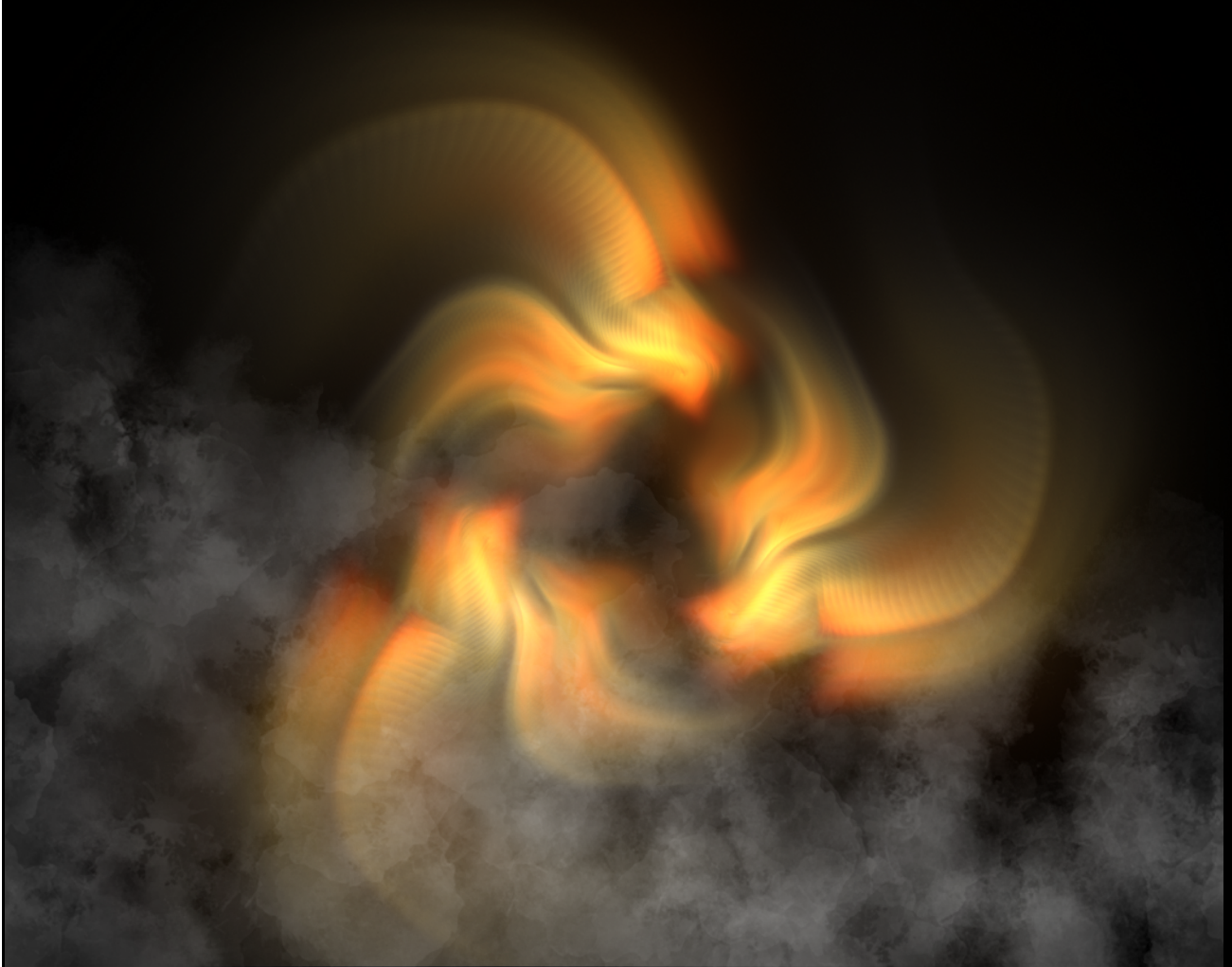


The Practice of Riwo Sang Chö

BURNT MOUNTAIN OFFERING
KEN McLEOD TRANSLATION



THE PRACTICE OF RIWO SANG CHÖ

Riwo Sangchö (Mountain Smoke Offering) is a practice for healing our environment, repaying karmic debts to beings of the six realms, and restoring harmony and balance in all kinds of negative situations.

This offering is made primarily to certain 'gods' and 'demons' who act out because we are in their debt and are not acknowledging it. The practice clears the debt, and brings life, the environment, your practice and your direct experience into harmony. It's an antidote to disrupted practice, as well. Such rituals resonate with the deeper self, offering options to relate to life beyond analysis and our other usual habits of thinking and action. They widen our view to a more inclusive perspective that antidotes mindlessness, and many self-centered ways of being.

We are grateful to use Ken McLeod's translation, from his book, *The Magic of the Vajrayana*. You can find more of his work at his website, Unfettered Mind.

om svasti

This practice of the Mountain Burnt Offering follows the instructions from Latsün Rigdzin's Life Practices.

Make a full fire of good fortune, that is, in a clean hearth or container build a fire and burn whatever you have at hand: aromatic woods, resins, medicinal plants, the white and sweet foods (yogurt, milk, and butter; sugar, molasses, and honey), incense, powders, etc. Then sprinkle water on the fire.

om ah hūm

REFUGE

Fierce and potent master of awareness,
Pema Tötreng Tsal,
Essence of all sources of refuge
in the infinity of existence and peace
In your form, the mandala of buddhas
in all experience, potential and actual,
is complete.
In order to free all beings from existence,
I take refuge in you.

Repeat three times.

AWAKENING MIND

I form the intention in order that
In ground presence, the absolute mystery,
the sheer clarity of timeless awareness,
The distortions of all beings are cleared away.
In awakened body, speech, and mind
presence, the four visions unfold naturally,
And thus, in the youthful vase body,
all beings are free.

THE SEVEN-SECTION PRAYER

In being natural awareness, direct and open,
I pay homage.

In being sheer clarity, limitless
and unfathomable, I present offerings.

In being the expanse where all experience,
patterned and free, is in balance, I confess.

In being the end of experience,
beyond mind, I rejoice.

In being the great completion,
naturally present, I turn the wheel of teaching.

In uprooting patterned existence
from its depths, I pray.

In being utterly beyond thinking about the
three domains, I dedicate.

Repeat three times.

SELF-GENERATION

From the unceasing energy that arises
from the realm of what is, the originally pure,
I take form as Pema Tötreng Tsal,
reddish white, in the flower of youth.
My form blazes with the splendor
of the major and minor marks.
I hold a vajra and a skull-cup,
Handsome and majestic in robes and jewelry,
Connection-and awareness-beings combined,
in the form of the union of all buddhas,
I am the great and glorious lord
of samsara and nirvana.

om ah hūm vajra guru padma siddhi hūm

Repeat 108 times.

To purify the fire offerings:

ram yam kham

In empty presence, the fire offerings appear—
huge clouds rising from oceans
of pure timeless awareness,
wonderfully pleasing to every sense,
spreading, and filling the whole sky.

Charge the fire offerings
with the three syllables
and three repetitions
of the sky-treasure mantra.

om ah hūm

Repeat three times.



Three syllables

*nama sarva tathagatabhyo
vishvamukhebhye sarva takham ungate
saparana emam gagana kham svaha.*

Repeat three times.

Bhrum

In large shining vessels made of
precious metals and jewels
The Commitment offerings,
all that gives pleasure in this world,
Are charged with the energy of the three
syllables and become
liquid timeless awareness,
Exciting the pleasurable sensations of all
experience, patterned and free.

This offering I present to the gurus,
deities, dakinis, and protectors,
And all the buddha mandalas
in the ten directions,
The local deities of this world,
the six kinds of beings,
and the debt collecting guests,
Particularly those who would take my life
and steal my energy.

The malicious elemental spirits
who inflict illness and interruptions,
Those who send bad portents and bad omens
in dreams and symbols,
The eight kinds of unruly demons,
the masters of illusions,
Those who have come to collect food,
shelter, or wealth,
The forces of darkness and madness,
the shades of humans, dead and gone,
Ghosts of the murdered, monastery ghosts,
house ghosts, ghouls and vampires.
Burn in these red flames, my debts are paid.
Pleasures rain down, giving everyone exactly
what they want.

For as long as the sky is there
I share these infinite sensory pleasures
with them.
May the bad and corrupt things
I've done and will do,
Appropriating offerings for the Jewels,
for the faithful, or for the dead.
Be cleared away by this offering fire
and burnt offerings.

The tongues of flame touch every particle
of what can be or is experienced.
May limitless clouds of offerings,
as in the spirations of Every Present Good,
Entirely fill the domains of the awakened.

These tongues of flame blaze with the
offering rays of the five wisdom lights.
The light fills the six realms down to
the depths of the deepest hells.
Those who go around and around
in the three realms
are freed in rainbow-light bodies.
May all beings wake up
to their awakened nature.

om ah hūm

Repeat a hundred or a thousand times or more.

The three dimensions of wakening,
pure in their being,
Form the receptacle,
an eternal palace of infinite space.
In it, all the matter of the world,
potential and actual,
What is true, what is vivid and what is there,

Melts and becomes liquid awareness,
Its blazing light filling the sky.
The essences of this elixir,
drawn from all experience,
patterned and free,
I share with all who ever been my guest
From time without beginning until now.

May we acquire the abilities of the ground,
path, and fruition.
And clear away disruptions in outlook,
practice, and behavior.
In the infinite expanse of the wonderful mind
of Ever-Present Good,
May we take hold of eternal being in the
youthful vase body.

And when the great sea
of samsara is emptied,
May we all become fully awake
in the Lotus Web Supreme Realm.
The fire offering of heaps and elements
blazes brilliantly with radiant health.

The fire offering of white and red
awakening mind blazes with bliss-emptiness.
The fire offering of emptiness and compassion
fills the totality of experience.

On the ground of the five vajra lights,
all experience, potential or actual,
patterned, or free, I present the fire offering
of naturally present complete awakening.
Old karmic debts—may they be cleared away.
Current breaches—I confess now
so that they don't continue.
Future clouding—may I not be caught
in that cycle.

I confess all violations,
conscious or unconscious,
Of the vows and training
Of Individual liberation, awakening being,
and awareness holder
And the promises connected
with the secret mantra.

May illness, disturbances, distortions,
and impurities be cleared away.
May the plagues, famines, and wars of this
age be eased.

Barbarian attacks on the homeland—*stop!*
Interruptions to the work of teachers—*stop!*
Bad portents for the good of the world—*stop!*
Shortening of life by the planets, serpents,
or kingly demons—*stop!*
The eight great threats
and sixteen fears—*stop!*
Bad fortune for me
and those around me—*stop!*
The power and influence of commitment
demons and self-interest demons—*stop!*

CONCLUSION

May these offerings please the buddhas.
May they fulfill the desires of the oath-bound.
May they meet the wants
of the six kinds of beings.
May they satisfy the owed and the resentful.

May they complete the generation
of goodness and awareness.
May they clear away the two distortions
and associated conditioning.
May we all attain the two pure forms.

Through the power that comes
from this bountiful giving
May we awaken naturally
in order to help beings.
May all beings who were not freed
by earlier buddhas
Be freed by giving.

Any elemental demons who remain here,
Wherever you are, under the ground, on the
ground or in the sky,
Always be loving and kind to all beings
And engage in Dharma day and night.

Through this goodness, may all beings
Complete the generation
of goodness and wisdom.
May they attain the two pure forms
That arise from goodness and wisdom.

Like a wish-fulfilling gem or a magic tree,
May I fulfill the hopes of all beings
Without the tensions of effort or strain.
May everyone have the good fortune for
their dreams to come true.

Jnana (Dudjom Rinpoche), an old city practitioner
worn down by the years, drawing on the practice texts
of different lengths that were already available,
composed this daily practice liturgy as he was moved to
do.

Translated here by Ken McLeod of Unfettered Mind.
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