endowed with happiness, and the causes of happiness, antidote for hatred

Compassion, wishing that they be free of suffering, and the causes of suffering, antidote for cruelty

Joy, delight in their dwelling always in joy, rejoicing in their well being, antidote for jealousy

May all beings be free of grasping and aversion towards one another; where kindness, compassion, and joy are impartial to all. antidote for all three

Four Immeasurables (Chinese pronunciation):

yuan yi qie zhong sheng ju zu le ji le yin, shi ci wu liang.

yuan yi qie zhong sheng tuo li ku ji ku yin, shi bei wu liang.

yuan yi qie zhong sheng yong zhu wu ku an le, shi xi wu liang.

yuan yi qie zhong sheng qi ai zeng zhu ping deng, shi she wu liang.

10. Repentance Verse (if extra time allows)

*All my transgressions committed since time immemorial
which originate in beginningless greed, hatred, and ignorance
and which are manifest through my body, speech, and mind
these I fully confess and repent of altogether. (3 times)*

(Chinese pronunciation):

wo xi suo zuo zhu zui ye,

jie you wu shi tan chen chi.

cong shen yu yi zhi suo sheng,

yi qie wo jin jie chan hui.

11. Root Guru Heart Mantra (if extra time allows)

Om, guru, lian-sheng siddhi, hum. (abbreviated)

Om ah hum, gu-ru-bei, ah-ha-sa-sa-ma-ha, lian-sheng sid-dhi hum.

12. Mudra and Visualization – Clear and decontaminate the mind.



Prayer Gesture



Lotus Mudra



“Seh” Sanskrit Syllable



“Hum” Sanskrit Syllable

Form the prayer gesture. At chest level, spread the fingers out pointed up and as widely as possible (lotus mudra). This represents an eight-petal flower.

First of all, visualize a lake with a clear sky. On the emerald surface of the lake are gentle ripples. In the middle of the lake is a pointed mountain with a silvery white full moon at its pinnacle. This round moon radiates to all directions a beautiful, brilliant, silvery white light. Next visualize an eight-petaled lotus appearing inside the moon.

Resting on the lotus is the Sanskrit seed syllable 𑖀, the luminosity of the moon is brought into one's being with each breath. Within is the luminosity of the moon, and without also is the luminosity of the moon. In a flash of a moment when the within and the without merge together, all worries and distorted view points are destroyed. There is no difference between the inner and the outer world – the Realm of the Ultimate.

Visualize in careful detail the lake, the mountain, the full moon, the lotus in the moon, and the syllable on the lotus. Next visualize this syllable transforming into Four-Arm Avalokitesvara Bodhisattva.

Visualize the seed syllable 𑖀 on a lotus in your heart radiating blue light. The blue light invokes Avalokitesvara Bodhisattva to enter through your crown to merge with you. Then gradually the deity becomes as big as you. Then recite:

Om, mani padme hum, seh.

And snap your fingers once.



Four-Armed Avalokitesvara Bodhisattva

Chant Emptiness Mantra:

Om, si-ba-wa, su-da, sa-er-wa, da-er-ma, si-ba-wa, su-do-hang. (3 times)

Visualize everything merge with the universe. Fortify yourself by chanting the Heart Mantra of Avalokitesvara Bodhisattva:

Om, mani padme hum (108 times)

Visualization: Hold mala beads in front of the chest and move each bead with the thumb during chanting. Visualize the left hand transform into a vajra bell and the right hand into a vajra scepter. The mother bead or emblem transforms into the Many-Jewels Buddha's Stupa and the four "divider beads" transform into the Four Deva Kings. The tassel transforms into a "lotus hand" while the string threading through the beads transforms into a circle of inherent white light of Vajrasattva. During mantra chanting, when a bead is moved, visualize the Avalokitesvara Bodhisattva appear inside the bead and come to the forefront.

13. Smoke Offering and Visualization

Recite 21 times: *Om* (make it vast as the universe)
 Ah (purify all the offerings)
 Hum (increase the wonderful or magical taste of it)

Recite 21 times: *Lang* (represent the fire)
 Yang (represent the wind to blow the smoke)
 Kang (fill entire space)



Garuda Mudra

Garuda Mudra: Form the mudra moving in upward motion (This represents the smoke extending throughout)

Visualization: When you visualize everything becomes empty, the smoke becomes very magnificent, become clothing, food, chards, houses, refrigerators, electronics, anything, visualize them to appear in front of you. Things that you use, all beautiful clothes, this becomes a magnificent offering. Also can visualize become all kinds of gems.

At this time your visualization offers the smoke that rises to all karmic enemies and debtors. These are intangibles. The tangibles will also be affected by this practice. At this time you need to recite:

Om, ah-bu-la-di, pu-ba-yeh, so-ha

7 recitations of mantra (snap fingers each time). Seven represents perfection and fulfill the wishes of all the karmic debtors and enemies.

14. Entering Samadhi (optional)

15. Principal Heart Mantras

Om, ah-mee-deh-wah-seh.
(Amitabha Buddha Heart Mantra)

Om, mani padme hum.
(Avalokitesvara Bodhisattva Heart Mantra)

Om, pun-lah-moh lin-toh-lin, so-ha.
(Ksitigarbha Bodhisattva Mantra that Removes Fixed Karma)

Om, ha ha ha, wei sam-mo-yeh, so-ha.
(Ksitigarbha Bodhisattva Heart Mantra)

Om, dze-lee dzu-lee, zhun-tee, so-ha.
(Maha Cundi Bodhisattva Heart Mantra)

Om, jum-bah-lah, chan-lan chah-nah-yeh, so-ha.
(Yellow Jambhala Heart Mantra)

Om ah hum, be-dza, gu-ru, beh-ma, sid-dhi, hum, seh.
(Guru Padmasambhava Heart Mantra)

Om ah hum, gu-ru-bei, ah-ha-sa-sa-ma-ha, lian-sheng sid-dhi hum.
(Padmakumara Bodhisattva Heart Mantra)

*Deh-yah-tah, om, beh-ka-dzee-yah, beh-ka-dzee-yah, ma-ha beh-ka-dzee-yah,
la-dza-sah-mo-kyah-doh-heh, so-ha.*
(Medicine Buddha Heart Mantra)

16. Buddha's Name:

Namo the 36 trillion 119 thousand and 500 Amitabha Buddhas. (3 times)

Na-mo san-shi-liu-wan-yi yi-shi-yi-wan jiu-qian-wu-bai tong-ming-tong-hao ah-mi-tuo-fo.

17. Merit Dedication:

For Buddhas:

This magnificent smoke offering is offered to the Buddhas, Bodhisattvas, Herukas, Heavenly Beings, and Divinities.

For Gods, Ghosts, Karmic Debtors:

All this fragrance and offerings is offered to the kings of heavens, lower realms, all dragon kings, all the gods of mountains, earth, and waters and offered to all the spirits in-between in bardo and all sentient beings in suffering, so that their needs and wants are fulfilled and they are liberated from all sufferings.

(continued with the following)

We wish the wanderers of the Buddha will vow to do practice. We pray that all obstructions be eliminated. And all sufferings and calamities be gone and all sentient beings be salvaged.

May all who uphold the name of Amitabha Buddha
Be born together in the Pure Land of His Western Paradise.
Repaying the Fourfold Generosity from above,
And aiding those who suffer in the Three Paths below.
Upon seeing the Buddha,
May I be liberated from the cycle of birth and death,
And may I develop the qualities of Buddhahood,
And thus free all who suffer.

I, _____ (your name), dedicate the merits of this practice to my Root Guru.
May Guru remain in Samsara, postpone Nirvana, and continue to turn the
Dharma Wheel. May we be healthy, free of hindrances, strong in cultivation,
and all circumstances become auspicious.

May all supplications be completely fulfilled.
May all hindrances be removed. Wun!

18. Hundred Syllable Mantra:

Om, be-dza, sah-do sa-ma-ya, ma-nu bah-la-ya, be-dza sah-do deh-nu-pah-deh-cha, zhe-jo mi-bah-wa, soo-do ka-yu mi-bah-wa, soo-poo ka-yu mi-bah-wa, an-nu-la-do mi-bah-wa, sa-er-wa, sid-di, mi-bu-la-ya-cha, sa-er-wa, ka-er-ma, soo-cha-mi, ji-ta-moo, see-li-yam, gu-ru hum, ha-ha-ha-ha-hoh, bah-ga-wan, sa-er-wa, da-ta-ga-ta, be-dza, ma-mee mun-cha, be-dzi-ba-wa, ma-ha sa-ma-ya, sah-do-ah, hum, pei. (3 times)

19. Great Homage Using Visualization (same as step 3)

20. Completion Mantra:

Om, bu lin. (3 times)

Om Mani Padme Hum.