Riwo Sangchö

Offering of Purifying Smoke in the Mountains

By Lhatsün Namkha Jikmé

Siddhartha’s Intent Australia
HUM

Örgyen yül kyi nub chang tsam
   Hung. On the northwest frontier of the land of Oddiyana,

Pema késar dongpo la
   Arisen in a lotus flower's heart,

Yamtsen chok ki ngödrup nyé
   With wondrous siddhi perfectly endowed,

Pema jungné shé su tra
   You are proclaimed the Lotus Born,

Kor du khandro mangpö kor
   Encircled by a teeming host of dákinis.

Kyé kyi jésu da drup kyi
   We follow in your footsteps practising.

Chin kyi lob chir shek su söl
   O come, we pray, bestow your blessing!

GURU PEMA SIDDHI HUM
RIWO SANGCHÖ

OM SVASTI

Here is the offering of Riwo Sangchö, an essential instruction of Lhatsun Namkha Jigmé according to the Rigdzin Sokdrup. In a clean vessel or oven burn fragrant woods, aromatic, medicinal plants, white and sweet substances, all kinds of incense, roasted flour, butter, and so on, whatever is available, lighting the fire in an auspicious way. Sprinkle it with pure water.

First, say the Refuge three times:

OM AH HUM

Ka nyam si shi kyap kün nyingpo chû
    The quintessence of all the refuges of the infinite beings in samsara and nirvana,

Wangdrak rigdzin pema tötrengtsel
    Powerful, wrathful Vidyadhara Pema Thöthrengtsel.

Kyé kur nangsi gyelvé kyilkor dzok
    Within your body all phenomena and the mandala of all the Victorious Ones are present.

Dro kün si lé drel chir kyap su chi
    In you I take refuge to liberate all beings from samsara!

Recite three times the prayer of Bodhicitta:

Sang cho yeshé ösel tiglé shir
    In the ground essence, most secret wisdom and radiance,

Dro kün drip sum da né ku dang sung
    The three obscurations of all beings are purified,
Tuk kyi tigler lhündrup nang shi ngang
And in the essences of the Buddha Body, Speech and Mind, where the four visions are spontaneously accomplished,

Shönu pumkur drölwar semkyé to
Freedom in the Youthful Vase Body is attained: in this state I generate the Awakened Mind!

The Seven Branch Offering:

Shi rik machō nyumar chatsel shing
Paying homage in the innate state of awareness, unfabricated stillness,

Ting ta drelwé ösel chöpa bül
I make the offering of the infinite, fathomless radiant clarity.

Korwa nyang dé nyam nyi long du shak
In the expanse of the sameness of samsara and nirvana I make confession.

Lodrel chö zé chenpor jé yi rang
In the great exhaustion of phenomena, beyond intellect, I rejoice.

Lhündrup dzogpa chenpoi chö kor kor
Turn the wheel of the spontaneously accomplished Great Perfection.

Korwa dong né drukpar sölwa dep
Stir up the depths of samsara, I pray.

Korsum mik ta drelwé pa tar ngo
Beyond the state of freedom from the three concepts, I dedicate!
**Self-visualisation:**

Kadak chökui ying lé gakmé tsel

From the primordially pure absolute space of Dharmakaya appears

the unceasing manifestation,

Pema tötreng kar mar shön tsül dzé

The youthful Pema Thöthrengtsel, beautiful, white tinged with red,

Tsén péi zi bar dorjé töpa nam

Blazing with the splendour of the major and minor marks, holding

vajra and skullcup,

Dzé ji gyen dang chajé yong su dzok

Handsome and majestic, with all the attributes and ornaments,

Tam yé nyimé gyel kün düpé zuk

Meditational deity and wisdom deity inseparable, embodying all

the Victorious Ones,

Kordé kün kyi chi pel chenpor gyur

He is the supreme embodiment of all samsara and nirvana.

Recite *OM AH HUM VAJRA GURU PADMA SIDDHI HUM* one hundred

times.

Then purify the sang materials with:

RAM YAM KHAM

Tongpé ngang lé sang dzé zakpa mépé yeshé kyi dütsi dō

yön gyamtsoi trinpung ka kyap tu trowar gyur

From the state of emptiness the sang ingredients turn into

immaculate wisdom-elixir streaming out to fill the sky with

billowing oceans of clouds of sensual delights.
Bless them by saying the three syllables OM AH HUNG, and the Sky-Treasure mantra three times:

Nama Sarva Tathagata Bayo Bishu Mukebe Sarva Tekam Utgate Sagarana Imam Gagana Kam Soha

Dhrum
  Bhrum.
Rinchen natsok dang mé nö yang su
  In a vast shining vessel made of all kinds of jewels
Jikten sipé dögu tamtsik dzé
  All the desirable things of this world - the samaya substances-
Dru sum yeshé dütsir chinlab pé
  Blessed with the three syllables, are transmuted into wisdom-nectar:
Nang si chöpé dögur trukpar di
  All phenomenal existence bursts into delectable offerings to these guests:
Lama yidam daki chö sung dang
  To the Lamas, Yidams, Dakinis and Protectors,
Cho chu gyelwé kyilkor jinyé dang
  To all the mandalas of the Buddhas of the ten directions,
Dzamling shidak rik druk lenchak drön
  To the local deities of this world, the beings of the six realms and those to whom I have karmic debts;
Kyépar da ki tsé trok sok ku shing
  In particular to those who would steal my life and vital energy,
Né tong barché tsom pé jungpo dang
  To the forces causing illness, obstacles,
Milam tak tsen ngen dang té ngen rik  
Bad signs in dreams and other evil omens,

Dé gyé marung chontrul dakpo dang  
To the eight kinds of negative beings - masters of magic -

Zé dang né dang nor kyi lenchak chen  
To all whom I owe for food, shelter and wealth,

Drip da nyo dré poshin moshin dang  
To the spirits who cause obscuring paralysis and madness, to the spirits of men and women,

Triwo térang trong sin trémo nam  
To the spirits of suicides, female ghosts, the miserly spirits and to those who haunt inhabited places.

Lenchak marpoi mé la jal té sek  
In this way, consumed in the red flames, all my karmic debts are cleared.

Rang rang yi la kang dö dö gu char  
This downpour of whatever gratifies the wishes of each and every being,

Jisi namka né kyi barnyi du  
For as long as the sky endures,

Döpé yönent zépa mépar ngo  
I dedicate as a never ceasing abundance of delight.

Da ki düsum sakpé dik drip dang  
May this offering made with fire purify

Könchok té shin kor la chépa nam  
All my negative acts and obscurations accumulated throughout the three times,
Chinsek mé chö di yi da gyur chik
As well as the wrong use of the possessions of the Three Jewels, offerings made with faith and donations for the dead.

Mé ché nang si kangwé dül tren ré
May each atom of the flames filling all phenomenal existence,

Künzang chöpé trin pung mizépa
A cloud of offerings inexhaustible as Kuntuzangpo's,

Gyelvé shingkam yong la kyap gyur chik
Pervade the pure lands of the Buddhas!

Mé ché yeshé ö ngé chöjin zer
May these flames, offering-rays of the five wisdom-lights

Rik druk narmé né su kyap gyur pé
Penetrate throughout the six realms of existence as far as the Narmé hells!

Kam sum korwa jalü ö kur dröl
May the three worlds be liberated into the Rainbow Body

Dro kün changchup nyingpor sangye shok
And all beings be awakened into the heart of Enlightenment!

OM AH HUNG
Recite these three syllables as much as possible - a hundred, thousand or hundred thousand times.

Ku sum dakpa nö kyi shelyé su
In the pure palace of the Three Kayas,

Chö long trül sum nang si zuk pung nam
Dharmakaya, Sambhogakaya and Nirmanakaya, and the forms and aggregates of phenomenal existence
Dütsir shuwé ja ö bar nang kang
   All melt into nectar, flooding space with rainbow light
Korwa nyang dé zamé dütsi chü
   This pure nectar, the quintessence of samsara and nirvana,
Tokmé dü né data yenché du
   I share with all who from beginningless time until now
Nang si drön du gyurpa yong la ngo
   Have been the guests of phenomenal existence.
Sa lam dré bui yönten tar chin shing
   Having achieved the supreme qualities of the levels, paths and fruit,
Ta gom chöpé barché kün sel né
   With all obstacles to view, meditation and action dissolved,
Mé jung künzang tuk kyi ka ying su
   May we capture the unchanging state of the Youthful Vase Body
Shönnu pum kur tensi zinpar shok
   In the expanse of the heart of sublime Kuntuzangpo!
Korwé gyamtso chenpo tongpé tar
   May the ocean of samsara be dried up, and finally
Omin pema drawar sangye shok
   May all beings attain Buddhahood in the Lotus Net of Akanishta!
Pung kam sek dzé tra dang ziji bar
   The burnt offerings, the aggregates and elements, blaze in dazzling majestic beauty,
Kar mar chang sem sek dzé détong bar
   The burnt offerings, the white and red Bodhicitta, blaze as bliss-emptiness,
Tong nyi nyingjé sek dzé chö ying kang
   The burnt offerings, compassion and emptiness, fill the Dharmadhatu!

Nangsi kordé dorjé ö ngé shir
   In the ground of the five vajra lights - phenomenal existence, samsara and nirvana -

Lhün drup dzok sangyépé sek dzé bül
   I present the burnt offering of spontaneously accomplished Buddhahood.

Ngön kyi lenchak tamché chang gyur chik
   May all my past karmic debts be purified;

Data gyü la miné töl lo shak
   I acknowledge them so that they do not remain in my mind now.

Mawong dribpé korlor magyur chik
   May I not be carried away by the wheel of obscurations in the future!

Sotar chang sem rikpa dzinpa yi
   I acknowledge all conscious and unconscious deterioration

Dom ché labpa sang ngak tamtsik rik
   Of the vows of individual liberation, the precepts of the Bodhisattvas

Tstor dang matsor nyampa töl lo shak
   And samayas of the Vidyadharas.

Né dön drib dang mitsang da gyur chik
   May illnesses, harmful influences, obscurations and impurities be purified!

Né muk tsön kyi kelpa shi gyur chik
   May relief be brought to the ages of illness, famine and war!
Tami ü su ongwé sünma dok
   Foreign invaders - be no more!

Chö dzé lama den dren barché dok
   Obstacles to the Lamas' lives and activities - be no more!

Pö yül tamishipé té ngen dok
   Bad omens for troubles in Tibet - be no more!

Za lu gyelpö sok wuk düpa dok
   Planetary forces, nagas and proud spirits, who cut short the breath of life - be no more!

Jikpa chenpo gyé dang chudruk dok
   Eight great dangers, sixteen lesser dangers - be no more!

Dacha korché tamishipa dok
   Adversity for myself and those round me - be no more!

Tamsi gongpoi tutop nüpa dok
   Obstacle-makers' and samaya-breakers' strength, powers and skill - be no more!

   Samaya!

*If you are accumulating numbers of the recitation, return to "DRUM RINCHEN NA TSOK ..." and so on. Then recite the three syllables many times, and continue with "KU SUM ...", and so on, as many times as is appropriate.*
The Abundant Rain of Nectar Benefiting All:
An Offering of Purifying Incense to the Local Deities

KYE Dechen ösel changchup sem kyi long
Kye! Expanse of Bodhicitta, the luminosity of great bliss,

Rang shar nöchü ten tang tenpa ché
The spontaneously arising universe and beings, the support and
that which is supported,

Takpa ramjam yésel mépa yi
Infinite Purity free from discrimination,

Rang dang nyingjé jinpa mějungwa
And its self-radiance, the sublime generosity of compassion—

Penjé dütsi sang ki gatön di
This sang feast of beneficial nectar

Chöjin drön rik chi tang kyépar tu
We offer to the general guests, and specifically

Jong dir népé lha lu sa shí dak
To all the gods, nagas, ground owners,

Lha dré dé gyé ma ngé zukchen kün
Spirits of the eight classes, gods and ghosts, and those of
unimaginable form dwelling in this region.

Wongpo tsimjé dögui ter tampa
This sublime treasure of desirable objects which gratifies the senses

Trelyün gélek pel kyé mizépé
And bestows inexhaustible virtue and happiness, now and forever,

Sang ngo chöto taktu gyé gyur chik
We offer as purification—may it always please you!

Yül dir népa chi tang dacha ki
Never failing to help the inhabitants of this country
Changchup drup la dongtrok ma yelwar
And us who are accomplishing enlightenment,
Né dön dra kün gek kyi tséwa sung
Protect us from harm due to disease, evil spirits, enemies, thieves and obstacle-makers,
Tün kyen lekgui jorvé sung kyop dzö
And keep us provided with favourable conditions and all we need.
Nédrön tamtsik chikpé yartam zung
Hosts and guests in harmony keeping their promise,
Nga kyö chori mépé gatön kyi
By this feast free from discrimination between ‘me’ and ‘you,’
Gyelsé chöpa lhenchik chépé tü
And by the power of doing together this Bodhisattva practice,
Tsombu chiktu ngönpar changchup sho
May we all attain enlightenment in one gathering.

This was written by Mangala, renowned as a son of the Buddhas, when the retreat centre Thekchok Ösel Chöling was established in the valley of medicinal plants in Dordogne. May it be meaningful!
At the end, for the conclusion, make all positive and excellent by saying these, and other auspicious prayers:

Gyelwa chöpé nyé gyur chik  
May all the Victorious Ones be pleased by this offering,

Tamchen tukdam kong gyur chik  
May the solemn promise of the loyal protectors be fulfilled,

Rik druk döpa tsim gyur chik  
May the desires of the six kinds of beings be satisfied,

Lenchak sha kön jang gyur chik  
May the hostility of those to whom we have karmic debts be ended.

Tsok nyi yong su dzok gyur chik  
May the two accumulations be perfected,

Drip nyi bachak da gyur chik  
May the two obscurations and habitual tendencies be purified,

Tampa ku nyi top gyur chik  
May the two supreme kayas be attained!

Jinpa gyachen gyurpa di yi tü  
By the power of this vast act of generosity

Drowé dön du rang jung sangyé shok  
May we spontaneously attain the Awakened State for the sake of all beings,

Ngön kyi gyelwa nam kyi madrölvé  
May all who have not been freed by past Buddhas

Kyéwoi tsok nam jinpé dröl gyur chik  
By this act of generosity be now freed!
Jungpo kang dak dir ni lhak gyurtam
   May all spirits gathered in this place,
Sa'am onté bar nang kö kyang rung
   On earth or in the sky,
Kyégu nam la takeu chamjé ching
   Always show goodwill to beings
Nyin dang tsen du chö la chöpar shok
   And practise Dharma day and night!

Géwa di yi kyéwo kün
   By this positive action may all beings
Sönam yeshé tsok dzok shing
   Perfect the accumulation of merit and wisdom
Sönam yeshé lé jungwé
   And attain the two supreme kayas
Tampa ku nyi tobpar shok
   Which arise from merit and wisdom!

Bé dang tsölwé ma göpar
   The Buddhas who fulfil the wishes of all beings
Yishin norbu pasam shing
   Are unstained by effort and activity
Semchen réwa kong dzépa
   Like a wish-fulfilling jewel or tree.
Sampa drubné tashi shok
   Through their blessings may the wishes of all beings be fulfilled.
Though there are various ways, detailed and condensed, to do this practice, I, Jiñana (Dudjom Rinpoche), an old family man, tired and ill, a yogi living in the country, wrote this for my own needs in a condensed form for daily practice.

By this merit, may all attain omniscience.  
May it defeat the enemy, wrong-doing.  
From the stormy waves of birth, old age, sickness and death – from the ocean of saṃsāra –  
May all beings be freed!

May bodhicitta, precious and sublime,  
Arise where it has not yet come to be.  
And where it has arisen, may it never fail  
But grow and flourish ever more and more.

May the Buddha appear in this world,  
May the light of the teaching shine like the sun,  
May the holders of the teaching live in harmony,  
And thus may all be auspicious for the teaching to endure!

We pray for the good health of the teachers,  
We pray for their precious lives to be long,  
We pray for their activities to spread and increase,  
May we be blessed never to part from the teachers.
Düsum sangye guru rinpoché  
Buddha of the three times, Guru Rinpoche,

Ngödrup kündak déwa chenpoi shap  
Lord of all accomplishments, great blissful one,

Parché künsel dūdül trakpo tsel  
Dispeller of all obstacles, wrathful tamer of maras

Sölwa depso chinkyi lap tu söl  
As we pray to you, grant your blessings.

Chi nang sangwé parché shiwa tang  
Please pacify outer, inner, and secret obstacles.

Sampa lhün kyi drubpar chin kyi lop  
Bless us with the spontaneous fulfillment of our wishes.

Orgyen rinpoché la sölwa dep  
We pray to the precious Guru of Uddiyana:

Gelkyen parché minjung shing  
May there arise no adverse conditions or obstacles,

Tünkyen sampa drubpa tang  
Grant favourable conditions, fulfil our wishes,

Chok tang tūnmong ngödrup tsöl  
And bestow the supreme and ordinary accomplishments.