The Jewel Garland of Chöd Liturgy

by Je Rangjung Dorje

Translated by Tashi T. Jamyangling
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Homage to Nirmanakaya Machig Labdron
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I thank my wife, Genyen-la, for proofreading the Tibetan text with me.
Note on translation

Out of the several editions of Tshoglé Rinchhen Trengwa that are available, I used the original wood block print from Tibet. I have rendered both romanized phonetic sound and the English translation right beneath each line of the Tibetan text. This way both the Tibetan and the English are together and the reader does not need to sift through pages and pages to find the English version.

This style of translation, however, was very restrictive. Tibetan and English sentence structures are significantly different and translating long sentences, line by line, was a daunting task. I ask the readers to look at these long sentences with a wide angle lens.

In my romanized rendition of Tibetan pronunciation, I have umlauted the vowels (a, i, o,u) and accented the vowel “é” (é) to produce the closest possible phonetic sound. I find this method simpler and less intimidating.

Tibetan words and phrases used in the footnotes are rendered in both phonetic sound and transliteration.
Devotional Song to Machig Labdron

NOMO GURU DAKI YE/
Homage to my Guru Dakini.

NÉ CHIWÖ TSHUG GI TRU GANG PA/
The place – a tru\(^1\) above the crown of my head;

DEN PEMA NYI-DA SUM-TSEG TENG/
The seat – on a triple layer of Lotus, Sun, and Moon cushions;

JA WÖPHUNG TRIG PÉ GURKHANG NANG/
In a dome of rainbow colors;

RANG DÉPA GANG YÖ LAMA DANG/
In whomsoever Lama one has reverence and faith;

DON YERMÉ PHAG ZHI KYÉ PÉ YUM/

\(^1\) Tib. tru (Khru): length from the elbow to the tip of middle finger
In reality, the Mother of Four Sublime Beings\textsuperscript{2}, is inseparable from them.

\begin{quote}
MA LAB KYI DRON MA KUDOG KAR/
Mother Labdron’s complexion is white.
\end{quote}

\begin{quote}
U RALPA SILBÜ KU-GYAB NON/
(Her) loose hair covers her back.
\end{quote}

\begin{quote}
ZHAL ZHI-DZUM CHEN SUM NAMKHAL DZIG/
(Her) face is peaceful and smiley and her three eyes gaze at the sky.
\end{quote}

\begin{quote}
KU DAR-KAR PHÖKA LUNG GĪ CHÔ/
(Her) white phöka\textsuperscript{3} flutters in the wind.
\end{quote}

\begin{quote}
KU KÉPA DAR-MAR KARAG CHING/
(She) wears a red sash belt around her waist.
\end{quote}

\begin{quote}
ZHAB DOJE KYILMÖ TRUNG GĪ ZHUG/
(She) is seated cross-legged.
\end{quote}

\begin{quote}
THUG DA TENG AH-YIG NGAG KYĪ KOR/
\end{quote}

\textsuperscript{2} Tib. phag zhi (‘Phags bZhi): Four Sublime Beings. The arhats of the pious attendants \{nyan thos\} the self-enlightenment buddha or pratyekabuddha \{rang rgyal\} the bodhisattvas \{byang chub sems dpa’\} and buddhas \{sangs rgyas\}

\textsuperscript{3} Tib. phöka (Phod ka: very loose upper gown with very long and wide sleeves.)
The mantra rotates around the AH syllable on the moon disc that is at the heart center.

CHHAG YÉPÉ SER GYI DAMARU/
In her right hand she holds a gold hand-drum.

DE TROL WÉ TONG-SUM DRA YĪ GANG/
When played, the sound fills the 3000-fold world system.⁴

NÉ WOGMIN CHHÖYING ZHINGKHAM NÉ/
From the Akanistha – the Buddhafiel of the state of Reality –

SÉ SANGGYE JANGSEM DRUBTHOB TSHOG/
The sons comprising of the assembly of Buddhas, Bodhisattvas, and Realized Beings,

PE SHOG-KYA LUNG GĪ CHĪ ZHIN JON/
Come like pieces of paper blown by wind and

DE THAMCHÉ YUM GYI KU LA THIM/
all of them dissolve in the body of the Mother.

CHHAG YÉPÉ NGULKAR DRILBU DE/
In left hand she holds a silver bell.

⁴ Tib: tong sum (sTong gSum): literally means 3,000-fold world system.
The jingling sound of the bell pervades all the ten directions.

The assembly of Dakinis of the 24 holy places come like snow fall and blizzard and 

all of them dissolve in the body of the Mother.

Machig Labdron, the embodiment of all refuge, 

I offer this prayer from the bottom of my heart.

This difficult-to-attain birth with precious freedoms and opportunities.

---

5 Tib. daljor (Dal ‘Byor): A perfect human birth having (a) Eight Freedoms, and (b) Ten Opportunities.
DAG NYINGPO LAN PAR JINGYILOB/
Bless me so that I’ll get the fruit of (this precious birth).

DRA CHHIDAG NAM ‘ONG CHHAMÉ PA/
There is no telling when the enemy – the Lord of Death – will come.

LO GYÖ MÉ DRUB PAR JINGGYILOB/
Bless me so that I will accomplish (my goal) and have no regrets (at the time of death).

KHONG CHHÖ-KYI-GYAL-PÖ TRIMRA NA/
In the court of the Dharma King (the Lord of Death)

RANG NGO-NONG MÉ PAR JINGYILOB/
Bless me so that I will not have to feel ashamed.

NÉ RIGDRUG GANGLU KYÉ KYANG DUG/
Wherever one is born in the Six Realms, it is unpleasant!

DE KYE-GO CHHÖ PAR JINGYILOB/
Bless me so that I will be able to end the circle of birth.

KYAB MILHU NGÉPÉ KONCHHOG LA/
The Three Jewels are the infallible refuge.
SEM YĪCHÉ KYE WAR JINGYĪLOB/
Bless me so that I will generate trust (in them).

MA DRODRUK PHA-MA DRINCHHEN LA/
Towards all kind mother sentient beings of the Six Realms,

JAM NYINGJE KYE WAR JINGYĪLOB/
Bless me so that I will be able to generate compassion.

DON RANG-SEM CHHŌKU JENPA LA/
In reality, one’s mind is the naked dharmakaya6.

DE TENPA THOB PAR JINGYĪLOB/
Bless me so that I can stabilize my understanding of it as such.

MA LAB KYI DRONMÉ KU SUNG THUG/
The Body, Speech, and Mind of Mother Labdron,

DE CHHU LA CHHU ZHAG CHI ZHIN DU/
Just like water is pour into water,

DE DAG DANG YERMÉ CHIG-GYUR NÉ/
By becoming inseparable from me,

GANG DREL-TSHÉ DECHHEN DREN PAR SHOG/
May I lead everyone, connected with me, to Sukhavati.7

DAG DETAR SOLWA TAB PÉ THÚ/
By the power of this prayer of mine,

MA YUMCHHEN WÖZHU DAG LA THIM/
The Great Mother transforms into light and dissolves in me.

DON RANG-SEM TRÖ-DRAL JENPAR BÚ/
In effect, my mind is left unelaborated and naked.

DA TSHUR-TÕ RANG GI SEM LA TÖ/
Now, look this way – this way to your own mind!

SEM TÉPÉ MITHONG NGÖPO MÉ/
When you look at the mind, you see nothing because there is no substantial existence.

CHHÖ TONG-PA-NYÏ DE RANG GI SEM/
Emptiness is one’s own mind.

SEM MÉPA MA YIN CHI YANG CHHAR/
It is not that there is no mind because anything can arise in the mind.

CHHÖ RIGPÉ YESHÉ RANG GI SEM/
Primordial Wisdom of Awareness is one’s own mind.

SEM DE NA DE WÉ NGOWO TÖ/
If the mind is blissful, then look at the essence of that blissfulness.

CHHÖ DETONG CHHAGGYA CHHENPO YIN/
The Union of Bliss and Emptiness is Mahamudra.  

SEM SAL NA SAL WÉ NGOWO TÖ/
If the mind is luminous, then look at the essence of that luminosity.

CHHÖ SALTONG CHHAGGYA CHHENPO YIN/
The Union of Luminosity and Emptiness is Mahamudra.

SEM TONG NA TONG PÉ NGOWO TÖ/
If the mind is empty, then look at the essence of that emptiness.

CHHÖ MITOG CHHAGGYA CHHENPO YIN/
The state of No-thought is Mahamudra.

---

8 Skt. Mahamudra: Literally, the ‘great seal.” The ultimate result. The supreme attainment or siddhi.
When one looks towards oneself, there is nothing at all to see.

The Ordinary Mind is revealed Naked.  

When one looks there, everything like the colours of rainbow, 

Are individually visible but they have no essence.

The is called the self-arisen illusion of Appearance and Existence.

Whatever thought of five poisons arise, 

Look at it alone and it will disappear where it appeared.

---

9 Tib. thamal shepa jenpa (Thamal Shespa rJenpa): the naked ordinary mind. This is another name for the true nature of mind.
CHHÖ DUG NGA RANG-DROL DAMNGAG YIN/
This is the pith instruction\(^\text{10}\) on the self-liberation of five poisons.

SEM KYĠDUG NANGWA CHI SHAR YANG/
Whatever happy or sad emotions arise in the mind,

DE RANG-NGO TĠPĠ RANGSAR ZHI/
When the mind looks at its own state, it (the emotion) will dissipate right where it arose.

CHHÖ RONYOM CHHAGGYA CHHENPO YIN/
The One-taste of all phenomena is Mahamudra.

SEM TRAGNANG NATSHOG CHI SHAR YANG/
Whatever fear or anxiety arises in the mind,

DE NGOWO TĠPĠ RANGSAR ZHI/
When the mind looks at its own state, the fear/anxiety dissipates right where it arose.

CHHÖ CHĠYUL CHHAGGYA CHHENPO YIN/
The practice of Chöd is Mahamudra.
SEM DUGNGYAL NANGWA CHI SHAR YANG/
Whatever appearance of suffering arises in the mind,  

DE RANG-NGO TEYPÉ RANG-SAR ZHI/
when the mind looks at its own state, the suffering pacifies right where it arose.

DE DAMCHÖ DUGNGEL ZHIJÉ YIN/
That is the sublime dharma for the pacification of suffering.

SEM YÖ MÉ TAG CHHÉ KUN DANG DRAL/
The mind is beyond externalism and nihilism.

DE DAMCHÖ UMA CHHENPO YIN/
That is the sublime dharma called the Great Middle Path.

DE SEM LA MA DZOG CHHÖ CHIG MÉ/
There is nothing that arises outside of mind.

DE DAMCHHÖ DZOGPA CHHENPO YIN/
This is Dzogpachhenpo, the sublime dharma.

YAR GYALWÉ THUG DANG RANG GI SEM/
The mind of the glorious ones up above and your own mind,
MA DRODRUK SEM NAM NGOWO CHIG/
and the mind of the beings of the six realms have the name essence.

DE TAWA KHORDÉ YERMÉ YIN/
This is the view that samsara and nirvana are inseparable.

SEM DI GOM TÉSO MÉ PAR ZHOG/
Leave the mind free without designated focus.

DE THAMAL SHÉPA JENPA YIN/
This is called the Ordinary Naked Awareness.

SEM TA-JA TA-JÉ MÉ PAR ZHOG/
Leave the mind free of the seer and the seen.

DE CHHAGGYA CHHENPÖ NYAMLEN YIN/
This is experiencing Mahamudra.

CHHÖ TAWA CHÖPA MALHÉ PA/
(Holy) Dharma means uncorrupted view and conduct, and

RANG DOMSUM MIG-DRÉ TABUR SUNG/
obraving the three precepts like taking care of one’s own eyeballs.
This, like the confluence of two rivers, is the combined tradition of the Kadampa and Mahamudra teachings.

The meaning of this is that your mind has attained stability.

This label is given to the fruition.

It is the fruition of the tradition of esoteric teachings.

(This prayer) was written on the 13th day under the illumination of butter lamp.

You with the will-power of devoting your entire life to dharma practice,

The nun, who is the lineage-holder of Machig Labdron,

Asked me to give something (sacred) to revere.
TSHIG DE LA DÉ-DEN THUGDAM DZÖ/
Let these words, then, be the principal practice by those with faith and reverence.

This was written by Raga Aseyà to the Riphug nun from Yoltö Dharma Center. Let there be all goodness.

≈ Lineage Supplication ≈

PHAGYÜ THAB KYI GYÜPA LA SOLWADEB/
I supplicate to the Method Lineage of Father Tantra.

MA-GYÜ SHÉRAB KYI GYÜPA LA SOLWADEB/
I supplicate to the Wisdom Lineage of Mother Tantra.

KELDEN NYAM KYI GYÜPA LA SOLWADEB/
I supplicate to the Lineage of Spiritual Experience of the Fortunate Ones.

DRUBTHOB CHÖD KYI GYÜPA LA SOLWADEB/
I supplicate to the Chöd Lineage of the Realized.

TOB-DEN CHÖKYONG GI GYÜPA LA SOLWADEB/
I supplicate to the Lineage of the Mighty Dharmapalas.
TRULNANG JIGTEN GYI JAWA LA/
With all delusive appearances of the activities of samsara,

ZHENPA-LOG PAR JINGYILOB/
bless me, so that I will be disgusted.

JUNG ZHÏ DÜPÉ GYULÜ LA/
To this illusory body – the collection of four elements –

CHÉDZIN DRAL WAR JINGYILOB/
bless me so that I will have no attachment.

GALKYEN NÉ DON BARCHÉ LA/
All unfavorable causes including diseases, demonic influences, and obstacles,

RONYOM NÜ PAR JINGYILOB/
Bless me to be able to treat these as one-taste\(^\text{11}\).

NANGSÏ SEM KYI CHHOTRUL LA/
All the magical display of the mind that appears and exists,

\(^{11}\) Tib. ronyom (Ro sNoms): literally one-taste, equanimity
RANG-NGO SHÉ PAR JINGYİLOB/
Bless me to recognize my own nature.

RANG-RIG KU-SUM LHUNDRUB LA/
To the self-cognizant awareness that spontaneously embodies the three kayas,

RANGWANG THOB PAR JINGYİLOB/
Bless me so that I will attain mastery.

CHIR DAG DANG DRODRUK SEMCHAN NAM/
In general, the sentient beings of the six realms,

GYU NYİDZIN DRIMA KUN PANG NÉ/
By abandoning all the stains of holding on to the causal duality,

LAMÉ JANGCHUB THOB PAR SHOG/ PHAT PHAT PHAT
Reach the unsurpassed enlightenment. Phat Phat Phat.

This was composed by Rangjung Dorje.
Seeking for permission and blessing

NAMO PRAJNAPARAMITA YE.
Homage to Transcendent Wisdom!

YUM-CHHEN KHADRÖ TSHOG LA CHHAG-TSHAL-LO
I prostrate to the Great Mother, and the Assembly of Dakinis.

CHÖD-TSHOG CHHAG-LEN GAB-BÉ PANG TE KÔD/
I write this Chöd-Liturgy of Accumulating Merits without anything hidden or concealed.

CHÖ-DAG DAKĪ KA NANG JINGYEELOB/
May I, therefore, be given the permission, and the blessings by the Custodian-Dakini of the practice.

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The detailed gontor or torma preparation for the divine beings requires the complete set of libation and phütor offerings. A moderate preparation requires (1) a torma each for Lama, Yidam Deity, and Khadro/Dakini, (2) a torma for all Dharma Protectors, and (3) one white torma for all Wealth Gods. If simplified, just a torma for Lama will suffice.

For the detailed kangtor preparation, make a kangtor and garnish it with all the standard embellishments. For a moderate preparation, make a well decorated triangular torma. If simplified, just a phütor will serve as kangtor. Make a roundish tshog or one that resembles the shape of a human corpse. Also make a red torma

---

12 Tib. Phütor (Phud gTor): premier-torma, Mandala torma, select portion of the feast torma untouched by anyone. Phū (phud) means the premier, the very first serving, the very best, and Tor (gTor) is short for torma.

13 Tib. kangtor (bsKang gTor): Amendment torma to amend broken bonds or replenish depleted samaya.

14 Tib. tshog (Tshogs): literally means assembly or accumulation. In this context refers to the substances like meat, alcohol, and other edible items which are first
for offering, and a white torma for the local entities who own the land. Also make many mini edible offerings for the Deities.

If you have, display a Chöd thangka (that depicts Chöd-related Deities). Make the five-fold offerings, and the Inner Offering of skull (kapala) filled with nectar. Place your damaru, bell, and thigh-bone trumpet in front of you. Spread out a mat that is free of awn, and sit on it continuously till the end of the practice session. Think that the mat, in fact, is a complete human skin that extends to the entire area of the earth. If you spend nights there, think that each night equals the length of an entire aeon. Then, although it is permissible to bless both the nectar and the offerings in the form done during Bodhisattva Gyalwa Gyatso practice, it is in keeping with tradition to do it through Vajravarahi.

๒ Blessing of the nectar and offerings ๒

๒ ๒ ๒ ๒

OM KARMA DAKINI HUNG PHAT/

๒ ๒ ๒ ๒

OM SVABHAVA SHUDDA SARVA DHARMA SVABHAVA SHUDHO HUNG/

๒ ๒ ๒ ๒

TONGPA-NYI DU GYUR/
All phenomena become emptiness.

---

offered to the deities, and lamas, and then enjoyed by the tantric parishioners. The remnants are finally offered to the demons and spirits.

15 A form of Avalokitesvara sadhana
Out of emptiness appears YUM which, in turn, transforms into a blue Mandala of Wind that is shaped like a bow with a YUM syllable at the central curvature.

The two ends are marked with offering banners that sway.

On this appears a RUM syllable. The RUM syllable transforms into a blazing red triangular Mandala of Fire that is marked with a RUM syllable.

On top of Mandala of Fire, lie three KUM syllables which transform into three (human) skull fireplace tripods of three human corpses

with the back of the crowns facing inward. On this tripod appears syllable

On this appears syllable

with the back of the crowns facing inward. On this tripod appears syllable

PA LÉ/ KAPALA CHHI KAR LA NANG MAR WA/ DUMBU CHIGPA
A, which transforms into a one-piece skull that is white on the outside and red on the inside with

номнамбамивамнамнам

TELBA RANG LA TENPA/ GYAKHYON CHHÖ-KYI-YING DANG NYAMPA/
its forehead facing you. The size of this skull equals the area of the totality of the ultimate all-encompassing space16.

DÉ WÜ SU MU LÉ DRI-CHHU BEDURYA TABU/
In the center of this is syllable MU, which transforms into a (pool of) urine that has the colour of lapis.

SHAR DU BI LÉ DRICHHEN SHEL TABU/
In the East, the syllable BI transforms into faeces that look like crystals.

LHOR RA LÉ RAKTA SER TSOMA TABU/
In the South, the syllable RA transforms into blood that looks like pure gold.

NUB TU SHU LÉ JANG-SEM KARPO/
In the West, the syllable SHU transforms into white semen.

JANG DU MA LÉ LÉPA/
In the North, the syllable MA transforms into brains.

__________________________

16 Tib. chöying or chö-kyi-ying (Chos dByings) Skt. dharmadatu or sphere of reality.
LHARYANG Ü SU NA LÉ MÌ SHA/
Again in the center, the syllable NA transforms into human flesh.

SHAR-LHO GO LÉ BA-LANG GI SHA/
In the South-East, the syllable GO transforms into cow flesh.

LHO-NUB TU KU LÉ KHYĪ SHA/
In the South-West, the syllable KU transforms into dog flesh.

NUB-JANG DU DA LÉ LANGPOCHÉ SHA/
In the North-West, the syllable DA transforms into elephant flesh.

JANG-SHAR DU HA LÉ TÈ SHA/
In the North-East, the syllable HA transforms into horse flesh.

DE NAM LARYANG YIGE DE-DAG GI TSHENPAWO/
These (substances) are, once again, marked with the above syllables.

RANG GI NABUG YONPA NÉ LUNG HUNG GI YIB CHEN TRÖ/
From your left nostril blows a Wind that is shaped like Hung syllable.

LUNG GI KYILKHIR LA PHOG/
That Wind blows on the Wind Mandala.
BADEN KYÖ LUNG YÖ/
As a result the offering banners heave, and the Wind continues to blow.

ME BAR THÖPA DRÖ DZÉ NAM KHOL/
The fire is lit, the skull is heated, and the substances in the skull boil.

NYÉPÉ KYON NAM CHHIR LÙ/
All contaminants overflow.

DÉ TENG DU OM AH HUNG LÉ WÖZER TRÖ DE-ZHIN-SHEG-PA
Above the Skull, the syllables OM, AH, and HUNG radiate light which

THAMCHÉ KYI THUGKA NÉ YESHÉ KYI DÜTSI KUG/
collect Wisdom Nectar from the heart centers of all Tathagatas.

DAMTSHIG GI DÜTSI DANG NYEE-SU-MÉ-PAR DRÉ/ YESHÉ KYI
(The Wisdom Nectars) inseparably blend with the offering nectar (contents of the skull), and turn into a

DÜTSI GYA TSHO CHHENPOR GYUR/ OM AH HUNG/
vast ocean of Wisdom Nectar. OM AH HUNG 3X
Dip in the Inner Offering\(^{17}\) either with your ring finger or the tip of your vajra, and then sprinkle the droplets on the offerings.

\[\text{OM KARMA DAKINI HUNG PHAT/ OM SVAMBHAVA, etc.}\]

\[\text{TONGPÉ NGANG LÉ THÖPÉ NÖ YANG SHING GYA-CHHEWA}\]

Out of the Emptiness emerges a Skull-container from the AH syllable that is huge in area and spacious.

\[\text{NAM KYI NANG-DU/ HUNG-YIG GI TSHOG PAG-TU-MÉ-PA}\]

In it an immeasurable gathering of Hung syllables melt

\[\text{WÖ DU ZHUWA LÉ JUNG WÉ LHA ĐÉ LÉ DRUBPÉ DOJÉ}\]

into light, which in turn, transform into divine substances which transform into

\[\text{CHHÖYON METOG DUGPÖ MARME DRICHHAB ZHAL-}\]

Vajra Drinking Water, Flowers, Incense, Lamp, Scented Water, Food,

\[\text{ZÉ ROLMO LASOG PÉ CHHÖPÉ NGOPO DANG SHING THOGPA}\]

Music, etc. all of which are pure, unimpeded,

\[\text{MÉPA JANGCHUB-SEMPA PHAGPA KUNTUZANGPÖ}\]

\(^{17}\) Tib. nangehô (Nang mChod). Inner offering contained in the little kapala in front of the lama during a ceremony.
that is by far even greater than the

NAM-PAR-THAR-PA LÉ JUNG-WÉ CHHÖPÉ TRIN GYI PHUNGPO
‘clouds’ of offerings sited in

LÉ KYANG CHHÉ CHHER LHAG PÉ CHHÖ PÉ TRIN GYI PHUNGPO
Bodhisattva Arya Samandrabdra’s life story,

RABJAM NAMKHÉ THALÉ PÉ BAR GYÉ PAR GENG SHING
fill the ends of the sky which

PHAGPA NAM NYÉ PAR JÉ PA/
please the ascended masters (arhats),

DÜ JISÏ KHORWA MA TONG GI BAR DU GYUN MI CHHÉ PA
and naturally last till the end of samsara.

OM VAJRA ARGAM AH HUNG SVA HA/ OM VAJRA PUSHPE AH
HUNG SVA HA/……SHAPTA AH HUNG
Peaceful Subjugation

PHAT RANGNYI KÉCHIG GI YUM CHHENMO SER GYI DOG CHEN
PHAT  I instantly transform into the Great Mother (Prajnaparamita) whose
colour is golden.

GYEN CHHALUG YONG-SU  ZOG-PA
(She) is dressed up with all her complete unique attire, and ornaments.

CHHAG ZHÎ DANGPÔ DOJE LEGBAM/
Of her four hands, pair holds Vajra\(^{18}\) and Pustaka\(^{19}\)

WOGMA NYÏ KYÏ NYAMZHAG GI CHHAGYA DZÉ  PAR GYUR/
The two lower hands are in equipoise mudra.

Strike the opening of the mouthpiece of your thighbone trumpet in the palm of your
(left) hand three times.

JUNGPO TRENBU NYAM-CHHUNGWA NAM MA TAK CHIG/
All ye spirits who are a little feeble, do not be scared.

MA NGANG SHIG/

---

\(^{18}\) Tib. dorje (rDo rJe) literally means king of stones. It signifies indestructibility,
something that is adamantine.

\(^{19}\) Skt. pustaka: (Dharma) book
Do not fear.

SHINTU MA NGANG SHIG/
Do not be terrified.

Then blow the thighbone trumpet three times. Think that the sound of the first burst is the sound of the Great Mother’s (Prajnaparamita) intrinsic sound of Unborn Phenomenon resonating in the Three Realms\(^{20}\) (tridhatu) of existence.

KYE YAGI SÏTSE NÉ NARMÉ YANCHHÉ KYI SEMCHEN THAMCHÉ NYON CHIG/
O! Listen, all you sentient beings from the pinnacle of existence downward to the Avici\(^{21}\) hell upward.

Think that all are attentively listening to the sound of your trumpet, and blow one more time.

‘EH THAMCHÉ DIR DÜ SHIG/
Yeh, assemble here, all of you!

---

\(^{20}\) Tib. khamsum (Khams gSum): Three worlds/realms: Desire realm {’dod pa’i kham} or Kama dhatu, form realm {gzugs kham} or rupa dhatu, and formless realm {gzugs med kyi kham} or arupya dhatu. Also translated simply as Heaven, Earth, and Nether World.

\(^{21}\) Tib. narmé (mNar med): It is the last of the eight “hot hells” where the pain and suffering are insessasant.
Think that all are assembling in one swoop, and blow once.

**THAMCHÉ NYURDU DÜ SHIG**
All assemble here immediately!

Think that are assembling in one group, and blow one more time. This is sufficient for rites relating to health and wellbeing. In the case of patients with mental insanity, for example, due to powerful demonic influence, then wrathful subjugation is necessary.

\* Wrathful subjugation \*

**PHAT KÉCHIG GÍ DAGNYÍ YESHÉ KYI KHADROMA KUDOG**
**THING-NAG TU DUG PA**
PHAT  I instantly transform into the Wisdom Dakini in dark blue colour with

**ZHAL CHIG CHHAG NYÍ CHEN SUM CHHEWA ZHI TSIG PA/** one face, two hands, three eyes, and four bared fangs.
CHEN YÉ NYIMÉ KYILKHOR MAR KYI-LI-LI KHOR WA/
The right eye, red like a sun mandala, swirls.

YON DAWÉ KYILKHOR NGANG-GARA-RA KHOR WA/
The left eye, like a moon mandala, turns effortlessly.

Ü NYI DA PELMÉ KYILKHOR KAR MAR DU TRUG-TRUG SU TRHUGPA/
The middle eye, white and red like a layered sun and moon mandala moves in agitation.

CHITSUG NA PHAG-ZHEL NAGPÖ PHAG-KÉ DRUK TAR NGURWA/
The Sow-head, on the crown of the head, makes thunderous squeals and grunts.

CHHAG YÉ MI-PAG KYI YANGZHI DEB PA/
Her right hand flaps a complete human hide.

YON MI-KANG GI LINGBU TSER-TSER BÜ PÉ/
In her left hand holds a human thighbone trumpet whose blaring

NANG ZHING SĪ PÉ LHA DRE KÉ LHA MA-SIN DE-GYÉ
sound subjugates all the eight classes,$^{22}$ devas and demons of appearance and existence, and

$^{22}$ Tib. lhasin degyé (Lha Srin sDe brGyad): Eight classes of gods and demons. General (lha) devas, (lu) nagas, (nöjin) yakshas, (driza) gandharvas, (lhamin) asuras, (khyung) garudas, (mium chi) kinnaras, and (tochhe chhenpo) mahoragas.
THAMCHÉ WANG DU DHŪ SHING ZIL GYĪ NON PA/
dominate them with the display of intense awe.

TEWA MENCHHÉ DÖKHAM/
(The Wisdom Dakini’s) lower body, beneath her navel, (is as big as) the
Desire Realm.23

NYINGKHA MENCHHÉ ZUGKHAM/
Between her heart and navel (is as big as) the Realm of Form.24

CHIWO MENCHÉ ZUGMÉ KYI KHAM SU YŌ PA/
From the crown of her head to her heart (is as big as) the Realm of
Formless.25

KHAM SUM LÉ NAMPAR GYALWÉ THUGKA NÉ LÉJÉ KYI
From her heart center, that is completely victorious of the Three Realms,

KHADROMA CHAGKYU ZHAGPA CHAGDROG DRILBU THOWA
Emerge an incalculable number of action-dakinis holding Hooks, Lassos,
Shackles, Bells, Hammers,

23 Skt. kamadhatu: (Tib. ‘Dod Khams) realm of desire – one of three realms in
Buddhist cosmology
24 Skt. rupadhatu: (Tib. gZugs Khams) real of form – one of three realms in
Buddhist cosmology
25 Skt. arupadhatu: (Tib. Zugs med kyi Khams) formless realm – one of three realms
in Buddhist cosmology

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PHURBU YANGZHI DZINPA PAG-TU- MÉ-PA TENG WOG CHHOG
Stakes, and Human Hides, who fill above, beneath, and the

CHUR TRHÖ PÉ/ SA DÌ TÖ MÉ TENG WOG BAR SUM CHHOG ZHI

encompass the loci of all elements, both the four and eight cardinal and intermediate directions, all the gods and demons

especially those who, to us the master, disciples, host sponsor(s), humans,

and (our) wealth and possessions, bring harm – the demons, obstrueters,

their sponsors, their accomplices, their tentacles,

their contacts, and their ushers –

RANGWANG MÉPAR JIU TRÄ CHUMPA TABUR DÈ/

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may you be, without any choice, driven away in this very instant like birds chased by hawks.

RA LUG SERWÉ DĚPA ZHIN DU DŬ/  
(May you) be stampeded like goats and sheep stampeded by hailstorm.

MUGPA LUNG ĞI DỀPA ZHIN DU DĔ NĔ KĔCHIG DATA-NYĬ DU  
(May you) be driven like the mist blown by gale, and may you be

DIR DŬ SHĠ/  KHĠG CHĠG/  HUNĠ HUNĠ HUNĠ  PHĠT PHĠT  
brought here this instant! Hung Hung Hung  Phat Phat.

HUNĠ NĠA NI TRŎMA-NAGMO TE/  
Hung! I am the Trôma-Nagmo26.

MACHĠG LABDRON DRAGMŎ KŬ/  
You are the wrathful form of Machig Labdron.

DURTRŎ CHĬG GŬE KŬ LA DĠZĜ/  
You wear the eight charnel ground garments and ornaments.

KHĠM-SŬM MĀLŬ WANG DU DŬ/  
You subjugate all the Three Realms without leaving any behind.

26 Wrathful form of Vajrayogini
CHHAG YON MI-KANG LINGBU BŪ/
Held with my left hand you blow on the human thighbone trumpet.

BŪ PĒ SĪSUM WANG DU DŪ/
By doing so you subjugate the Three Existences27.

CHHAG YÉ MI-PAG YANG ZHI DEB/
With your right hand you pound the human hide (against the ground).

DAB PĒ LHA DRE WANG DU DŪ
By doing so you subjugate the devas and the demons.

THUG LÉ TRULPA JEWA BUM/
Let there be hundreds of thousands of myriads of (your) Mind Emanations.

TRULPĒ KHADRO DRANG MA NYUNG/
Let the Dakini Emanations not be small in number.

YANG TRUL KHADRO GANG MA YEL/
Let the dakini re-emanations not be inattentive.

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27 Tib. srī sum (Srid gSum): Three Realms of Existence: (1) The nether world of the nagas {sa ’og klu'i srid pa} (2) the surface world of humans {sa'i steng mi'i srid pa} (3) and the upper world of gods {gnam steng lha'i srid pa}
LÉ JÉ KHADRO BANG-MA-BUL/
Let the Action Dakinis not race in hurry.

MI-PAG YANGZHI TSEL MA ZHEN/
Let the power of human hide be not weak in power and prowess.

MI-KANG LINGBU NGAR MA CHHUNG/
Let the human thighbone trumpet not be meek in ferocity.

DAGCHAG PON-LOB YON-CHHÖ LA/
To us, the master and students, the patrons and the priest,

NÖ CHING TSHE WAR JÉ PA YI/
those that cause us harm, and hurt us,

LHA DANG LHAMIN WANG DU DÜ/
I subjugate the devas and the demi-gods.

MI DANG MIMIN WANG DU DÜ/
I subjugate the humans and the non-humans.

DON GEG DRE DON WANG…/
I subjugate the demons and obstructers.
TENG-DON DZA KAR WANG…/
I subjugate the obstructers of the above – the planets and the stars.

WOG-DON LHU-NYEN WANG…/
I subjugate the nagas and the malicious beings of the earth.

BAR-DON TSEN-DÜ WANG…/
I subjugate the malevolent beings of the mountains and gorges.

PHO-DON GYAL-GONG WANG…/
I subjugate the masquerading male (Gyalgong\textsuperscript{28}) spirits.

MO-DON DREMO WANG…/
I subjugate the female demons.

DAMSI THEURANG…/
I subjugate the mischievous aerial theurang\textsuperscript{29} spirits – the violators of samaya\textsuperscript{30}.

\textsuperscript{28} Tib. gyal gong (rGyal ‘Gong): A Gongpo is a demonic spirit born as a result of having gone against one’s lama. A rGyal ‘Gong ( ‘Gong’ short for ‘Gongpo) is said to be a monk who is reborn as a malicious demonic spirit.

\textsuperscript{29} Tib. theurang (Theu Rang): Sky-traveling preta-demon that possesses kids, a type of spirits who ride goats and as patrons of blacksmiths carry a bellows and hammer.

\textsuperscript{30} Tib. damtshig (Dam Tshig): Dam means to bind, and Tshig means word(s). It is a binding sacred word or promise.
The Jewel Garland of Chöd Liturgy

ZADRE SHISHÉ…/
I subjugate the hungry and murderous demons.

CHHUNGSI GABDRE…/
I subjugate the infanticidal rebel demons.

GÖDRE SERAG…/
I subjugate the miserly demons of misfortune.

WANG DU DÜ LA NÉ-DIR KHUG/
I subjugate, and summon them to this place.

NÉ-DIR KHUG LA DUL DU LOG/ HUNG HUNG HUNG/ PHAT PHAT PHAT
You summon them this place and do hereby obliterate you. Hung, Hung, Hung, Phat, Phat, Phat.

Subjugation through the display of awe

DAGCHAG YON-CHHÖ LA NÖTSHAB CHHE WA NAM NANG DU KHÖ/
Let all those who cause the greatest harm to us, the benefactors and the spiritual master, settle down inside.

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NÖTSHAB CHHUNGWA NAM BAR DU KHÖ/
Let all those who cause lesser harm settle down in the intermediate space.

DEDAG GI GYABTEN DONGDA NAM CHHIROL DU KHÖ DE/
Let their supporters and sponsors settle down outside.

LÉJÉ KYI KHADROMA NAM KYI CHHI NÉ KOR NÉ DRÖ-WANG
MÉ PAR GYUR/
The Action Dakinis then surround from the outside and render them (the spirits) inescapable.

Display of awe

PHAT PHAT/ RANG-NYĪ TRÖMANAGMÖ DZIJĪ KYI DZIL-GYĪ NON
I, the Tröma Nagmo’s magnificent awe render them in total submission,

NÉ/ TRAG CHING NGANG PÉ DAR TRIL TRIL/
causing (the spirits) shiver with fear and terror, and

DÉ CHING GŪ PÉ CHHAGGYA HRUG HRUG/
reverentially hold their folded hands together with respects.

KA-NYEN SUNG-DŌ PAR GYUR/ PHAT PHAT/

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All resolutely remain under the command of (Tröma Nagmo).

Bring to mind the meaning of Mahamudra.

KARPO GEWA LA NÉ PÉ CHHÖ THAMCHÉ KYE-GAG MÉ PÉ YING
SU DZIL GYÏ NON PAR GYIWO/
All Phenomena that abide within the boundaries of Virtuous Deeds, I
dominate thee with my awe in the unborn, and unceasing state (dhatu).

NAGPO DIGPA LA NÉ PÉ CHHÖ THAMCHÉ KYE-GAG MÉ PÉ YING
SU ZIL GYÏ NON PAR GYIWO/
All phenomena that abide within the boundaries of Non-virtuous Deeds, I
dominate thee with my awe in the unborn, and unceasing state (dhatu).

TONG-SUM GYI TONG CHHENPÖ JIGTEN GYI KHAM THAMCHÉ
DAG GI NANGWA CHHENPÖ KHYAB PAR GYUR/ PHAT PHAT/
Let my Great Primordial Awareness pervade all the three thousand fold
transient World systems. PHAT PHAT

Now stop visualizing yourself as the Wrathful Mother (Tröma), and instead revert to
your ordinary self.
Outer Refuge

DUN GYI NAMKHÉ NE SU CHHÖKU YUM CHHENMO/ SÉ CHHOG-
In the space in front of you, the Great Dharmakaya Prajnaparamita is

CHÚ SANGYE JANG-CHUB-SEM-PĀ TSHOG THAMCHÉ KYĪ KOR
surrounded by the Assemblies of Buddhas, and Bodhisattvas

NÉ/ TRIN TRIG PA ZHIN DU TENG CHHOG KYI NAMKHar
KHYAB NÉ ZHUG PAR GYUR/
like the formations of clouds. They pervade the space above. PHAT

PHAT PHAT

PHAT PHAT PHAT/ DE NAM KYI KYAB-WOG TU DAG DANG
Then under their protection, self and

YONDAG LHA DRE NŌ-JĒ DANG CHĒPA THAMCHÉ TSHŪ NÉ
my patron(s), devas, demons, and those who cause harm may be included.

SEM DÉ CHING GŪPÉ LŪ THELMO JAR NÉ/
We then reverentially hold our hands together with trust and respect, and

NGAG GĪ KYABDRŌ RAMBU WUR DI-RI- RI JĒ PAR GYUR/
sonorously chant refuge prayers in unison.
The Jewel Garland of Chöd Liturgy

PHAT PHAT PHAT/

NAMO CHHOG CHU NA ZHUG PÉ SANGYE DANG
PHAT PHAT PHAT
Homage to the Buddhas, and Bodhisattvas dwelling in the ten directions.

JANG-CHUB-SEM-PA THAMCHÉ DAG LA GONG SU SOL/
Please direct your attentions to me.

DAG-CHAG PON-LOB DRA- DE YON-CHHÖ THAMCHÉ LA DANG
WAR JÉ PÉ DRA/
All those enemies who are hostile to us, the spiritual master, the disciples, patron(s), and the invited spiritual practitioner(s);

NÖ PAR JÉ PÉ GEG/
all the obstructers who harm us and

LÜ NGAG YĪ SUM GYĪ THARPA GEBÅ DRUB PA LA BAR DU CHÖ
those that bring obstacles to the accumulation of merits with our body, mind, and speech,

PAR JÉ PÉ LOGDREN JUNGPO MI DANG MIMAYIN PAR THOG
all you misguiding humans and non-humans as foremost, and

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DRANG SEMCHEN THAMCHÉ DÜ DI NÉ ZUNG TE  
all sentient beings from this day onward,

LAM NYINGPO JANGCHHUB KYI DRÉBU LA CHHĪ KYI BAR DU/  
till we achieve the essence of the path, the fruit of enlightenment,

DAG SOG SANGYE LA KYAB-SU- CHHIWO/  
we take refuge in the Buddha.

CHHŌ LA KYAB-SU CHHIWO/  
We take refuge in the Dharma.

GEDUN LA KYAB-SU CHHIWO/  
We take refuge in the Sangha.

That was the Outer Refuge.

\( \sim \) Inner Refuge \( \sim \)

CHHOG CHU NA ZHUG PĒ SANGYE DANG JANG-CHHUB-SEM-PA  
I take refuge in the Buddhas and Bodhisattvas dwelling in the ten

THAMCHÉ LA KYAB-SU CHHIWO/ RIG-GNĀ DE-WAR-SHEG-PA  
Directions. I take refuge in the Sugatas of the Five Buddha Classifications.
NAM LA KYAB-SU CHHIWO/ RIG SUM GYI GONPO NAM LA.

KYAB-SU CHHIWO/
I take refuge in the Protectors of the Three Classifications31.

That was the Inner Refuge.

LocalStorageSecret Refuge

LAMA DOJE KHADRO KHOR DANG CHÉ PA NAM LA…/
I take refuge in the Lama Vajra Dakini and her retinue.

KAGYÜ PÉ LAMA KHADRO KHOR DANG CHÉ PA NAM LA…/
I take refuge in the Kagyüpa Lineage Lamas, Dakinis and their retinue.

DRINCHHEN TSAWÉ LAMA KHADRO KHOR DANG CHÉ PA NAM LA/
I take refuge in the gracious Root Lama, Dakinis, and their retinue.

That was the Secret Refuge.

31 Tib. rigsum gonpo (Rigs gSum Gyi mGon Po): Lords of the Three Classes, the three bodhisattvas (1) Avalokiteshvara, (2) Manjushri and (3) Vajrapani.
Tathata or Suchness Refuge

RANG SEM KYEWA MÉPA CHHÖ KYI KU LA KYAB-SU CHHIWO/
I take refuge in my Mind that is the Unborn Dharmakaya.

That was the refuge in the tathata$^{32}$ or Itself

The Ultimate Refuge

NYING-KHONG RÜPÉ TING NÉ KYAB-SU CHHIWO/
I take refuge from the bottom of my heart.

KYAB-WOG DAMPA RU TSHÜ PAR DZÉ DU SOL/
May (I and all sentient beings) be included under your supreme protection.

DAG-ZHEN THAMCHÉ SANGYE LA TEN NO/
We all follow the Buddha,

CHHÖ LA…/
(We all follow) the holy Dharma, and

---

32 Skt. tathata, (Tib. de Kho na Nyid): untainted absolute reality
GEDUN LA.../
and (we all follow) the Sangha.

DAG-ZHEN THAMCHÉ KYI LÜ GEWAR GYUR CHIG/
Let our physical bodies become virtuous.

NGAG GEWAR GYUR CHIG/
Let our speech become virtuous.

YĪ GEWAR GYUR CHIG/
Let our mind become virtuous.

DE TAR KYAB-SU SOL NÉ KONCHHOK SUM GYI KYAB-WOG
Thus prayed for refuge, we gained supreme protection of the Triple Gem.

DAM PAR TSHŪ DE/ KYAB PAR ZHAL GYĪ ZHÉ NÉ KU SUNG
The Three Jewels accepted to give protection and from their Body, Speech,

THUG LÉ WÖZER NATSHOG JUNG NÉ/ DAG-ZHEN THAMCHÉ
Mind, a variety of light rays radiated and the light rays touched the Body,

KYI LŪ NGAG YĪ SUM LA PHOG PÉ/ DIGDRIB THAM-CHÉ DAG TE
Speech, and Mind of self and all the others. As a result all our sins and obscurations got cleansed,
L Ü SHEL- GONG TAR SONG WAR GYUR/
and our bodies became crystal clean.

DAG-ZHEN THAMCHÉ KYI NÉ RIG ZHIGYA TSA ZHI JANG WAR
GYUR CHIG/
May the 404 different forms of diseases of self, and all the others be healed.

LOBUR GUCHU TSA CHIG LÉ THAR WAR GYUR CHIG/
May we escape from the 91 adventitious mishaps.

YEDROG SUMGYA DRUGCHÜ MI TSHUG PAR…/
May we not be hurt by the 360 malicious evil spirits.

GEGRIG TONGTRAG GYÉCHU RANG SAR ZHI WAR…/
May the 80,000 obstructers be pacified right where they stand.

RANG SAR DAG PAR…/
May they be washed away.

RANG SAR TONG PAR GYUR CHIG/
May they come to an end right where they stand.

KYABYUL KYAB KHEN KYABDRO SUM/
The Refugees, the Three Jewels, and the Refuge,
MIG-MÈ RANG SEM CHHÖ KYI KU/
are without any point of focus for one’s own mind is the Dharmakaya.

DONDAM KYEWA MÈ PAWO/ PHAT PHAT PHAT
In reality, the Mind is unborn. Phat Phat Phat.

This is the Ultimate Refuge. The Seven Limb prayer

≈ The Seven Branch Prayer ≈

KONCHHOK SUM LA CHHAG TSHAL LO/
I prostrate to the Triple Gem.

KONCHHOK SUM LA CHHÖPA BUL/
I make offerings to the Triple Gem.

DIGPA MIGE SO SOR SHAG/
I purify all my sins and non-virtues one by one.

DROWÉ GE LA JÉ-YI-RANG/
I rejoice in the virtuous deeds of sentient beings

SANGYE JANG-CHHUB YĪ KYĪ ZUNG/
I hold bodhicitta in my mind.

JANG-CHHUB CHHOG TU SEM KYANG KYÉ/
I also generate supreme bodhicitta.

SEMCHEN MA LÜ DAG DRON NYER/
May all sentient beings, without exception, be my guests.

JANG-CHHUB CHÉPA DZÉ ZHIN CHÖ/
I conduct myself like the conduct of Buddhas and Bodhisattvas.

DRO PHEN SANGYE DRUB PAR SHOG/
May I reach enlightenment for the benefit of sentient beings.

Mind generation of Supreme Bodhicitta

JITAR DÜ SUM GONPO NAN/
Just like the Lords of the three times,

JANG- CHHUB TU NI NGÉ DZÉ PÉ /
practiced bodhicitta,
JANG-CHHUB SEM NI LA-MÉ PA/
bodhicitta is unsurpassed and supreme.

DAMPA DAG GĪ KYÉ PAR GYI/
I therefore generate this supreme (bodhicitta).

KYÉ PA NAM NI DREN PAR GYI/
Let that which is generated be remembered.

DREN PA NAM NI GYA-CHHER DZUNG/
Let what has been remembered increase.

Do not have to dissolve the object of refuge. Can be left without visualizing them.

☞ Four Immeasurables ☜

DRO KUN DE DANG DEN GYUR CHIG/
Let all sentient beings have happiness.

DUG-NGEL KUN DANG DREL WAR SHOG/
Let them part from all sufferings.

DE DANG TAGTU MI DREL ZHING/
Let them always not be separated from happiness.

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CHHÖ KUN NYAMNYI TOG PAR SHOG/ PHAT PHAT PHAT PHAT/
Let all phenomena be understood in equanimity. Phat, Phat, Phat, Phat.

Thus meditate on the Four Immeasurables.

Invocation of Prajnaparamita

RANG-NYI THA- MEL DU NÉ PÆ CHIWOR TRU GANG GI THÉ DUN
A foot above the head of my ordinary self in the intermediate

GYI NAMKHar WOGMIN CHHÖYING DAG PÆ SHINGKHAM
space lies Akanista, the Dharmadatu Pureland

PHUN-SUM-TSHOG PÆ WÚ SU TRUM-RATNA-MANDALA ZHÉ JÖ
that is perfect and blessed with abundance in every respect. In the middle
(of Akanista) as a result of the utterance of “Trum Ratna Mandala,” appears

PÆ RINPOCHÉ TRI YANG SHING GYA-CHHE-WA LHADZÉ GÖ KYÏ
a jewel throne that is big and spacious covered in celestial substances and

KAB PA/ DÉ TENG DU PAM PADMA MANDEL NATSHOG-PEMA
On the top appears, from the syllable PUM, a mandala of lotus flowers,
DABMA THAYÉ SHING GYACHHE WÉ DEN/ DÉ TENG-DU MA SURYA MANDEL

and an extensive cushion of a variety of lotus flowers with an infinite number of petals. On top of the cushion, from the syllable MA, a sun mandala that

NYIMA DANG AH TSENDRA MANDEL DAWÉ DEN YANG SHING

And, from AH syllable, a moon mandala cushion appear. Both the cushions are spacious, and huge.

GYA CHHE WA DANG/ LHA SOSO LA JI TER WÖ PÉ DEN SEL

Visualize all the other cushions according to the status of the deities.

WAR GYUR/ DEN ÚMA NYI-DÉ TENG DU HUNG YIG KARPO WÖ

The white HUNG syllable atop the middle sun and moon cushions dissolves

DU ZHU WA LÉ/ MACHIG LAB-KYI-DRON-MA KUDOG KARMO

in light, and transforms into Machig Labdon whose complexion is as white

DUNG CHHÏ PÉ DOG TABU/ ZHAL CHIG CHHAG NYÏ CHHAG

as a buffed up conch shell. She has one face, and two hands.

YÉPÉ SER GYI DAMARU NAMKHA LA TROL WA/ YON NGUL-

Her right hand plays a gold damaru high up in the sky. Her left hand
KAR GYI DILBU KUR-TEN PA/ CHEN SUM BARNANG LA ZIGPA/ holds a silver bell against the curvature of her left side waist. Her three eyes gaze in the intermediate sky.

KU CHERBU RÜPÉ GYENCHHA DRUG GĬ GYEN PA/ ÜTA RELPÉ
Her naked body is adorned with the six borne ornaments.

THORTSHUG GYEN DU CHING SHING LHAGMA KU-GYAB TU
Her hair is tied at the crown in a topknot. The access hair freely flows down her back. Her right leg is curved in, and her left leg is stretched out in a dancing mode. Apparent but without existential nature,

KHADRO JEWA BUM GYĬ KOR WA/
she is surround by a hundreds of thousands of myriads of dakinis.

DÉ NYEN GONG YÉ-CHHOG SU DAMPA GYAGAR KUDOG NAG
Above her ear, on the right side, is Pha Dampa Sangye. His complexion is black.
LA NUMPA DZIJĪ DANG DEN PA ATSARÉ CHHA BYÉ CHEN/ ZHAL CHIG
He is greasy, magnificent, and attired with all the ornaments of (Indian) acharyas33.

CHHAG NYĪ CHHAG YÉ BENDA TAGTŌ NAM KHA LA TRÒL WA/
He has one face, two hands, and his right hand plays, in the sky, a damaru made out of two skulls facing opposite directions.

YON MI-KANG GI LINGBU BŪ PA/ DUBTHOB GYATSHO TABŪ
His left hand holds and blows a human thighbone trumpet. He is seated in a vajra cross-legged position in the center of an ocean of realized beings.

Ü-SU DOJÉ KYILTRUNG GĪ ZHUG PA/ MACHIG GI NYEN GONG
Above Machig’s left ear appears Vajrayogini from a HRI syllable. Her complexion is red.

MARMO ZHEL CHIG CHHAG NYĪ CHHAG YÉPÉ DRIGUG
She has one face, two hands with her right hand holding a semi-circular instrument.

NAMKHA LA CHHAR WA/ YONPĒ THŌ-TRAG THUGKAR NAM PA/

33 Skt. acharya, (Tib. atsara): (1) student, (2) a tantric practitioner, and (3) a joker. “Acharya” in contemporary India, however, means a level of academic achievement that is equivalent to a Master’s Degree.
knife in the sky. Her left hand holds, at her heart center, a skull filled with blood.

DRUMO NA KHATAMKA YÖ-PA/ RÜPÉ GYENCHHA DRUG GĪ
In the curvature of her arm, she hold a trishul (trident). She is adorned with the six born ornament.

GYEN PA/ THÖPA KAMPO NGÉ U GYEN CHING/ LONPA
Her head is ornamented with five dry skulls and

NGACHU TSACHIG GĪ DOSHEL JÉ PA/ ZHAB YÉ KUM
a necklace of 51 fresh skulls. Her right leg is curved inward and

YON KYANG SHING PEMA NYIMA RÖ DEN LA GARTAB KYĪ LING
her left leg standing straight in the dancing posture on top of a corpse that is laid on a sun cushion on top of a lotus cushion.

NGER ZHUG PA/ DÉ SHAR DU HA LÉ DOJE KHADROMA KARMO/
In the East of Vajrayogini appears white Vajradakini from HA syllable.

LHOR RI LÉ RINCHHEN KHADROMA SER MO/ NUB TU NI LÉ

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34 six bone ornaments: to symbolize Six Paramitas or perfections: 1) {mgul rgyan} choker. 2) {snyan rgyan} earrings, 3) {gdub bu} bracelets and anklets, 4) {ka sha} sash, 5) {'og pag} apron, 6) {spyi bo'i 'khor lo rdo rje tog bcas} vajra-tipped wheel on the crown of the head

35 Tib. thöpa kampo (Thod pa sKam po): skull
In the South, yellow Ratnadakini appears from RI syllable.

PEMA KHADROMA MARMO/ JANG DU SA LÉ LÉ KYI
In the West, red Padmadakini appears from NI syllable. In the North, Karmadakini appears from SA syllable

KHADROMA JANGGU/ ZHIKA’NG ZHAL CHIG CHHAG NYĪ
in green colour. All the four dakinis have one face, two hands

GRIGUG DANG THÖ-TRAG DZIN CHING/ GYEN CHHALUG
holding a curved knife and a skull each filled with blood. Their attire and ornaments

THAMCHÉ TSOMO DANG TSHUNG PA’O/ MA JOMÖ UTHOG NYI-
are similar to those of the principal dakini. Above the crown of

DA PEMÉ DEN LA MUM-YIG SERPO LÉ SANGYE SHAKYA
Machik Labdron, is a sun, moon, and lotus cushions one on top of the other in descending order. On the sun cushion, from the MUM syllable

THUBPA KUDOG SER TSOMÉ DOG TABU ZHEL CHIG CHHAG
in yellow colour appears Sakyamuni Buddha. His colour is like the colour on pure gold. He has one face, and two hands.

NYĪ YÉ SANON/ YON NYAMZHAG U-LA TSUGTOR ZHAB LA
His right hand is in bhumisparsa mudra\(^{36}\), and his left hand is in dhyana mudra.\(^{37}\) His head has an ushnisha or a pre-eminent protrusion, wheels on the soles of his feet, etc. constituting the 32 Perfect and 80 exemplary marks. An immeasurable light and light rays generate from his body.

He is surrounded by the assembly of past, present, and the future Buddhas, Bodhisattvas, pratyeka-buddhas, (self-realization Buddhas) Hearers, etc. in seated position.

Above the head of the Buddha lies a cushion of sun, moon, and lotus flower, one on top of the other, in that descending order with an orange coloured BUM syllable on the sun cushion. BUM transforms into

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\(^{36}\) Skt. bhumisparsa mudra (Tib. sa gNon) “Earth-touching mudra” calling the earth to witness Gautam Buddha’s victory over the temptations posed by the demons of mara.

\(^{37}\) Skt. dhyana mudra (Tib. mNyam gZag) Meditation posture, also known as Samadhi mudra.
SER LÉ CHÖKU YUM CHHENMO KUDOG SER TSOMÉ DOG TABU
the Great Dharmakaya Mother (Prajnaparamita). Her complexion is that of
pure gold.

ZHEL CHIG CHHAG ZHI MA/ YÉPA NYÍ KYÍ DOJE DANG SANON/
She has one face, and four arms. The first right hand holds a vajra, and the
second right hand is in bhumisparsa mudra.

YONPA NYÍ KYÍ POTI DANG NYAMZHAG DZÉ PA KU LA DAR
The first left hand holds a pustaka, and the other hand is in dhyana mudra.

DANG RINPOCHE NATSHOG KYÍ GYEN PA/ ZHAB DOJÉ
Her body is ornamented with silky cloths and jewels. Her legs are

KYILMOTRUNG GÍ ZHUG PA/ DE LA SÉ CHHOG-CHÚ SANGYE
in padmasana38 pose. She is surrounded in seated position by

DANG JANGCHUBSEMPÉ TSHOG KYÍ KOR NÉ ZHUG PA/
an assembly of Buddhas and Bodhisattvas of ten directions.

DÉ UTHOG NYI-DA PEMÉ DEN LA Ú-SU DRUM LÉ NAMPAR-
Above the head of Prajnaparamita, lies a cushion of sun, moon, and lotus
flower, one on top of the other, in that descending order. In the center of

38 Skt. padmasana (Tib. sKyil krung or sKyil mo krung): Also known as dhyana
asana, in this position the legs are crossed closely, and locked with the soles of both
feet facing upwards.

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The sun cushion is the syllable DROOM which transforms into Buddha Vairocana.

NAGZE/ SHAR DU HUNG LÉ MIKYÖPA/ LHOR OM LÉ RINJUNG/
In the East, the syllable HUNG transforms into Buddha Akshobhya. In the South, the syllable OM transforms into Buddha Ratnasambhava.

NUB TU ZIM LÉ NANGTHA/ JANG DU KHAM LÉ DON Dup TE RIG NGA/
In the West, the syllable DZIM transforms into Buddha Amitabha. In the North, the syllable KHUM transforms into Buddha Amoghasiddhi. These together are the Five Buddha Classifications.

YUM-CHEN-MÖ DUN GYI NAMKHAR PEMA NYI-DÉ DEN
In front of the Great Mother in the space is Tara on a moon cushion on top of a sun cushion that lay atop a lotus flower.

LA DOLMA/ DEDAG GI GYAB-CHHOG SU THUBPA GANGCHHEN
In the background of all is Thubpa Gangchen Tso Gyal.39

TSHOGYAL/ ZHEN-YANG YÉ SU PAWO YON DU PAMO SOG
Others include Dakas in the right, and Dakinis in the left,

THAMCHÉ GYEN CHHA-LUG YONG-SU-DZOG-PA/ TIL-GYI-

39 Tib. Thubpa Gangchen Tso Gyal (Thubpa Gangscan mTsho rGyal): Also known as Namnang Gangchen Tso, this Buddha of Sambhogakaya form is described as infinitely big. It is said that 25 world systems are situated on his lhungze (lHung bZed) alone. Lhungze, literally means receptacle for fallen (food).

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with complete ornaments and attire, appear like mustard seeds

GONG-BU KHA CHHÉ-PA TABU/ MACHIG GI DEN LÉ
pouring out of a tightly packed bag that is suddenly open. Slightly lower

CHUNGZÉ MAWÉ CHHOG-TSHAM THAMCHÉ DU PÉ-NYI RÖ DEN
than Machig’s cushion, in all directions and intermediate directions, each
trampling on a corpse on the sun and lotus flower cushions,

LA/ YÉ-SU CHHÖ-KYONG PHO-GYÜ YON-DU MO-GYÜ SOG
the male dharmapalas on the right, and female dharmapalas in the left,

DAMPA CHHÖKYONG WÉ SUNGMA THAMCHÉ DZIJÍ DANG
e tc. look Magnificent.

DENPA/ DÉ WOG TU CHHI GYÜ JIGTENPÉ CHHÖKYONG
Below these lie all the samsaric\textsuperscript{40} dharmapalas of the outer tantras.

SUNGMAT THAMCHÉ DANG/ CHHOG ZHI GYALCHHEN ZHI
In the four directions are the Four Directional Guardians,\textsuperscript{41} etc. gathered

\textsuperscript{40} Skt. samsaric (Tib. ‘Jig rTen pa) worldly beings
\textsuperscript{41} Four Directional Guardians: 1) (Yul ’Khor bSrungs) king Dhritarashtra of the
east. 2) (’Phags sKyes po) king Virudhaka of the south. 3) (sPyan mi bZang) king
Virupaksha of the west. 4) (rNam thos Sras) king Vaishravana of the north

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like the cloud formations. Below these are the assemblies of
defas, ghosts, the Eight Classes of spirits, regional devas/gods, and local deities.

behind these lie the malevolent demons of all kinds including those that bring about karmic retributions. Behind these are the guests of compassion, the sentient beings of the six realms of existence. These incalculable beings gather together as followers of Prjanaparamita’s wishes and commands.

Thus the entire sky, earth, and the intermediate space are filled with the presence of bodies that are visible but without inherent nature, just like reflections in a mirror.
GANG NÉ ZHUG PAR GYUR/ LHATSHOG DE-DAG THAMCHÉ KYI
The assembly of all these deities bear the mark of

TRELWAR KU DOJE DANG LŪ KYI NGOWO OM KARPO/
white OM on their foreheads that symbolize their quintessential vajra bodies as well as their coarse bodies,

DRINPAR SUNG DOJE DANG NGAG GI NGOWO AH MARPO/
a red AH at their throats to symbolize their quintessential vajra speech, as well as coarse speech, and

THUG-KAR THUG DOJE DANG SEM KYI NGOWO HUNG NGONPO/
blue HUNG at their heart centers to symbolize their quintessential vajra minds as well as their coarse minds.

NYINGKHÉ ÜSU YESHÉPA NAM LA
At the center of the heart centers of all the Wisdom Deities

RANG-RANG GI THUG-SOG SABON/ JIGTENPA NAM LA RANG-
bear their own individual seed syllables. All the samsaric beings bear the

RANG GI MING-YIG DANGPO THIGLÉ TSHENPAR GYUR/ DEVA
first syllable of one’s own name on a bindu\(^\text{42}\).

DAKINI DZA HUNG/ LHA-TSHOG DEDAG THAMCHÉ KYI
All the assemblies of the Deities generate,

THUGKÉ HUNG LÉ WÖZER CHAKYU TABU TRÖ PÉ/ WOGMIN
from their HUNG syllable at the hear center, light beam resembling a hook

CHHÖ KYI YING KYI PHODRANG DANG/ SOSÖ NÉNÉ YUM
that invite, from Dharmadatu Palace of Akanistha and respective places of
the deities,

CHHENMO LA DRUBTHOB CHÖYUL GYÜPÉ LAMA YIDAM SANGYE
the Great Mother Prajnaparamita, and an assembly of realized beings of
Chöd Lineage including the Lamas Yidam Deities, Buddhas,

JANGCHUBSEMPÉ TSHOG DANG CHÉPA CHENDRANG/
and Bodhisattvas.

OM GURU DEVA DAKINI SAPARIWARA BÉZA SAMA DZA/
Blow your thighbone trumpet and loudly play the drum and the bell.

\(^{42}\) Skt. bindu, (Tib. Thigle): 1) Essences 2) Circles or spheres 3) colored mark on the
forehead between the eyes 4) semen, seminal point, the nucleus or seed of the
enlightened mind.
By being the protector of all sentient beings without exception,

you are the deva who irrefutably conquered the army of demons.

You who understand all phenomena without exception,

I beseech you, the Great Mother Prajnaparamita, and your retinue to come to this place.

Make mental prostrations and offerings in the form of a reception offering.

By uttering “DZA” all the deities come to the crown of your head.

By uttering “HUNG,” the deities dissolve in yourself like water is poured onto water.
BAM ZHÉ DAM-YE YERMÉ CHIG TU GYUR/
By uttering “BUM,” the Samayasattva\textsuperscript{43} and the Janasattva\textsuperscript{44} become inseparably one.

HO ZHÉ THAMCHÉ SHIN TU THUG GYÉ GYUR/
By uttering “HO” all become extremely pleased.

YUM-CHHEN DIR NI JONPA LEG/
It is wonderful that the Great Mother could come here.

DAGCHAG SÖNAM KELPA DEN/
We are, indeed, virtuous and fortunate.

DAG GI CHHÖYON ZHÉ LHÉ DU/
In order to take my water offering,

DINYÍ DU NI ZHUG SU SOL/
please be seated right here.

TONG-SUM KUN DANG NYAMPA YI/
Equaling the size of the 3,000-fold world-system,

\textsuperscript{43} Skt. samayasattva (Tib. Damtshig Sems dPa’): The practitioner who visualizes the Deities.

\textsuperscript{44} Skt. janasattva (Tib. Yeshes Sems dPa’: Wisdom Deity that one visualizes
PEMA DAB GYÉ GESAR CHÉ/
the eight-petal lotus flower including the pistils

DE ZHING YANGPAR BUL LAG NA/
that is comfortable and hugely spacious, I offer.

SENGE PE-DÉ DEN TENG DU/
Therefore, on this seat of lions, lotus flower, and moon disc,

CHI DE WAR NI ZHUG SU SOL/
please be seated for as long as it is comfortable.

OM SARVA TATHAGATA PADMA KAMALA YE TUM SVA HA/
Om Sarva Tathagata Padma Kamala Ye Tum Sva Ha.

JITAR TAMPA TSAM GYÍ NI/
Just like at the time of your birth,

LHA NAM KYÍ NI TRÚ SOL TAR/
like the Devas bathed you,

LHA YI CHHU NI DAGPA YI/
the heavenly water is pure and, and
DAGPA DZANG PÖ KU-TRÜ SOL/
I offer you a bath with the perfectly pure (water).

OM SARVA TATHAGATA ABISHEKA TE SAMAYE SHRI HUNG/
Om Sarva Tathagata Abhisheka Te Samaye Shri Hung.

≮ Outer Offering ≯

RANG GI THUG LÉ TRULPA YĪ/
From my heart, I emanate

CHHÖDZÉ DZIN PÉ LHAMÖ TSHOG/
an assembly of Offering Devis/goddesses

NAMKHAR GANG WAR TRÖ NÉ KYANG/
that fill the entire sky.

YUMCHHEN KHORCHE NAM LA CHHÔ/
I make offerings to the Great Mother and her retinue

TRÜ-CHHAB YONCHHAB DUGPÖ DANG/
ablution water, drinking water, incense,

METOG MARME DRICHHOG DANG/
flowers, lamp, scented water,

ZHALZÉ ROLMÖ CHHÖPA NAM/
food, and music

YUMCHHEN KHIR DANG CHÉ LA BUL/
as offerings to the Great Mother and the retinue.

That was the outer offering.

≈ Inner Offering ≈

TONG-SUM RABJAM JIGTEN GYI/
In the entire 3,000-fold world-systems of transient realm of existence,

DÖYON NGAPÖ CHI CHHĪ PA/
whatever five sensuous objects there are,

DÖYON LHAMOR MIG JÉ NÉ/
by visualizing offerings-devis/goddesses,

YUMCHHEN KHIR DANG CHÉ LA BUL/
I offer these to the Great Mother and her retinue.
DZUG DANG DRA DANG DRI DANG RO/
Form, sound, smell, taste,

DEZHIN REGJA DENPA YI/
and objects that are tangible,

DÖPÉ YONTEN NAMPA NGÀ/
the 5 desirable sensuous qualities⁴⁵,

YUMCHHEN KHOR DANG CHÉ LA BUL/
I offer to the Great Mother and her retinue.

That was the inner offering.

Secret Offering

GYALSĪ RINCHHEN NA DUN YANG/
The seven precious royal possessions⁴⁶,

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⁴⁵ Tib. döyon nga (‘Dod Yon lNga): five desirable qualities: form, sound, smell, taste, and touch
⁴⁶ Tib. gyalṣi na-dun (rGyal Srid sNa bDun): seven royal possessions are the precious wheel, jewel, queen, minister, elephant, horse, and (army) general.
NAMKHA RANG WÖ TRÜ LÖ TRUL TE/
I mentally visualize them filling the sky and,

SÖNAM TSÖG CHHEN DZOGPHÉ CHHIR/
in order to accumulate the great merits,

I offer them to the Great Mother and her retinue.

KHORLO NORBU TSUNMO DANG/
The wheel, the precious object\(^{47}\), the queen,

LÖNPO LANGPO TACHHOG DANG/
the minister, the elephant, the supreme horse,

MAGPO RINCHHEN NÖ-DUN NAM/
and the general that make up the seven precious ones,

I offer them to the Great Mother and her retinue.

RANG GĪ THÜG LÉ TRULPA YI/
I also visualize in my mind,

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\(^{47}\) Precious object (Tib. norbu) Literally means nor=possessions, and bu=son. A “son of a possession” meaning the most important of all possessions. A wish-fulfilling jewel.

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The Jewel Garland of Chöd Liturgy

GEG SOG CHHÔPÉ LHAMO GYÉ/
the Goddess of Beauty, and the Eight Offering Goddesses

DRANGMÉ TRUL NÉ LHA-TSHOG NAM/
in incalculable numbers, and appease the assembly of deities

DZAGMÉ DEBÉ NYÉ PAR JÉ/
with uncontaminated bliss.

GEGMO TRENGWA LUMA GAR/
The Goddesses of Beauty, the Mala-goddess, the Song-goddess, the Dance-goddess,

PÖ DANG METOG MARME DRI/
the Incense-goddess, the Flower-goddess, the Lamp-goddess, and the Scented-Water-goddess,

CHHI NANG GEG SOG GYÉPO NAM/
I offer the eight outer and inner Goddesses including the Goddess of Beauty

YUMCHHEN KHOR DANG CHÉ LA BUL/
to the Great Mother, and her retinue.

That was the Secret Offering.
Mandala Offering

CHHI NÖ LING-ZHI RIRAB JEWA GYA/
The billion world-systems including the four continents and Mount Meru as outer container\(^{48}\), and

NANG-CHÜ LHAMĪ LONGCHŌ DZAGMÉ PA/
the uncontaminated wealth of Gods and men of the inner nutrients\(^{49}\),

DAG LÜ KHAJE WANGTHANG GETSAR CHÉ/
my body, my assets, my authority, and my accumulation of merits,

MANDEL CHIG TU DÙ TE CHHÖPA BUL/
I offer as one mandala.

SAZHI PÖCHHÜ JUG SHING METOG TRUM/
The ground is sprinkled with scented water and strewn with flowers.

RIRAB LING-ZHI NYI-DÉ GYENPA DI/
Mount Sumeru, and the four continents are ornamented with the sun and the moon.

\(^{48}\) Tib. chhi-nö (Phyi sNod): outer container meaning the world/cosmos

\(^{49}\) Tib. nang-chū (Nang bCud): inner nutrient or the inner sentient beings

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SANGYE ZHING DU MENDEL PHULWA Yİ/
I offer them as mandala to the Buddhafield.

DROKUN NAMDAG ZHING DU CHÖPAR SHOG/
May all sentient beings enjoy the perfectly pure Buddhafields.

OM SARVA TATHAGATA TRUM GURU RATNA MANDALA
PUTSHA MEGA SAMUDRA SAPARANA S客房 AH HUNG

That was the Mandala Offering

≈ The Ultimate Offering ≈

DETAR CHHÖPA BULWÉ SEMCHEN KUN/
By the merit of offerings so made, may all sentient beings

TSHOG DZOG DRIB-JANG JANGCHUB DELAG DRUB/
accumulate merits, purify obscurations, and expeditiously reach enlightenment.

KHORDÉ NYAMNYÍ KYEMÉ CHHÖ KYI KU/
The equality of Samsara and Nirvana – the unborn Dharmakaya –
which is unelaborated – the Great Bliss – may I spontaneously accomplish it. Phat Phat

Let the mind stay in emptiness for a little while. This is the Ultimate Offering.

〜 Praise and Dedication 〜

As my accompaniment,

I join all the devas/gods and ghosts of the realms of appearance and existence,

and all sentient beings of the six realms of existence

in praising the Great Mother and her retinue.

The great bliss is, due to your kindness,
KÉCHIG NYİ LA CHHARWA GANG/
instantaneously arisen.

LAMA RINCHHEN TABŪ KU/
You, the Lama, who is like a jewel body,

DOJE CHEN ZHAB Pé LA DÜ/
I bow down to your vajra lotus feet.

SANGYE KUN GYI RANGZHIN KU/
The body of the essence of the nature of all the Buddhas,

LOBPON LA NI DAG KYAB CHHI/
I take refuge in the Master.

DANGPOR METOG PHOGPA YI/
The Deity, upon whom the flower fell in the first place,

KYILKHOR LHATSHOG CHÉ LA DÜ/
I bow down to the assembly of deities of the mandala.

MA-SAM JÖ-MÉ SHÉRAB PHAROL CHHIN/
Transcendent wisdom (prajnaparamita) is indescribable!
MA-KYÉ MI-GAG NAMKHÉ NGOWO NYĪ/
It is unborn, unceasing, like the nature of space itself.

SOSO RANGRIG YESHÉ CHÖYUL WA/
The object of perception for primordial wisdom is primordial wisdom itself.

DÜSUM GYALWÉ YUM LA CHHAGTSHAL TÖ/
I prostrate and praise you, who is the Mother of all the Buddhas.

TAWÉ MI-NGOM DROWÉ PEL DU SHAR/
You appeared for the glory of sentient beings, and the more I look at you, the more I want to.

ZHAL CHIG CHHAG ZHI TSOMA SER GYI DOG/
You have one face and four hands, and your complexion is like the colour of pure gold.

RINCHHEN GYEN TRÉ DOJÉ KYILTRUNG ZHUG/
You are adorned with precious jewels, and you sit in padmasana posture.

GYALWÉ YUM GYUR KHYÖ LA CHHAGTSHAL TÖ/
I prostrate and praise you, the Mother of all Buddhas.
CHHÔKU NAMKHA ZHIN DU YERMÉ KYANG/
Although Dharmakaya is indivisible like the space,

ZUGKU JATSHON ZHIN DU SOSOR SAL/
Rupakaya, like the rainbow with bright hues, appear individually.

THAB DANG SHÉRAB CHHOG LA NGA NYÉ PÉ/
You, who have mastered the supreme Method and Wisdom,

RIG-NGA DEWARSHEG LA CHHAGTSHAL TÔ/
I prostrate, and praise the Five Tathagatas⁵⁰.

ZHINGKHAM THAMCHÉ SER GYI SAZHI LA/
On the golden grounds of all the Buddhafields,

RINCHHEN METOG MANGPO CHEL DU TRAM/
many precious flowers are strewn to form an even carpet.

METOG PUNDARIKA CHHAR TAR BEB/
Blue lotus flowers pour down like rain.

YUM-GYUR DOLMA KHYÖ LA CHHAGTSHAL TÔ/

⁵⁰ Tib. rgyalwa rig-nga (rGyal ba Rigs lNga): Five Buddha classifications: Vairocana, Akshobhya, Ratnasambhava, Amitabha and Amoghasiddhi.
I prostrate and praise you, the Mother Tara.

GONPO THUGJE CHHE DEN PA/
Lord, the embodiment of great compassion,

THAMCHÉ KHYENPA TONPA PO/
you, the omniscient teacher,

SÖNAM YONTEN GYATSHÖ ZHING/
the ocean wide field of merits and qualities;

DE-ZHINSHEG LA CHHAG TSHAL LO/
I prostrate to you, the Tathāgatas.

DAGPÉ DÖCHHAG DRALWÉ GYUR/
The pure cause for detachment from detachment,

GEWÉ NGENSONG LÉ DROL ZHING/
virtuous actions that liberate (beings) from lower realms,

CHIG TU DONDAM CHHOG GYUR PA/
the one single supremely ultimate,

ZHI-GYUR CHHÖ LA CHHAG TSAL TÖ/
I prostrate and praise Dharma – the pacifier.
DROL NÉ DROLWÉ LAM YANG TON/
You are liberated and you show us the path to it.

LABPA DAG LA RABTU NÉ/
You who completely abide by the precepts

ZHING GI DAMPA YONTEN DEN/
are the supreme field (for the accumulation of merits) with moral exactitude and qualities.

GEDUN LA YANG CHHAG-TSHAL TŌ/
I also prostrate and praise the sangha.

JA CHÖ NEL-JOR GYÜDE ZHI/
The four tantras of Action (Kriya), Performance (Charya), Yoga, and Supreme Yoga (Anuttara Yoga),

TONPA NYĪ KYĪ GANG SUNG PA/
precisely as taught by the master himself (in the tantras),

CHHI DANG NANG DANG SANGWA YI/
of the Outer, the Inner, and the Secret,

YIDAM NAM LA CHHAG-TSHAL TŌ/
I prostrate and praise the Yidam Deities.

 PALDEN DOJE KHADROMA/
 You are the glorious Vajradakini.

 KHADROMA YI KHRLOGYUR/
 Your Dakini chariot wheels roll on to conquer.

 YESHE NGA DANG KU SUNG THUG/
 To the Five Wisdoms\(^{51}\), and Body, Speech, and Mind

 DROWA KYOB LA CHHAG-TSHAL TO/
 I prostrate and praise you, the savior of sentient beings.

 TONPE TENPA RINPOCHE/
 The precious teachings of the Buddha,

 TONPA NYI KYI ZHAB DRUNG DU/
 at the feet of the Buddha himself,

 JI-ZHIN KYONGWAR ZHAL ZHEPE/
 you who made a commitment to nurture (the teachings),

---

\(^{51}\) Tib. yeshe nga (Ye Shes lNga): Five wisdoms. dharmadhatu wisdom, mirror-like wisdom, wisdom of equality, discriminating wisdom and all-accomplishing wisdom.
CHHÖKYONG NAM LA CHHAGTSHAL TÖ/
I prostrate and praise you, the Dharmapalas.

CHHAG JAR WÖPA THAMCHE LA/
To all worthy of prostrations,

ZHING DUL KUN GYI DRANG NYÉ KYI/
as many as dust particles in the field,

LÜ TŪ PA YI NAMKUN TU/
I with bodily reverence always

CHHOG TU DÉPÉ CHHAGTSHAL TÖ/
offer you prostrations and praise with supreme trust and believe.

CHHAGTSHAL WA DANG CHHÖ CHING SHAG PA DANG/
Through prostrations, making offerings, purifying,

JÉSU-YIRANG KUL ZHING SOLWA YI/
rejoicing, beseeching, and requesting,

GEWA CHUNGZÉ DAG GĪ CHI SAG PA/
what very little merits that I have accumulated,
THAMCHÉ DZOGPÉ JANGCHHHUB CHHENPOR NGO/
I dedicate all for the attainment of great enlightenment.

 sez Befriending the Deity: Mantra recitation sez

YUMCHHEN THUGKAR PEMA DAWÉ TENG/
At the hear center of the Great Mother on top of Moon and Lotus cushions (in descending order),

AH-YIG KARPÔ THAMAR GATÉ NGAG/
is AH syllable with Ga-te mantra around it.

YIG-NGO NANG TEN YÉKOR KÖPA DE/
The mantra letters face inwards and stand clockwise.

YON DU KHOR WÉ NGAG KYI RANG-DRA DRAG/
As the mantra start turning counterclockwise, it emits the sound of its mantra.

DRAG-TONG DRA Dé NÖCHÜ KHOR-DÉ KUN/
The union of sound and emptiness, transforms the outer cosmos and the inner beings of both Samsara and Nirvana

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NANG-TONG GYUMA CHHU DA TABUR GYUR/
into the union of Appearance and Emptiness like illusionary reflection of
the moon in water.

TEDYATHA/ OM GATE GATE PARAGATE PARASANGATE BODHI
SVAHA/

Recite the mantra for a while.

Collecting Blessings

MACHIG THUGKAR PEMA DAWÉ TENG/
On the moon and lotus cushions at Machig’s heart center

HUNG-YIG KARPÖ THAMAR YÉKOR DU/
is HUNG syllable. Around this, in clockwise,

NGAG-TRENG KÖPA YON DU DRAG TU KHOR/
stand the mantra syllables, and spin counterclockwise in high speed.

DE YI WÖ KYĪ LHA-TSHOG THUGDAM KUL/
The light rays generated by this invoke the assembly of Deities.
DE YI WÖZER YUMCHHEN LA PHOG PÉ/
The Deities’ light rays, in turn, reach back and contact the Great Mother

YUMCHHEN THUGLÉ WÖZER CHHOG CHUR TRÖ/
which cause the Great Mother to generate light rays to all ten directions.

WOGMIN NÉ DANG CHHOG CHÜ ZHINGKHAM NÉ/
From Akanishtha52, and other Buddhasfields of ten directions,

YUMCHHEN GYALWA SÈ CHÉ THAMCHÉ KYI/
the Great Mother, all the Victorious Ones, and Bodhisattvas’

KU SUNG THUG KYI JINLAB NÜPA NAM/
Body, Speech, and Mind blessings53

WÖZER TSHUL DU MACHIG THUGKAR DÜ/
are drawn together at Machig’s heart center in the form of light rays.

JINLAB NGOWO DÜTSHÏ KU LÙ GANG/
These blessings, in essence, as nectar, fills her body.

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52 Tib. wogmin (‘og min): The highest level of Buddhasfield
53 Jinlab (Byin rLabs) is loosely translated as blessing by most translators.
According to Dungkar Rinpoche, Jin means “power/energy” and Lab means “transformation of evil to good.”
Recite lots of Ga-te mantra during this collecting of blessings, followed by visualization of purification of sins and obscurations.

∞ Purification of Sins and Obscurations ∞

Phat! From the tip of Machig’s left big toe, nectar like a stream, and enters down the terminal cranial aperture (Bramarandra) of oneself and all those under protection.

The nectar fills up the body. All the samaya infractions, sins, and obscurations leave the body through the lower apertures, toes, and pores of your body.
NAG TRAG DÜKHU SOLKHU ZHIN DU THON/
in the form of pus, blood, and smoky charcoal-coloured liquid.

WOGZHI WANGCHHEN SER GYI SAZHIR THIM/
The discharge dissolves in the golden ground,

DAG DANG DROWÉ DIG-DRIB THAMCHÉ DAG/
and all the sins and obscurations of self, and all sentient beings are cleansed.

LÜ NAM ZAGMÉ YESHÉ DÜTSĪ GANG/
The bodies are now filled with uncontaminated wisdom nectar,

TONG-SEL DRI-MÉ SHELGONG TABUR GYUR/
and, as a result, become empty, clear, devoid of dirt/stain like a crystal ball.

Payment of karmic debt on behalf of the sick person

DAG ZHEN DIG-DRIB TRÜPÉ KHUWA DE/
The water with which the sins and obscurations were washed,
The Jewel Garland of Chöd Liturgy

NGOWO DÜTSIR NAMPA DÖYON TSHOG/
I transform into, in essence, nectar, and in aspect a heap of desirable objects

DZATUNG LONGCHÖ PHUNSUM-TSHOGPAR GYUR/
including food, drink, and an inexhaustible amount of wealth for enjoyment.

RANG GI WOG-CHHOG LÜDON NÉ DAG GI/
Let this nectar flow in the mouths of the demons of bodily mishaps and diseases down below,

KHA RU SONG NÉ LENCHHAG BULON JANG/
and settle their outstanding karmic.

NÖSEM ZHI NÉ PHENSEM DENPA GYUR/
(As a result) let the malevolence of (the demons) subside, and let them have benevolence (in their heart).

PHAT PHAT PHAT
Now the Opening of the Sky-gate 54 If one’s realization is high or important, the transference of consciousnesses of self and the others are done inseparably. However, this (method) of transferring consciousness (of the dead or the sick) separately brings less contamination to oneself.

∞ Transference of Consciousness ∞

DAG DANG SUNGJA NAM KYI LÜ TONG-SEL TRUMA PHÜ TABPA

TABÜ Ü-SU/
In the center of the bodies of myself and those under protection become empty and clear like a balloon filled with air. In its center is

TSA UMA CHHI KAR LA NANG MAR WA/
the central nerve channel (avaduti) that is white on the outside and red on the inside.

NGOWO TONG LA RANGZHIN SALWA BACHAG DRINGPO TSAM/
Its (diameter) is about the same as that of the cane-handle of a medium horse whip (about 0.25 inch in diameter). The essence (of the avaduti) is Emptiness, and its nature is Clarity.

YARNE TSHANGBUG TU DZUGPA KARKHUNG TABUR/

54 Opening of the Sky-gate, (Tib. ‘Phoba nam mKha’ sGo ‘Byed) Transference of Consciousness through the brahma aperture on the crown of the head which opens up like a skylight (nam mKha’ sGo ‘Byed).

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Visualize that the upper end of the avadhuti is at the terminal cranial aperture (bramarandha), and like an open window to the stars.

**MARNE TE-WOG TU ZUGPA SAL WAR GYUR/ PHAT**

Visualize that the bottom end of avadhuti is beneath the navel. Phat

**KANGTHIL YÉ SU PHA LÉ THOBPÉ THIGLE KARPO SENMA TSAM/**

Visualize under the sole of your right foot, a pea-size white bindu/drop\(^{55}\) that you received from your father.

**YON DU MA LÉ THOBPÉ RAKTA MARPO SENMA TSAM/ PHAT**

Visualize under the left sole of your foot a pea-size red blood that you received from your mother.

**DE NYÏ YAR PHAR SANGNÉ SU LEBPÉ RA MA-SAR GYI GONGA**

Both of them jump up to merge and become the size of a young hen’s egg. Phat

**TSAM/ PHAT YAR PHAR NÉ TEWAR LEB/ PHAT**

(The egg-sized union of bindu and blood) jumps upwards and reaches the navel. Phat

**NYINGKAR LEB PÉ DAG DANG SUNGJÉ TSHE DANG SÖNAM TAG**

As it reaches the heart center, the longevity, virtue, luster,

---

\(^{55}\) Tib. thigle: same as bindu
DANG DŽI-DANG/ LUNG-SEM THAMCHÉ DÜPÉ NGOWO THIGLE

majesty, mind, and energy of self and those under protection, transforms

KHADOG NGA DEN WÖZER DANG CHÉPA PHAR DAR

into an unstable five-coloured bindu with light rays.

LINGNGEWA CHIG TU GYUR/ PHAT

THIM PÉ/ THUG CHHÖNYÏ KYI NAM-KHA DANG YERMÉ

center of Machig. As a result, the ejected consciousness becomes

inseparable from

KHYAB-DEL CHHENPOR GYUR/ PHAT

the space of all-pervading dharmata56.

56 Tib. Chönyi (Chos Nyid) true nature of all phenomena, it is synonymous with emptiness.
That was the merging of the Space and Awareness. Now, offering Body as mandala.

∞ Offering Body as Mandala ∞

PHAT MACHIG THUG LÉ RANG-SEM RIGPA DE/
Phat! From Machig’s mind, one’s own mind, the awareness,

HRI-YIG MARPO CHHIR TRÖ PÈ/
in the form of a red HRI syllable radiates back

PHAGMO MARMO DRITHÖ DZIN/
and transforms into a red Vajravarahi holding a (curved) knife and a skull.

DE YĪ BEMPO SHĒ GYUR PÈ/
The curved knife cuts up the corpse.

PAGPA SER GYI SAZHĪ Ū/
In the center of the skin that is like the golden earth

RANG-LŪ RI CHHOG NYI-DÉ GYEN/
one’s body (parts) are piled like Mount Sumeru, ornamented with the sun and the moon.
DEB ZHI LING ZHI LINGTEN GYÉ/
The four limbs become the four continents and the eight subcontinents

SEN-DZUB CHAGRĪ KHORYUG KOR/
surrounded by a fence of finger and toe nails.

LŪ MANDEL YONGSU-DZOG-PA DI/
The complete mandala of the body,

LAMA YIDAM KONCHOK DANG/
to the Lamas, Yidam Deities, and the Three Jewels,

SANGYE JANGCHHUBSEMPA DANG/
to the Buddhas, and Bodhisattvas, and

KHADRO CHHÖKYONG NAM LA BUL/
to the Dakinis, and Dharmapalas, I make offerings.

GURU DEVA DAKINI RATNA MANDALA PUTSHA MEGA
SAMUDRA SAPARANA SAMAYE HUNG/

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Make a sweet and smooth sound of PHAT, like the tail of a wild yak, at the time of making offerings. During all these, it is advisable to go into instantaneous recollection⁵⁷ (instantly transforming oneself into Vajravarahi) when transferring consciousness. Or it is also okay to transform the former body into all kinds of desirable offerings.

≈ White Distribution ≈

PHAT  RANG GI NAMPARSHÉPA KHADROMA MARMO DRIGUG
Phat! My consciousness in the form of a red Dakini holding a curved

THÖTRAG NAMPA DÉ/ RANG-ZHEN YERMÉ KYI BEMPO DÉ
knife and blood-filled skull, cuts off the top of the head above the eyebrows

MINTSHAM YENCHHÉ BÈDE CHÉPA/ YESHÉ KYI KA-
of the corpse that is indistinguishable from self and other(s).

PALA CHHI KAR LA NANG MARWA YANG SHING GYA CHHEWA
The wisdom kapala⁵⁸ (that was cut off) is spacious and huge. It is white on the outside, and red on the inside.

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⁵⁷ Instantaneous recollection (Tib. sKad cig dran rDzogs) The type of development stage in which the visual image of the deity is perfected in a single moment.

⁵⁸ Skt. kapala: Skull
TELWA RANG LA TENPA/ DÉ NANG DU SHA TRAG RÚ SUM
The forehead of the skull faces oneself. It is filled with flesh, blood

DRIGUG GĬ TUB CHING PUNGPA DE/ THŎ-GYĔ SUM GYI TENG and bones chopped up with the curved knife. Beneath the contents on a tripod of human skulls,

DU NÉPA LA LUNG YŎ YESHĔ KYI ME BAR WĔ ZHU ZHING blows wind and wisdom fire blazes. The (contents of the skull) melt, boil

KHOLWA DZAGMĔ YESHĔ KYI DŬTSĬ GYATSHO CHHENPOR and turn into a huge ocean of wisdom nectar.

GYUR/ OM AH HUNG HA HO HRI SVA HA/ RANG GI THUG KA NĔ Om A Hung Ha Ho Hri Sva Ha. From my heart center

LĔ JĔ KYI KHADROMA DRANGMĔ PĔ THŎPĔ DŬTSĬ CHŬ SHING emanates a countless number of Action Dakinis, who scoop nectar with

LHA SOSO LA CHHŎ PAR GYUR/ skull and make offering to each deity.

PHAT PHAT DŎCHĔ LŬ KYĬ TONG-SUM GANG/
Phat Phat The corporeal body fills a billion world -system, and
YIGE SUM GYI JINGYI-LAB/
it is blessed with the three Syllables.

DZAGME DUTSI WO-DU-ZHU/
The uncontaminated nectar dissolves in light.

PHU LANG CHHOPÊ TRINPHUNG TRIG/
The steam from the premier (content) forms a cloud of offering.

CHHOG-CHU GYALWA SE DANG CHE/
The Victorious Ones including the bodhisattvas of ten directions,

LAMA YIDAM KHADRO DANG/
Lamas, Yidam Deities, Dakinis,

PAWO PAMÖ TSHOG NAM KUN/
all the assembly of heroes and heroines,

MALÜPA NAM TSHIM GYUR CHIG/ PHAT PHAT PHAT
without leaving anyone out, may you all be satisfied.  Phat Phat Phat.

THÖPA DÜTSI GANG WA TRÖ/
The leftover from the skull full of nectar,

CHHÖKYONG MAGON CHAMDREL DANG/
(I offer) to Dharmapala Mahakala and Shridevi,

DRENYOG KADÖ KHORCHÉ KYI/
and their attending servants.

THUGDAM MALÜ KANG GYUR CHIG/ PHAT PHAT
May this completely replenish the depleted samaya. Phat Phat

Instantly transform the leftover corpse into whoever desires whatsoever.

PHAT SHATRAG RÜPA DÖYON PHUNSUMTSHOG/
Phat! Flesh, blood, and bones transform into every conceivable desirable
objects in perfect abundance.

BAPU TSISHING NAGTSHAL GYÉ/
The body hairs transform into a thick jungle.

DONNÖ NGA YI JATSHON TRIG/
The internal organs59 form the multi-colored rainbow.

UG-LANG NABUN CHHUDZIN TRIG

59 Tib. don nö (Don sNod) Don, short for don-nying include heart, lungs, liver,
spleen, and kidneys. Nö, literally meaning container include intestines, caecum, gall
bladder, urinary bladder, and vesicle of regeneration

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The breath and the vapors form a cloud of fog.

The breath and the vapors form a cloud of fog.

YUL KHAR BEU LUG LANGPO TA/
(My property, house, calves, sheep, elephants, horses,

DARZAB DRUNA RINCHHEN TER/
fine cloths, food grains, treasury of gems,

LÜ DANG SOG DANG LONGCHHÖ DANG/
(my) physical body, (my) life, my wealth,

KHAJE WANGTHANG TRAGDANG CHÉ/
good fortune, influence, presence, and aura,

MALÜ LHUNDRUB PALJOR DI/
all these spontaneously acquired wealth, without exception,

TSHERAB KHIRWA THOGMÉ KYI/
I give to male and female beings, from the beginningless lifetimes,

LENCHEHAG DAGPO DAGMO DANG/
that I owed karmic debts to including

GEGRIG TONTRAG GYECHU DANG/
the 80,000 obstructing forces,
The Jewel Garland of Chöd Liturgy

JÍPÉ DONCHHEN CHO NGA DANG
the 15 evil spirits who harm children,

LENCHHAG KHORWÉ DRON LA JIN/
and (my) guests of samsaric existence to whom I owe karmic debt.

BULON LENCHHAG JANG GYUR CHIG/
May my karmic debts be settled.

SHAKHON DRELTHAG CHHÖ GYUR CHIG/
May the chain of hatred due to taking of life/lives be broken.

TAGTU DEKYÍ DENPA DANG/
May there always be happiness (in your hearts),

THARTHUG SANGYE THOB PAR SHOG/
and may (you all) finally reach enlightenment.

PHAT PHAT PHAT DAGLÜ NORBÜ TERKHA CHHÉ/
Phat Phat Phat! My body, the treasury of jewels, is open.

GÖ-DÖ LHUNDURUB SAM MI KHYAB/
It fulfills needs and wants spontaneously in unimaginable ways.
DUGNGEL THAMCHÉ SELWÉ MEN/
It is the medicine that heals all suffering.

DECHHEN LHUNDRUB GYÉPÉ PAL/
It is the glory that spontaneously generates great bliss.

DZAGMÉ ROCHÜ DEN PÉ CHHOG/
It is that which encompasses the supreme uncontaminated taste.

TONG-SUM GANG WÉ DÜTSI DI/
The nectar that fills the 3,000-fold world-system,

CHHÖJIN DÖPÉ LHAMO YIN/
by the offering goddesses of the desire realm,

PAGMÉ THÖPAR DÜTSI TRÖ/
transform into and offer an infinite number of nectar-filled skulls.

RIGDRUK SEMCHEN TSHIM GYUR CHIG
May (these offerings) satiate the beings of the six realms.

RANGRANG DUGNGEL ZHI NÉ KYANG/
By alleviating each being’s sufferings,
TAGTU DEKYI DENPA DANG/
may (you all) always have peace and happiness.

THARTHUG SANGYE THOB PAR SHOG/ PHAT PHAT
May (you all) finally reach enlightenment. Phat Phat.

DAG LÜ DÖCHÉ PHUNGPO DI/
This body of mine, the corporeal aggregate,

KARSUM NGARSUM MEN GYI CHHOG/
is the supreme medicine of the Three Whites⁶⁰, and the Three Sweets⁶¹.

DARZAB DANG NI RINPOCHHE/
It also is fine cloths and jewels,

DRUNA DANG NI DÖYON TSHOG/
a variety of food grains, and other heaps of desirable objects,

BALANG TA DANG LANGPO DANG/
cows, horses, elephants,

---

⁶⁰ Three whites (Tib. dKar gSum) milk, yogurt, and butter
⁶¹ Three sweets (Tib. mNgar gSum) molasses, honey, and sugar
KORNOR NATSHOG BANGDZÖ DANG/
an accumulation of a variety of offerings received as donations, and a

treasury of wealth,

METOG TSIMEN NAGTSHAL DANG/
flowers, herbal medicines, forests and

ZHIDAG DÖPÉ LONGCHÖ NAM/
desirable wealth for local guardian deities.

DAG LA MÉPA CHIG KYANG MÉ/
There is nothing that I do not have.

CHI-DÖ CHI-KHO DAG GĬ JIN/
I give you whatever you need and want.

ZHIDAG NAM LA CHHŎPA BUL/
I offer these to the local guardian deities.

LHAGMA MÉ-PA ZHÉ NÉ KYANG/
By taking everything without any residual,

GAGU YIRANG DEN GYUR CHIG/
may you be happy, and satisfied.
DUGTSUB SAMNGEN ZHI NÉ KYANG/
May (your) cruelty, and bad thoughts disappear,

JANGCHUBSEM DANG DEN GYUR NÉ/
and by having bodhicitta,

THARTHUG SANGYE THOB PAR SHOG/   PHAT PHAT
may (you) finally reach enlightenment.  Phat Phat.

DAG-LÜ DÖCHÉ PHUNGPO DI/
From this corporeal body of mine,

SHA-TRAG DZINGBU DENGKA DANG/
may my flesh and blood turn into a pond, and

NEUSENG DANG NI PAGSAM SHING/
a meadow with wish-fulfilling trees,

KYÉMÖTSHEL DANG KHANG-DZANG RI/
a garden, a mansion, hills,

YÍZHIN-NORBU DRIDZANG MEN/
a wish-fulfilling jewel, aromatic medicines,

DÖYON DZUG DRA DRI RO REG/
desirable objects like form, sound, swell, taste, and touch,

LHAGAMA MÉ PAR ZHÉ NÉ KYANG/
By taking these without leftover,

GA-GU YIRANG DEN GYUR CHIG/
may (you) be happy and satisfied.

SAMNGEN DUGTSUB ZHI NÉ KYANG/
May (your) bad thoughts and cruelty disappear.

JANGCHUBSEM DANG DEN GYUR NÉ/
By having Bodhicitta,
THARTHUG SANGYE THOBPAR SHOG/ PHAT PHAT
may you finally reach enlightenment. Phat Phat.

≪ Red Distribution ≫

DÜTSI LHAGMA CHUNGZÉ LÜPA LA/ DUNKYÉ KYI THUGKA NÉ/
On the small nectar leftover, from the heart center of the Deity (visualized
in front of me),

WÖZER CHIG PHOG-MA-THAG TU/ PHAT GYULÜ SHÉ RIWO/
as soon as light rays fall upon it, Phat, the illusory body turns into a
mountain of flesh,

TRAG GI GYATSHO/ KENGRÜ RÜPÉ DRAMTRÖ TONG-SUM
an ocean of blood, and a shore of skeletons and bones that fill the infinite

RABJAM JIGTEN GYI KHAM GANG WA DI/ NANG-SĪ KYI
expanse of the 3,000-fold world-system. (I offer all these) to the
gods and demons of appearance and existence including the Eight Classes,
the assembly of virtuous gods, the assembly of

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DÜ KYI DE-TSHOG/ MARPO TSEN GYI DE-TSHOG/ TRAWO DZÉ
non-virtuous demons, the assembly of red Tsen\(^{62}\) demons, the assembly of the variegated planetary beings,

DE-TSHOG/ NGONPO LÜ DE-TSHOG/ SERPO NYEN GYI DE-
the assembly of the blue nagas, the assembly of the yellow Nyen\(^{63}\) demons,

TSHOG/ MUGPO MÜ DE-TSHOG/ JANGGU SADAG GI DE-TSHOG/
the assembly of the dark brown Mu,\(^{64}\) the assembly of the green earthly spirits,

RAKSHA SINPŌ DE-TSHOG/ LA SUM NA DRIM-PÉ TSEN/
the assembly of Rakshasas;\(^{65}\) Tsen spirits that wander about the three
mountain passes,

LUNG SUM NA DRIM-PÉ DÜ/ DRONG SUM NA DRIM-PÉ DREMO/
the Maras that wander the three places, the female demons that wander the
three neighborhoods,

TSANGTHIL/ BANGTHIL/ GARTHIL/ LUTHIL/

\(^{62}\) Tib. tsen: (bTsan): Powerful spirits who mainly dwell in mountains and rivers.

\(^{63}\) Tib. nyen (gNyan): Spirits of the environment that bring about pestilential
diseases.

\(^{64}\) Tib. mu: A malignant demon that causes disease by gazing at you.

\(^{65}\) Skt. rakshasas (Tib. Srinpo): Bloodthirsty demons
Tsangthil, Bangthil, Garthil, Lhuthil, (these spirits not mentioned in any of the major Tibetan lexicons).

BERKAR BERNAG LA SOG PÉ DUGPA-CHEN NAM DANG/
Berkar\(^{66}\), Bernag\(^{67}\), and other pernicious beings,

ZHEN YANG TENG-DON DZA DRANGSONG/ WOG-DON LU
others including malevolent demon of the constellation of the Great Bear up in the heavens,

SADAG BAR-DON NYEN THEURANG/ JÉMA LHA-SUNG DANG
the pestilential demon of the Naga clan down below, the nyen spirits on land including theurangs, evil sorcerers including gods and protectors,

Dzadre\(^{68}\) and Shishé\(^{69}\), I command all of you, without any choice,
CHÉPA/ DZADRE SHI-SHÉ DANG CHÉPA THAMCHÉ KÉCHIG

RANGWANG MÉ PAR DIR DÜ SHIG/ HUNG HUNG HUNG
gather to this place this very instant! Hung Hung Hung.

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\(^{66}\) Tib. berk (ber dKar): may mean a spirit/demon who is draped in a white cloak.

\(^{67}\) Tib. bernag: May mean a spirit/demon who is draped in a black cloak.

\(^{68}\) Tib. dzadre (Dza ‘Dre): Spirits/demons who extract nutrition from food, and make you susceptible to hunger.

\(^{69}\) Tib. shishé (Shi gShed): Spirits/demons who steals your life-force and leave you prone to untimely death?
DIR SHOG DIR DÛ SHA DZO TRAG THUNG/ SHA LA GA WÈ SHA
Come here! Gather here! Eat flesh, and drink blood! Those desiring flesh, eat flesh.

DZO/ TRAG LA GA WÈ TRAG THUNG/ RÜPA LA GA WÈ RÜPA
Those desiring blood, drink blood. Chew bones by those who desire bones.

MUR/ PAGPA LA GA WÈ PAG PA GYON/ PHAT PHAT PHAT

HUNG THO SÏ PÉ TSEMO MENCHÉ NÉ/
Hung! From the pinnacle of existence downwards,

MA NARAG MYALKHAM YENCHHÉ KYI/
and the lowly hell realm upwards,

NANG ZHING SÏPÉ LHA-DRE DANG/
all you gods and demons of appearance and existence,

DAGCHAG YONCHHÔ MI NOR LA/
who cause harm and injury to us, the Lama, the patron(s), humans, and our possessions,

NÖ CHING TSHEWÉ GEG-RIG DANG
and all those who bring harm and violence to us

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CHHOTRUL TONPÉ DRE DON NAM/
including ghosts and demons who perform magic,
NAMKHÉ TRIN-TSHOG ZHIN DU DÜ LA SHOG/
I command you to gather together like the cloud formations in the sky!
BARNANG CHHARPA ZHIN DU PHOB LA SHOG/
Pour in here like the rain pouring down from the sky!
SAZHI LUNGMAR ZHIN DU TSHUB LA SHOG/
Gather like a tornado on the ground!
DZAWÉ SHA YANG DI NA CHHE/
The flesh for consumption is bigger here,
TUNG WÉ TRAG KYANG DI NA MANG/
and there is more blood here.
GYONPÉ PAGPA DI NA DRO/
The hide for wearing is warmer here.
MURWÉ LHAWA DI NA ZHIM/
The soft bones for chewing are more tasty here.
KHÉ LHA-DRE NAM LA DÖYON TSHOG/
May you assemblies of gods and demons

THOGPA MÉPA JUNG GYUR CHIG/ PHAT PHAT
get all that is desired without impediments. Phat Phat.

KHYÉ DIR TSHOG NAM LA LÜ DI BUL/
I offer this body to you who are assembled here.

CHHI SHAZUG DRUG GI CHHÖPA BUL/
I make an offering of the six parts of my body,

KA PHAROL CHHIN DRUG THOB PAR SHOG/
and may you (as a result) accomplish the teachings of the Six Paramitas.70

NANGCHHA BUGÜ CHHÖPA BUL/
I make the offerings of the inner organs and the nine openings.71

THEGPA RIM GU THOB PAR SHOG/
Thus, may you reach the Nine Yanas72.

70 Skt. six Paramitas (Tib. Phar Phyin Drug) generosity, discipline, patience, diligence, concentration, and discriminating knowledge
71 Nine openings (Tib. bukha dGu) Eyes, ears, nostrils, mouth, anus, and male/female organ.
DONNYING NGA YI CHHÔPA BUL/
I make offering of the five inner organs.

KU-NGA YESHÉ THOB PAR SHOG/
By this may you realize the Five Kayas\(^{73}\) and the Five Wisdoms\(^{74}\).

KHYÉ NANG ZHING SÎPÉ LHA-DRE NAM/
All ye gods and demons of appearance and existence,

RINGPA NAM KYÏ LONPA DZO/
those who are in hurry, eat (the offerings) raw.

MIRING PA NAM KYÏ TSHÔ LA DZO/
Those who are not in hurry, boil the offerings, and then eat.

\(^{72}\) Tib. Thegpa: vehicle referring to spiritual approach. There are nine of them. 1) nyan thos kyi thegpa Pious attendants, 2) rang gyal gyi thegpa self-liberation buddhas, 3) byangs chhub sms dp ‘I thegpa’ bodhisattvas, 4) bya rgyud Kriya tantra, 5) spyod rgyud Udbhaya tantra, 6) rnl ‘byor rgyud Yoga tantra, 7) rgyud maha yoga Mahayoga, 8) lung anu yoga Anu Yoga, and 9) man ngag ati yoga Atiyoga.

\(^{73}\) Five kayas (Tib. sKu lNga): (chos kyi sku) dharmakaya, (longs spyod rdzogs pa’i sku) sambhogakaya, (sprul pa’i sku) nirmanakaya, (mngon byang gi sku) abhisambodhikaya, and (rdo rje sku) vajrakaya.

\(^{74}\) Five wisdoms (Tib. Yeshes lNga): (chos dbyings kyi ye shes) The pristine cognition of the expanse of reality or dharmadhatu jñāna, (me long gi ye shes) the mirror-like pristine cognition or adarsha jñāna, (sor rtog pa’i ye shes) the pristine cognition of discernment or pratyavekshana jñāna, (mnyam nyid kyi ye shes) the pristine cognition of equanimity or samata jñāna, and (bya sgrub ye shes) the pristine cognition of accomplishment or k.ṛtyanusthana jñāna.
SHA-DZEN CHABDRA DIRIRI/
Let there be noisy sound of chewing flesh.

TRAG-THUNG HUBDRA HORORO/
Let there be sonorous slurping sound of drinking blood.

RÜ-MUR SODRA TRALALA/
Chew bones and let your teeth chatter.

KANG DUNG LHAWA JIBSEJIB/
Smash the leg bones and suck in the rich bone-sap.

GYÉ PÉ GÉMO SHARARA/
Let there be the sound of happy laughter.

GU WÉ LU-LEN KYURURU/
Let there be the sound of melodious songs of contentment.

DRAGPÖ KEN-DRA THAGSE-THAG/
Let there be the wrathful sound of the tongue and palate.75

75 Tib. Kendra (rKan sGra): Sound made with the tongue stuck on the mid concave part of the upper palate like a shallow suction cup, and quickly detaching it and thereby making a sort of a sharp click sound. This is a kind of “body language” used frequently by Khambas to show enthusiasm, pride, etc.
KHOGTÖ YADÜ GYALPÖ DZO/
Let the upper part of the body be eaten by king of maras of the upper region,

KHOMÉ MADÜ SINMÖ DZO/
and let the lower part of the body be eaten by the raksasis\(^{76}\) of the lower region.

KÉ-PA NANGSÏ LHA-DRÉ DZO/
Let the torso be eaten by the gods and demons of appearance and existence.

CHHI-SHA DZUG DRUG CHHI YI LHA-DRÉ DZO/
Let the six outer parts of the body be eaten by the outer gods and demons.

NANGCHHA BUGU NANG GI LHA-DRÉ DZO/
Let the inner organs and the nine openings be eaten by the inner gods and demons.

BAR-SHA SUMPO BAR GYI LHA-DRÉ DZO/
Let the three middle parts be eaten by the intermediate gods and demons.

NANGROL MENPO CHHUNGSÏ DZO/

\(^{76}\) Tib. Sinmo (Srín Mo) Skt. rakshasi: ogress. vampires. female spirits subdued by Guru Padmasambhava
Let the internal (things) be eaten by the inferior malicious Si demons.

CHHINPA SÎPÉ DRE GÛ DZO/
Let the liver be eaten by the nine ghosts of existence.

KHALMA TSHUG-LAG DON CHÛ DZO/
Let the kidneys be eaten by the ten astrological demons.

TSHERPA YUL-DRE KYAMPÖ DZO/
Let the spleen be eaten by the wandering ghosts of the region.

LOWA BENCHHEN GYA DANG BONCHHUNG TONG/
Let the lungs be eaten by the hundreds of Benchen and thousands of Bonchung spirits,

SHEN-PA MIRIG BUM GYÏ DZO/
and the 100,000 of the butcher classification.

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77 Chungsi (Chung Sri) a demonic spirit that brings repeated harm to children on a regular basis. Sri Langpa or arising of Sri suggests a recurrence of a major past mishap.

78 Tib. Benchen (Ban Chen): Ben is short for bende (monk), and chen is short for chenpo (great). This might mean the spirit of a once “great monk” gone bad in later years in life and consequently turned into ghosts/demons after death.

79 Tib. Bonchung (Bon Chung): Bon is short for bonpo (practitioners of indigenous Tibetan religion). This might mean the spirit of the “lesser” Bon monk, who, after death, turned into ghosts/demons.
LOTSEL JÈMA BÔTONG DZO/
Let the lung appendages be eaten by the sorcerers.

PAGPA LU DANG SADAG DZO/
Let the hide be eaten by the nagas and the environment spirits,

LU DANG SADAG TSHIM GYUR CHIG/
Let the Nagas, and the environment spirits be satiated.

JAGÖ THANG LA ROLWA ZHIN/
Like vultures partaking of dead body leftovers,

PHÜ LHAGMA MÉ PAR DI ZHÉ SHIG/
let (all) these be partaken without leaving any behind.

JÎNAG CHHU LA RUB PA ZHIN/
Like the blackbirds rushing for water,

PHÛ LHAGMA MÉ PAR DI ZHÉ SHIG/
let (all) these be partaken without leaving any behind.

SENGE SHA LA ROL WA ZHIN/
Like lions devouring meat,

PHÛ LHAGMA MÉ PAR DI ZHÉ SHIG/
let (all) these be partaken without leaving any behind.

SHA RUL DRANGMA TSHUB PA ZHIN/
Like the gatherings of flies on decomposed flesh,

PHÜ LHAGMA MĚ PAR DI ZHÉ SHIG/
let (all) these be partaken of without leaving any behind.

MAG-CHHEN NON-CHHEN CHHÖ PA ZHIN/
Like the offerings after the victory of a great war,

PHÜ LHAGMA MĚ PAR DI ZHÉ SHIG/
let (all) these be partaken of without leaving any behind.

KHYÉ LHÉ DÔ LHÉ KYANG KHYER LA SONG/
If you gods desire these, then gods take them.

DRÉ DÔ DRÉ KYANG KHYER LA SONG/
If you demons desire these, then demons take them.

CHHE CHHUNG MĚ PAR NYAM PAR GYÍ/
Take equal portions without disparity.

DRAG ZHEN MĚ PAR TSHIM GYUR CHIG/
May (you all) without distinction between the superior and the inferior, be satiated.

PHAT KYEMA DIR TSHOG NANG-SĪ LHA MA SIN/
Phat! Alas! All you gods and rakshasis who are gathered here,

KYE-DRÖ TSHE-SOG NYULMÉ TSHOG/
you the seekers of living beings’ lives and their vital energy,

GYUMA DZUG KYI PHUNGPO DI/
this illusory heap of form is

MITAG JIGPÉ CHHÖCHEN YIN/
impermanent, and subject to degeneration.

NGÉ CHĪKYANG MI ZHAG DHOR WA LA/
I vehemently refuse to keep it, but part with it.

DRE KHYÉ NAM GŌ NA SŪ-GŌ KHYER/
Whosoever, you demons, want take it!

CHIR DROWA YONG KYI LŪ DU NGO/
In general, I dedicate it as ransom for all sentient beings.

GŌ DRINCHHEN PHAMÉ LŪ DU NGO/
In particular, I dedicate this as ransom for (my) kind parents.

YANGGÖ LAMA LOBPON GYI LÜ DU NGO/
Furthermore, I dedicate it as ransom for Lamas and teaching masters.

DRA-ROG DROG-CHHÉ KYI LÜ DU NGO/
I dedicate it as ransom for fellow monks, and friends.

KHOR BU-RIG NAM KYI LÜ DU NGO/
I dedicate it as ransom for disciples and their retinue.

LÜ SHA TRAG CHHÖJIN DI NGÖ PÉ/
I dedicate this flesh and blood of my body as offerings and charity.

KHYÉ GA-GU YIRANG TSHIM GYUR CHIG/
May you be happy, satisfied, rejoice, and be satiated.

NGONCHHÉ KHORWA THOGMÉ KYI/
May the karmic debts of the beginningless samsara be paid in full by this.

SHAKHON DRIBPA DAG GYUR CHIG/
May the obscurations, arising from hatred from taking lives, be cleansed.
NÖ-SEM DUG-SEM ZHI GYUR CHIG/
May malicious thoughts, and cruelty be pacified.

DANG-SEM TRUG-SEM ZHI GYUR CHIG/
May hatred and pugnacious thoughts be pacified.

JANGCHHUB SEM DANG DEN GYUR CHIG/
May you all have bodhicitta.

JANGCHUB SEM DANG DEN NÉ KYANG/
By having bodhicitta,

LAMÉ JANGCHHUB THOB PAR SHOG/ PHAT PHAT
may you reach unsurpassed enlightenment. Phat Phat.

Supplication to Chöd Lineage Masters

CHÖYUL LAMA KYIL-KHOR LHATSHOG LA/
To the Chöd Lineage Lamas, and the mandala of the assembly of deities,

DAG DANG SUNGJA LHA-DRE CHÉPA NAM/
I and all the gods, demons, and those under protection,
KHATSAM MINPA DÉGÜ TSECHIG GĪ/
with genuine single-pointed reverence and respect,

DRIN-CHIG YANG-CHIG SOLWA DEBPAR GYUR/
make this supplication in unison with one voice and one melody.

NAMO GURU/ NÉ WOGMIN CHHŌYING PHODANG NA/
Homage to the spiritual teacher. Abiding in the Dharmadatu-palace of

YUM-CHHEN SHÉRAB PHARCHHIN LA SOLWADEB/
I supplicate to the Great Mother, Prajnaparamita.

DAG SOLDEB KYI BU LA JINGYĬLOB/
Please bless me, the son who makes this supplication.

KYEN CHHI-NANG GI BARCHÉ ZHIWA DANG/
May all outer and inner obstacles disappear.

CHHOG THUNMONG NYĬ KYI NGÖDRUB TSOL/
May we be blessed with the Supreme\(^{80}\) and Common\(^{81}\) Attainments.

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\(^{80}\) Supreme attainments: attainment of complete enlightenment

\(^{81}\) Common attainments: attainment of paranormal powers. Eight common attainments or (Skt.siddhis): 1) the power to sky-travel {nam mkhar 'gro ba dngos grub}. 2) the power of seeing treasures under the ground {sa 'og gi gter mthong ba'i
BU KYEWA MÉ PAR LAMNA DRONG/ PHAT
Please lead your son to the unborn state. PHAT

The above stanza should follow the end of every second sentence below. The abridge version is as under.

NÉ JAGÖ PHUNGPÖ RIWO NA/
Abiding in the holy place of Vulture Peak Mountain,

YANGDAG DZOGPÉ SANGYE LA SOLWADEB/
I supplicate to the Buddha, who is completely pure and enlightened.

NÉ SENGCHHEN NOLWÉ TRI TENG NA/
Abiding on the holy place, the throne of overlapping great lions,

JAMPAL MAWÉ SENGE LA SOLWADEB/
I supplicate to Jampal Mawé Senge82.

dngos grub} 3) the power of alchemy {gser 'gyur rtsi'i dngos grub} 4) the power of swift-footedness {rkang 'gyog gi dngos grub} 5) the power of sword play {ral gri'i dngos grub} 6) the power of (knowing) eye medicine?{mig sman gyi shes pa'i dngos grub} 7) the power of extra sensory perception {mngon par shes pa'i dngos grub} 8) the power of the subjugation of humans, nonhuman, and dakinis {mi dang mi ma yin pa dang mkha' 'gro ma sogs dbang du sdud pa'i dngos grub} 82 Lion of Speech, Manjushri: one of the 12 manifestations of Guru Rinpoche
Abiding in the glorious Buddhafield, arrayed in turquoise petals,
TSHENDEN JETSUN DOLMA LA SOLWADEB/
I supplicate to Arya Tara, who embodies paranormal qualities.

Abiding in the holy celestial abode of dakinis,
NÉ KHACHÖ KHADRO ZHUGNÉ NA/
I supplicate to Dakini Sukhasiddhi.

Abiding in the holy place of straw hut in India,
NÉ GYAGAR JAGMÄ CHILPO NA/
I supplicate to the learned Aryadeva.

Please bless me, the son who makes this supplication.
KYEN PHYI NANG GI BARCHÉ ZHIWA DANG/

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83 Tib. Yulokö or Yulokö pé zhing (gYulo bKod): Arya Tara’s Buddhafield
May all outer and inner obstacles disappear.

CHHOG THUNMONG NYÏ KYI NGÖDRUB TSOL/
May we be blessed with the Supreme and Common Attainments.

BU KYEWA MÉ PAR LAMNA DRONG/ PHAT
Please lead your son to the unborn state. PHAT

After this, mentally do a wide range of different visualizations of giving away your body. While doing this, say the supplications with melody, as per the lineage of this practice which existed before. At these times also, it is recommended to instantaneously transfer the consciousness once. If you are unable to do this, then it is fine to visualize the leftover of your body as done (before) after the transference of the consciousness.

PHAT LHATSHOG NAM KYI THUG LÉ DÜTSI BAB/
Phat, from the heart centers of the assembly of deities flow nectar,

LÜ NAM DRÖPA WOMÈ GANG WA ZHIN/
and fill our (visualized) bodies like the stomach full of milk.

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GYULÜ GYEL WÉ TONG-SUM DÜTSĪ GANG/
The illusory bodies then fall, and the 3,000-fold world-system is filled with
nectar

KAR NUM NYI BOL ZHIM NGAR RO-GYA DEN/
whose qualities are white, silky, soft, cushiony, tasty, sweet, and possessing
100 other taste qualities.

THUGKÉ WÖZER PHOGPÉ MITSANG JANG/
Light rays from the heart centers (of the deities) shine on the (nectar), and
cleanse all the impurities.

NAM-PAR DAG PÉ PHŪ-LANG CHHŌTRIN TRŌ/
Out rises an offering cloud of steam from the premier offering that is
perfectly pure.

DZAGMÉ SHA NGA DÜTSI NGĀ RANGZHIN/
Its nature is the five meats and the five nectars\(^{84}\).

LHATSHOG JAGLÉ RANGRANG CHHAGTSHEN GYI/
The assembly of deities emanate from their tongues,

YIB CHEN WÖZER BUGŪ SOL WÉ NYÉ/ PHAT PHAT

\(^{84}\) Tib. Dütsi nga (bDud rTsi lNga) 5 nectars are samaya substances utilized in inner
 tantric practice. They are (byang sems) sperm, (sha chen) human flesh, (dri chen)
feces, (dri chu) urine, and (rak ta) blood.
light-ray pipes that are shaped like the individual emblematic objects (held by each deity) and drink through them. Phat Phat.

NÉ LATÖ DINGRİ LANG-KHOR NA/
Abiding in the holy place of Latö Dingri Langkhor Monastery (in Tibet),

TULKU DAMPA SANGYE LA SOLWADEB/
I supplicate to Tulku Dhampa Sangye\(^\text{85}\).

NÉ GYABÖ NYİ KYI SATSHAM NA/
Abiding in the holy place of Indo-Tibet boarder,

KYOTON SÖNAM LAMA LA SOLWADEB/
I supplicate to Kyoton Sönam Lama\(^\text{86}\).

NÉ ZANGRI KHARMAR GYI GONPA NA/
Abiding in the holy place of Zangri Kharmar\(^\text{87}\) monastery,

\(^{85}\) Dhampa Sangye: A great Indian siddha who visited Tibet five times, the last time in 1098, where he taught the Shije system. His chief Tibetan disciple was the yogini Machik Labdrön.

\(^{86}\) Kyoiton Sönam Lama: root teacher of Machig Labdron

\(^{87}\) Zangri Kharmar: Machik Labdrön's hermitage. The Red Citadel (Kharmar) is thus called because it was built upon a red rock, at the southern extremity of the Copper Mountain (Sangri), overlooking the northern banks of the Tsangpo River. On the cliff-face to the west of the temple (which was destroyed by the Chinese) is Machik Labdrön's meditation cave
MACHIG LABKYI DONMA LA SOLWADEB/
I supplicate to Machig Labkyi Dronma.

NÉ SHAMPO GANG KYI RAWA NA/
Abiding in the holy place of the mountain range of Yarlha Shampo,88

JETSUN ZILNON CHHENPO LA SOLWADEB/
I supplicate to Jetsun Dzilnon Chhenpo.

NÉ TASHĪ LANGLUNG GI GONPA NA/
Abiding in Tashi Langlung monastery,

SÉ CHHOG GYALWA DONDUB LA SOLWADEB/
I supplicate to Gyalwa Thondup, the most excellent son.

NÉ NYEMO KHU YI RAWA NA/
Abiding in Nyemo Khuyi Rawa (in Tibet),

KHU-GOM CHHÖ KYI SENGE LA SOLWADEB/
I supplicate to Khugom Chhökhyi Senge.

NÉ GARZHUG CHHÖ KYI PHODANG NA/

88 Tib. Yarlha Shampo: A deity in the form of a mountain in the Yarlung valley of Central Tibet, where the first king of Tibet is said to have descended from the sky. Important Dharma protectors of Tibet, especially for the Chöd teachings

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Abiding in the Dharma Palace of wherever (they) may be,

KABAB BUCHHEN CHUDRUG LA SOLWADEB/
I supplicate to the 16 Major Sons the doctrine has befallen through transmission.

NÉ GYALKHAM CHHOGMÉ KYI GONPA NA/
Abiding in the monastery of neutral no man’s land,

GYÜ-DZIN GYA DANG TSA GYÉ LA SOLWADEB/
I supplicate the 108 lineage holders.

DAG SOLDEB KYI BU LA JINGYI LOB/
Please bless me, the son who makes these supplications.

KYEN PHYI NANG GI BARCHÉ ZHIWA DANG/
May all outer and inner obstacles disappear.

CHHOG THUNMONG NYI KYI NGÖDRUB TSOL/
May I be blessed with the Supreme and Common Attainments.

BU KYEWA MÉ PAR LAMNA DRONG/ PHAT PHAT
Please lead your son to the unborn state. Phat Phat.

MACHIG THUG LÉ PHAGMO MARMO TRÖ/
From the heart center of Machig emanates Red Vajravarahi.

DE LÉ LÉJÉ KHADRO DRANGMÉ TRÖ/
She, in turn, emanates a countless number of dakinis.

BEMPÖ PAGPA RALWA BENDÉ NÖ/
The skin of one’s corpse rips open and turns into a skull container

TONG-SUM TSAM GYI NANG DU SHA TRAG NAM/
that is the size of a 3,000-fold world-system. In this, the flesh and blood

NYIL GYI ZHIGPÉ TENG DU OM AH HUNG/
crumble down (like a landslide), and (appear) Om Ah Hung on the top.

DRIGUG LEN SUM TRUG PÉ YIG SUM ZHU/
By stirring with the curved knife three times, the three syllables melt.

DZAGMÉ SHA NGA DÜTSI NGÄ RANGZHIN/
The (contents), in essence, become the uncontaminated five meats, and five nectars.

LANGPA CHHÖPÉ TRIN-PHUNG NAMKHR KHYAB/
The steam, like the cloud formation, pervades the sky.

LÉJÉ KHADRÖ THÖPÉ ZHALBÜ CHÜ/
Action Dakinis scoop up the nectar with small skull cups,

LHATSHOG NAM LA SOSOR CHHAG TU PHUL/ PHAT PHAT
and serve the assembly of deities by placing them in their hands. Phat Phat.

NÉ DOJE GURKHANG GI ZHALYÉ NA/ Abiding in the holy celestial vajra tent (of protection),

LABDUL DOJE DONMA LA SOLWADEB/ I supplicate to Labdul Dorje Donma.

NÉ RIGONG PAL GYI YANG GON NA/ Abiding in the holy, and glorious (branch) monastery of Rigong,

PENCHHEN DONYÖ DOJE LA SOLWADEB/ I supplicate to Penchen Donyö Dorje.

NÉ TÖLUNG TSHURPHÜ GONPA NA/ Abiding in Tsurphu Monastery of holy Tölung (in Tibet),

DRUBCHHEN KARMA PAKSHI LA SOL WADEB/ I supplicate to mahasiddha Karma Pakshi.

NÉ DŮZHI DZILNON GYI PHODRANG NA/
Abiding in the holy palace that overpowers the four maras with formidable awe,

JE RANGJUNG DOJE LA SOLWADEB/
I supplicate to Je Rangjung Dorje.

CHHÔ CHHAGGYA CHHENPÔ PHODRANG NA/
Abiding in the palace of Mahamudra – the holy dharma,

JE KU-GA NAMGYAL LA SOLWADEB/
I supplicate to Je Kunga Namgyal.

NÉ CHHOGMÉ TRINLÉ PHODRANG NA/
Abiding in the holy palace of enlightened activities\(^{89}\) that is without partisanship,

JE KARMA CHHAGMÉ LA SOLWADEB/
I supplicate to Karma Chhagmé.

DAG SOLDEB KYI BU LA JINGGYÌLOB/
Please bless me, the son who makes these supplications.

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\(^{89}\) Tib. trinlé (‘Phrin Las), Skt. siddhi: effortless, and spontaneous activities of enlightened beings likened to the radiance of a wish-fulfilling jewel. The four types of enlightened activities are 1) peaceful, 2) increasing (life span, virtue, etc.), 3) overpowering, and 4) wrathful.
KYEN CHHI-NANG GI BARCHÉ ZHI WA DANG/
May all outer and inner obstacles disappear.

CHHOG THUNMONG NYÍ KYI NGÖDRUB TSOL/
May I be blessed with the Supreme and Common Attainments.

BU KYEWA MÉ PAR LAMNA DRONG/ PHAT PHAT PHAT
Please lead your son to the unborn state. Phat Phat.

RANG-RIG DAKI MARMÖ DRITHÖ DZIN/
My awareness (in the form of) a Red Dakini holds a curved knife and a skull, and

CHEN SUM GYEN DZIG RANG-DRA DRANG-MÉ TRÖ/
gazes upwards with her three eyes, and (multiplies into) a countless identical emanations.

RANGJUNG THÖ-GYÉ SUM TENG BENDA BAR/
The skull on the self-arisen heart with (three) skull (tripod) blazes.

DE NANG LÜ PHANG SHA TRAG NYIL GYI ZHIG/
In it the body is dumped, and the blood and flesh disintegrate.
DRIGUG Gİ TRUG SHA NGA DÜTSI NGA/
As the curved knife stirs, (the contents) transform into five meats\(^90\) and five nectars.

DE TENG YIGE OM AH HUNG SUM NĖ/
On top of the nectar appear the syllables Om Ah Hung.

LAR YANG TRUG PÉ YIGE SUM YANG ZHU/
As (the contents) are stirred once again, the three syllables melt.

YESHÉ DÜTSI LANGPA CHHÖTRIN TRIG/
The steam of wisdom nectar forms a cloud of offering.

DANGMA DÜTSI NYIGMA SHA NGÄ TSHOG/
This liquid nectar, the heap of solids, and the five meats,

ROCHÜ NÜPA PHUNSUM TSHOG PA NI/
with perfect taste, nutrition, and potency,

KHADRO NAM KYI CHHAG YÉ THÖPA YĬ/
the dakinis with their right hand skull,

CHÜ SHING KYILKHOR LHATSHOG NAM CHHÖ DE/

\(^{90}\) Tib. sha nga (Sha lNga): five meats: flesh of (1) human, (2) cow, (3) dog, (4) elephant, and (5) horse
scoop (the nectar) and offer to the assembly of deities of the mandala.

YUMCHHEN LEN SUM THUB PA KHORCHÉ SUM/
The offerings are made three times to the Great Mother, and three times to the Buddha and the retinue,

DAMPA MACHIG PHAGMO TSOKHOR NAM/
three times to Pha Dhampa, Machig, and Vajravarahi and retinue.

LEN SUM CHHÒ CHING CHHÔKYONG LA SOG PA/
All the guests, including the Dharmapalas,

DRON-RIG MALÜ THAMCHÉ CHHÔPÉ NYÉ/ PHAT PHAT
without missing anyone, are offered nectar and they are pleased. Phat Phat.

NÉ NYENSA RITRÖ KYI GONPA NA/
Abiding in the monastery of secluded and formidable places,

DRUBTHOB CHÖYUL GYÜPA LA SOLWADEB/
I supplicate to the realized beings of Chöd Lineage.

NÉ CHITSUG NYI-DÉ DEN TENG NA/
Sitting on the sun and moon cushions on the crown of the head,

DRINCHHEN TSAWÉ LAMA LA SOLWADEB/
I supplicate to (my) kind Root Lama.

NÉ NGÖDRUB KUN JUNG GI PHODRANG NA/
Abiding in the Palace of the origination of all Siddhis91,

YIDAM GYALWÉ LHATSHOG LA SOLWADEB/
I supplicate to the assembly of Yidam – the assembly of the victorious ones.

NÉ SILWATSHEL GYI DURTRÖ NA/
Abiding in the holy Sitavana charnel ground,

CHHÖKYONG MAGON CHAMDREL LA SOLWADEB/
I supplicate to dharmapalas, Mahakala and Shridevi.

DAG SOLDEB KYI BU LA JINGYÌLOB/
Please bless me, the son who makes these supplications.

KYEN CHHI-NANG GI BARCHÉ ZHIWA DANG/
May all outer and inner obstacles disappear.

CHHOG THUNGMONG NYÉ KYI NGÖDRUB TSOL/
May I be blessed with the Supreme and Common Attainments.

91 Skt. siddhi, (Tib. dNgos Grub): common name for supreme and common spiritual attainments.
BU KYEWA MÉ PAR LAMNA DRONG/ PHAT PHAT PHAT
Please lead your son to the unborn state. Phat Phat Phat.

RIGPA TRELWÉ BEMPO CHHE ZHING TSHO/
The inanimate body, with the awareness separated, is big, rich,
radiant, and tasty. It falls down in one piece.

TRAGDANG ROCHÚ DEN-PA HRILGYĪ GYEL/
All the guests pervading the entire perishable world
may enjoy it as nectar to fulfill their heart’s desire.

DÛTSĪ NAM PAR GANG DŌ LONGCHŌ GYUR/
The preceding is an abridged upadesha taken from the story of Buddha’s former
life as Nya Dépa (gentle and kind fish).

PHAT THUBWANG JAMPA THOGMÉ YIG GI NYEN/
Phat, The Buddha, Maitreya, Asanga, Vasubandhu,

92 Tib.jigten (‘Jig rTen): same as samsara
93 Tib. Man-ngag (Man Ngag): experiential insight gained, not from academic
learning but rather from hands-on practice.
ARYADEWA DAMPA GYAGAR SOG/
Aryadeva, and Dhampa Sangye of India, etc.,

DO LUG GYÜPA NAM LA SOLWADEB/
I supplicate to the lineage (masters) of Sutrayana Tradition.

YUMCHHEN DOJE CHANG DANG SHAKYA THUB/
The Great Mother, Vajradhara and Sakyamuni,

MASENG ARYADEWA DAMPA JE/
Mawé Senge, Lord Aryadeva, and Master Dhampa,

NGAG LUG RING-GYÜ NAM LA SOLWADEB/
I supplicate to the holders of the Long Lineage of the Tantrayana Tradition.

TONPA RABJOR PHAGPA KUNGAWO/
The Buddha, Subhuti\(^{94}\), and Arya Ananda,

LUDRUB ARYADEWA CHHE-CHHUNG NYÍ/
Nagarjuna, and the two senior and junior Aryadevas,

\(^{94}\) Skt. Subhuti (Tib. Rab ‘Byor) Buddha’s personal attendant and one of his main disciples
PHAGYÜ THAB KYI GYÜPA LA SOLWADEB/
I supplicate to the holders of the Father Lineage of Method.

YUMCHHEN DOLMA SUKHA SIDDHI DANG/
The Great Mother, Tara and (Dakini) Sukhasiddhi,

DAMPA GYAGAR MACHIG LAB KYI DRON/
Dhampa Sangye of India, and Machig Labdrón,

MAGYÜ SHÉRAB GYÜPA LA SOLWADEB/
I supplicate to the holders of Mother Lineage of Wisdom.

CHOMDEN SHAKTHUB GONPO JAMPÉYANG/
Sakyamuni, the conqueror, and the protector Manjushri,

JETSUN DOLMA MACHIG LAB KYI DRON/
the venerable Tara, and Machig Labdrón,

DON GYI GYÜPA NAM LA SOLWADEB/
I supplicate to the holders of the Lineage of Essential Meaning.

DOJECHHANG CHHEN JETSUN PHAGMA DROL/
The Great Vajradhara, and the venerable Arya Tara,

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LAB KYI DONMA THÔNGNYON SAMDRUB SOG/
Machig Labdron, Thangnyon Samdrup, and others,

NGAGLUG GYÜPA NAM LA SOLWADEB/
I supplicate to the holders of the Lineage of Tantric Tradition.

YUB-CHHEN SHAKTHUB MASENG DOLMA DANG/
The Great Mother, Sakyamuni, Mawé Senge, and Tara,

SUKHA SIDDHI ARYADEWA SOG/
Sukhasiddi, Aryadeva, and others,

RINGGYÜ LAMA NAM LA SOLWADEB/
I supplicate to the Lamas of the Long Lineage.

DOJE PHAGMO MACHIG LAB KYI DRON/
Vajravarahi, Machig Labdron,

KHAMBU YAG LEG DRUBCHHEN YESHÉ BAR/
Khambu Yagleg, and the great realized being, Yeshe Bar,

NYEGYÜ LAMA NAM LA SOLWADEB/
I supplicate to the Lamas of the Direct Lineage.
GYALWA DONDRUB NYENCHHUNG LOTSAWA/
Gyalwa Thondup, Nyenchung Lotsawa,

DRAPA HARTHON KHAMBU YAG LEGS SOG/
Drapa Harthon, Khambu Yagleg, and others,

DOLUG GYÜPA NAM LA SOLWADEB/
I supplicate to the holders of the Lineage of Sutrayana Tradition.

THÖNYON SAMDRUB GANGPA MUGSANG DANG/
Thonyon Samdup, Gangpa Mugsang,

GANG PA LHUNDRUB DRUBCHHEN KARMAPA/
Gangpa Lhundrup, and the great realized being, Karmapa,

CHÖTSHOG GYÜPA NAM LA SOLWA DEB/
I supplicate to the lineage holders of Chöd liturgy.

KHUGOM CHHÖSENG SANGYE NYENTON DANG/
Khugom Chöseng, Sangye Nyenton,

KHAMBU YAG LEG DRUBCHHEN YESHÉ BAR/
Khambu Yagleg, and Drubchen Yeshe Bar,
I supplicate to the holders of the Dual Lineage.

Machig Labdron, Tulkhu Labdulma,

I supplicate to the holders of the Lineage of Revealed (Chöd) Teachings.

Yeshé Barwa, Togden Namtshowa,

Rangjung Dorje, Yungton, Rolpé Dorje,

Togden Darma Gyaltshen, Khachö Wang,

likewise Tathagata Ratna Bhadra,
DONDEN JAMPAL ZANGPO NYENPÉ ZHAB /
(Thongwa) Dhondon, Jampel Zangpo, Sangye Nyenpa,
MIKYÖ DOJE GYALWA KONCHHOG BANG /
Mikyö Dorje, Gyalwa Konchog Bang,
WANGCHHUG DOJE CHHÖ KYI WANGCHHUG DANG /
Wangchug Dorje, Chhökyi Wangchug,
KUNGA NAMGYAL KARMA CHHAGMÉ SOG /
Kunga Namgyal, Karma Chhagmé, and others,
CHÖ-TRĪ GYŪPA NAM A SOLWADEB /
I supplicate to the holders of Lineage of Chöd teachings.
TSAWÉ LAMA SANGYE CHHÖ KYI KU /
(My) root lama, who is Dharmakaya,
YIN PAR DO-GYÜ KUN LÉ GYACHHER SUNG /
as widely confirmed in all sutras and tantras,
NYEWĖ GYŪPA DE LA SOLWADEB /
I supplicate to the holder of this Direct Lineage.
RANG-SEM TOG NA YUMCHHEN DENYI RANG/
When you know the nature of your mind, you are the Great Mother.

DE LÉ ZHEN NA SANGYÉ MÉ SUNG CHHIR/
It is said that there is no other Buddha than that.

SHINTU NYEGYÜ DE LA SOLWADEB/
I, therefore, supplicate to the holders of the Very Direct Lineage.

YIDAM TRÖMA DÜDUL LHA NGA MA/
Yidam Tröma\(^{95}\), the demon-subduing five Varahi deities,

NGÖDRUB KUN TER CHÖYUL KABAB LHA/
the Chöd Deities that the Chöd doctrine has befallen through transmission, who bestows all siddhis, and

NANGSĬ DZILNON MA LA SOLWADEB/
she, who dominates all appearance and existence with her formidable awe, I supplicate to you.

MACHIG KADŌ DAKI SUNGMÉ TSHOG/
The assembly of dakinis who follow the command of Machig,

\(^{95}\) Tib. Tröma (Khros ma): literally meaning wrathful (feminine case), whose essence is Prajñaparamita. In Sanskrit she is known as Krothi.
CHÖYUL KASUNG NELJOR BU-ZHIN KYONG/
the protectors of Chöd teachings who nurture the practitioners like one’s own son,

TENSUNG CHHÖKYONG NAM LA SOLWADEB/
I supplicate to the Dharmapalas\(^\text{96}\).

DETAR SOLWA TAB PÉ LHA NAM KYI/
In response to (my supplication), from the Deities’

TRELWA DRINPA THUGKA SOSOR NÉ/
forehead, throat, and heart centers emanate

OM KAR AH MAR HRI THING PAGMÉ JUNG/
an infinite number of white OM’s, red AH’s, and deep blue HUNG’s,

DAG DANG SUNGJÉ LÜ NGAG YĪ LA THIM/
and dissolve in the body, speech, and mind of myself and those under my protection, and

KU SUNG THUG KYI JINLAB PAGMÉ THOB/ PHAT PHAT PHAT.
receive immeasurable blessings of (the deities’) body, speech, and mind. Phat Phat Phat.

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\(^{96}\) Skt. dharmapala, (Tib. bsTan Srung): protector of dharma

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All the lamas, and Yidam Deities of Chöd Lineage,

KHADRO CHHÔKYONG SUNGMA THAMCHÉ LA/
all the Dakinis, and Dharmapalas,

I supplicate to you from the bottom of my heart.

(J call upon) the assembly of Chöd Lineage deities to bless (us).

(I call upon) Mother Labdron to bestow siddhis upon (us).

I supplicate to Dhampa Sangye of India.

(I call upon) the demon-subduing assembly of Wrathful Tröma to bestow upon (us) your siddhis.

I supplicate to Langlungwa.
NGÖDRUB TSOL CHIG NÉ-SUM KHADRÖ TSHOG/
(I call upon) the deity assemblies of the three centers⁹⁷ to bestow upon (us)
your siddhis.

LÜ LA KU YI JIN GYĪ LAB TU SOL/
Bless (our) bodies with your body.

CHHIMÉ TSHE YI NGÖDRUB TSAL DU SOL/
Grant (us) the siddhi of immortality.

NGAG LA SUNG GI JIN GYĪ LAB TU SOL/
Bless (our) speech with your speech.

NÜTHU NGAG KYI NGÖDRUB TSAL DU SOL/
Grant (us) the siddhi of mantra’s capability and power.

SEM LA THUG KYI JIN GYĪ LAB TU SOL/
Bless (our) minds with your mind.

CHHAGGYA CHHENPŌ NGÖDRUB TSAL DU SOL/
Grant (us) with the attainment of Mahamudra.

⁹⁷ Tib. Nésum (gNas gSum) three places, i.e. forehead, throat, and heart centers.
SOLWA DEB SO NANG-SI JINGYI LOB/
I pray you to bless the entire realm of appearance and existence.

NYENSA RITRO DRIM PAR JINGYI LOB/
Bless (us) so that (we) will go and practice at formidable places and hermitages.

PHUNGPO DZEN DU KYUR WAR JINGYI LOB/
Bless (us) to be able to discard (our) body as food (for others).

DAGDZIN TSAWA CHHO PAR JINGYI LOB/
Bless (us) so that the root of (our) attachment will be severed.

KYEN-NGEN DROG SU CHHAR WAR JINGYI LOB/
Bless (us) so that misfortunes will appear as favorable situations.

NA TSHA LAM DU LONG PAR JINGYI LOB/
Bless (us) to succeed in the purification of our obscurations through the sickness and pain that we undergo.

DÜ-ZHI RANG SAR DROL WAR JING GYI LOB/
Bless (us) to liberate ourselves from the four maras.

NGÖDRUB NAM-NYI THOB PAR JING GYI LOB/
Bless (us) to attain the two siddhis,
DE LA LOMSEM MÉ PAR JIN GYĬ LOB/
and yet feel no superiority complex.

THADREL TONGNYĬ TOG PAR JIN GYĬ LOB/
Bless (us) to experientially understand the Emptiness that is free of limitations.

DE LA YENGPA MÉ PAR JIN GYĬ LOB/
Bless (us) so that (we) will not be distracted by it.

LHA-DRE SEM SU CHHŎ PAR JIN GYĬ LOB/
Bless (us) to understand that mind itself is both god and demon.

NGŎMÉ DRO-DON NŬ PAR JIN GYĬ LOB/
Bless (us) to be able to benefit intangible sentient beings.

PHOWA KHACHŎ DRUB PAR JING GYĬ LOB/
Bless (us) to be born in Khachŏ Buddhafield at the time of my death (through transference of consciousness).

NYAG-CHIG TSĔ NĔ CHHŎ PAR JIN GYĬ LOB/
Bless (us) to completely uproot (the reason for samsaric birth).

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98 Tib. Dagpa Khachŏ (Dag Pa mKha’ sPyod): Buddhahfield. It is said that those reaching Buddhahood in one lifetime by doing tantric practice can be reborn in this Buddhahfield in the same physical form.
Bless (us) to master the Chöd practice.

Bless (us) right at this formidable place.

Bless (us) at this lower place.

Bless (us) right now.

Bless (us) quickly.

Bless (us) instantly. Phat Phat.

Praise of Pha Dhampa Sangye written by Machig Labdron. The visualization for receiving blessings.
PHAT DUN GYI NAMKHAR PHACHIG DAMPA YI/
Phat, Dhampa Sangye, the only father’s body in the space in front,

KU LÉ JINLAB ME YI TSHA-TSHÉ TSHUL/
emits blessings in the form of fireballs of sparks.

TROM-TROM TRÔ PÉ DAG DANG SUNGJA YI/
Myself and those under my protection’s

LÜ KYI NÉDON LÜ DANG CHÉPA NAM/
bodily diseases, demonic influences, and the very physical bodies

THELWA BUN GYÍ SEG NÉ NGÖMÉ GYUR/
are pulverized and become intangible.

JINLAB ZHUG SHING KYEMÉ DON TOG SHOG/ PHAT PHAT
May the blessings enter us and understand the meaning of unborn.
Phat Phat.

JE LAMA NAM LA CHHAG TSHEL LO/
Home to the Lord Supreme Lamas.

KA GYÜPA NAM LA SOLWADEB/
I supplicate to those of the Kagyüpa Lineage.
GÖ KADRIN CHEN GYĪ JIN GYĪ LOB/
In particular, I ask for the blessings of the kind and the gracious ones.

NÉ CHHOG DAMPA YA KI NA/
Up there, the supreme holy place!

CHHI KOR-CHIG KOR-NYĪ KORMA SUM/
There are three enclosed pathways (for circumambulation).

CHHI KORWA CHAGRI MUKHYŪ KOR/
The outer pathway enclosure is the boundary fence.

BAR KORWA LHORGYAL DZAMBULING/
The intermediate pathway enclosure (symbolized) jambudvipa99.

NANG KORWA DINGRI LAKHOR KOR/
The inner pathway enclosure is around Dingri Lakhor100.

RI KHENPA TRÖ KYI GONPA NA/
At the fern hill monastery,

99 Skt. jambudvipa (Tib. ‘Dzam Bu Gling): the planet earth
100 Dingri Lakhor (text spells as Kla ‘Khor but it should be spelt as Glang Khor).

Dingri is a name of a place in Western Tibet. Langkhor Monastery was built by Lha Lama Jangchub Wö’s nephew, Tsede, in 1097 for Pha Dhampa Sangye in Dingri.
NYI-DA PÉMÄ DEN TENG NA/
on the sun, moon and lotus flower cushions,

NÉ DE NA SU ZHUG SU MA ZHUG/
who, indeed, lives in that sacred place?

NÉ DE NA DAMPA SANG-GYE ZHUG/
Pha Dhampa Sangye is the one who lives in that sacred place.

KU TRUNG PA GYAGAR YUL DU TRUNG/
He was born in the land of India.

SUNG DRAG PA BÖYUL Ü-SU DRAG/
He taught, and, indeed, taught he did in central Tibet.

JE DROWÉ GONPO DOJE CHHANG/
The Lord Protector of sentient being, the Vajradhara,

MAWÉ SENGE TSHUNGPA MÉ/
the incomparable Mawé Senge, the Lion of Speech,

PALCHHEN BIRWA DRÖ TSHÉ KHEN/
The glorious Birwapa101 the standard bearer of meditative heat,

101 Birwapa: Birwapa, one of number of preeminent Indian realized beings. He joined Nalenda institute and was named Sri Dharmapala by Khenpo Dharmamitra.
ARYADEWA DRA TSHÉ KHÉ/
Aryadeva, the learned scholar of grammar, and logic,

DAMPA MITOG GYÜDE KHEN/
Pha Dhampa Sangye, the non-conceptual one, who is versed in the Tantra of Pacifying,

JE MIPHAM GONPO CHOMDENDÉ/
Lord Mipham Gonpo, the conqueror,

DZAMBULING GI GYEN CHIG PU/
the one and the only ornament of the world,

JE DROWÉ GONPO LA SOLWADEB/

Studied many years under this khenpo, and later himself became the khenpo of Nalenda.

102 Tib: Chomdendé (bCom lDan ‘Das): chom means conquer, den means possessing (qualities), and dé means to pass beyond suffering. These are the abridged versions of the Buddha’s achievements.

The Buddha conquered (chom) the four maras: the maras of (1) the demon of emotional disturbances, (2) the demon of Skandha, (3) the demon of the Lord of Death, (4) and the demon of the godly son.

The Buddha possessed (den) six wonderful qualities: (1) perfect ability/power, (2) perfect form, (3) perfect glory, (4) perfect fame, (5) perfect wisdom, (6) and perfect diligence.

Lastly, the Buddha passed (dé) beyond the limitations of both (1) Samsara and (2) Nirvana.
I supplicate to the Lord Protector of all sentient beings,

DROWÉ GONPÖ JIN GYЇ LOB/
and may the Lord Protector of all sentient beings bless (us).

JE DAMPA SANGYE RINPOCHHE/
Lord Dhampa Sangye – the precious one:

KHONG TENG DER LHATSHOG THIBSETHIB/
Above him are the deities assembling.

YÉ NA PAWÔ NGAR DANG CHÊ/
On his right are the heroes with ferocity, and all.

YON DER PAMÔ DANG DANG DEN/
On the left are the radiant heroines.

DUN NA DAM-CHEN PUNG-SE-PUNG/
In front (of Dhampa) are the Dharmapalas gathering.

GYAB NA DAKI SHIG-SE-SHIG/
At the back are the Dakinis hustling and bustling.

WOGNA DONTSHOG NYALALA/
Below, the congregation of demonic spirits are on the move in massive motion.

JE DER ZHUG DAMPA LA SOLWADEB/
I supplicate to Lord Dhampa who abides there.

DER ZHUG DAMPÉ BARCHÉ SOL,
May Dhampa, who abides there, remove (our) obstacles.

DER ZHUG DAMPÉ LAMNA DRONG/ PHAT
May Dhampa, who abides there, lead the way. Phat.

Visualization of feasting the guests

PHAT PHAT THÖNÖ NANG DU BAMRO DÜTSI ZHU/
Phat Phat The corpse melts and transforms into nectar in the skull-container.

LANG PÉ DRON NAM CHI DÖ LONGCHÖ TRÖ/
The steam generates whatever wealth the guests desire.

DANGMA DÜTSI NYIGMA KHAZÉ TSHOG/
The clarified (content of the skull) becomes nectar, and the solids remain as a variety of foods.
LÉJÉ KHADRÖ LU DANG ZHIDAG LA/
The action dakinis serve the nagas and the local deities

RANGRANG YĪ THUN ZA-TUNG GU WAR JIN/
whatever is desirable and agreeable to each.

DOLPA LU DANG DANG-DRA DON-GEĐ LA/
To the lowly butchers, the nagas, the hateful enemies, demonic spirits, and spirits that bring obstacles

SHA TRAG LANGPA DRŌ DANG CHÉPA JIN/
are served with the steaming warm flesh, and blood.

THAMCHÉ GA-GU YIRANG DEN PAR GYUR/ PHAT HUNG
May all are become pleased, satisfied, and rejoice. Phat Hung.

Supplication to Pha Dhampa Sangye

PHA NAGPO CHHENPO DZI-DANG CHEN/
O, father, the great black one with Magnificent awe and radiance,

KUTŌ SENGE GYING WA DRA/
your upper body is like the majestic poise of lion,
DE DÚ-ZHI ZIL GYĪ NON PÉ TAG/
which symbolizes the subjugation of the four maras with your formidable awe.

KUMÉ MAJA JUM PA DRA/
(Your) lower body is like a peacock in retracting (feathers) motion,

DE DUG NGA NÉ SU DAG PÉ TAG/
which symbolized the cleansing away of the five poisons right where they arose.

KÉPA DOJE DRIL PA DRA/
(Your) waistline is small like a vajra in spinning motion,

DE TRULZHI TSÉ NÉ CHÖ PÉ TAG/
which symbolized the uprooting of the reasons for confusion.

ZHAB NYĪ BA-TREN SHIB PA DRA/
(Your) two legs are like (two) bamboo branches arranged parallel to each other,

DE JANGCHUB GYŪ LAM DRÕ PÉ TAG/
which symbolized walking the enlightenment path.
KUDOG NAG LA NUM PA DE/
(Your) rich black complexion

CHHÖNYI DON LA GYURWA MÉ PÉ TAG/
symbolized the unchanging nature of dharmata.

UTA NAGNUM GYEN DU KHYIL WA DE/
(Your) oily black hair, that swirls upwards

THORI THARLAM DRÖ PÉ TAG/
symbolized walking the path of liberation towards higher realms.

CHENMIG MAR LA CHENTSA TRUG PA DE/
(Your) eyes are red, and the eye nerves are agitated,

NANG-SĪ DZIL GYI NON PÉ TAG/
which symbolize the subjugation of appearance and existence with (your) formidable awe.

TSHEM-DOG KAR LA TSHEM-TSE NOWA DE/
(Your) teeth are white and sharp,

KYE SHI TSÉ NÉ CHÖPÉ TAG/
which symbolize uprooting birth and death.
CHHAG-SOR RING LA CHHAG-SEN NOWA DE/  
(Your) fingers are long, and the nails sharp, which

KELDEN THUGJÉ DREN PÉ TAG/  
symbolize liberating the fortunate ones with your compassion.

ZHAB SORMO SENG-TRUG TRAM PA DRA/  
(Your) toes are like lion cubs on display, which

DE DUG SUM TSÉ NÉ CHÖ PÉ DA/  
symbolize uprooting the three poisons.

JE RÉGA NYIN-TSHEN KHORYUG ZIM/  
The Lord sometimes sleeps day and night,

GOM NYUGMA LA GYUN CHÉ MÉ PÉ TAG/  
which is the sign of continuity of meditation on primordial state.

JE RÉGA TENDREL NATSHOG DZÉ/  
The Lord sometimes does a variety of prophetic deeds, which

KA KHOR YOG JIN GYĬ LAB PÉ DA/  
are signs of blessing the retinue and servants.

JE RÉGA NYONPÉ TULZHUG DZÉ/
The Lord at times engages in extraordinary conduct like a mad man, which

DE KHOR GYI BARCHÉ SEL WÉ DA/
are signs of removing obstacles from the retinue.

JE DER ZHUG DAMPA LA SOLWA DEB/
I supplicate to Lord Dhampa who abides there.

JE DER ZHUG DAMPÉ JIN GYI LOB/
Bless us, Lord, who abides there.

JE DER ZHUG DAMPÉ LAMNA DRONG/
Lord Dhampa, who abides there, please lead the way.

JE GYANG NA ZHUG NA MÖ CHHAG TSHEL/
I prostrate with devotion if the Lord is far away.

DRUNG NA ZHUG NA GÜ CHHAG TSHEL/
I prostrate with respect if the Lord is near.

YĪ MÖGŪ KYI CHHAG LA NYE-RING MÉ/
Distance matters none to prostrations of devotion and respects.

103 Tib. tulzhug (brTul Zhugs) defeating/ending (tul) ordinary conduct, and entering/embarking on (zhug) uncommon conduct.
SOLWA NYING GI KYIL NÉ DEB/
I supplicate from the bottom of my heart.

JINLAB THUG KYI LONG NÉ ZHU/
I receive blessings from the expanse of your heart.

JE KU YI JIN LAB LÜ LA ZHUG/
Lord, the blessings of your body enters my body.

LÜ NATSHÉ DUGNGEL ZHI WA DANG/
(I) pray that the suffering from the sickness and pain of my body subside,

LÜ LA DEWA KYÉ DU SOL/
and generate bliss in my body.

LÜ KYI DRIBPA DAG NÉ KYANG/
After the cleansing of my bodily obscurations,

LÜ TRULKU THOBPAR DZÉ DU SOL/
may I be blessed to actualize the state of Nirmanakaya.

JE SUNG GI JINLAB NGAG LA ZHUG/
By the Lord’s speech-blessings entering my speech,
NGAG GAG-DZER GYI DUGNGEL ZHIBA DANG/
may the pain and sufferings arising from speech impairments heal.

NGAG LA NÜPA PAR DU SOL/
Please energize my speech.

NGAG GI DRIBPA DAG NÉ KYANG/
After the cleansing of my speech obscurations,

NGAG LONGKUR THOB PAR DZÉ DU SOL/
please make my speech realize the state of Sambogakaya.

JE THUG KYI JINLAB SEM LA ZHUG/
By entering (your) mind blessings in (my) mind,

SEM NYONMONG DUGNGEL ZHI WA DANG/
may the suffering from mental afflictions disappear,

SEM LA TOGPA PAR DU SOL/
and increase (my) mental realization.

SEM KYI DRIBPA DAG NÉ KYANG/
After the cleansing of my mental obscurations,
SEM CHHÖKU TOG PAR JIN GYĪ LOB/
please bless my mind to realize the state of Dharmakaya.

GYU DÖCHHAG ZHEDANG TIMUG SUM/
The (three) causes are attachment, aversion, and ignorance.

DUG SUM RANG SAR ZHI WAR JIN GYĪ LOB/
Please bless (me) to get rid of the three poisons right where they arise.

DON PHODON MODON LUDON SUM/
The three demonic influences are the male, female, and naga evil spirits.

DON SUM RANGSAR ZHI WAR JIN GYĪ LOB/
Please bless (me) to get rid of the three demons right where they arise.

NÉ LUNG TRĪ BÉKEN DŪ PA ZHI/
The four disease categories are Wind, Bile, Phlegm, and cardinal humour.

ZHI GYA TSA ZHI RANGSAR ZHI WAR DZÉ DU SOL/
Please bless (me) to get rid of the 404 different types of diseases right where they arise.

CHÖKU LONG KU TULKU SUM/
The three kayas are Dharmakaya, Sambogakaya, and Nirmanakaya.
KU SUM NGON DU CHHAR WAR DZÉ DU SOL/
Please bless (me) to realize the three kayas.

ZHENDON PAGMÉ JUNG WAR JIN GYÏ LOB/
Bless (me) so that (I) will immeasurably benefit others.

NÉ DON DIGDRIB DAG PAR JIN GYÏ LOB/ PHAT PHAT
Bless (me) to cleanse diseases, sins, and obscurations. Phat Phat.

visualization of Skylight

PHAT BEMPÖ PAGPA SHAG KYÏ RELWA DE/
Phat! The hide of the corpse that tore in one swish,

DAGNYÏ PHAGMÖ TING PÉ TONG SUM KYAB/
I, Vajravarahi, spread it out to cover the 3,000-fold world-system.

DE LA DRIGUG GÏ NI MIG MANG RÏ/
On it I draw, with my curved knife, a (chequered)

DRÏ PÉ DRU CHÖ BANG WÉ DRE TABUR/
quadrilateral partitions like *dre*,\(^{104}\) and

**PADNÖ RERÉ NANG DU SHA TRAG LUG/**
pour in each lotus container (*dre*) blood and flesh.

**RERÉ TENG DU OM AH HUNG RE ZHU/**
On top of each *dre* melt the syllables OM, AH, and HUNG.

**LALA KARSUM LALA NGARSUM DANG/**
The contents of some *dre* transform into three whites, and others into three sweets.

**LALA MENNA LALA DRUNÉ TSHOG/**
Some transform into spices, and some transform into heaps of food grains.

**LALA RINCHHEN LALA DARZAB GYUR/**
Some transform into precious objects, and others into silky cloths.

**DEDAG SOSOR GANG DÖ CHÖ PAR GYUR/ PHAT PHAT**
Enjoy whatever your heart desires. Phat Phat

**JE DE YI GYÜPA DZIN Pé MA/**
The Mother who is the holder of the lineage of that Lord is called,

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\(^{104}\) Tib. *dre* (Bre) A square wooden devise used for measuring food grains. Also a square piece of wood put on a pillar.
TSHAN NI JOMO LABDRON MA/
by name, Jomo (nun) Labdronma.

MÉ NI DAG-ZHAN DROWA DROL/
The “Ma” (mother) liberates self and others and

JOMO DESHEG KUN GYI YUM/
the “jomo” is the mother of all sugatas.

LAB NI TRUNG-YUL GYAL WÉ ZHING/
Lab is her birthplace, the Buddhafield.

LABDRON NI MARIG MUNPA SEL/
Dron (lamp) dispels the darkness of ignorance.

MA TSHAN DANG DEN LA CHHAG TSHAL LO/
I prostrate to the Mother who has all these symbolical attributes.

KYE/ MA MIMIN YESHÉ KYI KHADRO MA/
Kye!105 Mother, you are not human but a Wisdom Dakini.

MA YUMCHHEN THUG LÉ TRUL PÉ SÉ/

105 Tib. Kye: Calling someone higher than yourself.
You are the princess who manifested from the Mind of the Great Mother (Prajnaparamita).

MACHIG JOMO NELJORMA/
The only Mother, you are a nun – a Yogini\textsuperscript{106}.

MA PHAROL CHINPÉ DRUBTHOB MA/
You are a realized being who transcends samsara\textsuperscript{107}.

KAL-DEN KUN GYI GYÜ DROL MA/
You are the liberator of the mental continuum of all the fortunate ones.

DAG DANG MÖZÉ BULOB LA/
I and your devoted son-like disciples

JIN GYI LAB PAR DZÉ DU SOL/ PHAT PHAT
beseech you to give your blessings. Phat Phat.

\textsuperscript{106} Tib. neljorma (rNal ‘Byor Ma) nel means to remain in the sense of not letting your mind wander to external objects, and instead remaining single-pointed on your meditation. Jor is acquiring special insight or vipashyana. Discriminating Wisdom, generated through remaining in Calm-abiding meditation, acquires the perfect nature (also referred to as special insight or vipashyana). So, one who possesses the method, and the wisdom is called a neljorpa. Females are called neljorma.

\textsuperscript{107} Skt. Samsara, (Tib. ‘Khorba): cyclic existence
Visualization of Discarding the Corpse

BEMPO CHHE TSHO TRAGDANG ROCHÜ DEN/
The huge, rich with fat, radiant complexion, tasty, and nutritious corpse

THONGWA TSAM GYĪ LHA-DRE YĪ TROG PA/
captivates the mind of gods and demons just by having a glimpse of it.

DRON GYI KYIL DU DAG MÉ LING DER KYUR/
It is left unattended in the midst the guests.

KUN GYĪ HABTHOB DZŌ PÉ TSHIM PAR GYUR/ PHAT PHAT
All scramble for it and eat to their entire fulfillment. Phat Phat.

Requesting for Machig’s Blessing

KYE/ MA MIMIN YESHÉ KYI KHADROMA/
Kye! Mother, you are not human but a Wisdom Dakini.

MA KULŪ CHHUNG LA DZIJĪ CHHE/
The Mother is petite, and exudes enormous magnificence.

KUSHKA KAR LA WÖDZER TRO/
Her complexion is white, and it radiates.

KYEWA MEN LA GONGPA THO/
Her birth is low but her mind is highly realized.

KUN DANG THUN PÉ CHÖPA CHEN/
She has an attitude that is friendly to all.

DÜSUM SANGYE DUNGDZIN MA/
She is the successor of all the Buddhas of the three times.

DAG DANG MÖPÉ BULOB LA/
I and your devoted son-like disciples

JIN GYÏ LAB PAR DZÉ DU SOL/ PHAT PHAT PHAT
beseech you to give your blessings. Phat Phat Phat

BEMSHUN TONG-SUM KHYAB TENG SHA TRAG NAM/
On the skin of the corpse that spreads over the 3,000-fold world-system,

SOSOR SHAMPÉ LO-NYING SHA DANG TRAG/
flesh and the blood are individually displayed. By taking the lungs, the heart, the flesh, and the blood

SOSOR GANG LA GANG DÖ KHYER WA YÏ/
just as one desires,

\[ \text{THAMCHÉ GA-GU YIRANG DEN PAR GYUR/} \]
all become happy, pleased, and they rejoice.

That was called the Desire for Quality.

\[ \text{KYE/ MA MIMIN YESHÉ KYI KHADROMA/} \]
Kye! Mother you are not human but a Wisdom Dakini.

\[ \text{MA SERNA MÉ PÊ DON TOG SHING/} \]
The Mother, who understands the meaning of no-parsimony,

\[ \text{KUNKHYAB JINPA LÖTHONG MA/} \]
and whose all-pervading generosity is without attachment,

\[ \text{DAG DANG MÖPÊ BULOB LA/} \]
I and your devoted son-like disciples

\[ \text{JIN GYÏ LAB PAR DZÉ DU SOL/} \]
beseech you to give your blessings.
MA KUNJUNG YESHÉ DON TOG SHING/
The Mother who understands the meaning of all-originating primordial wisdom,

NYAMPA MÉ PÉ TRIM SUNG MA/
and who observes the law without committing any infraction,

DAG DANG MÖPÉ BULOB LA/
I and your devoted son-like disciples

KYEMÉ ZÖPA GOM-DZÉ MA/
you who meditates on the unborn patience,

DAG DANG MÖPÉ BULOB LA/
I and your devoted son-like disciples

JIN GYЇ LAB PAR DZÉ DU SOL/
beseech you to give your blessings.

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The Mother who understands the meaning of passivity and no-effort (in mundane activities),

and who puts in place actionless effort,

I and your devoted son-like disciples

beseech you to give your blessings.

The Mother who understands the meaning of unwavering (focus),

and who stays in undistracted meditative concentration.\(^{108}\)

I and your devoted son-like disciples

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\(^{108}\) Tib. samten (bSam gTan), Skt. dhyAna: staying single-pointedly focused on whatever one is meditating on by ceasing the mind to wander off to external objects.
JING YI LAB PAR DZE DU SOL/
beseech you to give us your blessings.

MA KUN GYI RANGZHIN DON TOG SHING/
The Mother who understands the meaning of the nature of all phenomena,

DAGME SHE PE NELJORMA/
the yogini mother who understands the nonexistence of self,

DAG DANG MO PE BULOB LA/
I and your devoted son-like disciples

JING YI LAB PAR DZE DU SOL/
beseech you to give us your blessings.

MA CHHOG ME TA WEE ZHENPA DROL/
The Mother whose unbiased view liberated grasping,

NYAMNYI GOM PE MIGPA DROL/
and who, meditating on equanimity, liberated from objective focus,

KYEME TOG PE KHORWA DROL/
whose understanding of unborn liberated from samsara,
TOGMÉ CHÖPÉ NYAMNGA DROL/
whose concept-free conduct liberated from despair,

DAG DANG MÖ PÈ BULOB LA/
I and your devoted son-like disciples

JIN GYÏ LAB PAR DZÉ DU SOL/ PHAT PHAT
beseech you to give us your blessings. Phat Phat

Throwing body parts called the Four Continents

RANGRIG LÉJÉ KHADRO MARMÒ YÎ/
My awareness, in the form of a red Dakini

BEMPÖ LAGPA YÉ CHÉ SHAR DU PHANG/
cuts off the right arm of the corpse and flings towards the East.

SHARCHHOG LHA-DRE NAM KYÎ DZÖ SHING TSHIM/
The gods and demons of the East devour it and are satiated.

DEZHIN LAGPA YON CHÉ LHO RU PHANG/
Likewise, the left arm is cut off and flings towards the South.
KANG YÉ NUB DANG KANG YON JANG DU PHANG/
The right leg she flings towards the West, and the left towards the North.

CHHOG-ZHIR NÉ PÉ LHA-DRE THAMCHÉ TSHIM/
All the gods and demons living in the four directions are satiated.

BEM-KHOG Ü-ZHAG Ü DANG TENG WOG GI/
The torso of the corpse is left in the center,

LHA-DRE THAMCHÉ NGOM SHING TSHIM PAR GYUR/
and all the gods and demons of the central region, up above, and down below are quenched, and satiated.

This is called the four continents.

KYE! MA MIMIN YESHÉ KYI KHADROMA/
Kye! Mother you are not human but a Wisdom Dakini.

MA NYAMNYЇ NGANG LA ZIM TSA NA/
When the Mother sleeps in the state of equanimity,
DON NYONMONG SANG NÉ YESHE GYÉ/
she does so by awakening from afflictions and increasing primordial
wisdom.

SANGYE KHADRO BUM GYI KOR/
She is surrounded by a hundred thousand Buddha Dakinis.

SUNG NYAM YANG GURMA WURURU/
She sings aloud a melodious spiritual song\(^{109}\) with experiential feelings,

JINLAB NABUN THIBSETHIB/
and the mist of her blessings come into formation.

NGÖ DRUB CHHAR GYUN SILILI/
The attainments (siddhi) come down like the jingling flow of unceasing
rainfall.

DAG DANG MÖ PÉ BULOB LA/
I and your devoted son-like disciples

JIN GYI LAB PAR DZÈ DU SOL/
beseech you to give us your blessings.

\(^{109}\) Tib. gurma (mGur ma): a song with a particular type of dharma lyrics that can be
sang with a melody.
When the Mother rises from the unborn state, the reality,
she does so with the experience of realization in the post-meditation state.

She is surrounded by a hundred thousand Wisdom Dakinis.

She sings aloud a melodious spiritual song with experiential feelings,
and the mist of her blessings come into formation

The attainments (siddhi) come down like the jingling flow of unceasing rainfall.

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110 Tib. jéthob (rJes Thob) That which is gained (thob) after (jé) meditative equipoise, i.e. primordial wisdom resulting from feeling of repentance, renunciation, loving kindness and compassion.
I and your devoted son-like disciples

JIN GYİ LAB PAR DŻÉ DU SOL/
beseech you to give us your blessings.

MA GONGPA SHAR DU KYÖ TSANA/
When the Mother’s mind goes to the East,

DON GYURWA MÉPÉ NYAM DANG DEN/
she does so, in reality, with the experience\textsuperscript{111} of unchanging\textsuperscript{112} certainty.

DOJE KHADRO BUM GYEE KOR/
She is surrounded by a hundred thousand Vajra Dakinis.

SUNG NYAM YANG GURMA WURURU/
She sings aloud a melodious spiritual song with experiential feelings,

JINLAB NABUN THIB SE THIB.
and the mist of her blessings come into formation

NGÖDUP CHHAR GYUN SI LI LI/
The attainments (siddhi) come down like the jingling flow of unceasing rainfall.

\textsuperscript{111} Tib. nyam (Nyams): experience gained from meditation and spiritual practice.
\textsuperscript{112} Tib. gyurwa mépa (’Gyurba Medpa) in this context refers to nature of the Vajra Classification of the Five Buddhas.
DAG DANG MÖPÈ BULOB LA/
I and your devoted son-like disciples

JINGYEE LAB PAR DZÉ DU SOL/
beseech you to give us your blessings.

MA GONGPA LHO RU KYÖ TSA NA/
When the Mother’s mind goes to the South,

DON YONTEN DZOG PÈ NYAM DANG DEN/
she does so, in reality, with the experience of embodying complete qualities.

RINCHHEN KHADRO BUM GYÏ KOR/
She is surrounded by a hundred thousand Ratna Dakinis

SUNG NYAM-YANG GURMA WURURU/
She sings aloud a melodious spiritual song with experiential feelings,

JINLAB NABUN THIB SE THIB/
and the mist of her blessings come into formation.

NGÖDRUB CHHAR GYUN SILILI/
The attainments (siddhi) come down like the jingling flow of unceasing rainfall.

DAG DANG MÖ PÉ BULOB LA/
I and your devoted son-like disciples

JIN GYÏ LAB PAR DZÊ DU SOL/
beseech you to give us your blessings.

MA GONGPA NUB TU KYÖ TSA NA/
When the Mother’s mind goes to the West,

DON KYEBA MÉ PÉ NYAM DANG DEN/
it does so, in reality, with the experience of unborn\textsuperscript{113}.

PEMA KHADRO BUM GYÏ KOR/
She is surrounded by a thousand Padma Dakinis.

SUNG NYAM-YANG GURMA WURURU/
She sings aloud a melodious spiritual song with experiential feelings,

JINLAB NABUN THIBSETIHIB/
and the mist of her blessings come into formation.

\textsuperscript{113} Tib. kyewa mépa (sKyeba Medpa): literally meaning no birth or origination. In this context it refers to the nature of the Padma Classification of the Five Buddhas.
The attainments (siddhi) come down like the jingling flow of unceasing rainfall.

I am your devoted son-like disciples

beseech you to give us your blessings.

When the Mother’s mind goes to the North,

it does so, in reality, with the experience of unceasingness\textsuperscript{114}.

She is surrounded by a hundred thousand Karma Dakinis.

She sings aloud a melodious spiritual song with experiential feelings,

\textsuperscript{114} Tib. gagpa mépa (‘Gagpa Medpa): unceasing, unimpeded, unstoppable. In this context it refers to the nature of Karma Classification of the Five Buddhas.
and the mist of her blessings come into formation.

The attainments (siddhi) come down like the jingling flow of unceasing rainfall.

I and your devoted son-like disciples

beseech you to give us your blessings.

When the Mother’s mind goes up above,
it does so, in reality, with the experience of non-existence of center-and-edge reference point.\(^{115}\)

Her Awareness ‘flutters’\(^{116}\) in the dharmadatu.

\(^{115}\) Tib. Tha-Ü Mépa (mTha’ dBus Medpa): no center and no fringe. In this context refers to the nature of the Buddha Classification of the Five Buddhas.
RİMÉ TAWA CHHALALA/
Her unbiased view goes cha la la\textsuperscript{117} (freely?)

NYAMNYÏ GONGPA TRILILI/
Her mind in equanimity remains tri li li\textsuperscript{118} (unshaken?)

KHADRÖ MATSHOG THIBSETHIB/
The assembly of mother dakinis form like clouds.

DAG DANG MÖ PÉ BULOB LA/
I and your devoted son-like disciples

JIN GYÏ LAB PAR DZE DU SOL/ PHAT PAHT
beseech you to give us your blessings. Phat Phat

Now, the visualization called Feasting the Beggars.

\textsuperscript{116} Tib. pu ru ru: the sound of a silky cloth flapping at high speed in the wind. These types of expressions are infrequently found in mainstream lexicons, an a precisely definition of this word(s) is unavailable.

\textsuperscript{117} Tib. cha la la: These types of expressions are infrequently found in mainstream lexicons, and a precise definition is not available.

\textsuperscript{118} Tib. Tri li li (Phri li li): the sound of water cascading. These types of expressions are infrequently found in mainstream lexicons, and a precise definition is not available.
Feasting the Beggars

PHAT LÉ JÉ KHADRÖ BEMPO SILBUR TUB/
Phat! The Action Dakinis chop up the corpse in pieces.

SHA-DUM TSHIL-DUM PAG-DUM TRAG-THIG RE/
A piece of flesh, a piece of fat, a piece hide, a drop of blood,

RÜ-DUM NANGCHHÉ DUMBU NA TSHANG RE/
a piece of bone, and pieces of all internal organs

SOSOR JIN PÉ GYAL PHAM MÉ PAR THOB/ PHAT
are given out to each in equal portion, which they received. Phat.

KYE MA MIMIN YESHÉ KHADROMA/
Kye! Mother you are not human but a Wisdom Dakini.

MA NYENSA RITRÖ DRIM TSA NA/
When the Mother visits formidable hermitages,

NYEMJÉ TOGPA NYALALA/
the confusion (arising from grasping) goes nya la la\(^{119}\) (in massive exodus?)

\(^{119}\) Tib. nya la la (Mya la la): These types of expressions are infrequently found in mainstream lexicons, and a precise definition is not available.

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DETONG GYUD LA TRILILI/
The (union of) Bliss and Emptiness arise tri li li in one’s continuum.

KHA-DRO MATSHOG THIBSETTHIB/
The assembly of mother Dakinis form like clouds.

DAG DANG MŌ PÉ BULOBS LA/
I and your devoted son-like disciples

JIN GYĪ LAB PAR DZĒ DU SOL/
beseech you to give us your blessings.

MA DROWÉ DON LA KYŌ TSA NA/
When the Mother travels to benefit sentient beings,

NÉ KYI DAMPA SHARARA/
the advice (that “hits the nail right on the head”) comes unobstructed.

DŪ KYI CHŌ THAB SILILI/
The method of cutting off maras come jingling.

KHADRO MA-TSHOG THIBSETTHIB/
The assembly of mother Dakinis form like clouds.

DAG DANG MÖ PÉ BULOB LA/
I and your devoted son-like disciples

JIN GYİ LAB PAR DZÈ DU SOL/
beseech you to give us your blessings.

MA KYEMÉ NGANG LA SHEG TSA NA/
When the Mother goes into the state of unborn,

ZUNG-DZIN DÜDPA TROLOLO/
the knot of subject-object duality comes undone (tro lo lo)\(^{120}\).

NANGCHHÉ NABUN YALALA/
The cloud of projections dissipate ya la la.\(^{121}\)

NYAMNYİ GONGPA TRILILI/
The mind in equanimity remain tri li li.

\(^{120}\) Tib. tro lo lo (Khro lo lo): sound of hand-drum playing. These types of
expressions are infrequently found in mainstream lexicons, and a precise definition
is not available.

\(^{121}\) Tib. ya la la: These types of expressions are infrequently found in mainstream
lexicons, and a precise definition is not available.
KHADRO MA-TSHOG THIBSETHIB/
The assembly of mother Dakinis form like clouds.

DAG DANG MÖ PÉ BULOB LA/
I and your devoted son-like disciples

JING GYİ LAB PAR DZE DU SOL/
beseech you to give us your blessings.

MA YING LA KYEWA MINGA YANG/
Although the mother, who is the space does not have birth,

DON GAGPA MÉ PÉ THUGJE Yİ/
in reality, by her unceasing compassion,

DON MARIG TRÜLPÉ SEMCHEN NAM/
we, the sentient beings, who are deluded with ignorance,

DON NGÉPAR THUGJÉ DZUNG DU SOL/
please ensure to hold us with your compassion.

DON NGÉPAR BARCHÉ SEL DU SOL/
Please ensure to remove our obstacles.

DON NGÉPAR LAMNA DRANG DU SOL/  PHAT PHAT
Please ensure to lead us to the path. Phat Phat.

The visualization called, the Banner

Phat! My awareness transforms into a red Action Dakini, who slashes the corpse with her curved knife, and turns it into an ocean of blood.

All the leg bones forming like flag poles in that ocean, the flesh, on these poles, like full-length sheets of (vertical) flags, flap like standards.

From this, a stream of uncontaminated flesh and blood fall down, which quench, and satiate all gods and demons. Phat.
Praising from the Eastern door of Machig’s tomb

MA PHAROL CHHINPÉ DRUBTHOB MA/
The Mother, you are a realized mother, who transcends (the ocean of sufferings).

KALDEN YONG KYI GYÜ DROL MA/
The Mother is the liberator of the continuums of all the fortunate ones.

MA DHO-GYÜ GONGPA THUG SU CHHÚ/
The Mother, has the experiential understanding of all the sutras and the tantras in her mind.

YANGDAG DON TOG DROWÉ GON/
She is the protector of sentient beings who has the experiential understanding of that which is genuinely true.

LAB KYI DRONMÉ KULA CHHAGTSHEL TÔ/
I prostrate to the Body of Machig Labdron.

MA RANGRIG NAMDAG THUG SU CHHÚ/
The Mother has the experiential understanding of the perfectly-pure-self-awareness in her mind.

THUG NYÏ YING DANG TSHUNG PAR KHYAB/
Her mind itself is all-pervading like the space.

THOG THA NYIPO ZHI LA DAG/
Both the beginning, and the end are purified at the ground\textsuperscript{122},

DAG TU DZINPA RANG SAR DROL/
and (she is) liberated from ego-clinging right where it arose.

MA NGOWONYI KYI KU LA CHHAGTSHAL TO/
I prostrate, and praise the Svabhavikakaya\textsuperscript{123} Mother.

MA SHERAB NAMKHA YING SU SHAR/
The Mother, her wisdom rises in the expanse of the space,

CHOLAM NAM ZHIR TOG MI NGA/
and she has no conceptual-thoughts on the four activities.\textsuperscript{124}

NYEMJIE NYAMNGA ZHI LA DAG/
Ego-centric pride, and despair are purified in the ground,

\textsuperscript{122} Tib. zhi (Zhi): basis, ground or foundation
\textsuperscript{123} Tib. ngowo nyi ku (Ngobo Nyid sKu): Skt. svabhavikakaya, essence-kaya, entity body, essential body, nature body, nature truth body
\textsuperscript{124} Tib. cholam nam zhi (sPyod Lam rNam bZhi): four activities/inactivities: (1) getting up, (2) walking (3) sleeping, and (4) sitting or (1) eating, (2) sitting (3) walking, and (4) sleeping.
NAM PAR TOGPA RANGSAR DROL/
and her conceptual thoughts are liberated right where they arose.

MA CHHÖ KYI KU LA CHHAGTSHAL TÖ/
I prostrate, and praise the Dharmakaya Mother.

MA NGONSHÉ DRUG PO SHÉJAR KHYEN/
The Mother, who through the six aspects of clairvoyance\textsuperscript{125} knows everything,

ZAGMÉ DE-TONG GYÜ LA KYÉ/
generates uncontaminated union of Bliss and Emptiness in her continuum.

GOM TSHENMAR DZINPA ZHI LA DAG/
Grasping signs as meditation is purified in the ground.

NANG-SĪ LHA-DRE RANGSAR DROL/
The gods and demons of appearance and existence are liberated where they arose.

MA LONGCHÖDZOGPÉ KU LA CHHAGTSHAL TÖ/
I prostrate, and praise the Sambogakaya\textsuperscript{126} Mother.

\textsuperscript{125} six clairvoyance (Tib. ngon shé drug (mNGon SHes Drug): six super knowledge. 1) The power to perform miracles, 2) divine sight, 3) divine hearing, 4) recollection of former lives, 5) ability to read the minds of others, and 6) knowing the exhaustion of defilements in the mind stream.
The Mother emanated in the form of a female body.

She benefited beings, good and bad, without distinction.

Attachment and aversion are purified in the ground.

Falsehood, and deceitfulness are purified where they arose.

I prostrate and praise the Nirmanakaya\textsuperscript{127} Mother.

That was the praise to the four kayas.

\begin{flushright}
Visualization called Shaking the Bones
\end{flushright}

\textsuperscript{126} Skt. Sambogakaya, (Tib. Longs sKu): dimension of the full richness of being, complete enjoyment body

\textsuperscript{127} Skt. Nirmanakaya, (Tib. sPrul sKu): Emanation body
PHAT RANGRIG LÉJÉ DOJE NELJOR MÉ/
Phat! My awareness becomes the action deity, Vajrayogini.

BEMPŌ KANGPA NÉ ZUNG NAMKHAR KHYER/
She picks up the corpse from the legs and lifts to the sky.

TRUGPÉ NYARO TSHÖPA TRUGPA TAR/
As she shakes the corpse, like a cooked fish,

SHA TRAG SILBUR SANG ZHING RÜPA PHANG/
flesh and blood are separated in fragments from the bones.

SHA TRAG RÜ SUM GYATSHO CHHENPO LÉ/
From the great ocean, flesh, blood, and bones

LHA-DRE NAM KYİ ZÖ PÉ TSHIMPAR GYUR/ PHAT PHAT
are consumed by gods and demons to their hearts’ content. Phat Phat.

☞ The praise for the eight qualities
c from the Southern door of the tomb ☞

KYE! MA MIMIN YESHÉ KHADROMA/
Kye! Mother you are not human but a Wisdom Dakini.
MA DRIBPA JANG NÉ TONGNYĪ TOG/
The Mother cleansed obsurbations, and realized Emptiness.

MA SHÉRAB CHEN LA CHHAGTSHAL TŌ/
I prostrate, and praise the wise Mother.

MA LŪ SEM DRAL WĒ TONGNYĪ TON/
The Mother displays emptiness by separating the body from the mind.

MA DAMNGAG CHEN LA CHHAGTSHAL TŌ/
I prostrate, and praise the Mother who has spiritual advices\textsuperscript{128} to give.

MA DURTRŌ DRIMPĒ NYAMNGA MĒ/
The Mother, who carried out spiritual activities at charnel grounds, has no fears.

MA NYAMNYONG CHEN LA CHHAGTSHAL TŌ/
I prostrate, and praise the Mother who is experienced.

MA NYEM-THAG CHHŌ PĒ DŪ NAM ZHI/
The Mother, who has severed ties with egocentric pride, pacified the maras.

\textsuperscript{128} Tib. dam-ngag (gDams NGag) Advice, that “hits the nail right on the head,” by helping to get rid of unwholesome thoughts of oneself and others, and instead increase the qualities higher and higher.
MA NÜPA CHEN LA CHHAGTSHAL TÖ/
I prostrate, and praise the powerful Mother.

MA DÜ NAM ZHI WÉ YESHÉ PHEL/
The Mother clears away the maras and increases primordial wisdom.

MA TOG-PA CHEN LA CHHAGTSHAL TÖ/
I prostrate, and praise the realized Mother.

MA TONGNYI TOG PÉ SA NAM NON/
The attained the bumis\(^{129}\) as a result of the experiential understanding of Emptiness.

MA TSHOG-NYI DZOG LA CHHAGTSHAL TÖ/
I prostrate, and praise the Mother who has completed the two accumulations.\(^{130}\)

MA KYEMÉ GOM PÉ NGON-ZHEN LOG/
The Mother after meditating on the unborn state became repulsed by attachment.

MA KHIRWA PANG LA CHHAGTSHAL TÖ/

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\(^{129}\) Skt. bumi, (Tib. sa): Level of realization.

\(^{130}\) Tib. tshog nyee (Tshogs gNyis): two accumulations: Merit and Wisdom

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I prostrate, and praise the Mother who has renounced cyclic existence.

MA DAMNGAG KA DANG TUN NÉ TÖ/
The Mother gives spiritual advice based on the teachings.

MA LUNG-DON KHYEN LA CHHAGTSHAL TÖ/
I prostrate, and praise the Mother who understands the meaning of aural transmission.

MA GUR TSAM ZHENG PÉ YESHÉ PHEL/
The Mother, sings sacred songs, and thereby increase her primordial wisdom.

MA JINLAB CHAN LA CHHAGTSHAL TÖ/
I prostrate, and praise the holy Mother.

MA ZHABTOG MÉ KYANG DAMNGAG TON/
The Mother gives spiritual advice even when there is no offerings for her service.

MA THUGJE CHEN LA CHHAGTSHAL TÖ/ PHAT
I prostrate, and praise the kind and gracious Mother. Phat.
Visualization called distribution of corpse

PHAT  BEM-RO SOMA DANG NI NYING NYING TSHOG/
Phat! Heaps of fresh, and old corpses

BUMTRAG JEWA DRANGMÉ JIGTEN KHYAB/
numbering countless billions fill the entire universe.

LÉJÉ KHADRO RO YI DRANG NYAM PÉ/
Action Dakinis equaling the number of corpses

LHA-DRE NAM LA KYÉ PÉ HABTHOB DZÖ/  PHAT
distribute the corpses to gods and demons, who scramble for them and devour. Phat.

The praise of the four great (qualities)
from the Western gate

KYE MA MIMIN YESHÉ KHADROMA/
Kye! Mother you are not human but a Wisdom Dakini.

MA NGENSONG SUM POR MI JIG PÉ/
The Mother does not fear the three lower realms of existence for she has
[MIGE CHU PO NYEM-THAG CHHÖ/]
severed ties of attachment to the ten non-virtues.
[NGENDRÖ CHHOG KYI DÜ LÉ GYAL/]
She is victorious of the maras of lower realms.
[MA THORĪ DREN LA CHHAGTSHAL TŌ/]
I prostrate, and praise the mother, who leads us to higher realms.
[MA DROWĖ DON LA MI ZHAN PĒ/]
The Mother who is not feeble in benefiting beings,
[GEWĖ LÉ NAM YING SU DROL/]
liberated (grasping) in the space through virtuous deeds.
[LHA MĪ KHORWĖ DŪ LÉ THAR/]
She has liberated herself from the maras of samsaric gods and humans.
[MA THARLAM DRŌ LA CHHAGTSHAL TŌ/]
I prostrate, and praise the mother who walks the path of liberation.
[MA KYE CHHI NYĪ LA MI JIG PĒ/]
The Mother, does not fear birth and death,
NYEM-THAG YUM GYI LONG DU CHHÖ/
because the tie to egocentric pride is cut in the mental expanse of the Mother.

KYEMÉ LONG NÉ KYE CHHI MÉ/
She has no birth nor death in the unborn expanse.

MA TSHENSA DZIN LA CHHAGTSHAL TÖ/
I prostrate, and praise the mother who has captured the stronghold of attainment.

MA LOGDREN GEG LA MI JIG PÉ/
The Mother is not afraid of the obstacles of misleading spirits,

DRE-DON RANGNANG SEM SU CHHÖ/
because she knows that ghost and demons are the manifestations of one’s own mind.

DON NÖJÉ PHO MÖ DÜ LÉ DROL/
The mother has liberated herself from the male and female demons and malevolent spirits.

MA BARCHHÉ SEL LA CHHAGTSHAL TÖ/
I prostrate, and praise the Mother, who removes obstacles.
The Praise for the enlightened activities for protection from fears, made from the Northern Gate

MA DANGPO LÜ SEM KYÉ PÉ MA/
The Mother first brings comfort to the body, and happiness to the mind.

BAR DU ZANGZING BOB PÉ MA/
The Mother then gives the gifts of daily needs.

THAMAR KYEMÉ TON PÉ MA/
The Mother finally teaches the unborn state.

MA DRINMOCHHE LA CHHAGTSHAL TÖ/
I prostrate, and praise the gracious Mother.

MA LÜ-SOG DZEN DU BOR WÉ MA/
The Mother discards her life and limb as food (for others).

RIGPA ZHI LA DAG PÉ MA/
The Mother is the one whose awareness is purified in the ground.

MA YING KYI THUG LA TRULPA MÉ/
The mind of pure space of the Mother has no delusions.

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BÜ DARUNG NYEM KYI THAG MA CHHÔ/
(Your) son is still unable to cut the tie to egocentric pride.

MA ZHUG PÉ TSHE NA GA MA TSHOR/
I failed to be happy when my Mother was alive.

SHEG PÉ TSHE NA NYING MA GA/
When she died, my heart felt sad.

MA ZHUG NÉ JIN GYÏ LAB TU SOL/
Mother, please stay and give your blessings.

BÜ KYANG MA LA SOL WA DEB/
(Your) son prays to you, Mother, and

MÉ KYANG BU LA JIN GYÏ LOB/
please bless your son, in turn, Mother.

DAG DANG MÖ PÉ JÉJUG LA/
I and (your) devoted followers

JIN GYÏ LAB PAR DZE DU SOL/
beseech you to give us your blessings.

LÙ LA DEWA KYÉ DU SOL/

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Please generate bliss in our body,

NGAG LA NÜ PA PAR DU SOL/ and ignite power to our speech.

SEM LA TOGPA CHAR DU SOL/ Please let realization arise in our mind.

KU SUNG THUG DANG YONTEN TRINLÉ DANG/ Please grant us the attainments of your

CHHOG THUNMONG NYĪ KYI NGÖDRUB TSOL/ Body, Speech, Mind, Qualities, and Supreme and Common Siddis.

From “MA DANGPO LÜ SEM KYĪ PĒ MA,” down, it is called praise for the enlightened activities for the protection from fears. The praise is done from the Northern gate of the tomb.

☞ Torma Offering to Local Guardian Deities ☞

PHAT BEMPO KARSUM NGARSUM MEN GYI TSHOG/ Phat! The corpse turns into heaps of the three whites, three sweets, medicines,
The Jewel Garland of Chöd Liturgy

DARZAB BAL TSHON NAMKHA DA PHANG DANG/
silky cloths, multi-coloured wool, crossed-thread wool, arrow-shot, and spindle,

RINCHHEN DRUNA JA-RIG CHENZEN TSHOG/
precious food grains, birds, a variety of carnivorous animals,

RIDAG YUNGDAG GOTSHON SHINGTSI NAM/
undomesticated animals, domesticated animals, weapons, trees, and fruits.

PAG-TU-MÉ-PA ZHIDAG NAM LA JIN/
I offer all these in immeasurable quantities to the local guardians (bhumipala).

DÉGÜ TRINLÉ GANG DÖ DRUB PAR GYUR/
Through (my) devotion and respect, may all (your) enlightened activities be accomplish according to my heart’s desire.

That was the offerings to the Bhumipalas.

♀ Praise to Machig by son Gyalwa Thondup ♀

PHAT PHAT KYE MA MIMIN YESHÉ KYI KHADROMA/
Phat! Phat!. Mother, you are not human but a Wisdom Dakini.

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The Mother, visited hermitages, and practiced (Dharma).

Machig, the only Mother, remains in Emptiness.

Emptiness is devoid of stinginess.

I prostrate to the Mother who practiced the transcendent generosity to perfection.

Machig, the only Mother, remains in Emptiness.

Emptiness is devoid of unwholesome deviations.

I prostrate to the Mother, who practiced the transcendent disciplines\textsuperscript{131} to perfection.

\textsuperscript{131} Tib. tshultrim (Tshul Khrims), Skt. shila: According to Drigung Nyichang Khentrul, tshultrim means “the way (tsul) of the enlightened Buddha, enacted as law (trim) by his learned disciples.”
MACHIG TONGPANYI LA NE/
Machig, the only Mother, remains in Emptiness.

TONGPANYI LA KHONGTRO ME/
Emptiness is devoid of anger.

MA ZOPA DZOG LA CHHAGTSHAL LO/
I prostrate to the Mother, who practiced transcendent patience to perfection.

MACHIG TONGPANYI LA NE/
Machig, the only Mother, remains in Emptiness.

TONGPANYI LA LELO ME/
Emptiness is devoid of laziness.

MA TSHONDRU DZOG LA CHHAGTSHAL LO/
I prostrate to the Mother, who practiced transcendent diligence to perfection.

MACHIG TONGPANYI LA NE/
Machig, the only Mother, remains in Emptiness.

TONGPANYI LA YOWA ME/
Emptiness is devoid of fickleness.

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I prostrate to the Mother, who practiced transcendent concentration to perfection.

Machig, the only Mother, remains in Emptiness.

Emptiness is devoid of ignorance.

I prostrate to the Mother, who practiced transcendent wisdom to perfection.

The Mother encompasses the six perfections.

She, with the perfect understanding, is the protector of sentient beings.

I prostrate and praise you, the only Mother.

All of the above praise to Machig was composed by her son, Gyalwa Thondup.

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Offering to the Nagas

PHAT BEMRO DENYĪ SILBU GYUR PA LÉ/
Phat! The corpse disintegrates in small pieces, and

RANG GI THUGKÉ WÖZER PHOG PA YĪ/
the light rays from my heart center falls on the fragments of the corpse.

MITSANG DRIMA THAMCHÉ JANGNÉ KYANG/
By this all the impurities, and defilements are cleansed,

SHA NAM DŪTSI TRAG NAM WOMÉ TSHO/
and all the pieces of flesh turn into amrita,\(^\text{132}\) and all the blood turn into an ocean of milk.

TSHO DANG DZING BU NEUSENG CHHUMIG DANG/
The gathering of an ocean, pond, meadow, water spring,

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\(^{132}\) Tib. dütsi (bDud rTsi), Skt. amrita: 1. The original word in Sanskrit (amrita) means deathless or eternal life. The Tibetan word dütsi also means precisely that. Dütsi is a substance to conquer (untimely) death. 2. In Tibetan medicine, however, the meaning is more elaborate. Dü (mara) means diseases that bring death to beings, and tshi is medicine, the antidote, that is originated as a result of the collective virtues of sentient beings, to get rid of disease-related pain.
I have seen a new definition, which says that dütsi is coating mara (dü) with bodhicitta varnish (tsi). This definition is not found in reference books and it may perhaps not be accepted by the all.

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RINCHHEN RIWO SHING TSI METOG TSHOG/
jewel mountain, fruit trees, flowers,

KHANG ZANG CHHUJA CHHU-NÉ NATSHOG GYUR/
mansion, marine-birds, and all kinds of marine lives,

LU LA JIN PÉ NÉ DANG DUGNGAL ZHI/
I offer these to the nagas, and as a result all diseases and sufferings disappear.

TRAGDANG RABGYÉ DÉGÜ JANGSEM DEN/
Complexly glowing with radiance, and possessing devotion, and bodhicitta,

TRINLÉ GANG CHOL THOGMÉ DRUB PAR GYUR/ PHAT PHAT
whatever enlightened activities is asked for, is accomplished without impediments. Phat Phat.

☞ Praise to Gyalwa Thondup
composed by Nyenchung Lotsawa ☜

MA NAMKHA TABÜ YUMCHHEN LA/
To the great Mother, like the space,
SÉ NIMA TA-BÜ GYALWA TRUNG/
is born son Gyalwa¹³³, who is like the sun and the moon.

MA YUMCHHEN DE YI THUG KYI SÉ/
The heart-son of that Great Mother

KU YI JINLAB LÜ LA ZHUGPÉ DZIJĪ CHHE/
is supremely magnificent as (the Mother’s) blessings of her body enters his body.

SUNGI JINLAB NGAG LA ZHUGPÉ NŪPA CHHE/
He becomes powerful as (the Mother’s) speech-blessings enter his speech.

THUG KYI JINLAB SEM LA ZHUGPÉ TOGPA CHHE/
His realization becomes as great as (the Mother’s) mind-blessings enter his mind.

YONTEN JINLAB ZHUGPÉ THUGJE CHHE/
He is hugely compassionate as (the Mother’s) quality-blessings enters him.

TRINLÉ JINLAB ZHUGPÉ DRODON CHHE/
He greatly benefits sentient beings as (the Mother’s) enlightened activities enter him.

¹³³ Gyalwa: Another name for Machig’s son
JE JINLAB KUN DEN LANGLUNG PA/
Langlungpa\(^{134}\) The Master who embodies all the blessings:

DAG DANG MÖPÉ BULOB LA/
I and your devoted son-like disciples

JIN GYÏ LAB PAR DZÉ DU SOL/
beseech you to give us your blessings.

JE THOGCHÉ DÛ KYI DON TOG SHING/
Master, (you) by understanding the meaning of tangible mara,

NGÖ-NANG GYUMA TABUR KHYEN/
(you) understood that appearance of things are like an illusion.

THOGMÉ DÛ KYI DON TOG SHING/
By understanding the meaning of intangible mara,

NYONMONG RANGSAR DROL WA KHYEN/
(you) understood that afflictive emotions are liberated right where they arise.

\(^{134}\) Langlungpa: another name of for Machig’s son, Gyalwê Thondup.
GADRÖ DÜ KYI DON TOG SHING/
By understanding the meaning of the demon of gratification,

YONTEN SEM SU NYAM PAR KHYEN/
(you) understand that all qualities stand equal in the mind.

NYEMJÉ DÜ KYI DON TOG SHING/
By understanding the demon of egocentric pride,

KHORWA YING SU DROL WAR KHYEN/
(you) understood that cyclic existence is liberation in the dharmadatu.

JE KHYENPA KUN DEN LANGLUNG PA/
Master Langlungpa, the possessor of manifold divine knowledge – omniscience,

DAG DANG MÖ PÉ BULOB LA/
I and your devoted son-like disciples

JIN GYİ LAB PAR DZÉ DU SOL/
beseech you to give us your blessings.

MA YUMCHHEN SÉ SU GYUR PÉ RIG-GYÜ CHEN/
You who hold the hereditary line of being the Great Mother’s son,

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TA-GOM MIGPA DRAL WÉ TOGPA CHEN/
you who possess the realization of non-referential View and Meditation,

DRODOG SEM SU CHHÖ PÉ KHYENPA CHEN/
you the wise one who has dispelled all mental fabrications and come to true understanding,

GYA BÖ HOR SUM THÖPÉ DRAGPA CHEN/
you who are famous in India, Tibet, and Mongolia,

JE YONTEN KUN DEN LANGLUNG PA/
master Langlungpa, the one who possesses all good qualities,

DAG DANG MÖ PÉ BULOB LA/
I and your devoted son-like disciples

JIN GYİ LAB PAR DZE DU SOL/ PHAT PHAT PHAT
beseech you to give us your blessings. Phat Phat Phat

This praise to the son was written by Nyenchung Lotsawa.

〜 Requesting the 5 Vahari Deities for Blessing 〜

PHAT MACHIG NYENGONG YON NGÖ ZHUG PA YI/
Phat! Seated above the left ear of Machig,
JETSUN PHAGMO LHA NGA DENYI KYI/ the five Varahi deities’

KU LÉ WÖZER KHADOG NATSHOG TRÖ/ bodies radiate light rays in five colours,

DAG DANG SUNGJA KUN LA THIM PA YI/ and dissolve in me and all those under (my) protection.

YANGDAG DECHHEN YESHÉ KYÉ PAR GYUR/ PHAT PHAT PHAT
By this the completely pure primordial wisdom of great bliss is generated. Phat Phat Phat.

Requesting the 5 Wisdom Dakinis for Blessing

KYE! MA MIMIN YESHÉ KHADROMA/ Kye! Mother, you are not human but a Wisdom Dakini.

Ü-CHHOG SANGYÉ RIG KYI DAKI BUM/ To the one 100,000 dakinis of the Buddha family in the center and

YANGDAG DECHHEN KYÉ PÉ DAKI LA/
to the dakinis who generates great bliss of complete purity

DÉ-MÖ DRAGPÖ TOB KYĪ SOLWADEB
I pray with strong trust and devotion.

THUGJE GYUN CHHÉ MÉ PAR GONG DZÖ LA/
Please think of me unceasingly with your compassionate mind,

LÈCHEN PHO MO NAM LA JIN GYĪ LOB/
and bless all the karmically linked males and females.

DÉ-DEN KYÉBU NAM LA CHŪ DU PHOB/ PHAT PHAT
Let the blessings, as nourishment, be brought to the devoted beings. Phat Phat.

The full text consists of the last five sentences from above to be attached after each of the following sentences which are the abridged version.

KYE! MA MIMIN YESHÉ KHADROMA/
Kye! Mother you are not human but a Wisdom Dakinis.

SHAR-CHHOG DOJE RIG KYI DAKI BUM/
To one 100,000 dakinis of the Vajra family in the East,
LHO-CHHOG RINCHHEN RIG KYI DAKI BUM/
to the 100,000 Dakinis of the Ratna family in the South,

NUB-CHHOG PADMA RIG KYI DAKI BUM/
to the 100,000 dakinis of the Padma family in the West,

JANG-CHHOG LÉ KYI RIG KYI DAKI BUM/
to the 100,000 dakinis of the Karma family in the North,

YANGDAG DECHHEN KYÉ PÈ DAKI LA/
to the Dakinis who generate great bliss of complete purity,

DÉ-MÖ DRAGPÖ TOB KYÍ SOLWADEB/
I pray with strong trust and devotion.

THUGJE GYUN CHHÉ MÉ PAR GONG DZÖ LA/
Please think of me unceasingly with your compassionate mind,

LÉCHEN PHO MO NAM LA JING GYÏ LOB/
and bless all the karmically linked males and females.

DÉDEN KYÉBU NAM LA CHÜ DU PHOB/ PHAT PHAT
Let the blessings, as nourishment, be brought to the beings. Phat Phat.
Supplication to the ten million Dakinis manifested from the Body of the principal Dakini

KYE! MA MIMIN YESHÉ KHADROMA/
Kye! Mother you are not human but a Wisdom Dakini.

CHEN SUM BARNANG KHA LA DZIG PA LA/
Gazing in the intermediate space with three eyes,

DÜ-SUM THOMÉ DZIG PÉ DAKI BUM/
manifest 100,000 Dakinis, who see the three times without impediments.

MI-GO SUM-TSEG RABTU GYEN PA LA/
Wearing a triple-decked human heads as ornament,

KHAM-SUM WANG DU DÜ PÉ DAKI BUM/
manifests 100,000 Dakinis, who conquer the Three Realms.

THÖ-KAM NGA YI U LA GYEN PA LA/
Wearing five dry skulls as head ornament,

RIG-NGÉ DRODON DZE PÉ DAKI BUM/
manifest 100,000 Dakinis of the five families, who benefit sentient beings.
THÖ-LON NGACHÜ DOSHAL JÉ PA LA/
Wearing a necklaces of 50 fresh human heads,

TRULPA NGACHU TSA CHIG DZÉ PÉ DAKI BUM/
manifests 100,000 Dakinis, who are free of the 51 delusions.

UTA SILMÉ KU-GYAB KHEB PA LA/
Covering the back with here loose hair,

SEMCHEN DE LA KÖ PÉ DAKI BUM/
manifests 100,000 Dakinis, who bring happiness to sentient beings.

RÜPÉ GYEN-DRUG KU LA GYENPA LA,
The six born-ornaments that adorn her body,

TOGMÉ NYAM DANG DENPÉ DAKI BUM/
manifest 100,000 Dakinis, who possess the experience of non-conceptual thoughts.

YANGDAK DECHHEN KYÉPÉ DAKI LA/
To the Dakini who generates true and perfect bliss,
I pray with the strength of profuse trust and devotion.

I pray with the strength of profuse trust and devotion.

THUGJÉ GYUN CHÉ MÉ PAR GONG DZÉ LA/
Please think of me unceasingly with your compassionate mind,

LÉ CHEN PHO MO NAM LA JIN GYĪ LOB/
and bless all the karmicly linked men and women.

DÉDEN KYÈBU NAM LA CHŮ DU PHOB/   PHAT PHAT
Let the blessing, as nourishment, be brought to the beings with devotion.

KYE!  MA MIMIN YESHÉ KHADROMA/
Kye!  Mother you are not human but a Wisdom Dakini.

KHATRUM TSE SUM RABTU GYENPA NI/
The well ornamented three-pronged khatvanga135

SÏ-SUM DZIL GYĪ NON PÉ DAKI BUM/
manifests 100,000 Dakinis, who subdue the three worlds with their
formidable demeanor.

BAM-CHHEN DEN LA KYANG KUM ZHUG PA NI/
Sitting on the cushion of the giant corpse with (her right leg) extended, and
(her left leg) bent inwards,

135 Skt. khatvanga or trishul (Tib. khatum): Trident

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DRODRUK NÉ NÉ DREN PÉ DAKI BUM/
manifests 100,000 Dakinid, who lead sentient beings out of (samsara).

DARU CHANGTEU SER GYI DEUCHHUNG NI/
The hand-drum and the small gold drum

DONDAM NYEN GYÜ DZIN PÉ DAKI BUM/
manifest 100,000 Daknis, who hold the ultimate aural lineage.

SER GYI DRILBU YERKHÉ SUNG NYEN DROG PA LA/
The sweet sound of gold bells

TONGSUM CHHÖ-DRA DROG PÉ DAKI BUM/
manifests 100,000 Dakinis, who make the sound of dharma in the 3,000-fold world-system.

DAR GYI PHURCHÉ RABTU GYENPA NI/
The complete ornament of fluttering silky ribbons

TRULPA YANGTRUL GYÈ PÉ DAKI BUM/
manifest 100,000 Dakinis, who emanate, and re-emanate.

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Devouring the charnel ground flesh

YÉSHE ROLPA DZE PÉ DAKI BUM/
manifests 100,000 Dakinis, who display primordial wisdom.

YANGDAG DECHHEN KYÉ PÉ DAKI LA/
The Dakinis who generate great bliss of complete purity,

DÉMÔ DRAGPÔ TOB KYÏ SOL WADEB/
I pray with power of strong trust and devotion.

THUGJE GYUN CHHÉ MÉ PAR GONG DZÖ LA/
Please think of me unceasingly with your compassionate mind,

LÉCHEN PHO MO NAM LA JIN GYÏ LOB/
and bless all the karmically linked men and women.

DÉDEN KYÈBU NAM LA CHÚ DU PHOB/ PHAT PHAT
Let the blessing, as nourishment, be brought to the beings with devotion.
Phat Phat.

This invocation of the 100,000 was written by Machig Labdron.

Now, sprinkle clean nectar-water over the tsog.
KHALMA TSHUG-LAG DON CHÜ DZO/
Let the kidneys be eaten by the ten astrological demons.

KHALMA TSHUG-LAG DON CHÜ DZO/
Let the kidneys be eaten by the ten astrological demons.

OM AH HUNG/ OM GA-TE GA-TE PARAGA-TE PARASUNG GA-TE BODHI SVAHA/
Om A Hung/ Om Gate Gate Paragate Parasung Gate Bodhi Sva Ha/

Thus purify with these words.

Phat! All the Chöd Lineage Deities in front of me
Phat! All the Chöd Lineage Deities in front of me

radiate an immeasurable light rays from their bodies.

Thus purify with these words.

Purification and transformation of the environment
The light rays shine on the surrounding place, and transform it into Odyana.136

NÉKHKANG LA PHOG ZHALYÉKHANG DU GYUR/
As the light rays shine on the houses, they transform into priceless mansions.137

DRON LA PHOG PÉ PAWO PAMOR GYUR/
As the light rays shine on the guests, they transform into Dakas and Dakinis.

NÖCHÉ LA PHOG PADMA BENDHAR GYUR/
As the light rays then shine on the utensils the utensils transform into lotuses and skulls.

TSHOGDZÉ LA PHOG YESHÉ DÜTSIR GYUR/ PHAT PHAT
As the light rays shine on the tsog offerings, they transform into wisdom nectar. Phat Phat.

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136 Odyana: Guru Rinpoche’s birthplace.
137 Tib. zhalyé khang (Zhalyas Khang) synonymous with zhalmé khang literally meaning priceless (zhalyé) mansion/house (khang).
~ Kagyüpa Tsog Liturgy ~

In the priceless mansion of completely pure Dharmadatu

is the Great Mother, Prajnaparamita.

She is seated amidst Dakas and Dakinis.

I pray to you, with longing and devotion, to come (here) with the assembly of Dakinis.

grant siddhis to (me), the practitioner,

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138 Tib. mögü (Mos Gus) mö (mos) means trust, and gü (gus) means respect
Sazhi Jin Gyi Lab Par Dzé Du Sol/
and kindly bless this land.

Kye! Tshogkhang Zhalyé Barwa Di/
Kye! This mansion, the assembly hall, that shines (with glory)

Ogyen Né Su Jin Gyi Lob/
I beseech you to bless it as the sacred place of Odiyana.

Dir Tshog Kyébu Pho Mo Nam/
All the men and women who are gathered here,

Pawo Pamor Jin Gyi Lob/
I beseech you to bless them as dakas and dakinis.

Rinchhen La Sog Natshog Nö/
All the precious and other utensils,

Padma Bhendhar Jin Gyi Lob/
I beseech you to bless them as lotus flower and Skull (containers).

Chù Tshog Kyi Khorlo Thamché Kyang/
All the ganachakra substances, as nutrients,
YESHÉ DÜTSI JIN GYİ LOB/
I beseech you to bless them as wisdom nectar.

MITHUN KYEN DANG BARCHÉ SOL/
Please remove all unfavorable causes and obstacles.

THUNPÉ LAMNA YING SU DRONG/
Please lead to the favorable way to Dharmadatu.

The whole prayer consists of adding the last 16 sentences from above at the end of every second sentence below, which is an abridged version.

NÉ JAGÖ-PHUNGPÖ-RIWO NA/
In the holy place of Vulture Peak

YANGDAG DZOG PÉ SANGYE RINPOCHE/
is the completely unlighted precious Buddha.

NÉ MI GYUR CHHÖYING ZHALYÉ SU/
In the priceless mansion of unchanging Dharmadatu

DROLMA SUKHASIDDHI RINPOCHE/
is precious Tara Sukhasiddhi.
NÉ SENGCHHEN NOL WÉ TRI-TENG NA/
On the throne of overlapping lions

JAMPAL MAWÉ SENGE RINPOCHHE/
is Manjushri, the precious Lion of Speech.¹³⁹

GYAGAR CHILPÖ KHANGJOR NA/
In the improvised straw hut in India

DAMZE ARYADEWA RINPOCHHE/
is precious Brhmin Aryadeva.

LATÖ DINGRĪ GONPA NA/
In Dingri Monastery of Latö

PHACHIG DAMPA SANGYE RINPOCHHE/
is Dhampa Sangye Rinpoche, the only Father.

Ü-TSANG NYĪ KYI SATSHAM NA/
At the border of U and Tsang regions (of Tibet)

KYOTON SŌNAM LAMA RINPOCHHE/
is Sōnām Lama Rinpoche of Kyoton.

¹³⁹ One of twelve manifestations of Guru Rinpoche
She is seated in the middle of Dakas and Dakinis.

I pray to you with longing, and devotion

to come (here) with the assembly of Dakinis.

By coming (here) with the assembly of Dakinis,

grant siddhis to (me), the practitioner,

and kindly bless this land.

I beseech you to bless it as the sacred place of Odiyana.
DIR TSHOG KYÉBU PHO MO NAM/
All the men and women who are gathered here,

PAWO PAMOR JIN GYÍ LOB/
I beseech you to bless them as dakas and dakinis.

RINCHHEN LA SOG NATSHOG NÖ/
All the precious and other utensils,

PADMA BHENDHAR JIN GYÍ LOB/
I beseech you to bless them as lotus and skull containers.

CHÜ TSHOG KYI KHIRLO THAMCHÉ KYANG/
All the ganachakra substances, as nutrients,

YESHÉ DÜTSI JIN GYÍ LOB/
I beseech you to bless them as wisdom nectar.

MITHUN KYEN DANG BARCHÉ SOL/
Please remove all unfavorable causes and obstacles.

THUNPÉ LAMNA YING SU DRONG/
Please lead to the favorable way to Dharmadatu.
DZANGRI KHARMAR GYI GONPA NA/
In Zangri Kharmar Monastery

MACHIG LAB KYI DONMA RINPOCHHE/
is Machig Labdron, the precious one.

TASHI LANGLUNG GI GONPA NA/
In Tashi Langlung Monastery

SÉ-CHHOG GYALWA DONDUP RINPOCHHE/
is the precious supreme son, Gyalwa Thondup.

GYALKHAM CHHOG MÉ KYI GONPA NA/
In the monastery of neutral land,

KABAB BUCHHEN CHUDRUG RINPOCHHE/
are the precious 16 great (heart) sons to whom had befallen the transmissions.

TÖLUNG TSHURPHÜ GONPA NA/
In Tsurphu Monastery of Tölung

DRUBCHHEN KARMA PAKSHI RIPOCHHE/
is the great realized being Karma Pakshi Rinpoche.
In the Palace of the subjugation of four maras,

JE RANGJUNG DOJE RINPOCHHE/
is the precious Je Rangjung Dorje.

In the Dharmata Monastery, which is wherever (you) are,

PHA DRUBTHOB CHÖYUL GYÜPA RINPOCHHE/
are the precious Fathers – the realized holders of Chöd Lineage.

On the lotus and moon cushions above the crown of the head

DRINCHHEN TSAWÉ LAMA RINPOCHHE/
is the kind and precious Root Lama.

He is seated amidst Dakas and Dakinis.

I pray to you with longing, and devotion
JE KHADRÖ TSHOG DANG SHEG SU SOL/
to come (here) with the assembly of Dakinis.

KHADRÖ TSHOG DANG SHEG NÉ KYANG/
By coming (here) with the assembly of Dakinis,

DAG DRUBPAPO LA NGÖDRUB TSOL/
grant siddhis to (me), the practitioner,

SAZHI JIN GYĪ LAB PAR DZÉ DU SOL/
And kindly bless this land.

KYE! TSHOGKHAND ZHALYÉ BARWA DI/
Kye! This mansion, the assembly hall, that shines (with glory)

OGYEN NÉ SU JIN GYĪ LOB/
I beseech you to bless it as the sacred place of Odiyana.

DIR TSHOG KYÉBU PHO MO NAM/
All the men and women who are gathered here,

PAWO PAMOR JIN GYĪ LOB/
I beseech you to bless them as dakas and dakinis.
RINCHHEN LA SOG NATSHOG NÖ/
All the precious and other utensils,

PADMA BHENDHAR JIN GYİ LOB/
I beseech you to bless them as lotus and skull containers.

CHÚ TSHOG KYI KHIRLO THAMCHÉ KYANG/
All the ganachakra substances, as nutrients,

YESHÉ DÜTSI JIN GYİ LOB/
I beseech you to bless them as wisdom nectar.

MITHUN KYEN DANG BARCHÉ SOL/
Please remove all unfavorable causes and obstacles.

THUNPÉ LAMNA YING SU DRONG/ PHAT PHAT
Please lead to the favorable way to Dharmadatu.

This first part of Kagyüpa Tsog Liturgy was written by son, Gyalwa Thondup.

PHAT KYILKHOR LHASHO GÖ KYİ MACHIG KUL/
Phat! The light rays of the assembly of the mandala deities invoke Machig Labdron.
MACHIG THUG LÉ WÖDZER TRÖ PA YI/
Machig, in turn, radiates light rays from her heart center.

OGYEN DAGPA KHACHÖ ZHINGKHAM NÉ/
From the completely pure celestial realm of Odiyana,

KHADRO DE-NGA KHOR-TSHOG BUM DER CHÉ/
the Five Classes of Dakinis together with a retinue of 100,000 dakinis

DUN GYI NAMKHA CHENDRANG TRIN TAR TRIG/
are invited in the intermediate space in front like the formation of clouds.

KUN KYANG GYANCHHA ROLMO DIRIRI/
All of them are in regal attire and ornaments amidst sound of cymbals.

PAD-DÉ DEN ZHUG DÖYON NATSHOG CHHÖ/
The Dakinis get seated on lotus and moon cushions, and are offered all kinds of desirable objects.

DAG DANG SUNGJA LHA-DRÉ CHHAGTSHAL GYUR/ PHAT
I and those under my protection, and gods and demons offer prostrations.
Phat.

Thus visualize, and now the invocation of Tsog Deities.
Invocation of Tshog Deities

KYE/ MA MIMIN YESHÉ KHADROMA/
Kye! Mother you are not human but a Wisdom Dakini.

Ü-CHHOG SANGYE RIG KYI DAKI TSHOG/
The assembly of Buddha Dakinis in the center

KUDOG NAG LA WÖDZER BAR/
are black in color and their light rays shine in profusion.

CHHAG NA KHORLÖ PADNÖ NAM/
In their hands they hold a charka/wheel and a lotus container.

MUMEN THORTSHUG DEMSEDEM/
The topknots, adorned with lapis lazuli, swing from side to side.

RINCHHEN NYENCHHA TRALALA/
The jewel earrings tinkle.

CHHAG-DUB ZHAB-DUB SILILI/
The bracelets and anklets jingle.
DAR GYI CHÖPEN PURURU/
The silken ribbons of their headdress flutter.

RÜPÉ GYANCHHA TRALALA/
The bone ornaments tinkle.

DARU CHANG-TEU TROLOLO/
The (small) hand-drums sound.

NGA-DRA DUNG-DRA WURURU/
The drums and long horns blare.

PIWANG LINGBU LHANGSELANGH/
The sound of lutes and flutes are clear and distinct.

DURTRÖ TSHOG-CHHÖ JIN GYÏ LAB PÉ CHHIR/
For the purpose of getting the Charnel Ground Ganapuja blessed,

KYE KHADRÖ TSHOG NAM SHEG SU SOL/
Kye! I beseech the assembly of Dakinis to come here.

KHADRÖ TSHOG NAM SHEG NÉ KYANG/
By the assembly of Dakinis coming (to bless the tsog offerings),

DUG NGA CHÖ CHHIR PÉ DÉ DEN LA ZHUG/
please be seated on the lotus and moon cushions in order to cut off the five poisons.

PHA-ROL-CHHIN-DRUG DZOG LA GÜ CHHAG TSHAL/
I respectfully prostrate to (you) who have perfected the Six Paramitas,

DZUG DRA DRI RO REGJÉ CHHÖPA BUL/
and make offerings of form, sound, smell, taste, and touch.

TONGNYİ CHOGYÉ DZOG LA GÜCHHAG TSHAL/
I respectfully prostrate to (you) who have perfected the 18 Emptinesses.

KYE! TSHOGKHAND ZHALYÉ BARWA DI/
Kye! This mansion, the assembly hall, that shines (with glory)

OGYEN NÉ SU JIN GYЇ LOB/
I beseech you to bless it as the sacred place of Odiyana.

DIR TSHOG KYÉBU PHO MO NAM/
All the men and women who are gathered here,

PAWO PAMOR JIN GYЇ LOB/
I beseech you to bless them as dakas and dakinis.

RINCHHEN LA SOG NATSHOG NØ/
All the precious and other utensils,

PADMA BHENDHAR JIN GYÏ LOB/
I beseech you to bless them as lotus and skull containers.

CHÜ KYI ZHALDZÉ THAMCHÉ KYANG/
All the edible offerings, as nutrients,

DZAGMÉ DÜTSIR JIN GYÏ LOB/
I beseech you to bless them as uncontaminated nectar.

MANDEL DI LA TEN CHIG CHHÔ/
Please make this mandala the base.

MARME DI LA DANG SHIG CHHUNG/
Please give this butter lamp the radiance.

LOBMA NAM LA WANG ZHIG KUR/
Please bestow empowerment to the disciples.

TSHOG TOR DI LA CHÜ CHIG PHOB/
Please bring nutrition to these tsog and torma offerings.

NELJOR BARCHÉ ZHIWA DANG/
Please remove obstacles from the yogi,

CHHOG DANG THUNMONG NGÖDRUB TSOL/
and grant Supreme and Common siddhis.

BU KYEWA MÉ PAR LAMNA DRONG/ PHAT PHAT
Please led (your) son to the unborn state. Phat Phat.

Visualization for the showering down of blessings

PHAT LHATSHOG NAM KYI WÖ KYİ KUL WA Yİ/
Phat! Invoked by the light rays of the assembly of deities,

DAKI NAM KYI THUG LÉ WÖDZER TRÖ/
the Dakinis generate light rays from their heart centers.

NÉ LA PHOG PÉ OGYEN RANGJUNG NÉ/
These light rays shine on the place where the ganapuja is held and transform it into a self-arisen holy place of Odiyana.

NAMKHA JA YI GUR DANG LADRE TRIG/
In the sky form a rainbow dome, and a rainbow canopy.
BARNANG METOG CHHARPA LANGLOG BAB/
From the intermediate space shower down flowers in waves.

SAZHI DÖYON CHHÖDZÉ CHAL DU TRUM/
All the desirable objects and offerings are carpeted on the ground.

LHA YI BU DANG BUMO THAMCHÉ KYI/
All the sons and daughters of the gods

LU-GAR ROLMÖ NAM-KHA BARNANG GANG/
fill the sky and the intermediate space with the sound of songs, dances, and music.

WÖDZER NÉKHANG LA PHOG THÖPÉ KHIR/
When these light rays shine on the dwelling place, it transforms into a fortress of human skulls – a

ZHALYÉ DRUZHI GO ZHI TABAB DZOOG/
priceless mansion complete with four corners, four gates, and pediments.

WÖDZER NELJOR PHO MOR PHOG PA YI/
The light rays that shine on the male and female yogis

THAMCHÉ PAWO PAMO KHONAR GYUR/
all transform into sheer dakas and dakinis.

NÖ LA PHOG PÉ THÖPA TSHAN DANG DEN/
When the light rays shine on the utensils, they transform into skulls with auspicious signs and symbols.

TSHOG DZÉ LA PHOG SHA NGA DÜTSI NGA/
When the same light rays shine on the tsog offerings, they transform into Five Meats and Five Nectars.

MANDEL LA PHOG GYAN KÖ PUNSUMTSHOG/
When the light rays shine on the mandala, the mandala is perfected with both ornaments and design.

CHHÖDZÉ LA PHOG NANG-TONG CHHÖPÉ TRIN/
When the light rays shine on the offering substances, they transform into cloudbanks of offerings whose nature is the union of appearance and emptiness.

NÖJÉ TSOJÉ DRO-DRUK KUN LA PHOG/
The light rays shine on the sentient beings of all Six Realms of existence, especially on those who cause harm to others.

DIGDRIB DAG NÉ KU ZHĪ SABON ZHAG/ PHAT PHAT
their sins and obscurations are purified, and the seeds for the four kayas are sown. Phat Phat.
KYE! MA MIMIN YESHÉ KHADROMA/
Kye! Mother, you are not human but a Wisdom Dakini.

SHAR-CHHOG DOJE RIG KYI DAKI TSHOG/
The assembly of Vajra Dakinis of the Eastern direction

KUDOG KAR LA WÖZER BAR/
are white in complexion and they radiate light rays.

CHHAG NA DOJE PAD-NÖ NAM/
In their hands they hold vajra and lotus-utensils,

SHEL GYI THORTSHUG DEMSEDEM/
and their crystal topknots swing from side to side.

For a full version, add the last sentence from above.

LHO-CHHOG RINCHHEN RIG KYI DAKI TSHOG/
The assembly of Ratna Dakinis of the Southern direction

KUDOG SER LA WÖZER BAR/
are yellow in complexion, and they radiate light rays.
CHHAG NA RINCHHEN PÉ-NÖ NAM/
In their hands they hold jewel (ratna) and lotus-utensils,

SER GYI THORTSHUG DEMSEDEM/
and their golden topknots swing from side to side.

NUB-CHHOG PADMA RIG KYI DAKĪ TSHOG/
The assembly of Padma Dakinis of the Western direction

KUDOG MAR LA WÖDZER BAR/
are red in complexion, and they radiate light rays.

CHHAG NA PADMA PÉ-NÖ NAM/
In their hands they hold lotus flowers and lotus-utensils,

JIRŪ THORTSHUG DEMSEDEM/
and their coral stone topknots swing from side to side.

JANG-CHHOG LÉ KYI DAKI TSHOG/
The assembly of Karma Dakinis of the Northern direction

KUDOG JANG LA WÖDZER BAR/
are green in complexion, and they radiate light rays.
In their hands they hold crossed vajra and lotus-utensils,

and their turquoise topknots swing from side to side.

The jewel earrings tinkle.

The bracelets and anklets jingle.

The silken ribbons of their headdress flutter.

The bone ornaments tinkle.

The (small) hand-drums sound.

The drums and long horns blare.

© Tashi T. Jamyangling
The sound of lutes and flutes sound clear and distinct.

DURTRÖ TSHOG-CHHÖ JIN GYĪ LAB PÉ CHHIR/
For the purpose of getting the charnel ground ganapuja blessed,

KYE KHADRÖ TSHOG NAM SHEG SU SOL/
Kye! I invite the assembly of Dakinis.

KHADRÖ TSHOG NAM SHEG NÉ KYANG/
By the assembly of Dakinis coming (to bless the tsog offerings),

DUG NGA CHÕ CHHIR PÉ Dé DEN LA ZHUG/
please be seated on the lotus and moon cushions in order to cut off the five poisons.

PHA-ROL-CHHIN-DRUG DZOG LA GŪ CHHAG TSHAL/
I respectfully prostrate to (you) who have perfected the Six Paramitas,

DZUG DRA DRI RO REGJÉ CHHÖPA BUL/
and make offerings of form, sound, smell, taste, and touch.

TONGNYĪ CHOGYÉ DZOG LA GŪ-CHHGATSHAL/
I respectfully prostrate to (you) who have perfected the 18 Emptinesses.

KYE TSOGKHANG ZHALYÉ BAR WA DI/
Kye! This mansion, the assembly hall, that shines (with glory)

OGYEN NÉ SU JIN GYĬ LOB/
I beseech you to bless it as the sacred place of Odiyana.

DIR TSHOG KYÉBU PHO MO NAM/
All the men and women gathered here,

PAWO PAMOR JIN GYĬ LOB/
I beseech you to bless them as dakas and dakinis.

RINCHHEN LA SOG NATSHOG NŎ/
All the precious and other utensils,

PADMA BHENDHAR JIN GYĬ LOB/
I beseech you to bless them as lotus and skull containers.

CHŪ KYI ZHALDZÉ THAMCHÉ KYANG/
All the ganapuja substances, as nutrients,

DZAGMÉ DŬTSIR JIN GYĬ LOB/
I beseech you to bless them as uncontaminated nectar.

MANDEL DI LA TEN CHIG CHHŎ/
Please make this mandala the base.

>Please give these butter lamps the radiance.

>Please bestow empowerment to the disciples.

>Please bring nutrition to these ganapuja torma offerings.

>Please remove obstacles from this yogi,

>and grant Supreme and Common siddhis.

>Please led (your) son to the unborn state. Phat Phat.

>This, of the Mother Lineage, was written by Machig Labdron.
Visualization for the four blendings

PHAT PHAT SUNGJÉ LŪ DANG DAG LŪ YER MĖ SE/
Phat Phat I blend my body with the body of the one under (my) protection, and make them inseparable.

NAMSHÉ NYĪ PO YERMĖ HUNG DU GYUR/
The two consciousnesses inseparably transform into HUNG.

HUNG DE TSHANGBUG NĖ THON NAMKHA RAL YAL/
The HUNG ejects from the Bramarandra¹⁴⁰, and disappear in the space.

NAMKHA SEMNYĪ YERMĖ CHIG TU SE/
The space and the nature of the mind¹⁴¹ are blended inseparably

LÉJÉ KHADRÖ BEMPO DE LANG NĖ/
The Action Dakini brings the corpse and puts it in

TSHOG NANG CHUG NĖ DRIGUG GI TRUG PĖ/
the tsog offerings, and stirs with the curved knife.

¹⁴⁰ Skt. Bramaranda, (Tib. Tshangs bug): terminal cranial aperture (lambda), the opening at the top of the head.
¹⁴¹ Tib. semnyī (Sems Nyid) mind only, the nature of mind. Skt. cittatva
TSHOG DANG BEMPO YERMÉ CHIG TU SE/ PHAT PHAT PHAT
The corpse, and the tsog (offerings) now become inseparable. Phat Phat Phat Phat.

☞ Blessing the tsog offerings ☞

PHAT TONGPÉ NGANG LÉ LUNG GI KYILKHOR NI/
Phat! Out of emptiness appears a swirling wind mandala.

ZHU YI YIB CHAN BADEN YUM GYİ TSHAN/
It is bow-shaped bearing a ritual standard with a YUM insignia.

DE TENG ME KYIL GRUSUM RUM GYİ TSHAN/
On it is a triangular fire mandala bearing a RUM syllable.

DE TENG KUM LÉ THÖ-GYÉ RIRAB TSAM/
From syllable KUM, a tripod of human skull, the size of Mt. Meru form the hearth.

DE TENG TSHOGZHONG AH LÉ KAPALA/
On this (tripod), the syllable AH transforms into a skull tray for tsog offerings.

CHHI NI KAR BA DAWÉ ZHONGPÉ TSHUL/

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On the outside, it is as white and huge as a moon tray.

NANG NI MAR WA NYIMÉ ZHONGPA TE/
On the inside, it is as red and huge as a sun tray.

THAB DANG SHÉRAB YER Mé NÖ CHIG TSHUL/
Thus the inseparable method and wisdom become one in the form of a container.

DE NANG PHUNGPO TSHOGDZÉ YERMÉ PA/
In this the inseparably blended corpse and tsog substances are poured.

DE TENG DAMTSHIG DÜTSĪ SABON NI/
On top of this, the seed syllables of samaya-nectar

OM KAR AH MAR HUNG THING TSEG MAR NÉ/ PHAT
white OM, red AH, and deep blue HUNG stand stacked. Phat.

Summoning wisdom nectar

PHAT RANGRIG LÉJÉ DAKI MARMO DANG/
Phat! My awareness, in the form of a red Action Dakini,
DUN GYI MACHIG TREL DRIN THUG KA RU/
and Machig Labdron’s forehead, throat, and heart centers

OM KAR AH MAR HUNG THING DRU SUM SAL/
appear the three syllables white OM, red AH and deep blue HUNG
(respectively).

DAG GI YIGE SUM LÉ WÖDZER TRÖ/
My three syllables radiate light rays,

TSHOG TENG YIGE SUM LA SOSOR THIM/
and dissolve into the corresponding three syllables that are on the ganapuja offerings.

DE NÉ MACHIG NÉ SUM DRU SUM LÉ/
Then from the three syllables of Machig’s three centers,

DÜTSI KAR MAR THING SUM GYUN BAB NÉ
white, red, and deep blue nectars flow down continuously, and

TSHOG TENG YIGDRU SUM LA THIM PA YÌ/
dissolve in the three syllables on the tsog offerings.

YIGE SUM ZHU TSHOG DANG YERMÉ DRÉ/
The three syllables melt down and become inseparable from the tsog offerings,

DZAGMÉ YESHÉ DÜTSI GYATSHO NI/
and transform the offerings into an ocean of uncontaminated wisdom nectar.

KAR LA MAR WÉ DANG CHHAG CHUNG DŻÉ NGO/
The colour of the nectar is white with a radiance of red hue, and a tinge of blue.

DÖYON CHHÖTRIN PAGMÉ TRÖ PAR GYUR/ PHAT
(The nectar), in turn, generates a limitless cloud of offerings of desirable objects. Phat.

Meditate like so and ….

≈ The Tshog Offering ≈

OM MACHIG MA LA SOLWADEB/
OM, I supplicate to mother, Machig Labdron.

AH MACHIG MA LA SOLWADEB/
AH, I supplicate to mother, Machig Labdron.

HUNG MACHIG MA LA SOLWADEB/
HUNG, I supplicate to mother, Machig Labdron.

KARPO OM GYI JINGYILOB/
I beseech you to bless me with the white OM.

KARPO OM GYI JIN LAB KYI/
By the blessings of the white OM,

ZHONGPA NYI-DÉ TORZHONG DU/
in the sun and moon tray,

TSHOG KYANG WÖ DU TEM SE ZHU/
the tsog-offerings, in turn, melt into light that fills the tray up to the brim.

WÖPHUNG BAR WÉ TSHOG CHHÖ DI/
This tsog-offerings – a blazing mass of light,

LAMA YIDAM KHADRO DANG/
may the Lama, Yidam Deity, Dakini,

GYALWÉ KYILKHOR NYÉ GYUR CHIG/
and the mandala of the victorious ones be pleased with.

CHHÖKYONG MAGON CHAMDRAL DANG/
My depleted samaya with dharma protectors, Mahakala, and Shridevi,
DAMCHAN SUNGMÉ THUGDAM KANG GYUR CHIG/
and the oath-bound protectors be replenished.

MARPO AH YI JIN GYÍ LOB/
I beseech you to bless me with the red AH.

MARPO AH YI JIN LAB KYí/
By the blessings of the red AH,

ZHONGPA NYI-DÉ TORZHONG DU/
in the sun and moon tray,

TSHOG KYANG WÖ DU TEMSE ZHU/
the tshog-offerings, in turn, melt into light that fills the tray up to the brim.

WÖPHUNG BAR WÉ TSHOG-CHHÖ DI/
This tsog-offering – a blazing mass of light,

LAMA YIDAM KHADRO DANG/
may the Lama, Yidam Deity, Dakini,

GYALWÉ KYILKHOR NYÉ GYUR CHIG/
and the mandala of the victorious ones be pleased with.
CHHÖKYONG MAGON CHAMDREL DANG/
My depleted samaya with dharma protectors, Mahakala, and Shridevi,

DAMCHEN SUNGMÉ THUGDAM KANG GYUR CHIG/
and the oath-bound protectors be replenished.

NGÖN PO HUNG GI JIN GYĪ LOB/
I beseech you to bless me with deep blue HUNG.

NGONPO HUNG GI JINLAB KYĪ/
By the blessings of deep blue HUNG,

ZHONGPA NYI-DÉ TORZHONG DU/
in the sun and moon tray, in turn,

TSHOG KYANG WÖ DU TEMSE ZHU/
the tshog-offerings, in turn, melt into light that fills the tray up to the brim.

WÖ-PHUNG BAR WÉ TSHOGCHHÖ DI/
This tsog-offering – a blazing mass of light,

LAMA YIDAM KHADRO DANG/
may the Lama, Yidam Deity, Dakini

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GYALWÉ KYIL KHOR NYÉ KYUR CHIG/
and the mandala of the victorious ones be pleased with.

CHHÖKYONG MAGON CHAMDREL DANG/
My depleted samaya with dharma protectors, Mahakala, and Shridevi,

DAMCHAN SUNGMÉ THUGDAM KANG KYUR CHIG/ PHAT PHAT
and the oath-bound protectors be replenished.

Then the Tsog offering…

PHAT TSHOG-CHHÖ DÜTSĪ GYATSHÖ LANGPA LÉ/
Phat! From the steam of the ocean-of-nectar-tsog-offerings,

CHHÖPÉ LHAMO CHU DRUG BARNANG GANG/
appear 16 offering goddesses who fill the intermediate space.

GYALSĪ TASHĪ DZE TAG DÖYON NGA/
With royal possessions¹⁴², auspicious symbols¹⁴³, substances¹⁴⁴, and five desirable objects,

¹⁴² Royal possessions (Tib. rGyal Srid sNa bDun): the seven royal possessions, the seven attributes of kingship or of a universal monarch, the seven royal emblems: The precious wheel, jewel, queen, minister, elephant, horse, and general.
CHHI NANG SANGWÉ TSHOG-CHHÔ PAGMÉ CHHÔ/
an immeasurable outer, inner, and secret offerings are made

DÜTSI THÖPÉ CHÜ SHING SOSOR BUL/
by (the offering goddesses) scooping up nectar with skulls and making
offerings to each and everyone.

NYOMPAR JUG PÉ ZAGMÉ TINGDZIN CHHÔ/
I offer undefiled samadhi by staying in equanimity.

PHAT NAMO THAB DANG SHÉRAB NYЇ-SU-MÉ-PÉ TSHOG KYI
Phat. Homage to this immense ganacakra of nondual Method and Wisdom,

KHORLO GYA CHHENPO DI RANGZHIN NAM-PAR-DAGPA
which is completely pure in nature,

KYÉWA MÉ PA NGOWO NAM-PAR-DAGPA ALI KALI

143 Auspicious symbols (Tib. bKra Shis rTags brGyad): eight auspicious symbols
1) an umbrella, 2) a paired golden fish, 3) a treasure vase, 4) a lotus, 5) a white
conch shell with whorls turning to the right, 6) an endless knot, 7) a victory banner,
and 8) a dharma wheel

144 Substances (Tib. rDzas brGyad): 1) mirror (Skt adharsha), 2) precious medicine
(Skt. gorochana), 3) yoghurt (Skt. dadhi), 4) Bermuda grass (Skt. durva), 5) bel/bael
fruit (Skt. bilva), 6) vermilion powder (Skt. sindura), 7) a white conch shell with
whorls turning to the right (Skt. dakshinavarta-shankha), and 8) mustard seeds (Skt.
sarshapa)
unborn, completely pure essence in the form of vowels and consonants,

and completely pure aspect adorned with five meats and five nectars

I dedicate and offer to those worthy of this offering: to the mouths of Kagyü Lamas, who are the source of blessings. Please enjoy.

I offer these offerings to the mouths of Yidam Deities, who are the source of attainments. Please enjoy.

I offer these offerings to the mouths of Dharmapalas, who are the source of enlightened activities. Please enjoy.

Please enjoy the five nectars.

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Please enjoy the ganapuja offerings.

**PHAT** LÉJÉ CHHÖPÉ LHAMO PAGMÉ KYĪ/

Phat! An immeasurable number of Offering Goddesses

**NYERCHÖ NGA DANG DÖPÉ YONTEN NGA/**

make offerings of five enjoyments\(^{145}\), five desirable qualities,

**LHAMĪ PALJOR LONGCHÖ PHUNTSHOG NAM/**

and the perfect and abundant wealth and glories of gods and men

**LAMA SANGYE JANGSEM NAM LA CHHŌ/**

to Lamas, Buddhas, and Bodhisattvas.

**SHA NGA DÜTSI NGA DANG SANGYUM TSHOG/**

The goddesses offer five meats, five nectars, and an assembly of secret consorts

**YIDAM ZHI DANG TROWŌ TSHOG LA CHHŌ/**

to the assembly of peaceful and wrathful Yidam Deities.

**KANGDZÉ DRUBDZÉ TENDZÉ NATSHOG PA/**

\(^{145}\) Five enjoyments (Tib. Nyer sPyod lNga): incense, 3) lamp, 4) scented water, and 5) food.
I offer a variety of substances for replenishing depleted samaya, substances blessed during practice, and base substances to support the presence of deities

MAGON CHHÖKYONG SUNGMA NAM LA CHHÖ/
to Mahakala, Shridevi, and other Dharmapalas.

KARSUM NGARSUM DRU MEN RINCHHEN TSHOG/
Masses of three whites, three sweets, a variety of food grains, medicines, and precious articles

RIGDRUK LU DANG ZHIDAG NAM LA JIN/
I offer to the (beings of) the Six Realms, nagas, and local guardians.

DRAKHANG BANGDZÖ SER YU JA DAR SOG/
Yak-hair tents, treasure-houses, gold, turquoise, tea, and silk, etc.

LENCHHAG DAGPO DAGMO NAM LA JIN/
I offer to male and female karmic creditors.

THAMCHÉ DÖYON CHIDÖ TSHOG KYĪ TSHIM/
May all be completely satisfied with everything their hearts desired.

GA-GU YIRANG DECHHEN TINGDZIN KYÉ/ PHAT
With happiness, satisfaction, and delight, the (offerings) generate great bliss and samadhi\textsuperscript{146}. Phat.

Now, let the tsog be held in the hands.

\textbf{DRUGPA DOJE CHANG CHHEN MANCHÉ DANG/}
From the Sixth Great Buddha Vajradhara downwards,

\textbf{TSAWÉ LAMA YANCHÉ NAM/}
and the Root Lama upwards,

\textbf{MALÜ KHORCHÉ TSHOG LA ROL/}
I beseech you all, without leaving anybody out, to please partake the tsog offering.

\textbf{LALA CHHI YI TSHOG LA ROL/}
Please enjoy the outer tsog by some,

and enjoy the inner tsog by others.

\textbf{LALA SANGWÉ TSHOG LA ROL/}
Please enjoy the secret tsog by some,

\textsuperscript{146} Skt. Samadhi: meditative stabilization

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The full text should add the last five sentences/phrases from above at the end of every three sentences below. The abridged version follows.

LALA DENYI KYI TSHOG LA ROL/
and enjoy the tathata tsog by others.

ALALA TE GYÉ PAR DZÖ/ PHAT
Ah! Have a great time. Phat.

YIDAM LHATSHOG MANCHÉ DANG/
From the assembly of Yidam Deities downwards

PAWO PAMO YANCHÉ NAM/
to Dakas and Dakinis upwards,

MALÜ KHORCHÉ TSHOG LA ROL/
I beseech you all, without leaving anybody out, to please partake the tsog offering.

DOJE PHAGMO MANCHÉ NÉ/
From Vajravarahi downwards

RIG ZHI KHADRO YANCHÉ NAM/
to the Dakinis of the four classes upwards,
MALÜ KHORCHÉ TSHOG LA ROL/
I beseech you all, without leaving anybody out, to please partake the tsog offering.

CHHÖKYONG MAGON MANCHÉ NÉ/
From Dharmapalas Mahakala and Shridevi downwards,

KYILKHOR THA KYONG YANCHÉ NAM/
to those that guard the parameters of the mandala upwards,

MALÜ KHORCHÉ TSHOG LA ROL/
I beseech you all, without leaving anybody out, to please partake the tsog offering.

SHAKYA THUBPA MANCHÉ NÉ/
From Sakyamuni downwards

NYALKHAM CHOGYÉ YANCHÉ NAM/
to the 18 divisions of hell upwards,

MALÜ KHORCHÉ TSHOG LA ROL/
I beseech you all, without leaving anybody out, to please partake the tsog offering.
TONG-SUM ZHIDAG MANCHÉ NÉ/
From the local guardians of the 3,000-fold world-system downwards

NÉPO GENYEN YANCHÉ NAM/
to Guardian Genyen upwards,

MALÜ KHORCHÉ TSHOG LA ROL/
I beseech you all, without leaving anybody out, to please partake the tsog offering.

LALA CHHI YI TSHOG LA ROL/
Please enjoy the outer tsog by some,

LALA NANG GI TSHOG LA ROL/
and enjoy the inner tsog by others.

LALA SANGWÉ TSHOG LA ROL/
Please enjoy the secret tsog by some,

LALA DENYÏ KYI TSHOG LA ROL/
and enjoy the tathata tsog by others.

ALALA TE GYÉ PAR DZÖ/ PHAT PHAT PHAT
Ah! Have a great time. Phat, Phat, Phat.
The recitation of the text, immediately below, starting with the word Phat and below the text, starting with the word Phat on page 259 immediate after the small print, can be performed for both eating the tsog offerings as well as for staging the act of feeding the sick to the gods and demons by grabbing physically grabbing the sick person.

PHAT Ú DANG CHHOGCHUR TSOMO RERE LA/
Phat. One principal Dakini in the center, and one each in all ten directions

KHADRO BUMTRAG RERÉ THA KOR DU/
are surrounded by a hundred thousand dakinis each.

CHHOG-TSHAM SOSOR LHA-DRE KUN GYÏ KOR/
In each intermediate direction, (the principal Dakinis) are surrounded by all the gods and demons.

LÉJÉ KHADRO BUM-TSHO BUM-TSHO YÏ/
The groups of 100,000 Action Dakinis

CHHOG CHÜ DRON NAM KUN LA SOSOR CHHÖ/
make offerings to all guests of the ten directions.

THAMCHÉ NYÉ TSHIM GA-GU YIRANG GYUR/ PHAT
All the guests are pleased, satisfied, happy, and content. Phat
KYE! MA MIMIN YESHÉ KHADROMA/
Kye! Mother you are not human but a Wisdom Dakini.

Ü-CHHOG SANGYE RIG KYI KHADROMA/
The Dakini of the Buddha class in the center

KHADRO JEWA BUM DANG CHÉ/
together with a trillion Dakinis

NANGSI LHA-DRÉ KHIR GYI KOR/
are surrounded by the retinue of gods and demons of the realms of appearance and existence.

DIR SHEG SHAM PÉ TSHOG-CHHÖ ZHÉ/
Please come here to partake the tsog offerings that are displayed.

NANGSI LHA-DRÉ ZHÉ SU SOL/
I beseech the gods and demons of the realms of appearance and existence to partake these offerings.

DÖYON NGA YÍ TSHIM GYUR CHIG/
May you all be satisfied by the five desirable objects.

CHHOG GI NGÖDRUB THOB PAR SHOG/ PHAT
May you all attain the supreme siddhi. Phat.
The full text requires that you add the last four sentences from above after each three sentences below. The following is an abridged text.

SHAR-CHHOG DOJE RIG KYI KHADROMA/
The Dakini of the Vajra class in the Eastern direction

KHADRO JEWÄ BUM DANG CHÉ/
together with a trillion Dakinis

NANG-SĪ LHA-DRÉ KHOR GYĪ KOR/
are surrounded by the retinue of gods and demons of the realms of appearance and existence.

LHO-CHHOG RINCHHEN RIG KYI KHADROMA/
The Dakini of the Ratna class in the Southern direction

KHADRO JEWÄ BUM DANG CHÉ/
together with a trillion Dakinis

NANG-SĪ LHA-DRÉ KHOR GYĪ KOR/
are surrounded by the retinue of gods and demons of the realms of appearance and existence.

NUB-CHHOG PÉMA RIG KYI KHADROMA/
The Dakini of the Padma class in the Western direction

خادرو جوا بوم دانگ چه

together with a trillion Dakinis

نانگ-سی لحا دره خور گی کور

are surrounded by the retinue of gods and demons of the realms of appearance and existence.

جبوش بو میه خور گی کور

The Dakini of the Karma class in the Northern direction

خادرو جوا بوم دانگ چه

together with a trillion Dakinis

نانگ-سی لحا دره خور گی کور

are surrounded by the retinue of gods and demons of the realms of appearance and existence.

جبوش بو میه خور گی کور

The Dakini of the Khechara Buddhafield class up above

خادرو جوا بوم دانگ چه

together with a trillion Dakinis

جبوش بو میه خور گی کور

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NANG-SĪ LHA-DRÉ KHOR GYĪ KOR/
are surrounded by the retinues of gods and demons of the realms of appearance and existence.

WOG-CHHOG SACHÖ RIG KYI KHADROMA/
The terrestrial Dakinis of down below

KHADRO JEWA BUM DANG CHÉ/
together with a trillion Dakinis

NANG-SĪ LHA-DRÉ KHOR GYĪ KOR/
are surrounded by the retinue of gods and demons of the realms of appearance and existence.

TSHAM ZHI JIGTEN RIG KYI KHADROMA/
The Dakni of the samsaric class in the four intermediate directions

KHADRO JEWA BUM DANG CHÉ/
together with a trillion Dakinis

NANG-SĪ LHA-DRÉ KHOR GYĪ KOR/
are surrounded by the retinue of gods and demons of the realms of appearance and existence.

DIR SHEG SHAM PÉ TSHOG CHHÖ ZHÉ/
Please come here to partake the tsog offerings.
I beseech the gods and demons of the realms of appearance and existence to partake these offerings.

May you all be satisfied by the five desirable objects.

May you all attain the supreme siddhi. Phat Phat Phat

May all (dwelling) above, below, and on earth, the guests of both samsara and nirvana,

be satisfied by the five desirable objects.

May your wishes be fulfilled.

Since the beginningless time’s
At this juncture, if you have sick person(s) let the sick lie down in front of you.

PHAT RANGNYI KÉCHIG GI DURTRÖ KYI DAGMO TRÖMA
Phat. I instantly become Tröma Nagmo, the sovereign of the charnel grounds. She has one face, two hands, three eyes, and four bared fangs.

NAGMO ZHAL CHIG CHHAG NYI CHEN SUM CHHEWA ZHI TSIG PA/
Her right hand bangs (against the ground) a flayed human hide.

CHHAG YÉ MIPAG KYI YANGZHI DEB PA/
Her left hand holds a human thighbone trumpet (to the lips), and plays.

THUTOB DANG DENPA/
She possesses power, strength,
The Jewel Garland of Chöd Liturgy

and magnificence.

(She has the look of someone who) conquers the three worlds,147

and who subdues the three existences148 with (her) formidable awe.

From the heart center, an immeasurable number of Action Dakinis manifest,

who summon all the malevolent beings in front of you (Tröma Nagmo) and leave them no other recourse but to yield.

Phat. Homage to the (power of the) truth of the Buddhas,

the truth of the Dharma,

---

147 Three worlds (Tib. Khams gSum) three worlds/realms 1) Desire, 2) Form, and 3) Formless

148 Three existences (Tib. Srid gSum): three existences 1) the nether existence of the nagas, 2) the surface existence of the humans, and 3) the upper world of gods.

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GEDUN GYI DENPA DANG/
the truth of the Sangha,

MACHIG YESHÉ KYI KHADROMA TRÖMA NAGMÖ LHATSHOG
and the truth of the deity assembly of Machig, the Wisdom Dakini Tröma

KHOR DANG CHÉPÉ DENPA DANG/
Nagmo, including their retinue.

DENPA CHHENPÖ THŪ/
By the power of these Great Truth,

SUNGJA DILA DANGPO NÉ KYI NADREN PA/
all those that lead the (pestilential) diseases, in the first place, to this/these
who are under protection,

BARDU NÉ KYI TSHANG CHA WA/
secondly all those who bring about disease infestation,

THAMA NÉ LA MIPHENPAR JÉ PA/
and finally all those who obstruct healing,

NÉ NÉ-DAG DANG CHÉPA/
the diseases and their causes
The Jewel Garland of Chöd Liturgy

Don Nadren Dang Chépa/
including demonic influences and those that bring them about,

Thamché Kéchig Rangwang Mépar Dir Khugchig/ Hung Hung Hung
I hereby forcefully summon (you all) here this instant by leaving you no choice. Hung Hung Hung

-Za Hung Bam Ho Phat Phat
Dza Hung Bum Ho. Phat Phat.

Thus, make invocation and dissolve three times.
Blow the thighbone trumpet and ….

Kye! Dūshig Dūshig Shaza Dū/
Kye! Gather! Gather! All ye flesh eaters!

Wuglen Thamché Dir Dū Shig/
Gather here, all you takers of (human) breath.

Shé Sha-Rog La Lèb Par Gyû/
Be here to help with the slaughtering.

Sha Gō-Rog La Lèb Apr Gyû/
Be here to help with the flesh distribution.
DRE KHYÉ NAM DAG GI PHA MA YIN/
You, ghosts, are my parents.

BU YI SHA TRAG ROL DU SHOG/
Come and devour your son’s flesh and blood.

KHYÖ NI DRINCHHEN PHA MA YIN/
You are my kind parents.

DALEN DZANG-LEN LEN DU SHOG/
Come and receive repayment for our kindness.

NGONCHHÉ LÜ DI CHÉPAR DZUNG/
In the past, I held this body dear (to me).

GYU DÉ DARUNG KHORWAR KHYAM/
This caused me to wander in samsara to this day.

DANI MI CHHAG TONMOR GYÉ/
I will no longer be attached to it, and distribute it as feast.

DRON RIG SÏTSE MENCHÉ NÉ/
Guests classes from the pinnacle of existence downwards
NARAG NYALWA YENCHÉ DU/
and hell realm upwards,

NÉPÉ LHA DANG LHA MASIN/
(I call upon) the gods and spirits who dwell there including

PHODÜ LÉ KYI GONGPO DÛ/
the insidious male karmic demons to assemble.

MODÜ LÉ KYI DREMO DÛ/
Assemble, you female demons of karmic ghosts!

PHODÜ GYALGONG SOG-DAG DÛ/
Assemble, you male demons, Monk-demons, and the undertakers of vital life-force.

MODÜ DREMO SINPO DÛ/
Assemble, you female demons, ghosts, and vampires.

SIPÉ YUL NÉ DRE GU DÛ/
Assemble, you nine ghosts, who dwell in the land of existence.

TSUGLAGKHANG GI DON CHU DÛ/
Assemble, you ten demonic temple spirits!
TSOWO DON-CHHEN CHO GYÉ DŪ/
Assemble, you 18 principal demonic spirits!

GEGRIG TONGTRAG GYÉ CHU DŪ/
Assemble, you 80,000 obstacle-causing spirits!

JĪPÉ DON-CHHEN CHO NGA DŪ/
Assemble, you 15 major demonic spirits affecting infants!

YEDROG SUMGYA DRUG CHU DŪ/
Assemble, you 91 adventitious spirits!

LOBUR GUCHU TSA CHIG DŪ/
Assemble, you 360 evil spirits who create sudden misfortunes to others!

DIR SHOG DIR DŪ SHA TRAG ROL/
Come here! Assemble here! Partake flesh and blood!

CHIWŌ TSHANGBUG MENCHÉ NÉ/
From the crown of the head downwards,

KANGTHIL SENMO YENCHÉ KYI/
and the soles of my feet and toenails upwards,
LÜ DI CHHI NANG THAMCHÉ LA/
all the outer, and inner constitution of this body,

KHOWÖ CHHAGZHEN MI-JÉ DO/
I will not be attached to.

SHA DZO TRAG THUNG RÜPA MUR/
Eat flesh, drink blood, and chew bones.

GOWO YENLAG DONNYING KHYER/
Take the head, the limbs, and the organs.

THAMCHÉ BAGPHEB TSHIM PAR ROL/
Let all be tranquil, and enjoy to your heart’s content.

ZHI WAR GYİ SHIG LAG PAR GYİ/
Let you all be pacified and be gone!

PHUNG WAR GYİ SHIG TSAWA CHHÖ/
Destroy and uproot (attachment and clinging).

THUL CHIG CHHOM SHIG MARAYA/ PHAT PHAT
Subdue (them), and conquer them! Maraya Phat Phat
This was composed by Atisha for the purpose of severing attachment.

Now making offerings by the two bare hands tearing apart the corpse.

RANG GI SORMO RIG NGÉ KHADROMA/
My fingernails, the Dakinis of the Five Classes,

KAR SER MAR JANG TRITRAG RERÉ KOR/
are surrounded by 10,000 Dakinis each in white, yellow, red, and green colours.

PHUNGPO CHÉ CHING DRON NAM CHHÖPAR GYUR/ PHAT PHAT
They cut up the corpse and make offerings to the guests. Phat Phat.

SHAR-CHHOG TUM-DRAG DURTRÖ NÉ/
From the Ferociously Wrathful charnel ground149 of the East,

MICHHÉ DOJE KHADROMA/
the Adamantine Vajra Dakini150,

149 Ferociously Wrathful Charnel Ground (Tib. gTum Drag Dur Khrod): one of eight great charnel grounds.
150 Adamantine Vajra Dakini (Tib. MiPhyed rDorje): Dakini whose essence is the discriminating wisdom – one of five Buddha-minds

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KARMO BUM GYI KHIR DANG CHÉ/
together with a retinue of 100,000 white (Dakinis),

WANGPO GYAJIN LA SOG PÉ/
to Indra, the king of gods and others including

SHARCHHOG DRIDZÉ DON-TSHOG LA/
the assembly of smell-eater demons of the East

LÜ SHA TRAG CHHÖJIN DI NGÖ PÉ/
make this offerings of flesh and blood.

THAMCHÉ NGOM SHING TSHIM GYUR NÉ/
By becoming fully quenched and satiated,

GA-GU YIRANG DEN GYUR CHIG/ PHAT
may you all have happiness and rejoice. Phat.

LHO-CHHOG GÉGYANG DURTRÖ NÉ/
From the Southern charnel ground of Roaring Laughter,

RINCHHEN KHADRO DZIJÏ CHAN/
the magnificent Ratna Dakini,
SERMO BUM GYI KHOR DANG CHÉ/

together with a retinue of 100,000 yellow (Dakinis),

YAMARATSA LA SOG PÉ/
to Yamaraja and others including

LHO-CHHOG SHINJÉ DON-TSHOG LA/
the community of Yamaraja’s demonic spirits,

LÜ SHA TRAG CHHÖJIN DI NGÖ PÉ/
make offerings of flesh and blood of the body.

THAMCHÉ NGOM SHING TSHIM GYUR NÉ/
By becoming fully quenched and satiated,

GA-GU YIRANG DEN GYUR CHIG/ PHAT
may you all have happiness and rejoice. Phat.

NUB-CHHOG PADMA KHYILWÉ DURTRÖ NÉ/
From the Lotus Pool charnel ground of the West,

PADMA KHADRO DRIMÉ MA/
the undefiled Padma Dakini together with
MARMO BUM GYI KHOR DANG CHÉ/
a retinue of 100,000 red (dakinis),

WARUNA LA SOG PA YI/
to Waruna¹⁵¹ and others including

NUB-CHHOG LU YI DON-TSHOG LA/
the community of demonic nagas of the West

LÜ SHA TRAG CHHÖJIN DI NGÖ PÉ/
make offerings of flesh and blood of the body.

THAMCHÉ NGOM SHING TSHIM GYUR NÉ/
By becoming fully quenched and satiated,

GA-GU YIRANG DEN GYUR CHIG/ PHAT
may you all have happiness and rejoice. Phat.

JANG-CHHOG KILAYA YI DURTRÖ NÉ/
From the Kilaya charnel ground of the North,

LÉKYI KHADDÖ DEWA CHEN/

¹⁵¹ Skt? Waruna: a marine god, a naga
the blissful Dakini of the enlightened activities together with

JANGMO BUM GYI KHIR DANG CHÉ/
a retinue of 100,000 green (dakinis),

KU JANG-CHHOG NÖJIN DONTSHOG LA/
KUVERA LA SOG P YI/
to Kuvera\(^{152}\) and others including

JANG-CHHOG NÖJIN DONTSHOG LA/
the community of demonic yakshas of the North

LÜ SHA TRAG CHHÖJIN DI NGO PÉ/
make offerings of flesh and blood of the body.

THAMCHÉ NGOM SHING TSHIM GYUR NÉ/
By becoming fully quenched and satiated,

GA-GU YIRANG DEN GYUR CHIG/ PHAT
may you all have happiness and rejoice. Phat.

SHAR-LHO RAB JIG DURTRÖ NÉ/
From the Utterly Fearsome charnel ground of South-East,

\(^{152}\) Skt. Kuvera: god of riches, one of 8 keepers of the horses of Vaishravana
DAMTSHIG KHADRO MIGPA CHEN/
Samaya Dakini of focus

KAR SER BUM GYI KHOR DANG CHÉ/
together with a retinue of 100,000 white and yellow dakinis,

AGNE RAZA LA SOG PÉ/
Agni Raja\textsuperscript{153} and others including

SHAR-LHO DRANGSONG DON-TSHOG LA/
the community of demonic rishis

LÜ SHA TRAG CHHÖJIN DI NGÖ PÉ/
make offerings of flesh and blood of the body.

THAMCHÉ NGOM SHING TSHIM GYUR NÉ/
By becoming fully quenched and satiated,

GA-GU YIRANG DEN GYUR CHIG/ PHAT
may you all have happiness and rejoice. Phat.

LHO-NUB TUMPÖ DURTÖ NÉ/

\textsuperscript{153} Skt. Agni raja: fire god
From the ferocious charnel ground of South-West,

NATSHOG KHADRO MITHUBMA/
the variegated Dakini who cannot be subdued

MARSER BUM GYI KHOR DANG CHÉ/
together with a retinue of 100,000 red and yellow dakinis,

NIRITI LA SOG PA YI/
to the assembly of blood-thirsty Niriti\textsuperscript{154} demon, and others including

LHO-NUB SINPÖ DON-TSHOG LA/
the community of demonic rakshas of the South-West

LÜ SHA TRAG CHHÖJIN DI NGÖ PÉ/
make offerings of flesh and blood of the body.

THAMCHÉ NGOM SHING TSHIM GYUR NÉ/
By becoming fully quenched and satiated,

GA-GU YIRANG DEN GYUR CHIG/ PHAT
may you all have happiness and rejoice. Phat.

\textsuperscript{154} Skt. Niriti: , a raksha demon on the South-West , untrue, unsound, fallacious.
NUB-JANG RABGYÜ DURTRÖ NÉ/
From the charnel ground of Intense Movement in North-West,

THAMCHÉ KHADRO KUN GYUMA/
the Ever-Wandering Dakini

MARJANG BUM GYI KHOR DANG CHÉ/
together with a retinue of 100,000 red and green dakinis,

BHAYABHE LA SOG PA YI/
to Bhayabhe, the Wind-God demon, and others including

NUB-JANG LUNGLHÉ DON-TSHOG LA/
the community of demonic Wind Gods of North-West

LÜ SHA TRAG CHHÖJIN DI NGÖ PÉ/
make these offerings of flesh and blood of the body.

THAMCHÉ NGOM SHING TSHIM GYUR NÉ/
By becoming fully quenched and satiated,

GA-GU YIRANG DEN GYUR CHIG/  PHAT
may you all have happiness and rejoice. Phat.

JANG-SHAR GYUGJÉ DURTRÖ NÉ/
From the charnel ground of Running Legs in North-East,

GYÜDZIN JIGTEN KHADROMA/
Loka Dakini, the holder of the tradition,

KARJANG BUM GYI KHOR DANG CHÉ/
together with a retinue of 100,000 white and green dakinis,

WANGCHHUG CHHENPO LA SOG PÉ/
to the great Lord Ishvara and others including

JANG-SHAR GEG KYI DON-TSHOG LA/
the community of demonic obstructers of the North-East

LÜ SHA TRAG CHHÖJIN DI NGÖ PÉ/
make offerings of flesh and blood of the body.

THAMCHÉ NGOM SHING TSHIM GYUR NÉ/
By becoming fully quenched and satiated

GA-GU YIRANG DEN GYUR CHIG/
may you all have happiness and rejoice. Phat.

PHAT TENG-CHHOG KHACHÖ DURTRÖ NÉ/
From the charnel ground of Khechara Buddhafield above,
YINGCHHUG SANGYE KHADROMA/
Buddha Dakini, the queen of space,

THINGKHA BUM GYI KHOR DANG CHÊ/
together with a retinue of 100,000 deep blue dakinis,

TSHANGPA NYI-DA DZA-KAR SOG/
to Brama, the Sun, the Moon, Planets, and Stars including

TENG-CHHOG LHA YI DON-TSHOG LA/
the community of the demonic gods above

LÜ SHA TRAG CHHÖJIN DI NGÖ PÉ/
make offerings of flesh and blood of the body.

THAMCHÉ NGOM SHING TSHIM GYUR NÉ/
By becoming fully quenched and satiated,

GA-GU YIRANG DEN GYUR CHIG/ PHAT
may you all be happy, and rejoice. Phat.

WOG-CHHOG SACHHÖ DURTRÖ NÉ/
From the charnel ground of the terrestrial realm,
LÉJÉ TRULPÉ KHADROMA/
the divinely emanated Action Dakini

NAGMO BUM GYI KHOR DANG CHÉ/
together with a retinue of 100,000 black dakinis,

LHAMO TENMA LA SOG PÉ/
to Earth and Tenma goddesses and others including

WOG-CHHOG SADAG DON-TSHOG LA/
the community of the demonic earth-owner spirits,

LÜ SHA TRAG CHHÖJIN DI NGÖ PÉ/
make offerings of flesh and blood of the body.

THAMCHÉ NGOM SHING TSHIM GYUR NÉ/
By becoming quenched and satiated,

GA-GU YIRANG DEN GYUR CHIG/ PHAT PHAT
may you all have happiness and rejoice. Phat.

PHUNGPO RANGRANG YID DANG THUNPA YI/
The corpse, according to the taste of each individual,

DÖYON LONGCHHÖ PAGTUMÉPA NAM/
an infinite amount of desirable objects,

DRON NAM SOSÖ ZHALDU TABPA YĪ/
are served to the mouths of each guests individually.

GA-GU YIRANG JANGCHHHUBSEM DEN GYUR/
May (this) make you happy, satisfied, and may you have bodhicitta. Phat.

PHAT LHA DANG LU DANG NŌJIN DANG/
Gods, nagas, spirits that bring harm to others,

NAMKHA DING DANG DRIDZA DANG/
garudas, smell-eaters,

MI‘M CHIYANG TOCHHE CHHE/
kinnaras, the great reptiles together with

KHOR-TSHOG JEWA SAYA CHĒ/

155 corpse (Tib. Phungpo): The dead body of the sick or your own body if no sick person(s)
156 Skt. garuda (Tib. mKha’ lDing syn. Khyung): chief of the feathered species, garuda, deity in the form of a garuda.
157 Skt. kinnara (Tib. Mi’am Cī): A being with a human body and the head of a horse
an assembly of tens of million groups of retinue,

KA YI LHASIN DEGYÉ LA/
and the eight classes of gods and demons who protect the teachings,

LÜ SHA TRAG CHHÖJIN DI NGÖ PÉ/
I make this offering of flesh and blood of the body.

THAMCHÉ NGOM SHING TSHIM GYUR NÉ/
May these offerings quench, and satiate you all, and

GA-GU YIRANG DEN GYUR CHIG/
may you all be happy, and rejoice. Phat.

PHAT JUNGPO SHADZA SINPO DANG/
To flesh-eating rakshas,

YIDAG LANCHHAG DREDON RIG/
pretas\textsuperscript{158}, karmic ghosts and demonic spirits,

GEGRIG TONGTRAG GYÉCHU DANG/
the 80,000 obstacle-causing spirits,

\textsuperscript{158} Skt. preta (Tib. yidag): hungry ghosts belonging to one of six realms of existence
JÍPÉ DONCHHEN CHHONGA DANG/
the 15 major demonic spirits affecting infants,

SÍPÉ DRE GU TSUGLAG DON/
the nine primeval ghosts and the temple spirits of demonic influence,

GYALSEN DRIWO DRIMO DANG/
male and female noxious spirits,

CHHUNGSI ZADRE SHISHÉ SOG/
infant si,¹⁵⁹ vampires, executioners,

DONJÉ GEGRIG THAMCHÉ LA/
and to all demonic spirits and obstructers,

LÜ SHA TRAG CHHÖJIN DI NGÖ PÉ/
I make this offering of flesh and blood of the body.

THAMCHÉ NGOM SHING TSHIM GYUR NÉ/
By all becoming quenched and satiated,

GA-GU YIRANG DEN GYUR CHIG/ PHAT
may you all be happy, and rejoice. Phat.

¹⁵⁹ Tib. si (Sri): regular occurrences of calamities/mishaps
Normally this much will suffice. On the other hand, if you have patient(s) who requires transference of consciousness, append Don-tshog Guma\(^{160}\) here. Also append here Changbu Gyatsa\(^{161}\) and the various means of Disposal\(^{162}\) as required. Also if wrathful Chharkhyog\(^{163}\) ritual is to be performed, please do so at this juncture.

Then the premier cut of the tshog offerings, the inner torma, and the torma for the replenishing of damaged samaya are to be freshened up and blessed by sprinkling nectar.

\[\text{Nectar Torma Offering to Divine and Enlightened Beings} \]

\[\text{OM KARMA DAKINI HUNG PHAT} \]

Om Karma Dakini Hung Phat.

\(^{160}\) Tib. Dhon-tshog guma (gDon Tshogs dGu ma): A demon appeasement practice  
\(^{161}\) Tib. Chhangbu gyatsa (Chang Bu rGya Tsa): A hundred pieces of (usually) barley dough squeezed in the palm of the hands, to leave imprint of the patient(s) for offering to the ghosts and demons – a kind of DNA-imprinted-ransom in lieu of oneself.  
\(^{162}\) Tib. Tha-té (mTha’ gTad): Dramatization of disposing of patient(s) by dumping the patient(s) in the river, etc. to fool those negative elements who seek for the patient or patients’ blood.  
\(^{163}\) Tib: Chharkhyog (‘Phyar ‘Khyog): Dramatization of carrying the patient on a stretcher-like yak-hair blanket to the cemetery and discarding the body there.
OM SVABHAWA……
Om Svabhawa…etc.

TONGPÉ NGANG LÉ YUM LÉ LUNG RUM LÉ ME KUM LÉ THÖPÉ
From the emptiness appears syllable YUM, which transform into wind, the syllable RUM into fire, and syllable KUM into a hearth

GYÉPU SUM GYI TENG DU/ TORNÖ AH LÉ KAPALA YANGSHING
of skull-tripod. On this tripod, the syllable AH transforms into a skull (cauldron) that is spacious and

GYACHHEWÉ NANG DU TORMA SHA NGA DÜTSI NGÉ
huge containing the torma whose nature is the five meats, and five nectars.

RANGZHIN YUM LÉ LUNG YÖ RAM LÉ MEPAR THÖPA DRÖ/
The syllable YUM transforms into wind and blows, and fire from RUM lights, and the skull (cauldron) heats up.

DZÉ NAM ZHUWÉ DAMTSHIG GI DÜTSĪ WÖ KYĪ YESHÉ KYI
The contents (of the skull) melt. The radiance of samaya-nectar (in the skull)

DÜTSI CHENDRANG NÉ THIMPÉ/ YESHÉ KYI DÜTSI GYI TSHO

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CHHENPOR GYUR/ OM AH HUNG/
brings forth wisdom-nectar, which dissolves (in the samaya-nectar), and
(the whole content) transforms into a huge ocean of nectar. Om Ah Hung.

Press down left foot with your right foot. Sit upright. Cross your thumbs and your
index fingers. Keep the rest upright, and make a circle slightly above your forehead
(with the two hands), and gaze upward.

PHEM PHEM BÉZA ARALI HO/ DZA HUNG BUM HO BÉJA DAKINI
SAMAYA TUM/ TRIBRI KHAYE KHE HO
Phem Phem Béza Arali Ho/ Dza Hung Bum Ho Béza Dakini Samaya Tum.
Tribri Khyeche Ho.

Think that all the torma-guests come in the intermediate space in front of you and
become inseparable from the visualized deities in front of you in the intermediate
space.
The Jewel Garland of Chöd Liturgy

NAMO PRAJANA PARAMITA YA/ SAPARIWARA IDAM
BALINGTA KHA KHA KHA KHA HI/ OM BUDDHA BHEROTSANI OM
HUNG TRAM HRI AH IDAM BHALINGTA KHA KHA KHA HI/ OM
ARYA TARE IDAM BHALINGTA KHA KHA KHA HI/ OM
MUNE MUNI MAHA MUNA YE SVA HA/ IDAM BHALINGTA
KHA KHA KHA HI/ OM AH HUNG BAM DAKINI
HARINISA IDAM BHALINGTA KHA KHA KHA HI/ OM SARWA
GURU IDAM BHALINGTA KHA KHA KHA HI/ OM BÉZA
BHEROTSANA YE HARINISA HUNG HUNG HUNG PHAT SVA HA/
IDAM BHALINGTA KHA KHA KHA HI/ OM BÉZA VARAHI TROTI
KALI HARINISA BÉZA DAKINI AWESHAYA HUNG PHAT IDAM
BHALINGTA KHA KHA KHA HI/

CHHÖKU YUM CHHENMO SÉ CHHOG-CHÛ SANGGYÉ DANG
JANGCHHUBSEMPA/
To Dharmakaya Prajnaparamita, all the Buddhas and Bodhisattvas of ten
directions,

NAMNANG GANGCHHEN TSHO/ GYALWA RIG NGA/
Vairocana Immense Ocean, the Five Buddha classes,
The Jewel Garland of Chöd Liturgy

JETSUN PHAGMA DROLMA/ CHOMDENDÉ GYALWA SHAKYA
Arya Tara, and the Victorious Sakyamuni,

THUBPA LA SOG KELDZANG GI SANGYÉ TONG TSANI NAM KYI
and others that make up the thousand and two Buddhas of the fortunate aeon

ZHAL DU DAMDZÉ DÜTSI TORMA GYA CHHENPO DI BUL LO/
I make this immense offering of nectar-torma as samaya-substance.

JIN GYI LAB PAR DZÉ DU SOL/
Please give your blessings.

JAMPAL MAWÉ SENGE/ KHADRO SUKKHA SIDDHI/
To Manjushri, the Lion of Speech, Dakini Sukhasiddhi,

DRAMZE ARYADEVA/ PHACHIG DAMPA SANGYÉ/
Brahmin Aryadeva, Dhampa Sangye, the only father,

KYOTON SÓNAM LAMA/ MACHIG LAB KYI DRONMA/
Kyoton Sönam Lama, the teacher from Kyo village, Machig Labdron,

DRUBCHHEN YESHÉ BARWA/ TOGDEN NAMTSHO DEVA/

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Mahasiddha Yeshé Barwa, Namtsho Deva the realized one,
CHHÖJE RANGJUNGE DOJE/ GYALWA YUNGTONG ZHIGPO/
Dharmaraja Rangjung Dorje, Gyalwa Yungton Zhigpo,

DZAMLING ROLPÈ DOJE/ PALDEN KHACHÖ WANGPO/
Dzamling Rolpé Dorje, the Glorious Khachö Wangpo,

THUBCHHHEN DEZHIN SHEGPA/ JETSUN RATNA BHADRA/
Thubchhen Dezhin Shegpa, Jetsun Ratna Bhadra,

TULKU THONGWA DONDEN/ KUNKHYEN JAMPAL ZAPGPO/
Tulku Thongwa Donden, Kunkhyen Jampal Zangpo,

SANGYÉ NYENPA RÉCHHEN/ KUNKHYEN MIKYÖ DOJE/
Sangye Nyenpa Réchhen, Kunkhyen Mikyö Dorje,

GYALWA KONCHHOG YANLAG/ JETSUN WANGCHHUG DOJE/
Gyalwa Konchok Yenlag, Jetsun Wangchug Dorje,

GARWANG CHHÖ KYI WANG CHHUG/
Garwang Chhökyi Wangchhug,

DRUNGCHHEN KUNGA NAMGYAL/
Drungchhen Kunga Namgyal,

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DRENCHHOG KARMA CHHAGMÉ LA SOG PA DRINCHHEN
and the supreme liberator Karma Chhagmé and others that make up the gracious,

TSAWA DANG GYÜPAR CHÉ PÉ PALDEN LAMA DAMPA NAM KYI
sublime and glorious root and lineage Lamas, I make this immense

ZHAL DU BUL LO/
offering of nectar-torma.

KU SUNG THUG YONTEN TRINLÉ KYI GO NÉ JIN GYĬ LAB PAR
DZÉ DU SOL/
Please grant your blessings of Body, Mind, Speech, Qualities, and Buddha Activities.

ZHEN YANG JETSUN DZILNON CHHENPO/
To others including Jetsun Zilnon Chhenpo,

SÉCHHOG GYALWA DONDUP/ SÉMO LADŬMA/
Gyalwa Thondup the supreme son, daughter Ladŭma,

KHUGOM CHHŎ KYI SENGĔ/ SÉMO GYENZHI/
Khugom Chhŏkyi Senge, Sémo Gyenzhi,
KYEMÉ GAYEN CHHENPO/ PHOKOR SENGÉ/
Kyemé Gayen Chhenpo, Phokor Sengé,

NYONPA RANGSANG/ DOLPA DZANGTHAL/
Nyonpa Rangsang, Dolpa Zangthal,

ZHIGPO HURTHON/ TSITON DARMA/ GYAGOM HAGTHON/
Zhigpo Hurthon, Tsiton Darma, Gyagom Hagthon,

KONGPÖ JETSUN ZILNON LA SOG PA KABAB BUCHHEN CHU
and Kongpö Jetsun Zilnon, and others that make up the 16 Major Sons,

DRUG GYÜDZIN GYA DANG TSA GYÉ NAM KYI ZHAL DU BUL
LO/
the recipients of transmission, and the 108 lineage holders. I make (this
immense) offering to you.

GYANAG CHERBU/ GANGWA MUGSANG/ KYEMÉ ZANGTHAL/
To Gyanag Cherbu, Gangwa Mugsang, Kyemé Zangthal,

DRIGOM TOGMÉ/ TULKU LABDUL DOJE DRONMA/
Drigom Togmé, Tulku Labdul Dorje Dronma,

KUNPANG TSONDRÜ SENGE/
Kun pang Tsondrü Senge,

GOMCHÖ NYIMA GYALTSHEN/
Gomchö Nyima Gyaltschen,

MONCHÖ TSONDRÜ SENGÉ/ DRUBCHHEN KUNGA SENGÉ/
Monchö Tsondrü Sengé, Mahasidda Kunga Sengé,

KYÉCHHOG KARMA PAKSHI LA SOG PA CHÖYUL KABAB
Karma Pakshi of the supreme birth, and others including

DRUBCHHEN NAM KYI ZHAL DU BUL LO/
mahasiddas, who were the recipients of Chöd lineage transmissions, I make
(this) offering.

JIN GYİ LAB PAR DZÉ DU SOL/
Please grant your blessings.

JETSUN DOJE NALJORMA/
To a trillion Dakinis including Vajrayogini,
The Jewel Garland of Chöd Liturgy

DOJE KHADRO RINCHHEN KHADRO PADMA KHADRO/
Vajradakini, Ratnadakini, Padmadakini,

LÉKYI KHADRO/ YIDAM DÜDUL TRÖMA NAGMO/
Karmadakini, the demon-subduing Yidam Tröma Nagmo,

DECHHEN KARMO/ SERMO DON DUP/ MARMO DRADROG/
Dechhen Karmo, Sermo Dondup, Marmo Dradrog, and

NATSHOG THARCHIN KHADRO JEWA BUM DANG CHÉ PÉ ZHAL
DU BUL LO/
Natshog Tharchin including I make this immense offering of nectar-torma.

CHHOG THUNMONG GI NGÖDRUB TSAL DU SOL/
Please grant (me) the supreme and common siddhis.
OM VAJRA MAHAKALA KISH KESH TRA BIGHANAN BINAYAKA
HUNG HUNG PHAT PHAT SVA HA/ IDAM BHALINGTA KHA KHA
KHA HI/ OM AGHORA MAHAKALA DU RE SVA HUNG HUNG
KALA RAKSHA HUNG PHAT/ IDAM BHALINGTA KHA KHAKHA
HI/ OM GHRI RAJA GHRI RAJA KUMA KUMA KHUM THÍ SVA HA/
IDAM BHALINGTA KHA KHA KHA HI/ NAGMO RUTRA SAMAYA
DZA/ NAGMO NAGMO TRIYANG DZA/ MAMA SOG LA DZA
SAMAYA TSITTAM DZA/ IDAM BHALINGTA KHA KHA KHA
HI/ OM KHA KHA KHA HI KHA HI/ SARVA YAKSHA YAKSHA
SABHUTA PRETA PISHATSE UN MADA APA SAMARA DAKA
DAKINYA DAYA IMUM BALING GRIHNAN TU/ SAMAYA
RAKSHANTU/ MAMA SARVA SIDDHI MEM PRA YA TSANTU/
YATHÉ PUM/ YATHÉSHTUM BHUNZA THA/ PIWA THA/
DZIGHARA THA/ MATI TAMA THA/ MAMA SARVA KARTHYA YA/
DHASUKHA BIRSHUDHA YE/ SAHAYIKA BHALENTU HUNG
HUNG PHAT PHAT SVA HA/

Recite this long mantra three or seven times.

PAL YESHÉ GONPO CHHAG DRUGPA PALDEN LHAMO REMATI/
To the glorious Six-armed Mahakala, the glorious Goddess Remati,
NÖJIN CHHÉ ZHI BENG BERNAG AGHORA/
the four Yaksha brothers, the Black Cloak Mahakala\textsuperscript{164} Aghora,

PAL DURTRÖ KYI DAGPO YABYUM CHANGZHON LHAMO CHHÉ
the glorious Lord of the charnel ground, and Consort, the three
Goddess-sisters riding wolves,

SUM LA SOG PA CHÖYUL GYÜPÈ CHHÖKYONG YESHÈ KYI
and other Chöd Lineage Dharmapalas possessing wisdom eyes,

CHEN DANG DEN PA NAM KYI ZHAL DU BUL LO/
I make this offering.

SANGYÉ KYI TENPA THAMCHÉ KYI NYINGPO CHÖYUL
May Mahamudra of Chöd Practice, the essence of all the teachings of the
Buddha,

CHHAGGYA CHHEN-PO DAR ZHING GYÉ PA DANG/
become popular, and spread.

NELJORPA DAG GI TRINLÉ NAMPA ZHI THOGPA MÉ PAR

\textsuperscript{164} Tib. beng bernag (Beng Ber Nag): Mahakala in black cloak (ber nag) holding a
stick (beng) as scepter.
Please perform divine action so that I, the practitioner will attain the four divine activities without impediments.

I also make this offering to the Dakas, Dakinis, and Protectors living in the Twenty-four Sacred Areas, Thirty-two Sacred Places, the Eight Great Charnel Grounds, 108 Major Sacred Places, and 1002 Minor Sacred Places.

Please perform divine activities to thoroughly remove all causes of outer, and inner obstacles.

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Offerings to Local Guardians and Dharmapalas, etc.

DRUM LÉ RINPOCHÉ NÔ YANG SHING GYA CHHEWÉ NANG DU
The syllable DRUM transforms into a precious container that is immense and spacious.

OM WÖ DU ZHU WA LÉ TORMA KARŞUM NGARŞUM DÖPÉ
In it the syllable OM dissolves into light which, in turn, transforms into sacred torma offerings of the three whites, and three reds

YONTEN NGA DANG DEN PAR GYUR/
that embody the five desirable qualities.

OM AKARO MUKHMA SARVA DHARMA NI ADDYA
NUTPENNYATOTA OM AH HUNG PHAT SVA HA/ OM MAHAKALA YAKSHA TSITTA RAGA HUNG DZA/ IDAM BHALINGTA KHA KHA KHA HI/ OM DHISHTA RASHTAYA BEHRI DAKAYA BEHRI BHAKSHA YA BEH SRAMANA YE IDAM BHALINGTA KHA KHA KHA HI/ OM SARVA LOKAPALA IDAM BHALINGTA KHA KHA KHA KHA HI/

© Tashi T. Jamyangling
To the great yaksha, Dorje Düdul,

the Four Great Kings together with their retinue,

Yaksha Gangwa Zangpo,

the Eight Wealth God Brothers, and the Five Nomadic Brothers,\(^{166}\) the Wealth Gods,

and the guardians of hidden treasures, I make this offering.

Kindly grant me immense wealth which is in accordance with the dharma.

Especially to those who pledged with solemn oath to Machig Labdron

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\(^{166}\) Tib: Drogné Chê-nga (‘Brog gNas mChed lnga): Semi-divine beings dwelling in the Northern plains of Tibet. They belong to the retinue of wealth god, Vaishravana.
GYI TENPA SUNG WAR KHÉ LANG SHING DAMCHÉ PÉ LÉDAG to protect the Chöd teachings including

TSHANMO DRADROG BÖKHAM TENMA CHUNÍ/
Tsenmo Dradrog, 12 Female Protectors of Tibet,\(^{167}\)

TSENGÖ ZANGRI PUN DUN/ THANGLHA YARZHÙ/
Seven Copper Mountain Brothers of Tsen spirits, Thanglha\(^ {168}\) of nyen deity,

WÖDE GUNGYAL/ KULHA KHARI/
Wöde Gungyal,\(^ {169}\) Kulha Khari,\(^ {170}\)

YARLHA SHAMPO LA SOG GANGNYEN NYISHU TSA CHIG/
Yarlha Shampo and 21 Snow Mountain spirits of nyen classification,

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\(^{168}\) Tib. Thanglha: The original spirit of Tibet dwelling in the Thanglha mountains near Lhasa.

\(^{169}\) Tib. Wöde Gungyal: Local guardian spirit named after the great Tibetan mountain range, Wöde Gungyal.

\(^{170}\) Tib. Kulha Khari: Local guardian spirit named after the great Tibetan mountain range, Khari.
SHAMPÖ DZADŬ GOGU/
the Planetary Demon of Shampo with nine heads,
LU-GYAL DRAGPO DAKYONG LA SOG PA CHÖYUL GYI KĀ
and King Dragpo Dakyong of the nagas, and the guardians of the Chöd
SUNGMA NAM KYI ZHAL DU BUL LO/
Teachings, I make this offering.
DRUBPAPÖ CHHŎ-THUN GYI SAMPA YĬZHIN DU DRUB PÉ
Please be with me to help this practitioner to accomplish his heart’s desire
DONGDROG DŢÖ CHĠG/
that are in accordance with the dharma teachings.
ZHAN YANG TONG-SUM TONG GI ZHIDAG/ TŎ NGARĬ KOR SUM/
To the others including a thousand local guardians of the 3,000-fold world-
system, those local guardians who live in the three Ngaree districts in upper
Tibet,
BAR Ù-TSANG RU ZHI/ MĔ DO-KHAM GANGL DRUG LA NĔ PĔ
in the U-tsang districts in mid Tibet, and in the areas of the six ridges of
Amdo and kham in lower Tibet,
ZHIDAG NÉDAG NAM KYI ZHAL DU BUL LO/
I make this offering.

NÉ DĪ PHARI TSHURI YÉRI YONRI DUNRI GYABRI TSher-
Those that dwell here, there, right mountain, left mountain, the mountains in the front, the mountains in the background,

SA DRANGKHANG DI LA NÉ PÉ NÉDAG NAM KYI ZHAL DU BUL LO/
and nomadic camp sites and dwelling houses, I make this offering to the guardians of the sacred places.

SAMPÉ DON THAMCHÉ CHHÖDEN YĪZHIN DU DRUPPE
Please be with me and help me accomplish my heart’s desires that are in

DONGDROG DZÖ CHIG/ PHAT PHAT
accordance with the dharma teachings. Phat Phat.

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The entire Three Realms are the Body, Speech, and Mind (of the enlightened).

KU-SUM KHORDÉ THUG-JÉ DRON/
(My) guests of both nirvana\(^{171}\) and samsara consist of the three Kayas and those of compassion.

TONG-SUM DÜTSĬ KHENG PÉ DZÉ/
The nectar substances that fill the 3,000-fold world-systems,

TORMA DÖYON NGA RU NGO/
I transform them into tormas of five desirable qualities\(^{172}\).

CHHINÖ JIGTEN TORZHONG DU/
In the torma-trough of outer samsaric universe,

NANG CHŬ SEMCHEN TORMÉ KANG/
I fill the inside with the tormas of the inner nutrients (sentient beings).

KYECHI MÉ PÉ CHHÖPA ZHÉ/
Please enjoy this offering of immortality.

CHHI NAMKHA YANG PÉ TORZHONG DU/

\(^{171}\) Tib. mya ngen lé dê pa (mya ngan las ‘das pa) passing beyond suffering.

\(^{172}\) Tib. Döyon (‘Dod Yon): There are five desirable qualities: form, sound, smell, taste and feeling through contact.
In the outer torma-trough of spacious space,

NANG JUNGWA NGA YI TORMÉ KANG/
I fill with the tormas of the five elements.

RANGSAR RANG-DAG CHHÖPA ZHÉ/
Please enjoy this offering that is self-purified in its own nature.

KA PHA-ROL CHHIN-PÉ TORZHONG DU/
In the torma-trough of paramita teachings,

SA-CHU DAGPÉ TORMÉ KANG/
I fill with tormas of pure tenth bumi.

NYANGDÉ CHHENPÖ CHHÖPA ZHÉ/
Please enjoy this offering of great liberation from suffering.

KA DZOGPACHHENPÖ TORZHONG DU/
In the torma-trough of Mahasandhi\textsuperscript{173} teachings,

THEGPA RIM GÜ TORMÉ KANG/
I fill with the tormas of nine stages of yanras.

\textsuperscript{173} Tib. dzogpa chhenpo (rDzogs Pa Chen Po): great perfection
Please accept all of them in their unadulterated states.

In the spacious torma-trough of all-ground,

I fill with the six classes of consciousness.

Please accept the offering that is devoid of waxing and waning.

In the torma-trough of one’s intrinsic mind,

I fill with the tormas of body, speech, and mind.

Please accept the indescribable offering.

In the unborn torma-trough,

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174 six classes of consciousnesses: eyes (mig gi rnam shes dang), ears (rna ba'i rnam shes), nose (sna'i rnam shes), tongue (lce'i rnam shes), body (lus kyi rnam shes), and mind (yid kyi rnam shes)
RIGPA TSHOR NYONG TORMÉ KANG/
I fill with the tormas of awareness, feeling, and sensation.

GYURWA RANG DROL CHHÖPA ZHÉ/
Please accept the offering of self-liberation of thoughts that are in constant motion.

CHHÖ-KU DAG PÉ TORZHONG DU/
In the torma-trough of pure dharmakaya,

ZUGKU NAM NYÏ TORMÉ KANG/
I fill with the tormas of the two form bodies.

DRODON CHHOGMÉ CHHÖPA ZHÉ/
Please accept the offering of unbiased (activities) for sentient beings.

TONGPANYÏ KYI TORZHONG DU/
In the torma-trough of emptiness,

NANGWA KAR MAR TORMÉ KANG/
I fill with the tormas of white and red flashes.

NANGMÉ CHHENPÖ CHHÖPA ZHÉ/
Please accept the offering of the great mental state of no projections.
RANG-GYÜ DAGPÉ TORZHONG DU/
In the torma-trough of one’s pure continuum,

NYİMÉ DAGPÉ TORMÉ KANG/
I fill with the tormas of pure non-duality.

DEWA CHHENPÖ CHHÖPA ZHÉ/
Please accept the offering of great bliss.

CHHÖNYİ DAGPÉ TORZHONG DU/
In the torma-trough of pure dharmata,

DE SAL MITOG TORMÉ KANG/
I fill with the tormas of bliss, clarity, and non-conceptual thoughts.

NGÖDZUNG MÉPÉ CHHÖPA ZHÉ/
Please accept the undefined offering.

RANG-LÜ GYALWÉ TORZHONG DU/
In the torma-trough of one’s body, (the mandala) of the victorious ones,

MÖ-GÜ DÉPÉ TORMÉ KANG/
I fill with the tormas of devotion.
RE-DOG MÉ PÉ CHHÔPA ZHÉ/
Please accept the offering that is devoid of expectation and doubts.

KAPALA YI TORZHONG DU/
In the torma-trough of (human) skull,

SHA TRAG DONYING TORMÉ KANG/
I fill with the tormas of flesh, blood, and internal organs.

CHHAG-ZHEN MÉ PÉ CHHÔPA ZHÉ/ PHAT PHAT
Please accept this offering of non-attachment, and non-grasping. Phat Phat

☞ Dedication and call for enlightened activities ☞

DRUGPA DOJE-CHHANG-CHHEN MENCHHÉ DANG/
From the sixth Buddha Vajradhara downwards,

TSAWÉ LAMA YENCHHÉ LA/
and Root Lama upwards,

NGÖPA ZHIN DU TSHIM GYUR CHIG/

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may (everyone) be satiated just as (the offering) was dedicated.

Sampa zhin du drub gyur chig/
May the guests accomplish their heart’s desire.

Kuntu zangpo menché dang/
From Samantabhadra downwards,

Jammé sinbu yenchhé la/
and insects on the blades of grass upwards,

Ngöpa zhin du tshim gyur chig/
may (everyone) be satiated just as (the offering) was dedicated.

Sampa zhin du drub gyur chig/
May they accomplish their heart’s desire.

Shakya thubpa menché dang/
From Shakyamuni downwards,

Nyalkham chogyé yenchhé la/
and the 18 classes of hell upwards,

Ngöpa zhin du tshim gyur chig/
may they be satiated just as (the offering) was dedicated.
TONG SUM ZHIDAG MENCHHÉ DANG/
From the local guardian deities of the 3,000-fold world-system downwards,

DIRNÉ LHADRE YENCHHÉ LA/
and the gods and ghosts who live here upwards,

NGÖPA ZHIN DU TSHIM GYUR CHIG/
may they be satiated just as (the offering) was dedicated.

TORMA DI YI YONTEN GYĪ/
By the qualities of this Torma,

DAG DANG DRODRUK SEMCHEN LA/
to me and the beings of six realms,

LÜ LA DEWA KYÉ DU SOL/
please bring physical comfort,
NGAG LA NÜPA PAR DU SOL/
power to (our) speech,

SEM LA TOGPA CHHAR DU SOL/
and realization to (our) minds.

CHHÖJIN TORMA DI ZHÉ LA/
Please accept this torma-offering,

NALJOR DAG-CHAG KHORCHÉ LA/
to this practitioner and his retinue,

NÉ MÉ TSHE DANG WANG CHHUG DANG/
let there be no sickness.  Let there be longevity, power, abundance of wealth,

PAL DANG DRAG DANG KELPA DZANG/
glory, fame, and good fortune.

LONGCHÖ GYA CHHEN KUN THOB CHING/
After receiving great wealth,

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ZHI DANG GYÉ LA SOG PA YI/
grant me action-siddhis

LÉ KYI NGÖDRUB DAG LA TSOL/
like Peaceful and Increase.

DAMTSHIG CHEN GYĪ DAG LA SUNG/
Protect me by those bound by samaya.

NGÖDRUB KUN GYI TONGDROG DZÖ/
Be my companion-friend and help me with all the attainments.

DÜMIN CHHI DANG NÉ NAM DANG/
Please remove untimely death, all diseases,

DON DANG GEG NAM MĒ PAR DZŌ/
demonic influences, and obstacles.

MILAM NGAN DANG TSHENMA NGAN/
Please get rid of bad dreams, bad omens,

JAJÉ NGAN NAM MĒ PAR DZŌ/
and bad actions.
JIGTEN DE ZHING LO LEG DANG/
Let there be peace in samsara, and good harvest.

DRU NAM PHEL ZHING CHHÔ PHEL DANG/
Let the (growth of) food grains increase and let the Dharma prosper.

DELEG PHUN-SUM-TSHOG-PA YI/
Let there be all goodness in perfect abundance,

YÎ LA DÔPA KUN DRUB SHOG/
and may (I) accomplish my heart’s desire.

Thus, request for the carrying out of enlightened activities,
and now the offering-praise…

〜 Praise 〜

OM GURU DEVA DAKINI SAPARIWARA ARGHAM……SHAPTA PRATITSA AH HUNG/

RANG RIG YESHÉ TONDŽÉ PÉ/
The ones who introduced (me) to self-seeing primordial wisdom,
PHA LAMA NAM LA CHHAGTSHAL TÖ/
I prostrate, and praise the father-like Lamas.

NGÖDRUB NGÉPAR TER DZÉ PÉ/
The ones who in a definitive way bestowed (upon me) the siddhis,

YIDAM NAM LA CHHAGTSHAL TÖ/
I prostrate, and praise yidam deities.

BARCHHÉ THAMCHÉ SEL DZÉ PÉ/
The ones who removed all obstacles,

CHHÖKYONG NAM LA CHHAGTSHAL TÖ/
I prostrate, and praise the Dharma Protectors.

PANGTOG PHUNSUMTSHOGPA YI/
The ones with perfect renunciation and realization,

SANGYÉ NAM LA CHHAGTSHAL TÖ/
I prostrate and praise all the Buddhas.

ZHI GYUR DÖCHHAG DRALWA YI/
That which is pacifying, and devoid of desire,
DAMCHHÖ NAM LA CHHAGTSHAL TÖ/
I prostrate and praise all the Dharma.

GANG LA PHUL NA DON CHHE WA/
The ones who are worthy of offerings,

GEDUN NAM LA CHHAGTSHAL TÖ/
I prostrate, and praise the sangha175.

KYEWA DUN LA DRODON DZÉ/
He who benefited beings for seven lifetimes,

DAMPA GYAGAR KU LA CHHAGTSHAL TÖ/
I prostrate, and praise Dhampa of India,

MA MIMIN YESHÉ KHADROMA/
Mother, you are not human but a Wisdom Dakini.

LAB KYI DRONMA DE LA CHHAGTSHAL TÖ/
I prostrate, and praise Labkyi Dronma.

175 Skt. sangha (Tib. dGe ‘Dun) an assembly of three or four bikshus who have embarked on the path of renouncing afflictive emotions.

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TÖPA WÖPA THAMCHÉ LA/
To all those worthy of praise,

ZHING DUL KUN GYI DRANG-NYÉ KYI/
who are as many as all the cosmic atoms,

LÜ TŨ PA YĪ NAMKUN TU/
always with respectful bow,

CHHOG TU DÉPÉ TŌ PAR GYI/
praise with supreme reverence.

Now, freshen up and purify the torma.

¬ Replenishment of depleted samaya ¬

HUNG/ BEM-SHUN TOR-NŌ SER GYI SAZHĪ TENG/
Hung. On the skin of the corpse, the torma container, that is like the golden ground,

ZHAG DANG CHHUSER PŌCHHŪ CHHAG-CHHAG DAB/
dab with grease, lymph, and scented water.

SENDZUB CHAGRI MUKHYŪ TRENGWÉ KOR/
Let the finger and toe-nails form a garland of boundary fence around it.
Let the limbs form the four continents, and the sub-limbs\(^{176}\) form the eight subcontinents.

Let the torso be Mt. Sumeru, and the head the Victorious Mansion\(^{177}\).

Let the two eyes be the sun and the moon, and intestines the Seven Gold Mountains.

Let the blood be the Enjoyment Lakes\(^{178}\) and the teeth constellation.

Let the two ears be the parasol, and the victory banner.

Let the tongue be the tail-fan, and the spontaneously arisen standard.

\(^{176}\) Sub-limbs (Tib. nying-lag): fingers, toes, ears, nose etc.

\(^{177}\) Tib. namgyal khang (rNam rGyal Khang): God Indra’s mansion situated on top of Mt. Sumeru

\(^{178}\) Tib. rol tsho (Rol mTsho): According to Abhidharmakosha, there are seven lakes in between the Seven Gold Mountains. These are referred to as the seven inner lakes. In those seven lakes are seven naga kings having fun and enjoying (rol). That is why the lakes are named the seven lakes of “enjoyment.”
LÉTRI LADRE CHHIN TRI YOLWA DANG/
Let the brain casing be the ceiling canopy, and liver casing the curtain.

ALTRANG RANGJUNG SHEŁ GYI CHHÖTEN GYÉ/
Let the esophagus be the eight spontaneously arisen crystal stupas.

NYING NI NORBU LOWA CHANGSHÉ TA/
Let the heart be the (precious) jewel, and lungs precious horse.

MIG-YU SOGTCHA PAGSAMED JONPÉ SHING/
Let the optic nerve, the lifeline artery, be the wish-fulfilling tree,

TSHERPA DÖJÖ BAMO LHUN GYÐ DRUB/
and let the spleen be the spontaneously arisen cow (that gives unceasing milk).

PHOWA RINCHHEN TER GYI BUMPA DANG/
Let the stomach be the precious vase of bountiful treasure.

SHA TRAG DÖYON PAGMÉ KANGDZÉ KYÍ/
Let the flesh and blood be an immeasurable desirable objects as substances for replenishment of depleted samaya.

PHAG-ZHI KYÉ YUM CHHÖKU YUM CHHENMO/
The great mother Dharmakaya, the mother of the four arhats\textsuperscript{179},

\[\text{SHÉRAB PHAROL CHHINMÉ THUGDAM KANG/}
(With these as replenishing-substances), I replenish (my) depleted samaya with Prajnaparamita.

\[\text{SÉ NI CHHOG-CHÜ DÜ SUM DESHEG TSHOG/}
I replenish (my) depleted samaya with the sons – the sugatas of the ten directions and three times.

\[\text{JANGSEM NYEN RANG CHÉ PÉ THUGDAM KANG/}
I replenish (my) depleted samaya with Bodhisattvas, shravakas\textsuperscript{180} and pratyekabuddhas\textsuperscript{181}.

\[\text{NGÉPA NGA DEN LONGCHÖDZOGPÉ KU/}
I replenish (my) depleted samaya with Sambogakaya beings of the Five Certainties.\textsuperscript{182} and

\textsuperscript{179} Tib. phagpa (‘Phags Pa): The noble arhats consisting of 1) the pious attendants \{nyan thos\} 2) the self-liberation buddhas \{rang rgyal\} 3) the bodhisattvas \{byang chub sems dpa’\} 4) and buddhas \{sangs rgyas\}

\textsuperscript{180} Skt. shravaka (Tib. nyenthö): literally “hearers” meaning pupils or disciples

\textsuperscript{181} Skt. pratyekabuddha (Tib. rang sangs rGyas): one who seeks for buddhahood for oneself.

\textsuperscript{182} Five Certainties (Tib. Ngespa lNga): The certain place is the Densely Arrayed Akanishtha (‘og min stug po bkod). 2) The certain teacher is Vairochana Gangchentso (nam snang gangs chen mtsho). 3) The certain retinue are bodhisattvas of the tenth bhumi (sa bcu’i byang sems). 4) The certain teaching is the greater vehicle (theg pa chen po). 5) The certain time is the ”continuous wheel of eternity” (rtag pa rgyun gyi bskor ba).
LONGKU GANGCHHEN TSHOGYAL THUGDAM KANG/
with Sambogakaya Gangchhen Tshogyal.

YESHÉ NGA DEN KUnga LHUN GYÍ DRUB/
The possessors of the five wisdoms, who spontaneously manifest the five kayas,

CHOMDEN RIG-NGA YAB-YUM THUGDAM KANG/
I replenish (my) depleted samaya with the Five Yab-Yum\textsuperscript{183} Conquerors.

MAGYÜ KUN GYI TRULZHI TSAWÉ LHA/
The ground of all mother-emanations, the root deity,

JETSUN PHAGMA DROLMÉ THUGDAM KANG/
I replenish (my) depleted samaya with Arya Tara.

KHORLO NGA YI PAWO DAKÏ TSHOG/
The assembly of Dakas and Dakinis of the five charkas,\textsuperscript{184}

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\textsuperscript{183} Tib. yab-yum: honorific name for father (yab) and mother (yum). In tantric usage, yab refers to a male practitioner, and yum refers to his consort. In context, yab refers to the five male Buddhas, and yum refers to the five female Buddhas.

\textsuperscript{184} Skt. five chakras (Tib. ‘Khorlo lNga): 1) crown of the head (chiwo), 2) throat (drinpa), 3) heart (snyinga), 4) navel (tewa), and 5) private part (sangné)
LAMÉ KYILKHOR LHA YI THUGDAM KANG/
I replenish (my) depleted samaya with the unsurpassed mandala of deities.

DAMPA GYAGAR ARYA DEWA SOG/
Pha Dhampa Sangye of India, Aryedeva and others,

CHÖYUL GYÜPÉ LAMÉ THUGDAM KANG/
I replenish (my) depleted samaya with the Chöd Lineage Lamas.

DRUBCHHEN GYÉCHU KABAB CHU DRUG SOG/
80 Mahasiddhis, the 16 recipients of transmission, and others

RIGDZIN DRUBTHOB NAM KYI THUGDAM KANG/
I replenish (my) depleted samaya with the realized Vidyadhara185.

YUM CHHEN THUG-TRUL GANGCHEN DROWÉ PAL/
The glory of beings in the land of snow, and the mind emanation of Prajnaparamita,

MACHIG LAB KYI DRONMÉ THUGDAM KANG/
I replenish (my) depleted samaya with Machig Labdron.

185 Skt. vidyadhar (Tib. Rig ‘Dzin): knowledge-holder

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SÉMO LADÜ THUG KYI SÉMO ZHI/
Daughter Ladü, and the four heart-daughters

LABDUL DOJE DRONMÉ THUGDAM KANG/
I replenish (my) depleted samaya with Labdul Dorje Donma.

TSAGYÜ LAMA GYALWA SÉCHÉ KYI/
Root and lineage lamas, Buddhas, and Bodhisattvas,

THUGDAM NYENPO KANG WÉ JINLAB KYI/
by the blessings from the powerful replenishment of depleted samaya with you

NYAMCHHAG DIGDRib THAMCHÉ JANG NÉ KYANG/
all (my)sins and obscurations are cleansed, and

NYAM DANG TOGPA YARNGÖ DA ZHIN PHEL/
(my) spiritual experience, and realization increase like the waxing moon.

JINLAB DZÉ MÉ CHHUWÖ GYUN ZHIN TSOL/
Please grant me (your) blessings like the continuity of the flow of river.

TSHE CHIG SANGYÉ DRUB PAR DZÉ DU SOL/
Please make (me) reach Buddhahood in one lifetime.

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HUNG/ BEM-SHUN BHENDHA TONGSUM NYAM PÉ NANG/
Hung. In the flayed hide of the corpse that is the size of a 3,000-fold world-
system,

PHUNG PO SHA NGA DÜTSI YESHÉ NGA/
(I) put the corpse blessed as five meats\(^{186}\), five nectars, and five primordial
wisdoms.

PHÜ LANG GEG SOG GYÉ DANG CHÖ-LHA NGA/
The steam from the premier portion, (carried by) the eight offering
goddesses, the five offering gods,

CHHÖPÉ LHAMO CHU DRUG NAMKHAR GANG/
and the 16 offering goddesses\(^{187}\) that fill the sky,

NYAN PÉ LUYANG DOJÉ GAR DANG CHÉ/
sing sweet songs, and perform vajra dances.

\(^{186}\) Five meats (Tib. Sha lNga): elephant, human, horse, dog, and cow

\(^{187}\) 16 offering goddesses (Tib. mChodpa’ Lhamo bCu drug) 1) the goddess of
beauty (gegnama), 2) garland goddess (trengwama), 3) song goddess (luma), 4)
dance goddess (garma), 5) flower goddess (metogma), 6) incense goddess
(dugpöma), 7) lamp goddess (nangselma), 8) scented water goddess (drichabma).
These constitute the eight offering goddesses. Add 9) lute goddess (piwangma), 10)
flute goddess (lingbuma), 11) round drum (Indian tubla) goddess (ngaduma), 12)
clay drum goddess (dzangama), 13) goddess vajra-form/rupavajra (dzug dorjema),
14) goddess vajra-taste/rasavajra (ro dorjema), 15) goddess of vajra-touch (regja
dorjema), and 16) goddess Dharmadatu vajra (chhöying dorjema)
DÖYON CHHÖTRIN ZÉMÉ KANGDZÉ DĪ/
With these inexhaustible offering of replenishment substances

YIDAM DÜDUL TRÖMÉ THUGDAM KANG/
I replenish (my) depleted samaya with Yidam Tröma Nagmo, the demon subduer.

DECHHEN KARMO SERMO DONDRUB MA/
Dechen Karmo, Sermo Dondrubma,

MARMO DRADROG NATSHOG THARCHHIN MA/
Marmo Dradog, Natshog Tharchhinma,

LHANCHIG KYÉMA DOJE NELJORMA/
Lhanchig Kyéma, and Vajrayogini,

OGYEN NÉ KYI TSOMÖ THUGDAM KANG/
I replenish (my) depleted samaya with the principal (female) deities of Odiyana.

DOJE KHADRO RINCHHEN KHADRO DANG/
Vajradakini, Ratnadakini,

PADMA LÉ KYI KHADRÖ THUGDAM KANG/
Padmadakini, and Karmadakini, I replenish (my) depleted samaya with you.
KU LÉ TRUL-PÉ DAKI KARMO BUM/
The 100,000 White Dakinis of body-emanation,
ZHIWÉ LÉ DZÉ MA YI THUGDAM KANG/
I replenish (my) depleted samaya with you who perform Peaceful activities.
SUNG LÉ TRUL PÉ DAKI MARMO BUM/
The 100,000 Red Dakinis of speech-emanation,
WANG GI LÉ DZÉ MA YI THUGDAM KANG/
I replenish (my) depleted samaya with you who perform actions of overpowering.
THUG LÉ TRUL PÉ DAKI NGONMO BUM/
The 100,000 Blue Dakinis of mind emanation,
DRAGPÔ LÉ DZE MA YI THUGDAM KANG/
I replenish (my) depleted samaya with you who perform Wrathful activities.
YONTEN TRULPÉ DAKI SERMO BUM/
The 100,000 Yellow Dakinis of Quality-emanation,
GYÉ PÉ LÉ DZÉ MA YI THUGDAM KANG/
I replenish (my) depleted samaya with you who perform Enrichment activities.

TRINLÉ TRUL PÉ DAKI JANGMO BUM/
The 100,000 Green Dakinis of the emanation of Buddha activities,

NATSHOG LÉ DZÉ MA YI THUGDAM KANG/
I replenish (my) depleted samaya with you who perform a variety of enlightened activities.

KU LÉ TRULPÉ DAKI BUMTRAG CHU/
The 1,000,000 body-emanation dakinis,

JINLAB NGÖDRUB BEBMÉ THUGDAM KANG/
I replenish (my) depleted samaya with you who shower your blessings and siddhis.

YIDAM PHAG-TRÖ LHATSHOG KHORCHÉ KYI/
The assembly of wrathful Yidam Vajravarahi,

THUGDAM NYENPO KANGWÉ JINLAB KYI/
by the blessings of the powerful replenishment of samaya

NGÖDRUB DZÉ MÉ CHHUWÖ GYÜN ZHIN TSOL/
Please grant me (your) blessings like the continuity of the flow of river.

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LÜ NGAG YĪ SUM SUNG ZHING KYAB PA DANG/
Please guard and protect (my) body, speech, and mind and

KYÉ DZOG TEN THOB NANG-SĬ WANG DU DŬ/
help me reach stability in the creation and completion stages of meditation,
and conquer the realms of appearance and existence.

JALŬ KHACHŎ DRUB PAR DZĔ DU SOL/
Please help me to attain rainbow body and be in the khecara Buddhafield.

HUNG BEMSHUN BHENDHA CHANGLOR CHĖ PĔ NANG/
Hung. In the flayed hide of corpse complete with skull and braided hair

PHUNGPO SHA TRAG RŬPA DŬTSĬ TSHO/
lies an ocean of nectar originating from heaps of flesh, blood, and bones.

PHŬLANG LĔ JĔ DAKI KHADRŎ TSHOG/
The premier steam in the form of an assembly of action dakinis

MENRAK TORMA THOG PĔ BAR NANG GANG/
holding blessed medicine, blood, and torma fill the intermediate space.

KANGDZE DRUBDZĔ TENDZĔ TRIN TAR TĬB/
Replenishment-substances, propitiation-substances, and base-substances form like clouds.

 JA-NAG KYI-NAG YAG-NAG TA-NAG CHHO/
 With black birds, black dogs, black yaks, and black horses in flight and in motion,

 GOTSHON DARNAG LA SOG KANGDZE DÔ/
 and other replenishment substances like weapons, and black flags,

 NYURDZDÔ YESHÔ GONPO THUGDAM KANG/
 I replenish (my) depleted samaya, the expeditious Mahakala.

 DÔKHAM WANGCHHUG SA GYÊ SEMMA CHHE/
 The great female bodhisattva of the eighth bumi – the sovereign of the realm of desire,

 PALDEN REMATI YI THUGDAM KANG/
 I replenish (my) depleted samaya with the glorious Remati.

 KESHTAPALA LA SOG NÖJING ZHI/
 The four yakshas including Kshetrapala,
TSANG-RIG PALGON CHÉ PÉ THUGDAM KANG/
I replenish (my) depleted samaya with you and the glorious protector of the pure abode.

ZHJIJE GYÜ KYI SUNGMA NAGPO CHHE/
The great black protector of zhijé\textsuperscript{188} teachings (of Pha Dhampa Sangye)

GONPO AGHORA YI THUGDAM KANG/
I replenish (my) depleted samaya with Mahakala Aghora.

DOGJÉMA DANG NORGYUNMA LA SOG/
Dogjéma\textsuperscript{189}, Vasudhara, and others including

KHOR DANG YANGKHOR CHÉ PÉ THUGDAM KANG/
their retinue and associates, I replenish (my) depleted samaya with you.

CHÖYUL KASUNG DURTRÖ KUN NA ZHUG/
The protectors of Chöd teachings who live in all charnel grounds,

\textsuperscript{188} Tib. zhijé (Zhi Byed): pacifying, cycle of teaching initiated in Tibet by Padampa Sangye

\textsuperscript{189} Tib. Dogjéma: Other names include keg-dog-ma (remover of astrological obstacles), and dzong-néma. The original Hindu version of this goddess is said to be Dugra.
DURTRÖ DAGPO YAB-YUM THUGDAM KANG/
I replenish (my) depleted samaya with the Lord of the charnel grounds and (his) consort.

LÉDAG TSHENMO DRADROG CHERBUMA/
The naked lady, Tshenmo Dragdrog, the chief executor of the four Buddha activities,\(^{190}\)

SHAZA ZHINGKYONG KHADRÖ THUGDAM KANG/
I replenish (my) depleted samaya with the flesh-eating Dakini ksetrapalā\(^{191}\).

BÜMÉ NAGMO CHAGCHANG GO GU CHIB/
The black lady who rides a nine-headed iron-wolf,

LHAMO CHANGZHONMA YI THUGDAM KANG/
I replenish (my) samaya with the wolf-riding goddess.

BÜMÉ MARMO TSHAL-TAG GO GU CHIB/
The red lady who rides a nine-headed vermillion tiger,

LHAMO TAGZHONMA YI THUGDAM KANG/
I replenish (my) depleted samaya with the tiger-riding goddess.

\(^{190}\) Buddha activities (Tib. las) peaceful, increasing, subjugating, and wrathful.
\(^{191}\) (Skt) kṣetrapalā, (Tib. Zhiṅg sKyong): protector of the buddha field usually dwell in charnel grounds and have several heads.
BÜMÉ NGONMO DZANG PHAR GO GU CHIB/
The blue goddess, who rides a nine-headed wild dog.

LHAMO PHARZHONMA YI THUGDAM KANG/
I replenish (my) depleted samaya with the goddess who rides a wild dog.

GO GU MIG MANG WÖTRO DRULJUG CHAN/
With nine heads, multiple eyes, snake’s tail, and radiating,

SHAMPÖ ZADÜ GO GU THUGDAM KANG/
I replenish (my) depleted samaya with the nine-headed planetary-mara of Shampo.

THOG GI BUYUG DONGMO CHHÉ DE ZHI/
The four classes of siblings of Thunder Bolt Blizzard,

TRULPÉ DZAGYÉ KHORCHÉ THUGDAM KANG/
I replenish (my) depleted samaya with the eight planetary deities together with their retinue.

TSANGÖ BARWA MARUNG CHHÉ DE DUN/
The seven brothers of insidious tsen-spirits,

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192 Eight planetary deities (Tib.dza brGyad): 1) Planet Friday (East), 2) Planet Thursday (South), 3) Planet Moon (West), 4) Planet Wednesday (North), 5) Planet Tuesday (South-East), 6) Planet Rahu (South-West), 7) Planet Sun (North-West), and 8) Planet Saturday (North-East).
DZANG RI KHYILPA KHORCHÉ THUGDAM KANG/
I replenish (my) depleted samaya with the Copper-coiled Mountain and its retinue.

CHÖYUL GYÜPÉ CHHÖKYONG THAMCHÉ KYI/
All the Chöd lineage dharmapalas’

THUGDAM NYENPO KANG WÉ JINLAB KYİ/
blessings derived from replenishing powerful samaya,

CHÖYUL TENPA DAR ZHING GYÉPA DANG/
may the Chöd teachings spread and flourish.

NALJOR DAG GI TRINLÉ NAMPA ZHI/
May (this) yogi practitioner be (blessed) with the four Buddha activities

GANG CHOL THOGPA MÉ PA DRUB PA DANG/
in whatever requested without let or hindrance,

TENDRA TSÉ NÉ LAG PÉ TRINLÉ DZÖ/
and kindly carry out Buddha activities to completely demolish the enemies of the Buddha’s teachings.

HUNG BEM-SHUN BHENDHAR SAZHI MIG MANG RÏ/
Hung. On the checker-board-like partitioned lapis ground of the skin of the corpse,

TRAG NAM WOMÉ TSHO DZING NEUSENG/
the blood form a reservoir of milk, and a meadow.

SHA RÜ RINCHHEN RIWO ZHALYÉ KHANG/
The flesh and bones transform into Mt. Sumeru and an immeasurable celestial mansion.

KARSUM NGARSUM MENDRU RINPOCHHE/
With the three whites, the three sweets, medicinal grains\(^{193}\), jewels,

DAR-ZAB SHINGTOG LUMEN DÜTSĪ TSHO
plush, fruits, medicines for the nagas,

JA-RIG RIDAG CHENDZEN CHHU-NÉ SOG/
different species of birds, wild animals, and marine animals, etc.

KANGDZÉ NATSHOG DZÉ MÉ LONGCHÖ DĪ/
this wealth of inexhaustible variety of replenishing substances,

NÖJIN ZHANGLON DOJE DÜDUL WA/

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\(^{193}\) Medicinal grains (Tib. sMan ‘Bru): Six Excellent Ingredients: nutmeg, clove, cubeb, cardamom, saffron, and bamboo pitch.
I replenish (my) depleted samaya with Yaksha Dorje Düdul of Tibet’s Zhang Minister ancestry

YAB-YUM KHOR DANG CHÉ PÈ THUGDAM KANG/
including his consort, and the retinue.

NORLHA CHHÉ GYÉ NÕJIN GYÉTRÏ TSHOG/
I replenish (my) depleted samaya with the eight wealth gods brethren, the assembly of 80,000 yakshas,

DROG NÉ CHHÉ NGAR CHÉ PÈ THUGDAM KANG/
and the five nomadic brethren spirits.

YUL-KHOR-SUNG DANG PHAG-KYÉ CHEN-MI-DZANG/
I replenish (my) depleted samaya with the mighty guardian kings Dhritarastra, Virudhaka, Virupaksha,

NAM-THÔ-SÉ PO KHORCHÉ THUGDAM KANG/
and king Vaishravana and their retinue.

THANGLHA YARZHŪ WÒ DE GUNGYAL DANG/
I replenish (my) depleted samaya with the mountain-deities of Thanglha, Wöde Gungyal, and

KHARI SHUMPO NAM KYI THUGDAM KANG/
Khari Shumpo.

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The Jewel Garland of Chöd Liturgy

TENMA CHUNYI MEN-TRAN BUM DANG CHÉ/
The twelve Tenma deities, 100,000 secondary Menmo-spirits,

LUGYAL DRAGPO DAKYONG THUGDAM KANG/
Dakyong, the king of nagas, I replenish (my) depleted samaya with you.

ZHAN YANG MACHIG LAB KYI DRONMA YI/
Others, who were put under oath by Machig Labdron,

DAM TAG DEGYE KUN GYI THUGDAM KANG/
including all those of the Eight Classes of spirits, I replenish (my) depleted samaya with you.

YUL-CHHOG DIR NÉ ZHIDAG KARPÖ CHHOG/
All those local guardian deities, who are on the side of the dharma,

CHHÖ LA GAWA NAM KYI THUGDAM KANG/
I replenish (my) depleted samaya with you, who believe in the Holy Dharma.

DETAR THUGDAM KANG WÉ JINLAB KYI/
By the blessings of having replenished (my) depleted samaya,

LONGCHÖ DZÉ MÉ CHHUWÖ GYUN ZHIN TSOL/

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please grant me inexhaustible wealth like the continuity of the flow of river.

ZHĪ-JĒ LAM SUM GAR DRO GAR DUG KYANG/
Wherever I go or stay, be it at home or away or on the road,

KYEL SU ROG DEN KHADZIN MA YEL CHIG/
do not be distracted from seeing me off, receiving me, and giving me assistance.

NYIN GYI JARA TSHAN GYI MELTSHE DZÖ/
Please be (my) lookout during the day, and my watchman during the night.

TASHĪ DELEG DRUB PAR DZÉ DU SOL/
Please grant me peace, all-goodness, and auspiciousness.

 chóng Visualization for the purification
(of sentient beings) of six realms chóng

PHAT RANG GI CHITSUG MACHIG LAB DRON SAL/
Phat. I visualize Machig Labdrön on the crown of my head.

CHIWOR LHA YI SABON OM KARPO/
I visualize a white OM syllable on the crown of my head as the seed syllable of gods,
DRINPAR LHAMIN SABON AH MARPO/
a red AH syllable on the throat center as the seed syllable of Demi-gods,

NYINGAR MI YI SABON NI JANGKHU/
a green NI syllable at the heart center as syllable seed of Humans,

TEWAR JOLSONG SABON DA KYAWO/
a grey DHA syllable at navel as syllable seed of animals,

SANGWAR YIDAG SABON RA SERPO/
a yellow RA syllable at the secret center as seed syllable of hungry ghosts,

KANG ZHAB NYALWÉ SABON TRI NAGPO/
and a black TRI syllable on the sole of my foot as syllable seed of hell beings.

YIGE DEDAG RANG-DOG WÖTRÖ PÉ/
These seed syllables radiate light in their own respective colours.

DAG DANG SEMCHEN MALÙ THAMCHÊ KYI/
Myself, and all sentient beings,’ without leaving anyone out,
negative karma, obscurations, and sufferings of sentient beings of the six realms of existence,

SUBSE DÜ NÉ YIGE SOSOR THIM/
are cleanly absorbed by the light rays and the light rays retract and dissolve in their respective source-syllables.

DAG LÜ CHHER KYÉ SÎTSÉ BAR DU KHYAB/
(As a result) my body now expands up to the apex of existence,

KANGTHIL YIGE WÖ KYI THIGLE ZHU/
and the seed syllable on the sole of my foot dissolves into a sphere of light

YUNGDRU TSAM GYUR SANGNÉ YIGER THIM/
that is the size of a mustard seed which, in turn, dissolves in the seed syllable at the secret center.

DE YANG THIGLER GYUR PA TEWAR THIM/
The seed syllable (at the secret center) transforms into a spherical light and dissolves in the syllable at the navel center.

DENYÏ THIGLER GYUR PA NYINGAR THIM/
The one at the navel center transforms into a spherical light and dissolves in the one at the heart center.

JEU-GONG TSAM GYUR DRINPÈ YIGER THIM/
The seed syllable at the heart center becomes the size of a bird’s egg, and it dissolves into the seed syllable at the throat center.

The spherical light is now the size of a hen’s egg, which dissolves in Machig’s heart center and becomes inseparable.

The corpse dissolves into nectar that fills the samsara.

All beings of the six realms drink from it, and their obscurations are cleansed.

All beings reach enlightenment, and the cyclic existence of the six realms becomes empty.

May they all remain in the unborn state of dharmadatu. Phat Phat.
The Venerable Lama of the threefold kindness,

by not knowing him/her as (my) refuge,

I had little veneration, respect, and devotion.

I confess it to the Nirmanakaya Mother.

Not knowing that everything peaceful and good in this and next life

comes from the root Lama,

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194 Three-fold kindness: According to the Mantra system it means the root master who (1) confers empowerment, (2) explains the tantras, and (3) bestows instructions including introduction the true nature of mind.
NGÖDRUB ZHEN DU TSAL WA DE/
I sought siddhi from elsewhere.

MA TRULPÉ KU LA THOLLOSHAG/
I confess it to the Nirmanakaya Mother.

RANG SEM TSAWA CHHÖ PA DE/
Not knowing that uprooting the root of my ordinary mind

CHHÖKU YIN PA MA SHÉ NÉ/
is, indeed, Dharmakaya,

SANGYÉ ZHEN DU TSAL BA DE/
I sought for enlightenment elsewhere.

MA TRULPÉ KU LA THOLLOSHAG/
I confess it to the Nirmanakaya Mother.

NAMTOG Rangsar Drol Wa De/
Not knowing that liberation of conceptual thoughts right where they arose

KYEMÉ YIN PA MA SHÉ NÉ/
is, indeed, the unborn state,
I sought for antidotes elsewhere.

I confess it to the Nirmanakaya Mother.

Not knowing that one’s own mind is a wish-fulfilling jewel from which comes everything needed and wanted,

I put in efforts in other things.

I confess it to the Nirmanakaya Mother.

Not knowing that the severing the root of ego-clinging,

is, indeed, experiential practice,
LHA-DRE ZHAN DU TSAL WA DE/
I sought for gods and demons elsewhere.

MA TRUL PÉ KU LA THOLLOSHAG/
I confess it to the Nirmanakaya Mother.

KHAM-SUM SEMCHEN THAMCHÉ DE/
Not knowing that the sentient beings of the three realms

PHAMA YIN PA MA SHÉ NÉ/
are, indeed, one’s own parents,

ZHAN LA NÖPA KYAL WA DE/
I caused harm to others.

MA TRUL PÉ KU LA THOLLOSHAG/
I confess it to the Nirmanakaya Mother.

TSEDUNG DEN PÉ CHHÉDROG DE/
Not knowing that (my) dear friends

PAWO KHADRO YIN PA MA SHÉ NÉ/
are, indeed, dakas and dakinis,
RU NGA TRAGDOG KYÉPA DE/
I have been jealous and fastidious.

MA TRUL PÉ KU LA THOLLOSHAG/
I confess it to the Nirmanakaya Mother.

DAMPA DÜ KYI CHÖYUL DE/
The instructional advice on Chöd,

NÖ NGAN YÖPA MA SHÉ NÉ/
without knowing that there are unfit vessels out there,

GYALKHAM YONG LA PELWA DE/
I spread it to all countries.

MA TRUL PÉ KU LA THOLLOSHAG/
I confess it to the Nirmanakaya Mother.

TSHULKRIM NAMDAG DRIMÉ DE/
By not knowing that the completely pure, and stainless ethical conduct

THARLAM DRÖPA MA SHÉ NÉ/
is, indeed, walking the path of liberation,
CHHALWÉ NGON-KOK SHORWA DE/
I committed violations in the open and in secrecy.

MA TRUL PÉ KU LA THOLLOSHAG/
I confess it to the Nirmanakaya Mother.

NGÖJOR YİTRUL CHHÖPA DÉ/
Not knowing that the real and the mentally generated offerings will,

TSHOG-NYĪ DZOGPA MA SHÉ NÉ/
indeed, accumulate the two merits,

LOMSEM SERNA JÉPA DE/
I have been arrogant, and parsimonious.

MA TRUL PÉ KU LA THOLLOSHAG/
I confess it to the Nirmanakaya Mother.

ZABMO KHADRÖ TSHOG DRAL DE/
Not knowing that the profound seating rows of the assembly of the dakinis

SANGNÉ YINPA MASHÉ NÉ/
are, indeed, the secret place,
I mixed and mingled with those contaminated with obscurations of samaya-violations.

I confess it to the Nirmanakaya Mother.

Not knowing that the abundant wealth of edible tshog offerings are, indeed, divine boon/siddhi,

I disseminated them to those with wrong view.

I confess it to the Nirmanakaya Mother.

Not knowing that giving one’s body to others as dana without attachment

195 Skt. dana: first of the six paramitas or generosity.
DRIB-NYİ JANGWA MASHÉ NÉ/
is, indeed, purification of the two obscurations,

LÜ LA CHÉDZIN JÉPA DE/
I had attachment to (my) body.

MA TRUL PÉ KU LA THOLLOSHAG/
I confess it to the Nirmanakaya Mother.

THOLLOSHAG SO YESHÉ KHADROMA/
I confess to you the Wisdom Dakini.

NONG NGO GYÖ-DO CHÖYUL GYÜPA NAM/
All the Chöd Lineage Masters, I am ashamed, and I feel remorseful.

DAG TSHANG KU SUNG THUG KYI NGÖDRUB TSOL/
Please grant me your completely pure Body, Speech, and Mind attained through (your) Brahma-like conduct.

LAMNA MANOR CHHÖ KYI YING SU DRONG/
Please lead me correctly on the path to Dharmadatu.

MIDOgé DECHHEN SA LA GÖ GYUR CHIG/ PHAT PHAT
Please place me to the irreversible place of great bliss. Phat Phat.
Let the mind stay in emptiness for some time. This confession was written by the Tibetan pundit, Donyö Dorje.

Then the altar attendant should hold method-substances meat and bread in his right hand, and in his left hand wisdom-substance nectar and say the words…

Tshog Distribution

Words spoken by the server

Look at this beautiful and sublime dharma substances!

It is sacrilegious to doubt it.

Think that a Brahmin, a dog, and a fisherman have the same nature, and then partake.
The response given by the Tshog receiver

DEWAR-SHEG-PA CHHÖ KYI KUR/
Sugata, the Dharmakaya, is

DÖCHHAG DRIMA DANG DRAL WÊ/
free of the defilements of desire.

ZUNG DANG DZINPA NAMPAR PANG/
The one who had completely abandoned subject-object dichotomy,

DEZHIN-NYÏ LA DAG CHHAG TSHAL/
I prostrate to the Tathata.

With the above response, do a lotus mudra, and then take the premier cut from the offering.

OM AH GRA PANDI ASHI BAHYA SVA HA/
(Say the above short mantra), and dedicate the premier cut to spirits who are worthy of the offering. Visualize yourself as a Wisdom Dakini. Enjoy the (offering)
without parting from the inner practice. Have the leftover\(^{196}\) offerings of the others in one container, and sprinkle with water. Dedicate this as leftover of the visualized body-offering\(^{197}\) that you did many times before.

\[
\text{\textit{Offering of Tshog Leftover}}
\]

\[
\text{Of the general assembly}
\]

\[
\text{PAHT PHAT PHUNGPO TSHOG KYI LHAG ROL LA/}
\]

Phat Phat. May this tshog leftover of the corpse

\[
\text{KARSUM NGARSUMER WOME NYATSHO CHHENPOR GYUR/ OM AH HUNG/}
\]

transform into an immense ocean of milk of three whites and three reds.

Om Ah Hung.

\[
\text{KHEZHAN WANG CHHUNG ZHAWO LONGWA WONPA/}
\]

To those who are meek, powerless, lame, blind, deaf,

\[
\text{KUGPA MATHOBPA MATHENGPA/}
\]

mute, the ones that did not receive (the tshog offering), the ones that did not show up (before),

\[
\text{LHAGMA LA REWA WONG MINYENPA MIKHOMPA}
\]

\(^{196}\) Leftover from eating.

\(^{197}\) Visualized leftover without tangible body/substance
the ones who did not qualify to hope for the leftovers, the ones who did not have the time to come,

BANGBULWA JUNGPO LHAGDÉ NAM KYI ZHAL DU OM AH HUNG/ PHAT PHAT

and the physically challenged ones, (I) offer these to the mouths of the residual spirits. Om Ah Hung. Phat Phat.

TSOMO NAM KYI JÉDRANG WA/
Those who followed the female leaders,

JUNGPO LHAGDÜ DIR DÜ TSHOG/
the spirits who are who were left out but now gathered here,

DÖYON LHAGMA DI ZHÉ LA/
enjoy the leftover desirable objects,

MA-LÜ SOSOR TSHIM GYUR CHIG/ PHAT
and may each of you, without exception, be fully satiated. Phat.

KHA RAGPA TSAM GYÍ TSHIMPAR GYUR CHIG/ PAHT PHAT
May you be satiated the moment the offerings touch your mouth. Phat Phat
(With these prayers), pour the leftover ("dirty leftover") outside the door at a crossroads. Then put in one container the leftover of the yogi-practitioner who definitely has his/her samaya intact, and the untainted leftover ("clean leftover") kept aside before when the tsog was distributed. On top of this, place your own premier cut offering and sprinkle nectar over it.

At this juncture, if the yogi-practitioner has enemies, there is a weapon-like instructional advice on a special visualization. However, Trungpa Rinpoche feared that this could harm beings and put in place a very strict seal of secrecy. Therefore, it is not written here. This (ritual as it stands) is sufficient for healing pujas.

Offering of Tshog Leftover
Of the practitioner (with samaya intact), etc.

In the scull-cauldron, the heaps of leftover torma-offerings of flesh and blood

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PHUNGPO DÖYON NGÀ DEN GYATSHOR GYUR/  
transform into an ocean of desirable objects.

LÉJÉ MO YI TRULPA KENGRÚ KYI/  
Numerous manifestations of skeletal

ZUGCHEN KHADRO MANGPÖ LHAGTOR KHYER/  
action dakinis carry the leftover torma-offerings.

LHAGDŲ JIGTEN RINGGÉ DAKI NGÀ/  
Five samsaric dakinis, who come to collect the leftovers,

RANGRANG DOGTSHUNG THORTSHUG RALPA CHEN/  
wear dreadlocks with topknots that match one’s own colour.

LAG NA RANG-TAG DRIGUG THÖTRAG NAM/  
In their hands they hold one’s own symbol of curved knives and skulls
filled with blood.

SHADZA ZHINGKYONG LHAG DRON KHORCHÉ LA/  
To the residual guests including the flesh-eating local guardian,

SOSOR CHIDÖ JINPÉ GYÉPAR ROL/  
I make this offering to their hearts’ content. May you enjoy it.

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DRA-GEG DRALWÉ TRINLÉ DRUPBAR GYUR/ PHAT PHAT HUNG
May (you) engage in the enlightened activities of destroying enemies and obstructors. Phat Phat Hung.

CHHOG ZHI JIGPÉ DURTRÖ NÉ/
From the terrifying charnel grounds of the four directions,

RIGNGÉ KHADRO PAL BAR MA/
the Dakinis of the Five Classes of blazing glory,

KAR SER MAR JANG THING NAG RALPA CHAN/
in white, yellow, red, green, and dark blue with long hair,

KHYÖ DON GYI SANGYÉ YIN MÖ KYANG/
although, in essence, you are Buddhas,

DAG DRUBPAPO LA PHAN DAG CHHIR/
in order to benefit me, the practitioner,

DRAN GYI TSHUL DU KHÉ LANG PÉ/
(you) have offered to act as (my) servants.

LHAGMÉ TOR MA DI ZHÉ LA/
Please accept this leftover torma,
CHOLWÉ TRINLÉ DRUBPAR DZÖ/
and see to it that my requests are carried out through your enlightened activities.

DE YI KHOR DU TOG PA YI/
To those in the retinue including

KHA LA DROWÉ KHADRO DANG/
the dakinis who travel the skies,

SHUG LA DROWÉ SHUGDRO DANG/
the secondary dakinis,

BARNANG DRÖPÉ KHADRO DANG/
the dakinis who travel in the intermediate space,

DE WOG ZHINGKYONG KHADRÖ TSHOG/
and the assembly of local guardians below (the intermediate space),

DREN GYI TSHUL DU KHÉ LANG PÉ/
who have offered to act as (my) servants,

LHAGMÉ TORMA DI ZHÉ LA/
please partake these leftover tormas, and
CHOLPÉ TRIN LÉ DRUB PAR DZÖ/
see to it that my requests are carried out through the enlightened activities.

SANGYÉ TENPA SHIGPA DANG/
All those who destroy the Buddha’s teachings,

KONCHOG U-PHANG MHÉPA DANG/
those who denigrate the high standing of the (three) jewels,

LAMÉ KU LA DHOWA DANG/
those who bring physical harm to the Lamas,

NELJOR DAG GI DRAWO DANG/
the enemies of (this) yogi practitioner,

LOBMA DAM LÉ LOGPA DANG/
the disciples who violated samaya,

JANGCHHUB DRUB LA BARCHÉ JÉPÉ GEG/
and those who bring obstacles to the practice for enlightenment,

LHAGMÉ TORMA DI DANG NYAM DU ZHÉ/ PHAT
please devour them together with the offering of these leftover tormas.
Phat.

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With these words, discard the leftover torma offering at a clean place outside, and rinse the container over it.
The “clean” leftover and the torma offering must never be tainted with the flesh and blood of oneself (the yogi performing the ritual) and those who are under (your) protection.

Now, make two red tormas – one for dakinis and the other for dharmapalas – and a white torma for the those samsaric beings that support the dharma. Have them set up on the alter. A simplified version of one red and one white torma will also suffice. Bless these by sprinkling with blessed tea/liquor.

 Invocation of the Truth

NAMO DRINCHHEN CHÖYUL GYÜPÉ LAMA DAMPA NAM KYI DENPA DANG/
Homage. By the power of the truth of the kind and gracious Lamas of Chöd Lineage,

KONCHHOG SUM GYI DENPA DANG/
the truth of Three Jewels,

YIDAM DOJE NELJORMA LHA NGA/
the Five Deities of Yidam Vajrayogini,

DÜDUL TRÖMA NAGMÖ LHATSHOG KHOR DANG CHÉ PÉ DENPA DANG/
the demon-subduing Tröma Nagmo including the assembly of retinue,

MACHIG LAB KYI DRONMA KHADRO JEWA BUMDE KASUNG
Machig Labdrön, and the community of a trillion dakinis and

CHHÖKYONG DANG CHÉ PÉ DENPA DANG DENPA CHHENPÖ THÚ/
Dharmapalas, and by the power of their great truth,

CHIR SANGYÉ TENPÉ CHIDRA/
the enemies of the Buddha Dharma in general,

KHYÉPAR DU NELJORPA DAG GI KA DANG DAM LA MI NÉ/
in particular those who do not abide by the dictates of and the samaya with
(this) yogi practitioner,

GYURLOG PHARDANG GOYOG GOKOR JÉPÉ DON-GEG/
all those demons and obstructers who flip-flop, cheat, mislead others,
SAMNGAN CHHANGWÉ JYÉMA/
sorcerers with malicious intents,

DODHO ZHING PHÔTSUG PÉ DRAWO THAMCHÊ KYI LA-SOG
and menacing and daring enemies’ lives, life-forces,

NAMPAR SHÉPA KÉCHIG RANGWANG MÉPAR DRAGPO MAR GYI
and consciousnesses may instantly, by force, be drawn to this wrathful

TORMA DHĪ NANG DU KHUG CHIG DZA HUNG BAM HO
red torma! Dza Hung Bum Ho.

BHENDHA CHANGLO CHAN GYI NANG DU DRA-GEG KYI SHA
In the skull with the braided hair, the flesh,

TRAG DONYING NGOWO DÜTSHĪ RANGZHIN DU GYUR/ OM AH
HUNG
blood, and internal organs of enemies and obstructers transform, in nature,
into nectar. Om Ah Hung.
Invocation of 100,000 dakinis

HUNG JHO CHHOG CHHOG DAG NI PHAGI NA/
Hung Jho. In that direction,

NYIMA NUB-CHHOG PHAGI NA/
there, the direction where the sun sets,

DOJEDEN GYI NUB-JANG TSHAM/
at the North-West boarder of Bodh Gaya,

OGYEN YUL GYI DUR TRÖ NA/
at the charnel ground of Odiyana,

RIWO THAMCHÉ RÜPÉ RI/
all the hills are hills of (human) bones.

TSISHING THAMCHÉ DA DANG DUNG/
All the trees and shrubs are arrows and javelins.
CHHU NAM THAMCHÉ TRAG DANG NAG/
All the waters are blood and puss.

DRAKÉ THAMCHÉ NGURMÉ DRA/
All the sounds are the sounds of weeping and crying.

CHHAG-NA-DOJE JIGPÉ SA/
It is the place where even Vajrapani scared.

TROCHU GYUWAR MINÜ SHING/
It is the place where the 10 wrathful deities dare not move about because

RIGNGÉ SANGYÉ ZHUGPÉ NÉ/
it is the place where the Buddhas of the five classifications reside.

DENÁ SU ZHUG SU MI ZHUG/
Who, then, lives there and who does not?

DÜSUM SANGYÉ KYÉPÉ YUM/
The mother of the Buddhas of three times,

DOJE PHAGMO DENÁ ZHUG/
Vajravarahi, lives there.

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The goddesses of the retinue live there.

The Mother’s right side black pig-face in rage is (surrounded by) a 100,000 dakinis of unchanging dharmata.

The magnificent red wrathful face in the left is (surrounded by) a 100,000 dakinis who are spread out to carry out the activities of the Sugatas.

The Mother’s gaping open mouth, completely baring the fangs, is (surrounded by) a 100,000 dakinis who have severed the four maras from their very roots.

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The Mother’s six red and completely agitated eyes

NGONSHÉ DRUG DANG DENPÉ KHADRO BUM/
are (surrounded by) a 100,000 dakinis possessing the six paranormal sensory powers.

THÖKAM NGA YĪ U LA GYENPA NI/
The Mother’s five dry human skulls that ornament her head

RIGNGÉ DRODON DZÉPÉ KHADRO BUM/
are (surrounded by) a 100,000 dakinis who bring benefits of the five Buddha classifications to sentient beings.

UTRA SILMÉ KUGYAB DROLWA NI/
The Mother’s loose hair that flow freely down her back

THUGJE CHHAR TAR BEBPÉ KHADRO BUM/
is (surrounded by) a 100,000 dakinis whose compassion pour down like rain.

CHHAG YĒ DRIGUG NAMKHAR CHHARWA NI/
The Mother’s curved knife, which is raised to the sky,

SOG-CHÖ UG-LEN JÉPÉ KHADRO BUM/
is (surrounded by) a 100,000 dakinis who kill and take away the breaths (of beings).
The Mother’s left hand holding a skull, filled with blood,

The Mother’s utterly blazing three-pronged trident

The Mother’s straight and supple white handle of her trident

The Mother’s (trident) that is beautifully ornamented with a five-pronged vajra
KUNGA YESHÉ DAGPÉ KHADRO BUM/
is (surrounded by) a 100,000 dakinis of pure five Buddhas classifications,
and (five) Wisdoms.

THÔPA TSEG SUM RABTU GYÉNPA NI/
The Mother’s (trident) completely ornamented with triple-stacked skulls

SÏ SUM ZIL GYÏ NON PÉ KHADRO BUM/
is (surrounded by) a 100,000 dakinis whose formidable awe dominate the
three existences.

DAR GYI PHURCHÉ RABTU GYENPA NI/
The Mother’s (trident) completely ornamented with fluttering silky ribbons

DÜ KYI GYALTSHEN NYIL WÉ KHADRO BUM/
are (surrounded by) a 100,000 dakinis who destroy the victory banners of
the maras.

DHARUR SER GYI DRIL CHHUNG GYEN PA NI/
The Mother’s damaru, decorated with small gold bells

NYENGYÜ DAMNGAG DZINPÉ KHADRO BUM/
is (surrounded by) a 100,000 dakinis who hold the pith instructions of oral
transmissions.

DÜTSI BUMPÉ RABTU GYEN PA NI/
The Mother completely ornamented with the nectar-vase

YONTEN YONGSU GYÉ PÉ KHADRO BUM/
is (surrounded by) a 100,000 dakinis with utterly extensive qualities.

NATSHOG DOJE GYADRAM GYEN PA NI/
The Mother ornamented with a crossed-vajra

TRINLÉ THOGPA MÉPÉ KHADRO BUM/
is (surrounded by) a 100,000 dakinis of unobstructed enlightened activities.

MI-GO NGA-CHÜ DOSHAL JÉ PA NI/
The Mother wearing a garland of 50 human heads

DUJÉ NGACHU DAGPÉ KHADRO BUM/
is (surrounded by) a 100,000 dakinis who have purified the 50 formations.

RÚPÉ GYEN DRUG RABTU GYENPA NI/
The Mother completely ornamented with six bone ornaments

PHAROLCHHIN DRUG DZOGPÉ KHADRO BUM/
are (surrounded by) a 100,000 dakinis who have perfect the six paramitas.

CHERBU KYANG KUM GAR GYI ROLPA NI/
The Mother’s naked body displaying the dance posture with (one leg) straight and (the other) bent upwards

DECHHEN NYAM DANG DENPÉ KHADRO BUM/
is (surrounded by) a 100,000 dakinis who embody great bliss and majesty.

TOGMÉ RO YI DEN LA ZHUGPA NI/
The Mother sitting on top of the corpse without any conceptual thoughts,

DRO-DRUG NÉNÉ DRENPÉ KHADRO BUM/
is (surrounded by) a 100,000 dakinis, who redeem sentient beings of the six realms.

PADMA NYI-DÉ DEN LA ZHUGPA NI/
The Mother sitting on the cushions of sun and moon,

THABSHÉ ZUNG DU JUG PÉ KHADRO BUM/
is (surrounded by) a 100,000 dakinis of the union of Method and Wisdom.

KALPÉ MERI RABTU BARWA NI/
The raging mountains of apocalyptic fire

THADÉ TOGPA SEGPÉ KHADRO BUM/
is (surrounded by) a 100,000 dakinis, who reduce conflicting thoughts to ashes.

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HO/ SHAR-CHHOG DOJE RIG KYI KHADRO BUM/
(I) call upon 100,000 Vajra Dakinis of the East,
JANG-CHHOG LÉ KYI RIG KYI KHADRO BUM/
100,000 Karma Dakinis of the North,
NUB-CHHOG PADMÉ RIG KYI KHADRO BUM/
100,000 Padma Dakinis of the West,
LHO-CHHOG RINCHHEN RIG KYI KHADRO BUM/
100,000 Ratna Dakinis of the South,
KU YI RIG KYI KHA-DRO KARMO BUM/
100,000 white Dakinis of the Body classification,
SUNG GI RIG KYI KHADRO MARMO BUM/
the 100,000 red Dakinis of the Speech classification,
THUG KYI RIG KYI KHADRO NAGMO BUM/
100,000 black Dakinis of the Mind classification,
YONTEN RIG KYI KHADRO SERMO BUM/
100,000 yellow Dakinis of the Quality classification, and
The Jewel Garland of Chöd Liturgy

TRINLÉ RIG KYI KHADRO JANGMO BUM/
100,000 green Dakinis of the Buddha Activities classification

DÜTSĪ TORMA DI ZHÉ LA/
to eat this nectar-torma.

TRINLÉ CHIGTU MANGÉ TE/
Since (your) Buddha activates are manifold,

KALDEN NAM LA YESHÉ POR/
please ignite the primordial wisdom of the fortunate ones,

KALMÉ NAM LA MÖPA KYÉ/
generate devotional-inspiration in the unfortunate,

NYAMPÉ DRA-GE’G NAM LA CHHÉPA CHHÖ/
and penalize the enemies and the obstructers with depleted samaya.

Invocation of the Space Dakinis

HUNG JHO/ KHAYING DEWA CHHENPO NA/
Hung Jho! In the space of great bliss

YEŞÉ KHADRO JEWA BUM/
(I call upon) the trillion Wisdom Dakinis,

DOJE KHADRO DÜDUL MA/
the demon-subduing Vajra Dakinis,

RINCHHEN KHADRO NGÖDRUB PAL/
the Ratna Dakinis of the glorious siddhis,

PADMA KHADRO DECHHEN MA/
the Padma Dakinis of great bliss,

LÉ KYI KHADRO TRINLÉ DAG/
and the Karma Dakinis of Buddha Activities.

KUN KYANG MIDZÉ DIDRA TE/
All are terrifying to look at and

KUDOG CHIGTU MANGÉ PAR/
come in many different colours

KAR SER MAR DANG JANGGÜ DOG/
like white, yellow, red, and green.

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LALA THING-NAG MUNPÉ DOG/
Some are blue-black like the darkness.

LALA NGO-NAG NAMKHÉ DOG/
Some are deep blue like the colour of the sky.

CHHAGTSHEN CHIG TU MANGÉ PAR/
The emblematic objects (carried by the Dakinis) are also varied.

LALÉ DRIGUG THÖTRAG NAM/
Some carry curved knives and skulls filled with blood,

LALÉ KHATRAM NGEUCHUNG NAM/
and others carry tridents decorated with mini damarus.

LALÉ DEGPÉ TSHONCHHA NAM/
Still others carry weapons for striking.

LALÉ DÜTSĨ BUMPA NAM/
Some carry nectar-vases, and

LALÉ DZÉPÉ METOG NAM/
some carry beautiful flowers.
DURTRÖ GYEN DEN DZÉPÉ KU/
They are beautiful with charnel ground ornaments.

KARAG DRILBU YERKHÉ GYEN/
Their belt-sashes are decorated with little bells

NYENPÉ DRADROG SILILI/
that make sweet jingling sounds.

U LA DAR GYI CHÖPAN CHAN/
Wearing silk-ribbon tiaras on the head,

LUNG GÏ KYÖ CHING PURURU/
the (ribbons) flutter in the wind.

KANGPA DOJÉ DRÖTAB CHAN/
Their feet in the vajra-movement posture

KHA LA THOGMÉ BUN-NE-BUN/
soar through the sky free and unobstructed.

LAGPA NYEN-CHUG DUBU CHEN/
With bangles on their soft and supple hands,

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NATSHOG GAR JÉ KHYUG-SE-KHYUG/
(the dakinis) do a variety of dances in swift motions.

DÜTSÍ TORMA DI ZHÉ LA/
I call upon all to partake this nectar-torma.

TRINLÉ CHIGTU MANGÉ-PA/
Since (your) Buddha activities are manifold,

KALDEN NAM LA YESHÉ POR/
please ignite the primordial wisdom of the fortunate ones,

KALMÉ NAM LA MÖPA KYÉ/
generate devotional-inspiration in the unfortunate,

NYAMPÉ DRA-GE NAM LA CHHÉPA CHHÖ/
and penalize the enemies and the obstructers.

Invocation of the Dakinis of the 24 sacred places

HUNG JHO NÉCHHOG NYISHU TSA ZHI NA/

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Hung Jho! In the 24 supremely sacred places

KHADRO TSOMO NYISHU ZHI/
are the 24 chief Dakinis.

KHADRO JEWÉ TSHOG DANG CHÉ/
Together with an assembly of 10 million retinue,

TSOMO MINGÖN YING NA ZHUG/
the principal dakinis, who abide in space inconspicuously,

KHOR NI KHADRO JEWA BUM/
have a retinue of a trillion dakinis.

LALA BÜMÉ GENMO LA/
Some (appear) as old ladies

RO-CHHÉ NYINGPÉ NAZA SOL/
wearing used clothing of dead people.

NUM DANG TRAG GI THIGLÉ GYEN/
They are adorned with spherical dots of grease and blood.

THALCHHEN KÜPÉ NGOKYÉ DOG/
They smear themselves with human ashes and look pale green.
Their yellowish hair is tied at the nape, and wear withering flowers in their hair.

(Their) toothless mouths laugh, ha, ha, ha.

They walk with their legs staggering on the ground.

By exhibiting in these modes,

they give teachings to the fortunate through signs

who get blessed simply by meeting (the dakinis).

I call upon you to please partake this nectar-torma.
Of the many Buddha Activities,
please generate (in me) fearless and uncontrived ascetic spiritual practice,
and raise the level of experience that is devoid of conceptual thoughts.

Some of the (dakinis appear) in their youth
adorned with a variety of ornaments.

(The Dakinis) in their own colours
perform activities of their own classification.

Some are white and good looking,
DOJE RIG KYI CHHAGYAMO/
belonging to the classification of Vajra-consort,

JANGCHHUBSEM KYI KULMA DEB/
and beseech bodhicitta.

LALA SERKYA PAL DREN MA/
Some are pale yellow who bestow glory,

RINCHHEN RIG KYI CHHAGYAMO/
and belong to the classification of Ratna-consort,

CHHOG GI NGÖDRUB KULMA DEB/
who beseech supreme siddhi.

LALA MARMO YIB DZÉ MA/
Some (dakinis) are red and beautiful in form,

PADMA RIG KYI CHHAGYAMO/
and belong to the classification of Padma-consort

DZAGMÉ DEWÈ KULMA DEB/
who beseech uncontaminated bliss.
LALA NGOSANG TRONYER CHEN/
Some are light-blue and wrathfully grimacing,

LÉ KYI RIG KYI CHHAGYAMO/
belonging to the classification of Karma-consort,

DROWÉ DON A KULMA DEB/
who beseech (activities) to benefit beings.

LALA KAR-SHAM NAMKHÉ DOG/
Some are in pure colour of the sky,

DEZHIN RIG KYI CHHAGYAMO/
belonging to the classification of Tathata-consort,

YANGDAG DON LA KULMA DEB/
who beseech the intrinsic reality.

KUN KYANG MIZÉ DIDRA TE/
The (dakinis) are all terrifying like so,

DZÉPÉ ZHAL LA DZI-DANG CHEN/
but their beautiful faces have the radiance of magnificence.

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ZHONNŪ KU LA GYINGBAG CHAN/
The youthful bodies exude elegant bearing

U NI RINCHHEN CHÖPAN CHAN/
with jewel tiaras on their heads and

RANGRANG SOSŌ YAB LA KHYÜ/
embrace their respective male-consorts.

KANGPA SER GYI DRILCHHUNG CHAN/
With their little gold bells on the ankles

SILSIL DROG SHING KU LA JOR/
ingling away, they engage in union.

ZHAL NI PADMÉ DUNGSO CHAN/
Their lotus mouths with conch-shell white teeth

DZUMPÉ SUNG NI NYANPAR MHA/
uttering sweet sounds from their smiling faces

KÉ NYAN TSHANGPÉ YANG DANG DAN/
like the sweet and melodious voice of Brahma.
DOJÉ LULEN YİTROG MA/
The attractive (Dakinis) who sing vajra songs,

DÜTSĪ TORMA DI ZHÉ LA/
please partake this nectar-torma.

TRINLÉ CHIG TU MANGÉ TE/
Out of your innumerable siddhis,

DZAGCHÉ LÜ LA DEWA KYÉ/
kindly generate bliss to this contaminated body,

ZAGMÉ SEM KYI NYAM-NYONG POR/
and raise (the level) of (spiritual) experience to the uncontaminated mind.

LALA BŪMÉ THAMAL DZUG/
Some (Dakinis) appear in ordinary female forms,

JIGTEN CHÖPA NATSHOG LA/
and out of a variety of worldly activities,

KHYÉ KYĪ MI CHÖ GANG YANG MÉ/
there is none that you will not engage in.
Some appear as fabric-dyers – the transformers of (the colour),

who help transform others’ minds to be able to subdue them

and transform one’s thoughts into ordinary awareness.

Some appear as intoxicating chhang\(^{198}\) sellers,

who help intoxicate wrong thoughts.

Some appear as prostitutes,

who engage in the union of method and wisdom.

---

\(^{198}\) Intoxicating chang (Tib. chang): Tibetan equivalent of beer/wine

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Some appear as laundry women,

BAGCHHAG DRIMA DAG-JÉ MA/
who wash away all the defilements arising from habitual tendencies.

LA LA SÖ-JÉ SHENPA MO/
Some appear as butchers and/or hunters,

NAMTOG YINGSU SÖ-JÉ MA/
who slaughter all tainted thoughts in the primordial space.

LA LA NÖ-JÉ CHHOMKUN MA/
Some appear as harmful thieves,

ZHAN SEM RANG WANG MYÖ JÉ MA/
who capture, intoxicate, and liberate others’ mind.

LALA KATHUB DRAMDZE MO/
Some appear as female Brahmins with fortitude,

KHORWÉ GYUNTHAG CHÖ JÉ MA/
who sever the rope of cyclical existence.

DE LA SOG PA THAYÉ PÉ/
There are a countless number of these (Dakinis)

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RIRAB LHO YI DZAMLING GI/
in the world that is situated in the South of Mt. Sumeru.

NÉCHHOG NYISHU TSA ZHI NA/
In the 24 supremely sacred places,

DROWÉ DON LA ZHUGPA NAM/
those who abide there to benefit sentient beings,

THAB NAM NATSHOG DUMA YĪ/
using a variety of methods,

CHÖPA NATSHOG THAB KYĪ DUL/
a variety of conduct are skillfully subdued.

DÜTSĪ TORMA DI ZHÉ LA/
Please partake this nectar-torma.

TRINLÉ CHIGTU MANGÉ PA/
Your Buddha Activities are varied.

DAGCHAG NELJOR LA SOG PÉ/
May we, the yogi and others,
DRUBPA JÉPÉ GANGZAG NAM/
who are practitioners,

JIGTEN CHHÖGYÉ NYAMPA DANG/
may our eight worldly concerns,\(^\text{199}\) diminish, and

DRODON CHHOGMÉ LHUNDRUB SHOG/
may we benefit sentient beings without borders.

This invocation of the Dakinis in these three parts was taken from Khadro Nyingthig
text by Drung Masing, and appended to the Dakini Torma Offering text. This was
the tradition since a long time ago and it makes a lot of sense. It is very powerful.

Invocation of Worldly Dakinis

HUNG JHO RABTU JIGPÉ DURTRÖ NÉ/
Hung Jho. In the extremely terrifying charnel ground

\(^{199}\) Worldly concerns (Tib. ‘Jig rTen Chos brGyad): Attachment to 1) gain, 2) loss,
3) happiness, 4) sadness, 5) praise, 6) slander, 7) pleasing speech, and 8) unpleasing
speech.
JIGTEN KHADRO THUMO CHHE/
is the powerful cosmic dakini.

SHINTU MIZÉ JIGPÉ DZUG/
She has an extremely terrifying appearance.

BÜMÉ LÜ LA GONYEN CHAN/
She has a female body a variety of heads.

THÖPA DZUNG ZHING TRAG CHHEN THUNG/
Holding a skull, and drinking human blood from it,

MIRO DZA-ZHING SHÜLU LEN/
she devours corpses and whistles songs.

TINGDZIN NYUL ZHING TSHOG-KHANG DRIM/
In search for contemplations, she goes to places of spiritual assembly halls.

DEDAG MALÜ THAMCHÉ KYÏ/
To all of them, without missing anyone,

KA YI TORMA DI ZHÉ LA/
(I) command you all to partake this torma, and
true to your past pledge,

observe the samaya and perform the Buddha activities.

This invocation of the cosmic dakinis, in essence, include the twenty-eight sovereigns (Ishvaris). These are the protectors of Chöd teachings. Now, offering to the Chöd protectors.

Offering to Six-armed Mahakala and Remati

Hung. Homage to Avalokitesvara, the expeditious one.

With anklets on, the two feet pin down the malignant spirit Bhinayaka.

The Great Black One with the tiger skin skirt,
CHHAG DRUG DRUL GYI GYAN GYI NAMPAR GYAN/
the six arms are completely adorned with the snake ornaments.

DANGPÖ DRIGUG BARPÉ TRENGWA DZIN/
The uppermost right hand holds a curved knife, and the intermediate hand a rosary.

THAMÉ DAMARU NI DRAG TU TROL/
The lower right hand profusely plays the hand-drum.

YONPÉ THÖPA DANG NI DUNGTSE SUM/
The (uppermost) left hand holds a skull, and the intermediate hand a trident.

DEZHIN ZHAGPA DZINPÉ CHHINGWAR DZÉ/
The lower hand holds a lasso and binds (demons).

DRAGPÖ ZHAL DANG CHHEWA NAMPAR TSIG/
The wrathful mouth is wide open with fangs completely bare.

CHEN SUM DRÉPÉ UTRA GYEN DU DZÉ/
The three eyes are open wide and the hair is raised upward.

TRELWAR SINDHURA YI LEGPAR GYEN/
The forehead is thoroughly decorated with vermilion,
and the crown of the head is adorned with victorious Akshobhya.

Please come from the tree\textsuperscript{200} and kindly receive the torma.

Up to this is from Shawari’s original Indian root text.

Tree (Tib. shing): literally means wood or tree. In context, \textit{shing} refers to the sandal wood tree in Sitavana (cool grove) charnel ground near Bodhgaya from which the Mahakala (with six arms) appeared.

Pha Dhampa Sangye’s disciple and Machig Labdron’s first husband.
let the teachings of pacifying Chöd flourish.

DAGCHAG PON-LOB YON-CHHÖ KHORCHÉ KYI/
Please remove our – the master, disciples, and the sponsors and their retinue’s –

KYEN-NGAN BARCHHÉ THAMCHÉ SAL DU SOL/
unfavorable causes and obstacles,

NELJOR CHOLWÉ TRINLÉ DRUB PAR DZÖ/
and let the request of this practitioner come true through your enlightened activities.

�性、Offering to Mahakala Aghora and Dogjéma �性

HUNG/ KUDOG THINGNAG TRONYER JÍPÉ ZHAL/
Hung. The colour of your body is dark blue with a grimacing but magnificent face.

UTRA KHAM-NAG THORTSHUG GYEN DU CHING/>
(Your) dark-yellow hair is tied upward in a topknot.

DARCHANG CHÖPAN RINCHHEN BARWÉ GYAN/
Wearing a tiara with silky ribbons ornamented with brilliant jewels,
RIGNGÉ U LA GYAN LA DAG TÖ DO/
I praise you whose head is ornamented with the Five Buddha Families.

CHEN SUM DOG CHING ZHAL DANG CHHEWA TSIG/
The three eyes are turned upwards. The mouth is gaping open with the fangs bared.

MINMA AGTSHOM MAR SER ME TAR BAR/
The crimson eyebrows and the goatee blaze like fire.

JAG DRIL HA HA ZHÉPÉ NGARO DROG/
The tongue is curled back and he roars with laughter – Ha! Ha! Ha!

JIGJÉ NAGPO KHYÖ LA DAG TÖ DO/
I praise you, the fearsome Black One.

CHHAG YÉ TSHENDEN BENGCHHEN MUGPO LÉ/
From the dark-maroon sandalwood club in the right hand

LHAMAG NYÍ-TRI CHHIG-TONG TRULPA GYÉ/
manifests an army of 21,000 gods.

LHAMIN DRONGKHYER LAG PAR DZÉPA PO/
You who conquered the city of demi-gods,
The Jewel Garland of Chöd Liturgy

\[\text{TENPÉ TRINLÉ KYONG LA DAG TÖ DO/}
\]
I praise you who carries out Buddha Activities for the Dharma.

\[\text{CHHAG YON THÖPA DÜTSI KANGWA THUNG/}
\]
In your left hand you hold a skull filled with nectar and (you) drink from it.

\[\text{THUNDZÉ TSHONCHHA DZÉPÉ NYING LA DEG/}
\]
(You) drive weapons into the heart of the effigy from the arsenal of power substances.

\[\text{PAWO SÍSUM DAGPO CHHENPO TE/}
\]
(You) are the hero and master of the three existences.

\[\text{MARUNG JOMDZÉ KHYÖ LA DAG TÖ DO/}
\]
(I) praise (you) who subdue the evil beings.

\[\text{ZHAB NYÏ GARTAB DRÉPÉ GYINGBAG TSHUL/}
\]
(Your) two legs are wide apart in a majestic dancing posture.

\[\text{TAGSHAM BERNAG MI-GÖ TRENGWA CHHANG/}
\]
Wearing a tiger skin around your torso, a black cloak, and a rosary of human heads hanging down,

\[\text{DÜPUNG TSÉNÉ CHÖDZÉ TSHOG KYI DAG/}
\]
(you) are the Lord of the assembly, the annihilator of the army or demons.

DOGJÉMA DANG CHÉ LA DAG TÖ DO/
I praise you all including Dogjéma, the dispeller of obstacles.

This praise is taken from the tantra called the Profusely Boiling Blood Ocean.

HUNG/ PALDEN MAHAKALA AGHORA/
Hung! The glorious Mahakala Aghora,

YUM-CHHEN DOGJÉMA DANG NORGYUNMA/
the great consorts Dogjéma and Vasundra,202

RIG ZHI DAKI DUN DANG DAKĪ TSHOG/
the assembly of the seven dakinis including those of the four classes,

DAMDZÉ GYENPÉ TORMA DI ZHÉ LA/
please partake this torma that is garnished with samaya substances.

PHACHIG DAMPÉ JIJAR KAGŌ ZHIN/
Just as commanded by the only father, Dhampa Sangye,

ZHJIÉ CHÖYUL TENPA DARWA DANG/

for the progress of the teachings of pacifying Chöd tradition, and

NELJOR DAGCHAG PON-LOB YON-CHHÖ KYI/
for this yogi practitioner, disciples and sponsor,

KYEN-NGAN BARCHHÉ DOGPÉ TRINLÉ DZÖ/
please remove all unfavorable causes and obstacles.

〜 Offering to the Lord of Charnel Grounds 〜

HUNG/ RAB JIG DURTRÖ KUN GYI DAGPO TE/
Hung! You are the lord of all the most terrifying charnel grounds,

KHYÉPAR SOSALING GI ZHING KYONGWA/
Especially you are the Lokapala of Sosaling.203

KENGRÜ CHHENPO GARJÉ CHHEWA TSIG/
(In the form of a) gigantic skeleton, dancing and menacingly baring the fangs,

RANGDRÉ YUM KHYÜ TROWO TROMÖ KU/

203 Skt/Tib. sosaling: Indian cremation ground where Shrisingha met Manjushrimitra.

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and many self-image of fiercely wrathful male and females locked in embraces,

RABTUM THÖYUG CHHAR ZHING THÖTRAG DZIN/
in terrible wrath, he raises his skull-decorated mace, and holds a skull filled with blood.

DAR DANG RINCHHEN GYAN GYİ LEGPAR GYAN/
(He) is well embellished with silky sashes and jewel ornaments,

SHAZA PHOMÖ TROM GYİ LEGPAR KOR/
and surrounded by a massive gathering of flesh-eating male and females.

TSHAN ZHIN DURTRÖ NYUL LA CHHAGTSHAL TÖ/
(I) prostrate and praise the nocturnal wanderer of charnel grounds.

DAMDZÉ GYANPÉ TORMA DI ZHÉ LA/
Please partake this torma that is garnished with samaya substances.

GYAGAR YUL GYI DURTRÖ NÉ GYÉ DU/
At the eight sacred charnel grounds of India,

PHACHIG DAMPÉ CHEN-NGAR KHÉLANG ZHIN/
just as pledged in the presence of the only father, Dhampa Sangye,
DAGCHAG MI NOR ZHĬJÉ THAMCHÉ LA/
we, the people at home and away, and their possessions,

DRA KUN CHANDZAN NŌPA THUBPAR SUNG/
please ably protect from enemies, thieves, and wild animals.

NELJOR CHOLPÉ TRINLÉ DRUBPAR DZŎ/
Please ensure that the Buddha activities, as requested, will be successfully carried out.

Offering to three wolf-riding Goddess sisters

JHO JIGSU RUNGWÉ DURTRŎ CHHENPŎ LONG/
Jho. In the great expanse of the terrifying charnel ground,

DUG-SUM TRŎPA ME LUNG TSHONCHHA TSHUB/
the three livid poisons arise as swirling wind and an inferno of weapons.

MI TA KYI-GO TSEKPÉ KHAR NANG NÉ/
In the citadel of stacked heads of humans, horses, and dogs

DOJE PHAGMŎ KA NYAN THUMOCHHE/
is the powerful attendant of Vajravarahi.
The black lady, holding a curved knife, a skull, and a heart

rides a nine-headed iron female wolf.

On her right is a red lady throwing a tsen lasso and

rides a nine-headed vermillion tiger.

On her left is a blue lady throwing a demon lasso and

rides a nine-headed female copper wild-dog.

All three (ladies) are naked and their hair pervade one billion world-systems.

(They have) three eyes, their mouths are gaping open and they bare their sharp fangs.
JAGMAR LOG-KHYUG ME-BAR LUNGNAG TSHUB/
Their red tongues flash like lightening causing an inferno and a black wind storm.

MAGYÜ YONG KYI LÉKHAN CHHENMO TE/
They are the activity-attendants of all the mother lineage.

CHANG-ZHON LHAMO CHHÉ SUM KHÓR DANG CHÉ/
(I call upon) the three goddess sisters riding wolves,

DAMDZÉ GYANPÉ TORMA DI ZHÉ LA/
to partake this torma garnished with samaya substances.

DAG DANG SUNGJA MI NOR KHÓRCHÉ KYI/
For myself, and the people and their possessions under my protection,

NÉRIM DALKHA THAMCHÉ ZHIWA DANG/
please let all pestilential epidemics, and infectious diseases disappear.

DAG LA DANGWAR JÉPÉ DRAWO LA/
To the enemies who hate me,

NGO MAR NÉ KYI CHHARPA BEBPA DANG/
let the purple rain of pestilential disease shower upon them and
DAL DANG YAM KYI SABON DABPAR DZÖ/
let the seed of epidemics and infectious diseases be sown (in them).

JHO TRINLÈ NAMPA NATSHOG PAR/
Jho. There are all kinds of Buddha Activities,

THAMCHÉ DRUBPÈ DAGNYĪ MA/
and you are the one who performs them all.

TSHANMO TONGSUM KHYABPAR GYUG/
At night you go and cover the 3,000-fold world-system,

HUNG PHAT JHO YI DRA CHHEN DROG/
and loudly yell the words Hung, Phat and Jho.

CHERBU RALPA SA LA DRÙ/
You (stand) naked, and your long hair drags on the ground.

LAG NA DRIGUG THÖTRAG NAM/
In your hand you hold a curved knife and a skull filled with blood.

KUDOG MANGÈ CHI YANG GYUR/
Your colour is inconstant and changes
SOSÖ LÉ KYI KHADOG TON/
to show the colour of the enlightened activity performed at the time.

NALJOR KUN GYI TRINLÉ DRUB/
You perform Buddha activities for all yogi practitioners,

DAMTSHIG CHAN GYI TONGGROG JÉ/
and be in person to help those with their samaya intact.

DAM-NYAM NAM LA CHHÉPA CHHÖ/
Please punish the violators of samaya.

LÉ DAG TSHANMO DRADROG MA/
Tshanmo Dradrog, the chief performer of Buddha activities,

KA YI TORMA DI ZHÈ LA/
please partake of this torma that comes with my command, and

MACHIG CHANNGAR KHÉLANG ZHIN/
just as you pledged in the presence of Machig,

DAG GĬ CHOLWĔ TRINLĔ KUN/
all my requests for the performance of the Buddha activities,
DATA NYI DU DRUBPAR DZÖ/
please have them accomplished this instant.

ليب Offering to Rahula libc

HUNG/ KHYABJUG CHHENPO RAHULA/
Hung. The great Vishnu Rahula,

LÜ CHIG GO GU JIGPÊ ZUG/
the fearsome form, has one body and nine heads.

TSAWÉ ZHAL NI DZA-DÜ DONG/
The principal head has the face of a planetary demon.

GO GYÉ LHA-SIN DEGYÉ TE/
The eight heads represent the eight classes of gods and demons.

JAROG GÖ NI TENPA SUNG/
The crow-face protects the Dharma.

KHOGTÖ SINPO PHA YI LÜ/
The upper body is the body of father-Rakshasas,
KHOGMÉ DRUL-JUG LUMOMA/
and the lower serpent-tail-body is of the naga-mother.

CHHOG ZHI SINMO DONGMO ZHI/
In the four directions are the faces of four Rakshasis.\(^{204}\)

CHAN TONG SĪSUM JARA JÉ/
The thousand eyes keep a watch on the 3,000-fold world-system,

DEGYÉ DŪPÉ DRAGTSAL CHAN/
and possess mighty force for the subjugation of the eight classes of gods and demons.

CHHUSIN GYALTSHAN DA-ZHU NAM/
Holding a sea-monster, a victory banner, and bow and arrow,

MEBAR WŌTRUG THOG-SER BEB/
he brings burning fire, flashes of lightening, and hail.

TRULPÉ DZA GYÈ CHHOG KUN JOM/
The eight manifestations of planetary deities conquer all directions.

\(^{204}\) Skt. raksasi (Tib. Srinmo): vampires, ogress, female spirits subdued by Guru Rinpoche
DONGMO ZHÏ NI KIKANG BEB/
The four yakshasis rain down vajras.

DZA-DŰ MARUNG DUGPA CHAN/
All you pernicious planetary demons,

SHAMPO GANG KYI RAWA RU/
at the Shampo snow-mountain range,

MACHIG LABDRON CHANNGA RU/
in the presence of Machig Labdron,

KHÉLANG DAMCHÉ DRAN DZÖ LA/
remember your pledge that you made!

GYANPÉ TORMA DI ZHÉ LA/
Partake this garnished torma, and

DAG-CHAG YON-CHHÖ KHORCHÉ LA/
to us, the sponsor(s) and the sponsored,

NAM-NÉ DAL-DZHER MA TANG ZHIG/
do not send planetary diseases, plagues and pain.
CHÖYUL TEN DANG DAGCHAG LA/
Towards the Chöd teachings and ourselves,
DANGWAR JÉPÉ DRAWO NAM/
all those enemies who hates us,
HURTHUM KUGRENG NÉ KYĪ SÖ/
please slaughter them with diseases causing speech loss and paralysis.
CHOLWÉ TRINlé DRUBPAR DZÖ/
Please ensure that the requested Buddha activities are accomplished.

Offering to seven brethren of Blazing Copper Mountain

HUNG/ TSANGŌ BARWA MISUN PO/
Hung! The blazing wild red tsen spirit
MI-MAR TA-MAR MAGCHHÉ CHAN/
is in military garb (on the back of a) red horse.
BADAN MARPO ME TAR BAR/
His red standard blazes like fire, and

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TSAN-TA MARPO LUNG TAR GYOG/
his red tsen-horse is as swift as the wind.

DZANGRI BARWA PUNDUN PO/
The seven Brethren of Blazing Copper Mountain

together with 360 tsen retinue

roar like thunder and emit flashes of light

amidst the sound of thunder, brings heavy hail.

Please come here and partake this garnished torma.

In the presence of Machig Labdron,

please remember what commitment and pledge you made!
CHÖYUL TENPA SUNG WA DANG/
Please protect Chöd teachings, and

CHÖKHAN DAG GI DONGDROG DZÖ/
be this Chöd practitioner’s friend and helper.

YÍ LA NAGPÉ DRAWO LA/
To the enemies that are on (my) mind,

MIDUG TAG DANG CHHOTRUL TON/
please show evil signs and illusions.

CHOLWÉ TRINLÉ DRUBPAR DZÖ/
Please ensure that the requested Buddha activities are accomplished.

Offering to four Lokapala Dakinis

JHO/ JIGTEN BÖ KYI ZHINGKHAM DIR/
Jho! In this Buddhafield of transient Tibet

KYONG DZÉ ZHINGKYONG KHADROMA/
(I call upon) the kshetrapala Dakinis, who protects it,
NÖJIN MO ZHI DÜMO ZHI/
the four yakshinis, the four demonesses,

MHENTSUN CHHENMO CHHÉ DE ZHI/
and the four groups of great medicine-sisters:

LHAB-LHUB NADZÉ GYAN DANG CHÉ/
They are dressed up in freely flowing garments,

SILNYAN ROLMÖ DRA DANG CHÉ/
and there are sounds of different cymbals playing.

DRANYOG MANGPÖ KHOR DANG CHÉ/
I beseech you to come here with a retinue of many servants

NAMKHĀ THONG NÉ DIR SHEG LA/
from the expanse of space.

DAMDZÉ DÜTSĪ CHHOPA DANG/
Please partake the nectar-offering of samaya substances, and

SHA TRAG MARTOR DI ZHÉ LA/
the red torma of flesh and blood.

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In the presence of Machig Labdron,
just as you pledged under oath,
wherever we are, be it at home, away, or on the road,
please fulfill our hopes and aspirations.
Let there be no pestilential epidemics, fighting and quarrels.
Please carry out Buddha activities for peace in Tibet.
Then sprinkle blessed tea/liquor on the white torma.
OM KARMA DAKINI HUNG PHAT/ OM SVABHAVA…….
Om Karma Dakini Hung Phat/ Om Svabhava…..

TONGPÉ NGANGLÉ DRUM LÉ RINPÖ NÖ DU KHAM ZHUWA LÉ
From the emptiness DRUM syllable transforms into a jewel container. In it
the syllable KHAM melts

TORMA KARSUM NGARSUM DÜTSĪ GYATSHO CHHENPOR
GYUR/
and transforms into a great nectar-ocean of the three whites and the three
reds.

OM AH HUNG/ OM SARVA LOKAPALA IDAM BHALINGTA KHA
KHA KHAHI/
Om Ah Hung/ Om Sarva Lokapala Idam Bhalingta Kha Kha Kha Hi/

Offering to Yaksha Dorje Düdul

HUNG/ GÖ NGON CHHANGWA LAG NA DOJÉ SÉ/
Hung! The son of the one with vajra in his hand, wearing a blue garment²⁰⁵,

TERDAG JEWÉ CHÖPAN GYİ TÜ PA/

²⁰⁵ A Vajrapani
the one who is paid homage by ten million guardians of hidden treasures,

ZHANG LON BERCHHEN DOJE DÜDUL TE/
is Zhanglon Dorje Düdul wearing a big cloak

NÖJIN NAGPO TRAGRAL CHANZHÉJA/
who is also known as the raksha with the bloody matted hair.

JIGTEN DHÉ DANG MA DHÉ LÉ NAM KUN/
He carries out all activities of the past and present transient worlds,

THOGMÉ DRUB LA DZUTRUL DZÉPÉ KU/
miraculously and without impediments.

DÜTHÉ CHHAR-TRIN TRUG DRA CHHER NAG CHING/
He is extremely black like the (colour) of raging apocalyptic rain clouds.

THUNG ZHING BOM LA YAN LAG RAGPA CHAN/
He is short, wide, and his limbs are gross.

TRÖPÉ MIG MAR ZHAL DANG GÉGYANG CHAN/
He has angry red eyes, his mouth is open and roars with laughter.

MHINMA AGTSHOM MAR-SER BAR LA TRUG/
His orangey eye-brows, and chin-beard blaze and gleam.
DRUBPÉ REKONG YÎZHIN NORBU DANG/
He holds a jewel that fulfills the wishes of the practitioner,

LÛCHAN NÉ JOM DÛTSĪ BUMPA DZIN/
and a nectar-vase that eradicates the diseases of beings.

TROGZHU RINCHHEN GYAN DANG DZAWOG BER/
Wearing a ornamented headdress, jewel ornaments, silken garments,

SER-KÉ SAGLHAM SOL NÉ DORTAB KYI/
a gold belt and a shagreen leather shoes, he stands in a fighting posture.

SINPO DOJE KUNDURUB MAR CHÉ NÉ/
From Rakshasas Dorje Kundrup downwards (everybody),

SA SUM NAMPAR NON LA CHHAGTSHAL TÖ/
offer homage and praise to he who completely suppresses the three realms.

DOJE DÙDUL NÖJIN NAGMO YUM/
(I call upon) Dorje Düdul and the yakshini consort, and

DZAM-LHA LA SOG NORLHA CHHENPO GYÉ/
the eight wealth gods including Dzambala.
DROG-NÉ CHHÉ NGA LA SOG YU-TRAB CHAN/
(I call upon) the five brethren dwelling in nomadic areas including Yutrab
the one with turquoise armor,

ZHIWĪ LÉ DZÉ NYI-TRI CHHIG-TONG DANG/
and the 21,000 that carry out peaceful activities.

NYIMÉ ZIJĪ LA SOG SE-TRAB CHAN/
(I call upon) Nimé Zijī and others in rhinoceros skin armor,

GYĒPÉ LÉDZÉ NYI-TRI CHHIG-TONG DANG/
and the 21,000 that carry out enriching activities.

HALA BARJÉ SALOG DZANG-TRAB CHAN/
(I call upon) Hala Barj206 and others in copper armor,

WANG GI LÉDZÉ NYI-TRI CHHIG-TONG DANG/
and the 21,000 that carry out subjugating activities.

NAGPO BARWA LA SOG CHAG-TRAB CHAN/
(I call upon) the Blazing Black One207 and the others in iron armor,

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206 Tib. Hala Barjé: name of a retinue of Shanglon Dorje Düdul
207 Tib. Nagpo Barwa: name of a retinue of Shanglon Dorje Düdul.
DRAGPÖ LÉ DZÉ NYI-TRI CHHIG-TONG SOG/
and the 21,000 that carry out wrathful activities.

NORLHA NÖJIN JEWÉ TSHOG CHÉ KYI/
(I call upon) the assembly of 10 million wealth gods and yakshas

DAMDZÉ KARSUM TORMA DI ZHÉ LA/
to partake this torma and the samaya substances of the three whites.

DRAPA NGONSHÉ CHAN GYI KAGÖ TAR/
In accordance with the instructions of Drapa Ngonshé Chan,

YUMCHHEN TENPA DAR ZHING GYÉPA DANG/
for the purposes of spreading and flourishing the teachings of the Great
Mother,

NALJOR DAGCHAG KHOR DANG CHÉPA YI/
for us, the practitioner and retinue’s

TSHE DANG SÖNAM PALJOR GYÉPA DANG/
longevity, increase in merits and wealth,

SÉ SER MUGE GÖKHA ZHIWA DANG/
for a time free of frost (damages to crops), famine, and losses,
NGATHANG CHHÖSĪ GYÉPÉ TRINLÉ DŻÖ/
please carry out Buddha activities to increase might, and to spread Buddha
dharma and temporal rule.

Offering to four Guardian Deities

HUNG/ SHAR-CHHOG KYONG DŻÉ GYALCHHEN YUL-KHORSUNG/
Hung! The Great King Dhritarastra rules the East.

DUNG-DOG CHHAG NA DRANYAN PIWANG DŻIN/
His complexion is conch-colour and he holds a lute in his hands.

LHO-CHHOG KYONG DŻÉ GYALCHHEN PHAGKYÉPO/
The Great King Virudhaka, who rules the South.

THING-DOG CHHAG NA SÖJÉ RALDRI DŻIN/
His complexion is azure-colour and he holds a sword in his hand for killing.

NUB-CHHOG KYONG DŻÉ GYALCHHEN CHENMI-DZANG/
The Great King Virupaksha, who rules the West.

TSHAL-DOG CHHAG NA CHHÖTEN DRULZHAG DŻIN/
His complexion is vermillion-colour and he holds a stupa and a snake-lasso.

JANG-CHHOG KYONG DZÉ GYALCHHEN NAMTHÖSÉ/
The Great King Vaishravana, who rules the Northern region.

SER-DOG CHHAG NA GYALTSHAN NEULE DZIN/
His complexion is gold-coloured, and he holds a victory banner and a mongoose in his hands.

KUN KYANG DAR BER SETRAB MOGZHU CHAN/
All (the four kings) wear silken garments, rawhide armors, and helmets.

RANG-RANG TSUNMO SÉ DANG MAGPUNG CHÉ/
(I) beseech you, your consorts, your sons, and your armies to come

DIR SHEG KARSUM GYANPÉ TORMA ZHÉ/
here and partake of tormas that are garnished with the three whites.

MACHIG LABDRON CHAN-NGAR KHÉLANG ZHIN/
Just as pledged in the presence of Machig Labdron,

CHÖYUL TENPA CHHOG ZHIR GYÉPA DANG/
please spread the Chöd teachings to the four directions.

DAGCHAG PON-LOB KHIR DANG CHÉPA YI/
We, the teacher, disciples including the retinue beseech you to

PAL DANG SÖNAM NGATHANG DARWA DANG/
increase our glory, merits, and power.

CHHOG ZHI DRAPUNG JOMPÉ TRINLÉ DZÖ/
Please carry out Buddha activities to conquer the army of our enemies in the four directions.

Offering to Nyanchhen Thanglha

HUNG/ SA GYÉ NONPÉ SEMPA CHHENPO TE/
(I call upon) the great bodhisattvas of the 8th bumi including

DRIZÄ GYALPO ZURPHÜ NGA DEN PA/
Zurphü Ngaden the king of gandharvas,

LU YI GYALPO NEULE THÖKAR ZHÉ/
Neule Thökar, the king of the nagas, and

BÖ KHAM NÉ CHHEN GYÉ KYI DAGPO TE/
the lord of the eight major sacred sites of Tibet

NYANCHHEN THANGLHA YARZHÚ ZHÉ SU DRAG/
known as Nyanchhen Thanglha.

MI KAR DZÉPA YU YI ZURPHÜ CHAN/
He (Thanglha) is a handsome man in white with tortoise topknot.

DAR-KAR BER GYON U LA DUNGZHU SOL/
He wears a white cloak and a conch-coloured hat.

YÉPÉ BACHAG YONPÉ DARDUNG CHHAR/
He carries a horse-whip in his right hand, and his left hand raises a javelin (that flutters prayer flags).

TA-KAR DZI-MIG YU-DOG PHURSHÉ CHHIB/
He rides a flying white horse with that has dzi eyes and turquoise mane.

THANGLHA LHA-KHOR SUMGYA DRUGCHUR CHÉ/
Together with his 360-member Thanlha retinue,

DÜ-KHOR TSAN-KHOR MHEN-KHOR SUMGYÉ TSHOG/
the assembly of 300 retinue of demons, tsen spirits, and menmo spirits,

GYAJIN SÉMO NAMTSCHO YUM DANG CHÉ/
Indra’s daughter, Namtsho, who is the consort ,

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208 Tib. dzi: indigenous Tibetan precious beads. The best kind has balck background with white ‘eyes’.
209 Tib. menmo: female demons inhabiting the countryside.
I beseech you all to come here and partake the torma that is garnished with the three whites.

Just as pledged in the presence of Machig Labdron,

please spread the Chöd teachings to the four directions.

not to be inattentive but to be our mentor, our support, and our companion and help us.

Hung! The supreme cosmic deity, Shampo, the deity of the kings of Tibet

not to be inattentive but to be our mentor, our support, and our companion and help us.

Hung/ SĪPÉ LHARAB SHAMPO BŐJÉ LHA/
Hung! The supreme cosmic deity, Shampo, the deity of the kings of Tibet

DUNG-DOG RABJĪ DAR-KAR BERCHEN SOL/
is in conch shell colour. He is completely magnificent and wears a white cloak.

DARDUNG KARPO CHHARWÉ LHAMAG DÛ/
He raises a white javelin with prayer flags, and gathers an army of gods.

CHHIB SU LHAYAG KARPO RILOG TSAM/
He rides a mountain-size white celestial yak

KHALANG NALANG BUYUG TSHUBPAR CHHIB/
that bellows vapors from its mouth and nostrils like a blizzard.

YUMCHHEN NAM-MHEN THOG GI BUYUG SOG/
The great consort Nammen\textsuperscript{210}Thoggi Buyug, etc.

SÏPÉ LHA-MAG JEWA BUM DANG CHÉ/
together with a trillion strong army of cosmic gods,

DIR SHEG KARSUM GYANPÉ TORMA ZHÉ/
please come here and partake of torma that is garnished with the three whites.

MACHIG YUM SÉ CHAN-NGAR KHÉ-LANG ZHIN/

\textsuperscript{210} Tib. Nammen: Consort of Yarlha Shambu, the guardian deity named after his above, mount Yarlha Shambu in Yarlung not far from Lhasa.
Just as you pledged in the presence of Machig and her sons,

CHÖYUL TENPA SUNG ZHING KYONGWA DANG/
please protect and nurture the Chöd teachings.

DAG GI THUNKYEN KUN DRUB GALKYEN SOL/
Please bring about all favorable causes and conditions for me, and remove
the unfavorable.

NALJOR CHOLWÉ TRINLÉ DRUBPAR DZÖ/
Please make sure that the Buddha activities that this yogi practitioner asks
for are accomplished.

Offering to Kulha Khari

HUNG/ SINGALA YI YUL GYÙ CHHU YI YUL/
Hung! On the island in the region of Sri Lanka,

GANGKAR RINCHHEN SHEL GYI ZHALYÉ NÉ/
in the immeasurable precious crystal mansion of white snow range,

KULHA KHARI MASANG TRULPÉ KU/
Kulha Khari, the emanation of Masang²¹¹ resides.

MI KAR SHEL-TRAB SHEL-MOG DARBER CHAN/
The white man in crystal armor and crystal helmet wears a silky cloak.

CHHAG YÉ DUNGDAR YON NA CHANGTHÖ DZIN/
In his right hand he holds a javelin, and a wolf-head in the left.

CHHIB SU TA-KAR PHURSHÉ DZI-MIG CHHIB/
He rides a white flying-horse that has eyes like the dzi stone.

KYÈBU ZHUBCHHEN TSHON THOG BUM GYĪ KOR/
He is surrounded by 100,000 men in armor carrying weapons.

CHAMMO SHELDZA SHAWA YUMOR CHIB/
(His) consort, Lady Shelza, rides a doe,

RINCHHEN GYAN DEN DZOMO KARMO TRĪ/
and leads (on leash) a white dzomo²¹² adorned with jewel ornaments.

KHARI MINGSING KHIR DANG CHÉPA NAM/
(I invite all of you) including Khari brother, sister, and retinue.

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²¹¹ Tib. masang: a class of non-human beings who gradually dominated Tibet before being inhabited by human beings.
²¹² Tib. dzomo (mZo mo) female offspring of a bull and a dri (female yak) or a yak and a cow.
DIR SHEG KARSUM GYANPÉ TORMA ZHÉ/
Please come here and partake of torma garnished with the three whites.

MACHIG LAB DRON CHAN-NGAR KHÉLANG ZHIN/
Just as pledged in the presence of Machig Labdron,

CHÖYUL TERCHHÖ TENPA DARWA DANG/
please help spread the hidden treasure of Chöd teachings,

DAGCHAG SAMPA DRUB LA REWA KONG/
and fulfill our hopes and aspirations.

KHOR SUNG KYEN DOG BARCHHÉ THAMCHÉ SOL/
Please protect us, remove unfavorable causes and all the obstacles.

NALJOR CHOLWÉ TRINLÉ DRUBPAR DZÖ/
Please carry out the Buddha activities that this yogi practitioners asks for.

Offering to Wöde Gungyal

HUNG! RI THO SA TSANG GANGRI NYANPÖ TSER/
Hung. On top of the high snow-mountain where it is clean and powerfully sensitive
RANG-NANG RINCHHEN TRUL GYI KHANG-ZANG NÉ/
lies the magical jewel mansion as projection of (my) personal experience.

SÍPÉ LHAGAN WÖDE GUNGGYAL ZHÉ/
There (lives) the ancient cosmic god named Wöde Gunggyal.

MIBO CHHENPO DAR GYI LATHŌ CHAN/
(He is) a big man wearing a turban,

DARZAB BER SOL YU CHHEN GHUL PAR GYAN/
a cloak, and a large turquoise around his neck.

DUNGDAR BACHAG NAM NÉ CHANGSHÉ CHHIB/
Riding a thoroughbred (he) holds a javelin and a horse whip.

PHATSHUN MASANG DRALHÉ TSHOG DANG CHÉ/
(I invite you) and the assembly of prehistoric Masang spirits.

DIR SHEG KARSUM GYANPÉ TORMA ZHÉ/
Please come here and partake of torma garnished with the three whites.

MACHIG LABDRON CHAN-NGAR KHÉLANG ZHIN/
Just as pledged in the presence of Machig Labdrón,
CHÖ-YUL TENPA SUNG ZHING GYÉPA DANG/
please protect and spread the Chöd teachings,

DAG GI TRINLÉ DRUPÉ DONGDROG DZÖ/
and help me accomplish my Buddha activities.

Offering to King Dakyong of the nagas

HUNG/ SHING CHIG DONGPO SERLAG CHAN GYI DRUNG/
Hung! By the tree trunk with golden bark,

CHHUMIG DRAGPO NAM DU CHHURWÉ NANG/
and where the ferocious water spring overflows in the sky,

YILÉ DRUPÉ RINCHHEN KHANGZANG NA/
lies the mentally generated jewel mansion.

NANGSĪ LHA-SIN DEGYÉ KUN GYI TSO/
There is, the chief of all gods and demons of the eight classes,

LU YI GYALPO CHHENPO THUWO CHHE/
the powerful great king of nagas,
DRAGPO DAWA KYONG ZHÉ TSHAN DRAG PA/
known as wrathful Dawa Kyong.

KUDOG KAR LA JATSHON WÖZER TRO/
He is white in complexion, and radiates rainbow colours from his body.

DRULGO BARWA DUN GYI DENGKA CHHO/
(Above his head) floats a snake-hood parasol formed by seven heads of snakes.

YÍZHIN RINCHHEN BARWÉ UTSUG GYAN/
The crown of his head is ornamented with a blazing wish-fulfilling jewel.

CHHAG NYÍ THALJAR YÍ-ZHIN-NOR-BU DZIN/
In his two folded hands holds a wish-fulfilling jewel.

DAR DANG RINCHHEN DUMÉ KU LA GYAN/
His body is adorned with silken clothing and many jewels.

KUMHÉ TOCHHÉ DUGPA DRUL DU KHYIL/
His lower snake-body coils up like a vicious snake.

GYALRIG JERIG MANGRIG DRAMDZÉ RIG/
Those of the castes of warriors, commoners, priestly Brahmins,
DOLPA LURIG JEWA BUM DANG CHÉ/
untouchables, and nagas amounting to a trillion,

DIR SHEG KARSUM GYANPÉ TORMA ZHÉ/
please come here and partake of the torma that is garnished with the three whites.

MACHIG LABDRON CHAN-NGAR KHÉLANG ZHIN/
Just as pledged in the presence of Machig Labdron,

CHÖYUL TENPA SUNG ZHING KYONG WA DANG/
please protect and nurture the Chöd teachings.

DAGCHAG PON-LOB YON-CHHÖ KHORCHÉ LA/
Please free all of us, the teacher, the disciples, and the sponsor,

LU DANG SA-DAG NÉ NAM ZHIWA DANG/
of diseases originating from nagas and earthly-demons.

LU-YANG NGÖDRUB GYACHHEN BABPA DANG/
Let the good fortune of the nagas fall down in abundance.

DAG LA DANGWÉ DRAWO DAMNYAM LA/
To my enemies who hate me and who have broken samaya,
DZené lhoggo bebpé trinlé dzö/
please perform Buddha activities to shower down leprosy, and fatal ulcerous sores.

Offering to all put under oath by Machig and others

Hung/ trulku machig lab kyí dronma yī/
Hung! At the time when Nirmanakaya Machig Labdron,

Gangri nyanpo nyishu tsachig dang/
practiced at the 21 severely powerful snow-mountains,

Nyanṣa gyā dang tsagyé chépé tshe/
and the 108 severely powerful places,

Ka dang dam la tagpé lha-dre nam/
all the gods and demons that were put under the command and bound by oath (by Machig Labdron),

Dir sheg karsum gyanpé torma zhé/
please come here and partake of torma that is garnished with the three whites.

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ZHAN YANG CHÖYUL GYÜPÉ LAMA YĪ/  
Besides, (I call upon you) gods and demons who were put by the Chöd Lamas

KA DANG DAM LA TAGPÉ LHA-DRE NAM/  
under their command, and bound by oath

THAMCHÉ KAR SUM TORMA DI ZHÉ LA/  
to partake of this torma that is garnished with the three whites.

CHÖYUL TENPA CHHOG CHUR GYÉPA DANG/  
Please help to spread Chöd teachings in all ten directions.

DAG GI TRINLÉ DRUBPÉ DONGDROG DZÖ/  
Please assist me in accomplishing my Buddha activities.

Now, affix an oiled wig on the torma and let the (altar man) hold it.

PHAT/  DETAR MARTOR KAR SUM TORMA NAM/  
Phat! Thus, the red torma and the three whites,

SOSOR GANGDÖ PHUL WÉ NYÉ SHING TSHIM/  
so offered according to your individual needs, may please you and bring satisfaction to you.
TRINLÉ GANGDÖ DRUB PAR ZHAL GYI ZHÉ/
for which you agreed to carry out whatever Buddha activity (I) desired.

TEN DANG DHAG LA NÖPÉ DRA-GEGLA/
At those who harm the Buddha’s teachings, and myself,

YESHÉ KHADRO NAM KYANG THUG TRÖ NE/
by the Wisdom Dakinis also becoming enraged,

CHHÖKYONG SHAZA JIGTEN KHADRÖ TSHOG/
the dharmapalas, and the assembly of flesh-eating samsaric dakinis too,

RANGWANG MÉPAR TRÖ TRUG NGARO DROG/
without self control, became enraged and howl.

YANGKHOR LHA-SIN DEGYÉ MAG DANG CHÉ/
The secondary retinue of the eight classes of gods, the rakshasas, and their army,

MEPUNG LUNGNAG THOG SER DRUGDRA DROG/
amidst bonfires, dust storm, lightening, and hail make thunderous noise.

GONYAN TRULPA LOG TAR TRUGJÉ CHING/
The variety of manifested heads flash like lightening

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DRA-GEG THAMCHÉ DUL DU LAGPAR GYUR/
and pulverize the enemies and obstructers.

Offering to the Dakinis of all directions

KYE/  MA MIMIN YESHÉ KHADROMA/
Kye!  Mother, you are not human but a Wisdom Dakini.

Ü-CHHOG SANGYÉ RIG KYI KHADROMA/
The Dakinis of Buddha classification in the center

KHADRO JEWA BUM DANG CHÉ/
together with a trillion dakinis

NANGSÍ LHA-DRÉ KHIR GYÍ KOR/
are surrounded by the retinue of gods and demons of appearance and existence.

MA DIR SHEG GYANPÉ TORMA ZHÉ/
Mother, please come here, and partake of the garnished torma.

DAMDZÉ GYANPÉ TORMA ZHÉ/
Please partake of the torma garnished with samaya substances,
SHA TRAG MAR GYI TORMA ZHÉ/
and red torma of flesh and blood.

DARÉ DANGWÉ DRA LA YA/
Please confront the hateful enemies this time.

DARÉ NÖPÈ GEG LA YA/
Please confront those that bring about harmful obstacles.

CHOLWÉ TRINLÉ DRUBPAR DZÖ/
Please ensure that the requested Buddha activities are carried out.

The full text should contain the 8 last sentences from above. The abridged version is as under.

SHAR DOJE RIG KYI KHADROMA/
The Dakini of Vajra classification in the East…

LHO RINCHHEN RIG KYI KHADROMA/
The Dakini of Ratna classification in the South…

NUB PADMA RIG KYI KHADROMA/
The Dakini of Padma classification in the West…

JANG LÉ KYI RIG KYI KHADROMA/
The Dakini of Karma classification in the North…

TENG KHACHÖ RIG KYI KHADROMA/
The Dakini of the Celestial Realm classification above…

WOG SACHÖ RIG KYI KHADROMA/
The Dakini of the earth classification of below…

TSHAM ZHÏ JIGTEN RIG KYI KHADROMA/
The samsaric Dakini classifications of the four intermediate directions,

KHADRO JEWA BUM DANG CHÉ/
together with trillion dakinis are

NANGSÏ LHA-DRÉ KHOR GYÏ KOR/
surrounded by the retinue of gods and demons of appearance and existence.

MA DIR SHEG GYANPÉ TORMA ZHÉ/
Mother, please come here, and partake of the garnished torma.

DAMDZÉ GYANPÉ TORMA ZHÉ/
Please partake of torma garnished with samaya substances.

SHA TRAG MAR GYI TORMA ZHÉ/
Please partake of red torma of flesh and blood.
DARÉ DANG WE DRA LA YA/
Please confront the hateful enemies this time.

DARÉ NÖPÉ GEG LA YA/
Please confront those that bring about harmful obstacles.

CHOLWÉ TRINLÉ DRUB PAR DZÖ/
Please ensure that the requested Buddha activities are carried out.

(With these prayers) offer the torma outside towards the adversaries. Next, dance:
Put the residual container and the torma-offering container one on top of the other face down, and place a crossed vajra on the top.

Summoning and entrapment of malevolent spirits

NÖJÉ DAMSI MIMIN MI DU DZUWA/
Let all you malevolent and samaya violators faking as humans when you are not humans,

LHAMIN LHA RU DZUWA/
faking as gods when you are not gods, and
The Jewel Garland of Chöd Liturgy

GOYOG GOKOR JÉPA THAMCHÉ/
all those who deceive and swindle

TORZHONG RIRAB BARWÉ WOG TU KHUG CHIG/ DZA HUNG
BAM HO/
be drawn under this Mt. Sumeru-sized blazing torma-container.
Dza Hung Bum Ho

〜 The Dakini Dance 〜

HUNG/ CHHOG ZHI KHORŁÖ TSIB TONG NA/
Hung!. On the spokes of the wheel in the four directions

TOGMÉ RO YI DAN TENG NA/
on a cushion of a lifeless corpse

RIG ZHĪ KHADRÖ DRO DUNG PÉ/
the Dakinis of the four classifications dance.

PAWÖ DRO DUNG TRIG SE TRIG/
The heroes dance in formation, and

PAMÖ GAR JÈ KHYUG SE KHYUG/

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the heroines dance in swift motions.

DAPHAN DRO ZHIG DUNGPA NI/
This dance, so performed,

CHHOG ZHĪ DRAGEG DUL DU LAGPĖ DRO/
is the dance to pulverize the enemies and obstructers of the four directions.

YA-DŪ GYALPO THALWAR LAGPĖ DRO/
It is the dance that pulverizes the gyalpo213.

MA-DŪ GYALMO THALWAR LAGPĖ DRO/
It is the dance that pulverizes the gyalmo214 classifications of sprits.

DAMSI DAM LA TAGPĖ DRO/
It is the dance of bringing under oath the samaya violators.

KYEN-NGAN BARCHÉ DOGPĖ DRO/
It is also the dance of removing unfavorable causes and obstacles.

BETHEL DUL DU LAGPĖ DRO/
It is the dance of pulverizing the be-thel215 spirits.

213 Mischievous male spirit who can also become protector of dharma when subdued and put under oath by a realized being.
214 Mischievous female spirit who can also become protector of dharma when subdued and put under oath by a realized being.

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At this great secluded charnel ground,
on the cushion of a lifeless corpse,

Vajravarahi dances.

The heroes dance in formation,

and the heroines sing scintillating songs.

At this great solitary charnel ground,

it is the dance that pulverizes the gyalpo.

215 Tib. bethel: a form of theurang (demon) that possesses kids. A kind of poltergeist
MA-DÜ GYALMO THALWAR LAGPÉ DRO/
It is the dance that pulverizes the gyalmo classification of sprits.

DAMSI DAM LA TAGPÉ DRO/
It is the dance of bringing under oath the evil spirits of samaya violators.

KYENNGAN BARCHÉ DOGPÉ DRO/
It is also the dance of removing unfavorable causes and obstacles.

BETHEL DUL DU LAGPÉ DRO/
It is the dance of pulverizing the be-thel spirits.

DRO DI GANG DANG GANG GI DRO/
What kind of dance is this?

DRO DI PHAROL CHHINDRUK DRO/
This dance is the dance of Six Paramitas.

PHAROL CHHINDRUK DRO DUNG PÉ/
By performing the dance of Six Paramitas,

DRA NYON-DRUG GO LA CHHEM SE CHHEM/
the heads of the enemies – the six afflictive emotions – crush.

DUG SUM GO LA NEM SE NEM/
(The dance) subdues the three poisons.

DUG NGÉ GO LA DA ROL CHIG/
Now devour the heads of the five poisons.

DRO DI GANG DANG GANG GI DRO/
What kind of dance is this?

DRO DI YUM-SÉ NGЇ KYЇ DRO/
This is the dance of the mother and the son.

YUM-SÉ NYЇ KYЇ DRO DUNG PÈ/
By the mother and the son dancing,

DRA GYALGONG GO LA CHHEM SE CHHEM/
the heads of the kingly-spirits are crushed.

DUG SUM GO LA NEM SE NEM/
(The dance) subdues the three poisons.

DUG NGÈ GO LA DA ROL CHIG/
Now devour the heads of the five poisons.

DRO DI GANG DANG GANG GI DRO/
What kind of dance is this?
This dance is my dance, the dance of the yogi practitioner.

By me, the yogi practitioner dancing,

the heads of the enemy, the evil samaya violators crush.

(The dance) subdues the three poisons.

Now devour the heads of the five poisons.

After getting rid of the vengeful emotions of the malevolent spirits, the Dharma teachings are as follows.

Avalokitesvara visualization and recitation of mantra
PHAT/ DAGNYI THUGJE CHHENPO KUDOG KAR/
Phat! I, the great compassionate Avalokitesvara, am white in colour

ZHAL CHIG ZHIDZUM CHHAG YON PAD KAR DZIN/
with one peaceful and smiling face, holding a white lotus flower in the left hand.

KU YI KHAMSUM SITSÉ BAR DU KHYAB/
The body reaches all the way up to the pinnacle of the three realms.

ZHAB NYI KYILTRUNG DAR DANG RINCHHEN GYAN/
(Seated) with the two legs crossed, he is adorned with silken cloths and jewels.

THUGKAR DA TENG HRI LA YIGDRUK KOR/
At the heart center the six syllables rotate around the HRI on top of the moon disk.

DELÉ DÜTSI BABPÉ KULÜ GANG/
From it flows down nectar which fills the body.

CHHAG-YÉ CHHOGJIN DZÉPÉ CHHAG-SOR NÉ/
The right hand is in generosity mudra (varada mudra), and from the finger nails

DÜTSI WOMA TABÜ CHHUGYUN BAB/
flow down a stream of milky nectar.

DRON NAM THUNG ZHING TRÜJÉ DUGNGAL ZHI/
All the guests drink from it, and wash themselves with it resulting in the pacification of their sufferings.

DANGSEM DUGTSUB ZHINÉ JANGSEM DEN/
(Their) hatred and cruelty subside, and generate bodhicitta.

THAMCHÉ THUGJE CHHENPÖ KUR GYUR NÉ/
They all become Avalokitesvaras in form,

THAMCHÉ DRINCHIG YIGDRUG DON PAR GYUR/
and recite the six-syllable mantra in unison.

OM MANI PAD ME HUNG HRI/
Recite the mantra for some time.

〜 Purification of negative karma 〜

LÜ SHA TRAG GI CHHÖJIN TSHOGCHHÖ DI NGÖPA LA TEN NÉ
By the merit of having made this offering of one’s physical body, flesh, and blood,
DAG DANG SUNGJA KHOR DANG CHÉPÉ TSHE KHORWA
myself and those under my protection including the retinue’s

THOGMA MÉPA NÉ SE SE CHÉ CHÉ TSHETHUNG WÉ LANCHHAG
from the beginningless lifetime’s karmic results for having taken lives of

JANGWAR GYUR CHIG/
other beings be purified.

DUNG DUNG TSOG TSOG NÉ MANGWÉ LANCHHAG JANGWAR
May the multitude of diseases as karmic result of having physically abused

GYUR CHIG/
other beings, end.

TROG TROG CHOM CHOM NOR WULWÉ LANCHHAG JANGWAR
May the poverty as karmic consequence of having robbed (other

GYUR CHIG/
beings), end.

DZANG DARDZAB/ YIG SER NGUL/ DRU BANGDZÖ/ DROG
May the karmic debts (for having taken others’) fine fabrics, precious gold and silver, food grains from silos, others’ companions,
KHYIM- THAB/ TA MAHÉ LA SOG PA DOR NA TSHE DANG SOG husbands/wives, horses, camels, and in short, all karmic debts

GI LANCHHAG PÉ BULON KHOR/ LANCHHAG JANG/ for taking others’ lives be paid back.

SHAKHON DAG NÉ JANGCHHUB RINPOCHE THOBPAR GYUR CHIG/ PHAT PHAT
May the debts for taking other beings’ lives be settled, and as a result, reach enlightenment. Phat Phat.

LÜ SHA TRAG CHHÖJIN DI NGÖPÉ/ By the remit of this offering of flesh and blood,

TSHERAB KHORWA THOGMÉ KYI/ may all my karmic debts and the connecting chain since the beginningless time

BULON DRETHAG CHÖ GYUR CHIG/ come to an end.

SHAKHON DIGDRIB DAG GYUR CHIG/ May the sin of taking others’ lives be cleansed.
SEM GYUWA NGÖ MÉ TONGPA DI/
This mind, always in motion, unreal, and empty of reality,

DRE KYÖ WÉ NGÉ KYANG THONG MA NYONG/
even I have not seen it let alone you the ghosts.

DÜ SUM GYALWÉ DZIG MA NYONG/
Even the glorious Buddhas of the three times have never seen it.

NGÖSU DRUB CHING THONGWÉ CHHÔ/
What is, indeed, reality that can been seen

LÜ DZUGPHUNG SHA TRAG CHHÖPAR ZHÉ/
please partake of the offering of this bodily flesh and blood.

KONCHHOG CHHÖPÉ NYÉ GYUR CHIG/
May the Supremely Rare Ones be appeased with this offering,

DAMCHAN THUGDAM KANG GYUR CHIG/
and may this offering replenish the depleted samaya of those bound by the sacred commitment.

RIGDRUG DÖPA TSHIM GYUR CHIG/
May this satisfy the needs and wants of those in the six realms of existence.
LANCHHAG BULON JANG GYUR CHIG/
May this offering settle all karmic debts.

NAMZHĪ DRON GYI TSHOG NAM LA/
To the guests of the Peaceful, Increasing, Overpowering, and Wrathful Deities,

TSHÉMÉ CHHŌTRIN DI NGŌ PÉ/
by offering these immeasurable offerings,

KHAM SUM SEMCHAN THAMCHÉ KYANG/
all the sentient beings of the three realms,

KUN KYANG SANGYÉ THOBPAR SHOG/ PHAT PHAT PHAT/
may all of them reach enlightenment. Phat Phat Phat.

--- Dharma teachings ---

NAMO CHHŌ NAM THAMCHÉ GYU LÉ JUNG/
Homage, all phenomena arise from causes.

DE GYU DEZHIN SHEGPÉ SUNG/
These causes are taught by the tathagata.
GYU LA GOGPA GANG YIN PA/
The preventive measures to these causes

GEJONG CHHENPÖ DI KÉ SUNG/
are taught by the Maha Shramana216 as thus:

DIGPA CHI YANG MI JA ZHING/
Do not commit any sin.

GEWA PHUN-SUM-TSHOG-PAR CHÉ/
Do everything that is virtuous.

RANG GI SEM NI YONG SU DUL/
Completely tame your own mind.

DI NI SANGYÉ TENPA YIN/
These are the teachings of the Buddha.

TSHOG KYI LAM DANG JORWÉ LAM/
By walking the path of Accumulation, path of Application,

THONGWÉ LAM DANG GOMPÉ LAM/

216 Skt. Maha shramana: Gautama Buddhas was referred to as Maha Shramana or the
great bhikshu. Shramana (Tib. dGe sByong) is a general name for all ordained
followers of the Buddha. In most cases, however, fully ordained bhikshus are called
shramana.
path of Insight, path of Meditation, and

BARCHÉ MÉPÉ LAM DRÖ NÉ/
path of no obstacles,

MA YUMCHHEN GYI GOPHANG THOBPAR SHOG/ PHAT PHAT/
may I reach the state of the Great Mother. Phat Phat.

DAG GI LÜ SHA TRAG GI CHHÖJIN DI KHA RAGPA TSAM/
Just by receiving this offering of bodily flesh and blood in the mouth,

DRI TSHORWA TSAM GYÍ NAWA LA PHAN/
and just by smelling it, may the sick be healed,

SHI WA SÖ/ GÉPA DAR/
and may the dying be resuscitated, and may the old be rejuvenated.

PHO THAMCHÉ CHENRÉZIG KYI GOPHANG THOBPAR GYUR CHIG/
May all the male beings reach the state of Avalokitesvara, and

MO THAMCHÉ JETSUN DROLMÉ GOPHANG THOBPAR SHOG/ PHAT PHAT/
may all the females reach the state of Arya Tara. Phat Phat.
Sending away guests to whom one is karmically indebted

LANCHHAG DON GEG DANG RIGDRUG NYINGJÉ DRON
(I bid) all the guests of compassion of the six realms of existence including demons, and malevolent spirits, to whom one is karmically indebted

THAMCHÉ DRONPO RANG KHYIM DU SONGWA TAR
just like guests returning to one’s home,

RANG RANG GI NÉ SU SONGWAR GYUR/ PHAT PHAT/
to leave for your respective homes. Phat Phat.

JUNGPO SAWOG GYUWA DANG/
All the spirits who travel beneath the earth,

GANG YANG SATENG KHÖPA DANG/
and those that are on earth

SALAR GYUWA GANG YIN PA/
and above,

GUWA GYĪ LA RANG NÉ SU/
may you be satisfied and
THAMCHÉ THADÉ DROWAR GYĪ/
return to your own respective places.

Then the concluding ritual for the revered guests of the three jewels, and the protector-guests of great qualities.

Concluding ritual

SARVA BHUTA GATSHA GATSHA/ OM GURU DEVA DAKINI
SARVA DHARMAPALA SAPARIWARA ARGHAM….SHAPTA
PRATITSHA SVAHA/

Om Guru Deva Dakini Sarva Dharmapala Sapriwara Argham….Shapta Pratitsha Svaha.

Sprinkle the inner offering with your (left) ring finger.

Inner offering and asking for forgiveness

JINLAB KYI TSAWA KAGYŪ LAMA NAM KYI ZHAL DU PANTSA
AMRITA KHAHI/
(I make this offering) to the source of all blessings, the Kagyü Lamas – please partake of the five nectars.

NGÖDRUB KYI TSAWA YIDAM LHATSHOG NAM KYI ZHAL DU PANTSA AMRITA KHAHI/
(I make this offering) to the source of all siddhis, the assembly of Yidam Deities – please partake of the five nectars.

TRINLÉ KYI TSAWA CHHÖKYONG SUNGMA NAM KYI ZHAL DU SARVA PANTSA AMRITA KHAHI/
(I make this offering) to the source of all Buddha activities, the Dharmapalas – please partake of all of the five nectars.

KAGYÜ LAMA NAM LA CHHAGTSHAL TÖ/
(I) offer prostrations to, and praise the Kagyü Lamas.

YIDAM LHATSHOG NAM LA CHHAGTSHAL TÖ/
(I) offer prostrations to, and praise the Assembly of Yidam Deities.

KHADRO CHHÖKYONG NAM LA CHHAGTSHAL TÖ/
(I) offer prostrations to, and praise the Dakinis and Dharmapalas.

CHHÉPA DANG NI LHAGPA DANG/
Whatever additions, and omissions made including

CHHOGÉ YANLAG MATSHANG DANG/

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missing out parts of the ritual,

DAG GĪ GYĪ NONG CHI CHHĪ PA/
whatever mistakes of mine exist,

DE YANG ZŌPAR DZĒ DU SOL/
please forgive me.

OM VAJRASATVA SAMAYA/ MANU PALAYA VAJRASATTVA/
TENOPA TISHTHA DRIDRHO MEBHAWA/ SUTOSHYO MEBHA WA/ SUPO SHAYO MEBHAWA/ ANU RAKTO MEBHAWA/ SARVA SIDDHI MEPRA YATSHA/ SARVA KARMA SU-TSHAME/ TSITTAM SHRIYAM KURU/ HUNG/ HA HA HA HA/ HO/ BHAGAVAN SARVA TATHAGATA/ VAJRA MAME MUNTSÅ/ VAJRI BHAWA/ MAHA SAMAYA SATVA/ AH/
Dedication and aspirational prayer

DUN GYI LHATSHOG THAMCHÉ KYI NGOWÉ PANGPO DANG/
(I) beseech the assembly of deities in front (of me) to be witness to this dedication,

THUN GYUR DZÉPAR GYUR/
and help me with favourable causes.

YUMCHHEN SÉ DANG LOBMA CHÉPA LAMA YIDAM KHADRO
The Great Mother, bodhisattvas, disciples, lamas, yidam deities, dakinis,

CHHÖKYONG THAMCHÉ DAG LA GONG SU SOL/
and dharmapalas, please give me your kind attention.

DZABMO CHÖYUL GYÜPA LASOGPA PHAGPA DANG SOSÖ
Whatever merits there exist of the profound Chöd Lineage masters, arhats,
as well as ordinary beings,

KYEWÖ GEWÉ TSAWA CHICHHIPA DE DAG THAMCHÉ DAG GA
to all these I happily and

ZHING GÜPÉ JÉSU YIRANG NGO/
with respect rejoice.
Thus, the merits generated by my rejoicing,
and the merits generated by giving away (my) body as ganapuja offerings,
I offer in the presence of the Great Mother and bodhisattvas.
May this offering, thus made, become like the ocean of Bodhisattva Samantabhadra’s
inconceivable cloud-like offerings, and unceasingly last in the three times.
I completely dedicate the merits of this action to, beginning with, the
daemons of the environment, and the demons of the body, and
all sentient beings.
NGÖPA ZHIN THOB NÉ DEWA THAMCHÉ DANG DEN/
May they receive what was dedicated, and may they have all peace.

DUGNGAL THAMCHÉ DANG DRAL NÉ/
May they part with all sufferings.

NYUR DU NGONPAR DZOGPAR TSHANG GYAWAR GYUR CHIG/
May they expeditiously reach enlightenment.

DÉ GEWÉ TSAWA DAG DANG SUNGJÉ GYÜ LA DATA NYĪ DU
In the continuum of self and those under (my) protection, the seed of merits so sown,

YONGSU MHINPAR GYUR CHIG/
may completely ripen this instant.

DETAR MHINPA LA TENNÉ TSHE KHORWA THOGMA MÉPA NÉ
As a result of the ripening (of merit seeds), from the beginningless cyclic existence,

SAG PÉ NÉ DON DIGDRIB THAMCHÉ DATA NYĪ DU JANG
the accumulated diseases, demonic influences, sins, obscurations be cleansed

ZHING DAGPAR GYUR CHIG/
and vanished right in this very moment.
TSHE DANG SÖNAM NYAM DNAG TOGPA THAMCHÉ YARNGÖ
May the span of life, virtue, spiritual experience, realization, like the waxing
moon, increase and grow.

DAWA ZHIN DU PHEL ZHING GYÉ PAR GYUR/

CHÖYUL CHHAGGYA CHHENPO CHHOG GI NGÖDRUB DATA NYİ
May the supreme siddhi of Mahamudra of Chöd practice be attained this instant.

NAM CHHI WÉ TSHE YESHÉ KYI KHADROMA NAM KYİ SÚNÉ/
At the time of (my) death, may (I) be ushered by the Wisdom Dakinis

NUBCHHOG DEWACHAN GYI ZHINGKHAM SU DRÖ NÜPAR GYUR CHIG/
and be able to go to the Sukhavati of the westerly direction.

DER METOG PADMÉ NYINGPO LA DZÜ TE KYEWAR GYUR CHIG/
There, may (I) be miraculously reborn on the essence of lotus flower.
KYÉMATHAG TU METOG PADMÉ KHA JÉ DE SANGYÉ WÖPAGMÉ
Instantly at the time of (my) birth, may the lotus petals open and may (I)

KYI ZHAL NGON SUM DU THONGWAR GYUR CHIG/
actually see the face of the Buddha of Infinite Light.

DER SA-CHU LAM-NGA THARCHIN NÉ NGONPAR DZOGPAR
There, at Sukhavati, may I master the 10 bumis, and the 5 paths

TSHANG GYAWAR GYUR CHIG/ SANGYÉ NÉ NAMKHA JISĪ
and reach complete enlightenment. By reaching enlightenment, for as long
as there is space,

DROWA SEMCHAN GYI DON BHÉMÉ LHUNDRUB TU JUNGWAR
GYUR CHIG/
may (I) spontaneously and effortlessly benefit sentient beings.

DAG GI SAMPÉ TOB DANG NI/
By the power of my mind,

DE ZHIN SHEGPÉ JINTOB DANG/
and by the power of the generosity of the tathagatas,

CHHÖ KYI YING KYI TOB NAM DANG/
and the power of dharmadatu,
DON NAM GANG DAG SAMPA KUN/
all (my) specific wishes,

DEDAG THAMCHÉ CHI RIG PA/
all without exception,

THOGPA MÉPAR JUNG GYUR CHIG/
be accomplished without obstacles.

CHÖYUL NYAM SU LENPÉ GANGZAG LA/
May (I), a practitioner of Chöd teachings

RANG SEM DÕ DU MIDANG ZHING/
not have animosity towards demons, and

NYEM-TOG MALÜ CHHÖPAR SHOG/
may I be detached from all my egocentric pride.

ZANGPÔ YONTEN CHI JUNG YANG/
Whatever good qualities that I acquire,

DE LA LOMSEM MÉPAR SHOG/
may (I) not have the conceptual thought of grasping.
NGANPÉ NAMTOG CHI JUNG YANG/
Whatever negative thoughts that arise in me,

DELA NYEMTOG MÉPAR SHOG/
may (I) not have the conceptual thought of grasping.

DAMCHHÖ DÜ KYI CHÖYUL DI/
May this sublime dharma of Chöd practice that cuts through the mara,

KHA LA NYIMA SHARWA TAR/
like the sun rising in the sky,

CHHOG DÜ KUNTU KHYABPAR SHOG/
spread all directions.

Think that the assembly of deities in front of you are saying auspicious prayers in unison.

メディンデッツェンガシの文字
METOG CHHARPA BEBPAR GYUR/
Let flower petals shower down.

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CHHÖYING LHUNGYI DRUBPA YI/
Let there be the spontaneously accomplished Dharmadatu’s

YUMCHHEN SHHÉRAB PHARCHHIN TASHĪSHOG/
Great Mother, Prajnaparamita’s auspiciousness.

GYURWA MÉPA DOJE KHADRÖ TASHĪSHOG/
Let there be the auspiciousness of the unchanging Vajra Dakinis.

GÖDÖ KUNJUNG RINCHHEN KHADRÖ TASHĪSHOG/
Let there be the auspiciousness of all wish-fulfilling Ratna Dakinis.

KYON GYĪ MAGŌ PADMA KHADRÖ TASHĪSHOG/
Let there be the auspiciousness of the Padma Dakinis – untainted by faults.

THAMCHĖ LHUNDRUB LÉKYI KHADRÖ TASHĪSHOG/
Let there be the auspiciousness of all spontaneously accomplishing Karma Dakinis.

DAMTSHIG LA NÉ JIGTEN KHADRÖ TASHĪSHOG/
Let there be the auspiciousness of the samaya-abiding Samsaric Dakinis.

BARCHĖ KUNSEL CHHŌKYONG SUNGMA NAMKYI TASHĪSHOG/
Let there be the auspiciousness of all obstacle-removing Dharmapalas and protectors.

〜 Sending away Action and Worldly Dakinis and Dharmapalas 〜

The assembly of Karma Dakinis, Samsaric Dakinis,
Flesh-eating Dakinis, Samaya Dakinis,
and samsaric Dharmapalas and protectors:
You undertake all activities to benefit beings,
and I beseech you to grant your respective siddhis.
(I) now ask you all to go to your respective places.
By returning to your respective places,

for the sake of sentient beings,

please come again.

Retracting the ejected consciousness

Phat! From the heart-center of the Great Mother in front of me,

the essence of the consciousness of myself and of those under my protection

is transformed into a sphere of light. In the center of this sphere is Machig Labdron.
KAR SAL DZUM DZÉ GARTAB KHYUG-KHYUG CHIG/
Her complexion is white, and luminous. Smiling and beautiful, she makes quick dance movements.

TSHANGBUG NÉ ZHUG U-MÉ LAM NÉ GYÜ/
This sphere of light enters (our) Brahma apertures, and through the central nerve channel, descends and

NYING-Ü PADMA DABGYÉ Ü-SU ZHUG/
sits in the center of the eight-petalled lotus flower at the heart center.

GYEN DU KHA-DUM BUMKÜ NAMPAR GYUR/
The petals close up upwards and the sphere of light, in aspect, becomes like the vase-body – the essence of tathagatas.

Receiving blessing from Machig

MACHIG YUMCHHEN LHATSHOG KHIRCHÉ KYI/
I beseech the assembly of Machig Labdron and the retinue,

DAG DANG SUNGJÉ LÜ NGAG YI SUM LA/
to the body, speech, and mind of myself and those under my protection,
KU SUNG THUG KYI JIN GYI LAB TU SOL/
bless with your Body, Speech, and Mind.

DETAR SOLWA TAB PE LHA NAM KYI/
In response to this supplication, the deities’

KU SUNG THUG LÉ WÖZER NATSHOG TRÖ/
Body, Speech, and Mind generate a spectrum of light rays.

YUMCHHEN WÖDZER TRÖPÉ MACHIG KUL/
Great Mother herself generates light rays and the light rays invoke Machig Labdron.

MACHIG KULÉ WÖZER TRÖPA YÍ/
The light rays generated by Machig Labdron from her body,

YON CHHOG RIG KYI KHADRO DENGA KUL/
in turn, invoke the Dakinis of the Five Classes on the left.

KUN GYI JINLAB KHADRO NGA LA DÜ/
The blessings of all the deities are energized in the five Dakinis.

DE NGÉ KU SUNG THUG KYI JINLAB KUN/
The Body, Speech, and Mind blessings of the Dakinis of the Five Classes
WÖDZER KAR MAR THINGKÉ NAMPAR JON/
are come in the form of white, red, and deep blue light rays, and

DAG DANG SUNGJÉ LÜ NGAG YÍ SUM LA/
in the body, speech, and mind of myself and those under my protection

SIBSIB THIM NÉ JINLAB NGÖDRUB THOB/ PHAT PHAT PHAT/
gently but unceasingly dissolve and receive siddhis. Phat Phat Phat.

Receiving empowerments

MACHIG YUMCHHEN LHATSHOG THAMCHÉ KYİ/
Machig Lobdron, the Great Mother, and all of the assembly of deities:

DAGCHAG PON-LOB SUNGJA THAMCHÉ LA/
To us, the Lama, disciples, and those under my protection,

WANG ZHI DZOGPAR KURWAR DZÉ DU SOL/
please bestow upon us, the complete four empowerments.

SOLWA TABPÉ LHATSHOG THAMCHÉ KYI/
In response to this supplication,
white light rays are generated from the OM syllables on the foreheads of the assembly of Deities,

and enter the Brahma apertures of self and those under protection.

By this all the sins and obscurations of the physical body are cleansed.

The white light rays completely fill the bodies.

Thus, the Vase Empowerment is received, and the Nirmanakaya seed is sown.

The AH syllables at the throat-center of (the assembly of deities) radiate red light rays, and

enter the throat-centers of self and those under (my) protection.
NGAG GI DRIB DAG DIG KUG THAMCHÉ JANG/
By this all speech-related obscurations are cleansed and muteness and vocal sputtering are healed.

LÚ NANG WÖDZER MARPÔ GANGWA YÍ/
The bodies are completely filled with red light rays.

SANGWÉ WANG THOB LONGKÜ SABON ZHAG/
Thus, the Secret Empowerment is received, and the Sambogakaya seed is sown.

LHA-TSHOG THUGKÉ HUNGYIG NGONPO LÉ/
The blue Hung syllable at the heart-center of the assembly of deities

WÖ NGON DAG ZHAN SUNGJÉ NYINGKHAR THIM/
radiate blue light rays, which dissolve at the heart-centers of self and those under (my) protection.

SEM KYI DRIBPA NYOBOG THAMCHÉ DAG/
By this all mind-related obscurations, and psychotic conditions are cleansed.

WÖDZER NGONPÔ LÚ NAM TEM KYÍ GANG/
The bodies are completely filled with blue light rays.

SHÉRYE WANG THOB CHHÖKÜ SABON ZHAG/
Thus, the Empowerment of Primordial Wisdom is received, and Dharmakaya seed is sown.

LHA NAM NÉ NÉ WÖDZER NA TSHOG TRÖ/
From the centers of the deities, a variety of light rays are generated.

DAG DANG SUNGJÉ LÜ KUN LA THIMPÉ/
(The light rays) dissolve in the entire bodies of self and those under (my) protection.

GOSUM CHHANYAM DRIBPA THAMCHÉ DAG/
The combined obscurations of the three centers are equally cleansed.

NÉ DON DIGDRIB DÜKHU SOLKHU DANG/
All the diseases, demonic influences, sins, and obscurations are discharged in the form of charred and charcoal-coloured liquids,

NYA CHONG BAL DRUL NAMPAR NYIL GYĪ BŪ/
and solids like fish, tadpoles, and snakes.

LÜ KUN WÖDZER KHADOG DUMÉ GANG/
The entire bodies are filled with multi-coloured light rays.

WANG ZHI YONG-SU-DZOG-PA THOB GYUR NÉ/
Thus all the Four Empowerments in their entirety are received,
NGOWONYI-KU DRUPPE KALDAN GYUR/
and the Essence Kaya seed is sown.

YUMCHHEN KYILKHOR LHASHO GHAMCHHE NAM/
All the assembly of deities of the mandala of the Great Mother

WÖ DU ZHU NÉ MACHIG NYI LA THIM/
transform into light and dissolve in Machig Labdron.

MACHIG DAG DANG SUNGJE DRANG NYAM PE/
Machig, in turn, multiplies in number equal to self and those under (my) protection

KHADOG NGA DAN GYUR NÉ DAGNYI DANG/
in five colours. (She) enters the

SUNGJE CHIWAR ZHUG NÉ JIN GYI LAB/
Brahma apertures of self and those under protection, and bestows her blessings.

KYE MA MIMIN YESHE KHADROMA/
Kye! Mother, you are not human but a Wisdom Dakini.

MA SHAR NÉ GOM SUM JON TSA NA/
When the Mother takes three steps from the East,

KUSHÁ CHHUNG LA KUDOG KAR/
she is small in stature, and white in complexion.

DOJE KHADRO BUM GYÍ KOR/
She is surrounded by 100,000 Vajra Dakinis.

CHHÖNYÍ NAMKHÉ LONG YANG NÉ/
From the spacious expanse of Dharmata,

THUGJÉ TRINPHUNG THIB SE THIB/
a cloud-like formation of compassion gathers,

JINLAB CHHARGYUN SILILI/
and the continuity of blessing-shower reverberates.

MA CHITSUG GYAN DIR ZHUG SU SOL/
(I) beseech the Mother to be seated on the crown of my head as ornament.

CHITSUG GYAN DER ZHUG NÉ KYANG/
By being seated on the crown of (my) head as ornament,

MÉ JIN GYÍ LABPAR DZÉ DU SOL/
(I) beseech the Mother to bless me.
MÉ JIN GYİ LOB SHIG MACHIG MA/
O Machig Mother, please bestow your blessings.

BARCHÉ SOL CHIG MACHIG MA/
O Machig Mother, please remove obstacles.

TOGPA KYÉ CHIG MACHIG MA/
O Machig Mother, please (help me) generate realization.

WANG CHHOG KUR ZHIG MACHIG MA/
O Machig Mother, please bestow empowerments.

THUGJÉ DZUNG SHIG MACHIG MA/
O Machig Mother, please extend me your compassion.

The following sentence pairs (abridged version) should be (a) preceded by the 12th sentence (Kye, Ma Mimin…) and (b) followed by the last eleven sentences counting backwards from above for the full text.

MA LHO NÉ GOM SUM JON TSA NA/
When the Mother takes three steps from the South,

KUSHÁ CHHUNG LA KUDOG SER/
she is small in stature and white in complexion.
RINCHHEN KHADRO BUM GYİ KOR/
She is surrounded by 100,000 Ratna Dakinis.

MA NUB NÉ GOM SUM JON TSA NA/
When the Mother takes three steps from the West,

KUSHA CHHUNG LA KUDOG MAR/
she is small in stature and red in complexion.

PADMA KHADRO BUM GYİ KOR/
She is surrounded by 100,000 Padma Dakinis.

MA JANG NÉ GOM SUM JON TSA NA/
When the Mother takes three steps from the North,

KUSHA CHHUNG LA KUDOG JANG/
she is small in stature and green in complexion.

LÉ KYI KHADRO BUM GYİ KOR/
She is surrounded by 100,000 Karma Dakinis.

MA Ü NÉ GOM SUM JON TSA NA/
When the Mother takes three steps from the center,
she is small in stature and black in complexion.

She is surrounded by 100,000 Wisdom Dakinis.

From the spacious expanse of Dharmata,
a cloud-like formation of compassion gathers,
and the continuity of blessing-shower reverberates.

(I) beseech the Mother to be seated on the crown of my head as ornament.

By being seated on the crown of (my) head as ornament,

(I) beseech the Mother to bless me.
The Jewel Garland of Chöd Liturgy

JIN GYĨ LOBSHIG MACHIG MA/
O Machig Mother, please bestow your blessings.

BARCHHÉ SOL CHIG MACHIG MA/
O Machig Mother, please remove obstacles.

TOGPA KYÉ CHIG MACHIG MA/
O Machig Mother, please (help me) generate realization.

WANG CHHOG KUR CHIG MACHIG MA/
O Machig Mother, please bestow empowerments.

THUGJÉ ZUNG SHIG MACHIG MA/ PHAT PHAT PHAT/
O Machig Mother, please extend me your compassion. Phat Phat Phat.

DAG DANG SUNGJÉ CHIWOR MACHIG RIG NGA WÖ DU ZHU NÉ/
On the crown of myself and those under protection, the Five Classes of Machig Labdron dissolve in light rays, and

KU DANG LÜ YERMÉ DU DRÉ/

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and (the bodies of the Five Classes of Machig Labdron) and our own bodies become inseparably one.

SUNG DANG NGAG YERMÉ DU DRÉ/
Likewise, the speeches also become inseparably one, and

THUG DANG SEM YERMÉ DU DRÉ/
the minds become inseparably one..

DAG DANG SUNGJA NAM MACHIG DANG YERMÉPA/
Thus, self and those under protection become inseparably one with Machig Labdron.

CHHÖ KYI KUR LAM GYĨ SONG WAR GYUR/ PHAT PHAT PHAT/
The success to the state of Dharmakaya actualized. Phat Phat Phat

Stay in Emptiness, without elaborations, for a long time.

LHARYANG RANGNYĨ DAKI MARMO GYEN MÉPA GYUMÉ KUR GYUR/
Once again one transforms oneself into an illusory naked red dakini.
Now go on with your daily chores.

If you desire a very detailed practice, insert those repetitive lines that were omitted in the liturgy. If you desire an abridged version, append Dontshog-guma to this text as it stands. If you desire to shorten this version, you can omit the Dontshog-guma altogether. If you desire an even shorter version, leave out the parts marked with the sign of sun and moon, and mentally do the visualizations and recite the source text. Do the nectar blessing once in the initial state, and do not have to repeat. Only one time peaceful/wrathful subjugation will suffice. If you desire to shorten the liturgy even further, omit the replenishment of depleted samaya practice. It is sufficient to do a single torma offering and invocation coupled with the liturgy for the offering of Chöd torma to the Six Classes of Dakinis. This can be done just once or once every day. Do the practice five, seven, nine times, or until you get the sign(s) of accomplishment, then do the Chöd Liturgy two or three times, and body offering two or three times in four or six practice sessions. In between sessions, do sMyon ‘Dul, etc. as need arises.

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217 Tib. nyondul (sMyon ‘Dul): a liturgy for the subjugation and conquering of the cause(s) of mental derangement

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Chhagmé Rinpoche’s comments

Ah! This Chöd liturgy by Machig Labdron, who is the mind emanation of Prajnaparamita,

so much so that in the process it was grossly distorted
to the point that there are as many variations and contradictions as there are stars in the constellation in the sky.

These days most of the Chöd practitioners would read whatever is readily found.

Since there are no mention of titles and authors in most cases
it is difficult to tell which is authentic and which isn’t.

THÖNYON GANGPA MUGSANG LHUNDRUB NÉ/
The transmission lineage of this Chöd liturgy was passed down from Thönyon, Gangpa Mugsang and Lhundrub to

DRUBCHHEN KARMAPA LA CHHÖTSHOG GYÛ/
the great Yogi Karmapa.

NYANRÉPA NÉ RANGJUNGPA LA GYÜ/
Then, Nyanrépa gave the transmission to Karmapa Rangjung Dorje.

WONKYANG DENYÌ NGAG-LUG TSOCHHE WÉ/
However, this was chiefly in the tantric tradition

GYÜPA HACHANG MIPHEL TENDREL DZIG/
and it was seen, from the interplay of interdependent-origination, that this lineage would not spread a great deal.

NAMTSHOWA NÉ DO-LUG GYÜPA DANG/
From Namtshowa came the sutrayana tradition.

DO-NGAG ZUNGJUG GYÜPA SEN DZÉNÉ/
By receiving the dual tradition of sutrayana and tantrayana,
this clear, and authentic Chöd liturgy was composed by the victorious (Karmapa) Rangjung (Dorje).

However, many different practices, flourished.

Some, wishing for more details, inserted many interpolations

while others, wishing for a shorter text, omitted from the Kagyüpa Chöd liturgy.

Although many such different versions flourished,

the visualizations, the commentaries and analyses, in this text, are

in concert with the work of nephew Ratna Singha,

and Kunga Namgyal’s concise commentary on it.
Aside from these, (I) have seen and heard many pith instructions (on Chöd liturgy).

In the Zurmang tradition, and Gyatön tradition of “Noose Cutting,”

both authentic and unauthentic liturgies,

I have seen and heard of many different practices.

From Chökyi Wangchhug, and Kunga Namgyal,

I received the blessings of commentary on body offering through Chöd liturgy.

I also received Chöd teachings from the five tutors including

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218 Garwang Chökyi Wangchhug, the 6th Zhamarpa.
219 Zurmang Drungpa Rinpoche
WANG LUNG MIGRIM SOSOR CHI RIG ZHŪ/
Chöd empowerments, oral transmissions, and stages of visualization.

CHHARBŌ DANG NI NÉ-CHÖ MIGRIM LA/
I had, during various stages of visualizations on rain-making, and disease eradication,

LANDRANG GA GAR THSARLHONG RE TSAM JUNG/
several eruption of signs\(^{220}\) indicating success.

DAMPA MACHIG LASOG MILAM DU/
In my dream, I had signs of Pha Dhampa Sangye, Machig Labdron, and others

JIN GYĪ LABPÉ TSHANMA CHUGNDZÉ THONG/
giving me blessings.

WONPO CHHÖPHEL ZHÉJA YANGYANG DU/
Nephew Chöphel, repeatedly and very

DINYĪ DRIGGŌ NANTAN CHHER JÉ TE/
firmly requested me to compose this liturgy.

\(^{220}\) Tib. Tshar Lhong: there are three main chöd related experiences. They are lhong tshad, tshar tshad, and chod tshad. Generally speaking these are the arising of challenging experiences and their successful ermination.
CHÖYUL GYÜPÉ LAMA YIDAM LA/
(In response) to the Lineage Lamas of Chöd

SOLWA TABPÉ RUNG NGAM MIRUNG TAG/
I supplicated to receive a sign of whether it is permissible or not to compile
(this Chöd liturgy).

DINYĪ MAGYŪ DAKĪ SOGNYING CHHIR/
Since this is mother lineage liturgy is the essence of the life-force of the
Dakinis,

RANG GI TSHE LA CHUNGDZÉ DZENPA DANG/
(the compilation of the liturgy) is found to be a little harmful to the
longevity of my life, and besides

RANGNYĪ YONG LA MADRAG KHÖMEN PÉ/
I am ordinary, and not well known everywhere.

TSHÉDEN TOBCHHEN SU LA MI PHAN YANG/
Therefore, this work will not be of any benefit to the learned and the
powerful.

NYAMCHHUNG MHONGPA GA LA PHANPÉ TÉ/
However, I had the sign that this will, indeed, benefit the meek and
uneducated.
KU YI NAMPAR SALWAR MATHONG YANG/
I did not clearly see the various aspects of the body,

CHOMDAN SHAKTHUB NGÖSU JONNÉ KYANG/
but the victorious Sakyamuni came in person

SHERCHHIN GYÉPÉ CHHÖKHIR KOR DUG PÉ/
and turned the teaching wheel of the Extensive Prajnaparamita sutra.

DEYI TRI NÉ CHHONTHAG KARPO ZHI/
From his throne I pulled out four white tent-ropes

DAG GĨ CHHOG ZHIR THEN CHING DE YI GYÜ/
towards my four directions.

DARCHOG KARPO CHHUNGCHUNG THO RE TSAM/
I dreamt that a countless number of about 6 inches high white prayer flags

DRANGMÉ CHHOG ZHIR KUNTU TSUGPA MHI/
were hoisted in those four directions (on the tent poles).

RANG LA NÖ KYANG DZÖJÉ ZHANPHAN GYĪ/
So, even it is harmful to me, with forbearance, and to benefit others,
I wrote this liturgy with pure motivation.

Therefore I request that, in the future, nobody may add, delete, and make changes to this text.

Tshanmo Dradrog, Shampö Za-dü,

Zangri Pundun, and Dragpo Dakyong,

I entrust this work to you the protectors and ask you to ably protect it.

Do not cross over the line of samaya with Machig Labdron.

I am but an ignorant ordinary human.
MATOG LOGTOG BA-WÖ SAL KÖ SOG/
Whatever mistakes I have made through lack of understanding, mistakes
made through deviated understanding, and mistake made by exposing what
is to be kept secret, etc.

GALTRUL NYÉPÉ TSHOG NAM CHI CHHÍPA/
I confess whatever contradictions and mistakes I have made

MACHIG CHHÔDAG SUNGMÉ TSHOG LA SHAG/
to Machig Labdron and the assembly of trustee-protectors of this liturgy.

DI CHHIR DRIBPAR MA GYUR NGÔDRUB TSOL/
Therefore, please do not let (my true nature) be obscured (by these
mistakes) but grant me siddhis.

DINYÍ DRİ ZHENG TSOMPÉ GEWA DÉ/
By the merits gained by composing this liturgy,

DAG DANG DAG LA DRELWA THOGPA DANG/
may I and all those spiritually connected with me,

DINYÍ THONG THÖ DRELTHOB DROWA NAM/
and those who see, hear, and gain connection with this (liturgy),
TSHE DĪ BARCHHÉ DŪ ZHI YUL LÉ GYAL/
in the war with the obstacles of four maras of this life.

NAMZHIG PHO TSHE DAKĪ TSHOG NAM KYĪ/
Eventually when the time for passing on comes, may we be led by the assembly of dakinis

METOG CHHAR BEB ROLMÖ DRA DANG CHÉ/
with flower petals showering down amidst sound of cymbals

DEWACHAN GYI ZHING DER TRĪJÉ CHING/
to the blissful Buddhafield, Sukhavati.

CHHÔKU WÖPAGMÉPÉ ZHAL THONG NÉ/
By seeing Dharmakaya Buddha of Infinite Light

JANGCHHUB CHÔPA GYACHHEN CHÖ GYUR CHIG/
may we carry out a great deal of enlightened activities.

DEKÉ MHÉPA RAGÉ MING-CHAN DÉ/
With these words, this liturgy composition was completed by he who is named (beginning with the word) Raga in the

SHINGTA DROZHUN DAWAR DZOGPAR KŌ/
seventh month of Wood-Horse year.
CHÖYUL TENPA THA GYÉ TASHÍSHOG/
May the auspicious-goodness for Chöd teachings spread everywhere.

OM SVASTI/ TSHOGLÉ RINCHHEN TRENGWA ZHÉ JA WA/
Let there be peace and goodness. The Jewel Garland of Chöd Liturgy,

TSAWA NYENGYÜ GONGPA JIZHIN DU/
in precise conformity with the meaning attached to the root oral instructions

RANGJUNG GYALWÉ DZÉPA CHHAGMÉ KYÍ/
composed by the victorious Karmapa Rangung Dorje, is written by (I), Chagmé,

ZHALSHÉ MANNGAG GABPA NGONCHHUNG TE/
who by revealing the hidden meanings of verbal pith instructions, clarified them.

CHHOGDRIG KÖ DON GANG GĪ SUNG PA TAR/
The reason for is compilation is, like the Karmapa has said,

MIDRA MITHUN NAMKHÉ KARTSHOG TSAM/
there are as many different and contradicting (Chöd liturgies) as there are stars in the constellation.

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I have witnessed a proliferation of a variety of incorrect texts.

Just like subsequent adulteration of pure gold,

I was sensitive to possible contaminants in the otherwise completely pure liturgy.

It was, indeed, rare to find a master copy that is not tainted with impurities.

(I) therefore fundamentally based my work on old writings of the Victorious Karmapa Rangjung Dorje.

In addition I compared notes with six Chöd volumes of Kham and Central Tibet.

That is why I am supposing that this work is correct and authentic.
Information on how detailed, how concise, and how intermediate the ritual should be is given in the main text.

These are appropriately marked with the sun and moon signs in the liturgy.

The sign consist of a (stacked) sun and moon marking the beginning and the ending of the text.

In the past some, at the end of Ga-te mantra, appended Ha Ri Ni Sa. This is never found in authoritative texts.

Some people, as self-desired creativity,

visualize Lama at the heart-center of Sakyamuni.

This is not in the mainstream lineage tradition, and it is purely self-desired modification.
Still others, during offering praise, offer prostrations to the deities of the entire mandala,

and add lineage lama prayer.

It is not necessary to add supplemental items because

the text states, “(I) pray to the lineage of Chöd commentary.”

Everything is included in the words “thus it is said,” and “so forth.”

If one goes beyond, then there is no limit.

Some people append supplementary parts from other terma texts.

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Such things are not necessary because this Chöd liturgy is self-sufficiently complete.

REGÉ KAGYÜ PHAGMOR DAGKYÉ JÉ/
Some do Vajravarahi self-generation.

MIGÖ GÖTSHE KÉCHIG DRANDZOG YÖ/
It is unnecessary. If necessary, we have instantaneous recollection (in this practice).

PHALCHHER THAMAL NÉLÉ LHA SAL NA
Most people visualize deities in ordinary surroundings.

LÜJIN KABSU LHA SÈ NYÉPA CHI/
If done during body-offering, it is graver than killing deities.

YANG NI GONPO CHHAG DRUG TÖPA LA/
Another thing to mention is the praise of Six-arm Mahakala.

TRAG DZAG MIGO NGACHÜ DOSHAL Chan/
The words, “a garland of 50 human heads with dripping blood,”

RINCHHEN THÔKAM DZERWÉ TSHIG ZUNG DI/
and “precious dry skulls…”

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GYAGYUR NANG DU MÉPÉ ZHAG NA THŪ/
these are not in the original Indian texts, and it is therefore okay to omit.

KHADRO BUMKUL GUGZHUG PARCHHOG KYANG/
Although one can invoke the 100,000 dakinis, call upon (deities), dissolve (deities in oneself), and eject (consciousness),

PE ZHAN NAM LA MÉ PÉ CHÉPAR RIG/
there are no such instances in other texts. So, you can come to your own conclusion.

DE SOG TSHIGJOR DRAMIN NATSHOG CHHÔ/
There are a variety of such words and phrases constructed

DOJÉ SUNG GI JINLAB YING SU YAL/
which are devoid of the blessings of the vajra speech.

MAZÖ ZHUNG DI RANGDŌ MAYIN PÉ/
Finding myself unable to bear these (errors),

TSHÉDAN SORZHAG YIGKYON NATSHOG CHÔ/
(I) made all kinds of corrections based on those that are accurate.

DON LA ZHUNG DI LAMÉ LALJOR YIN/
In reality this principal text is guruyoga,
DE LA CHÖLUG TSHOG SAG GOKUN TSHANG/
which is complete with all parts of the method of accumulation of merits.

TSHOGDZOG JINLAB TSHANKHA KHYÉPAR PHAG/
Therefore it is extraordinarily powerful in terms of generating merits and
receiving blessings.

DINYÍ DRUBTHOB NAM KYI GURYANG DANG/
This text is the melodious spiritual songs,

TÖTSHOG KOR YIN TSHIG LA RINGTHUNG SOG/
and praises sung by realized beings. Where there are uneven number of
words (in the sentences),

YÖ KYANG DON LA GONG CHHIR TSHIG CHHIR MIN/
they are there for conveying the meaning and not for the sake of word
count.

CHHINCHÉ KHÉ LUN THO MEN GANG YIN GYÍ/
In the future, (I request) both the learned and the ignorant

CHÖLHÉ MIJA RANGSOR ZHAGPA ZHU/
not to alter and adulterate this text but leave it alone.
GALSĨ TSOM GÕ RANG TOB KYĨ KRUN PÉ/
If (you) need to write, then write

ZHUNG CHHEN MANGPO DZÖ DANG YI RANG NGO/
many major texts out of your own (intellectual) talent for which I shall
rejoice.

DINYĨ KYONDRAL CHÖLHÉ GÖPA MÉ/
This text is faultless, and there is no need for alterations and contamination.

TERCHHÕ PHALCHHER CHÖDRAG JINLAB YAL/
Most terma teachings are left with no blessings due to extensive alterations.

NGONCHÉ ZHUNG DIR CHÖPÉ KHÈLUNG GA/
Many learned as well as ignorant people in the past, who made alterations
to this text,

DZA YÏ SOGTSÀ CHÉ PAR THONG THÕ MANG/
there were many eye-witness accounts and stories of deaths brought to them
by the planetary deity.

DECHHIR BAGYÕ RANGSOG CHÉ PAR JA/
That is why be heedful and love your life.

DINA GYALSE CHÖPÉ LAMCHHEN LÉ/
This text is the great path for Bodhisattva conduct,
Togö dang ni dre dul chhir ma yin/
and not for earning one’s livelihood, nor for subduing ghosts.

Dinyi dang ni chharbeb tsowor dzung/
Treat this and the rain-making ritual as the main practice.

Zhan nam khordé ronyom chhenpo yi/
The others are for the great equanimity of samsara and nirvana’s

Namt harb sumden trinlé gogmê chhir/
unstoppable enlightened activities of the three realizations.221

Thaté rig dang shé dul ro sha dang/
Fearing that the oral transmission lineage of the banishment of spirits,
subjugation of negative forces, and cutting up of corpse and

Mechhö kor nam nyangyü chhé kyi dog/
five puja will be discontinued (and therefore lost)

Chhog-drig dze lé togö chhir ma sung/
this text was composed not for (my) livelihood.

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221 Three realizations (Tib. rNam Thar gSum): 1) stong pa nyid: emptiness, 2) mtshan ma med pa: without ordinary characteristics, and 3) smon pa med pa: absence of wistfulness.
CHIG-PHAN CHIG-NÖ JÉPÉ LAG-CHHA MIN/
It is not intended to become a tool for benefiting some and for harming others.

THATÉ KOR SOG DETSAM GÖGAL CHHUNG/
the practice of banishments are of little importance.

DENMIN SOSÖ KAB NÉ SAL LA TÖ/
See for yourself if this is true in their right context.

GEWÈ LHADRÉ TSOJÉ YÎCHAN KUN/
By the merits of this (work), all beings – especially the gods and the demons –

YUMCHHEN GYALWÈ GOPHANG NYUR THOB SHOG/
may quickly reach the realization of the victorious Great Mother.
CHÖJA NYI SU DZIN PÉ CHHÖ NAM KUN/
All dualistic phenomena, that are to be cut through,

CHÖJÉ DAG MÉ SHÉRAB RALDRI YI/
may be cut by the sword of selfless wisdom.

CHÖ TSHE NAMTHAR SUMDEN TONGPANYI/
After cutting through, the emptiness which embodies the three liberations,

MITHONG THONGWÉ CHHOG DI THONGWAR SHOG/
may (you) see the unseeable supreme sight.

DITAR GÖ ZHÉ ZHANPHAN GYI KUL NGOR/
In response to requests for the benefit of others,

CHÖ-NYON DHARMA SENGÉ DRIPÉ GE/GEWO/GEWO/GEWO/
this work was written by the crazy Chöd practitioner, Dharma Singha. Let
there be goodness, goodness, goodness, and goodness.
OM YE DHARMA HETU PRABHAVA/ HETUNTASHAN
TATHAGATO HAYAWADATA TESHANTSAYO NIRODHA EVAM
VADI MAHASHRAMANA SVAHA/

ॐ सुप्रा तिस्थ वज्र ये स्वाहा/