



འཇིགས་མེད་ལོ་ཏོག་གི་མཚན་མོ་

by **The Fourteenth Karmapa, Thekchok Dorje**  
and **Jamgön Kongtrül Lodö Taye**

foreword by **H.E. Bokar Rinpoche**

translated by **V.V. Lama Lodö Rinpoche**

# Chöd

## Practice Manual and Commentary

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*By the* FOURTEENTH KARMAPA, THEKCHOK DORJE  
*and* JAMGÖN KONGTRÜL LODÖ TAYE

*Preface by* H. E. Bokar Rinpoche

*Translated by* V. V. Lama Lodö Rinpoche

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LAMA LODÖ, a yogin of the profound generation and completion stages, has been responsible for the translation of *The Garden of All Joy* into English. This wonderful teaching by Jamgön Lodö Tāye consists of the instructions for the pacification and cutting through of all suffering. As a result of this work, may all beings cut through attachment to the self, which is the root of samsara. May they realize the view of the Great Mother, the Perfection of Wisdom, which is the realization of selflessness. With love and compassion for all beings, may they fully complete the benefit for oneself and for others until samsara is emptied.

Bokar Tülku  
7th August 1994.

## ❧ Foreword to the Second Edition

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**I** STRONGLY SUGGEST that whoever wants to read this book and practice Chöd have the initiation from a qualified teacher and have their permission to study this book. Because this practice is of the high tantric class of Vajrayana, it may be dangerous rather than beneficial to do this practice without initiation and explanation from a qualified teacher.

The commentary on the Chöd text was written by Jamgön Kongtrül Lodö Tāye, the Great One. First I gave a class on this text and commentary for the Kagyü Drodren Künchab students who practice Chöd, and then I thought it would be a good time to have an English translation in print for students to read directly.

The first edition of this book was completed in 1994 with the able assistance of my students, especially Donga Paul Seaton, Ron Garry, and Alexis Kostich, who contributed their expertise in a number of areas from typesetting through editing and proofreading. I am grateful to them all for their help. In particular, Alexis created the drawings, based upon my oral instructions, of all the different stages of visualization for this commentary. It was not just my effort but her devotion and diligence that have made this book possible, so I wish to thank her.

The line drawings of Dampa Sangye and Six-Armed Mahakala are courtesy of the well-known Tibetan thangka painter Gega Lama.

The second edition contains a letter from Kyabje Bokar Rinpoche that was intended for inclusion in the first edition, but which arrived after the first edition went to press. With the blessing of this great teacher, who is well known in the West, may the teachings flourish and benefit all sentient beings.

This new edition also contains the Chöd sadhana [daily practice text], which

was composed by the Fourteenth Karmapa, in three versions: Tibetan, phonetic rendering of the Tibetan, and the English translation. This was intended for the practitioner to have easy access to both the commentary and the sadhana. Lama Gyeltsen [Jay Eilertson], who is my longtime disciple, has completed a three-year retreat under me. He has practiced Chöd and has lots of background, so I have asked him to check the translation and make corrections to the grammar. He has assisted me in reviewing the translation as well. In addition to that, he has done collating and reordering. I would like to give him thanks for helping me. Craig Janke and Alexis Kostich provided invaluable assistance by modifying the illustrations for the stages of visualization described within the commentary. Lama Sherab [Don Iocca] is also my disciple, and he has also undertaken the three-year retreat. He also helped correct the Tibetan, and he has assisted me with some of the Tibetan corrections. So, I would like to thank him for his generosity as well. I would also like to thank Cone Beckham, Deborah Janke, Kris Burson, and Maude Honemann for their help in proofreading. Without the assistance of these contributors, this project would not have been possible.

*Lama Lodö Rinpoche  
Kagyü Drodön Künchab, San Francisco  
August 2005*

## ❧ Life of Machig Labdrön

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ORAL BIOGRAPHY BY VERY VEN. LAMA LODÖ RINPOCHE

**T**HE ESPECIALLY WELL-KNOWN, profound practice of Chöd was brought from India to Tibet by the great mahasiddha Dampa Sangye. This teaching flourished through the great wisdom dakini Machig Labkyi Drönma by the depth of her realization and compassion. Specifically, the Chöd teachings and practice were transmitted in Tibet by Machig Labdrön, who thus played a very important role in the Chöd lineage. Here, therefore, we will give a brief history of the wisdom dakini Machig Labdrön.

First, she manifested from Dharmata in the form of Prajñāparamita. From that, she emanated as the great pandit and mahasiddha Döndrub Zangpo in India. He was a very well-known scholar and accomplished yogi. At that time, he received many prophecies from divine beings and his own teacher that he must go to Tibet to benefit many beings in the snowy regions. He quickly accomplished complete realization in the cave of Potari, and while he was practicing and experiencing clear realization, a dakini appeared and told him he needed to go to Tibet to benefit many beings in the snowy regions, and must transmute his consciousness into her heart.

As the dakini requested, he transmuted his consciousness into her heart and took birth in Tibet in the town of Labchi Kangra as the daughter of a couple who had great devotion to the Dharma. Her father and mother, Chökyi Dawa and Bumcham, were patrons of the Buddhadharma and lords of that town. After entering her mother's womb, during the pregnancy many special and divine signs appeared, such as her reciting the Mani and Ga-Te and other different mantras and even speaking to her mother from the womb. All these unusual indications were heard by the mother. During the pregnancy the

mother had many omens, dreams, and blissful and joyful experiences. Many neighbors and villagers also had incredibly unusual omens, dreams, and experiences.

Machig was born without any kind of difficulty to the mother and immediately stood in a mass of rainbow light and manifested many divine signs, such as a third eye and being able to speak right away to her mother.

Her wisdom and compassion naturally caused people to be devoted to her as an emanation of Buddha and to bow, pray, and receive blessing from her without any doubt.

She followed her mother in her daily practice in the shrine room, reciting, bowing, and saying prayers, expressing devotion at an early age. She also showed unimaginable intelligence in reading, matched by no other; even her own teacher could not equal her intelligence.

Her special ability and unusual qualities became known throughout the kingdom; even the king heard of her, and extended an invitation to her and her family to meet with him. He offered them gifts and prayers, and gave her the name of “Labdrön,” as the one born in the village of Labchi Kangra and already called Drönma by her mother.

She was an extremely fast reader and mastered all aspects of Buddhist science, including logic, etc., without effort. When she was thirteen her mother died; afterward she followed her sister as a disciple of Lama Drapa Ngönshe and stayed for four years with him, learning the teachings and practice of the sutra and tantra traditions, and reading the sutras for that lama.

Afterward she met Kyotön Sönam Lama, who bestowed on her the empowerments of all traditions. She received teachings, and both Lama Drapa Ngönshe and Kyotön Sönam Lama foretold that she must unite with the Indian mahasiddha Sangye Tönpa, who had come to Tibet to benefit sentient beings; that she had the karma to unite method and wisdom and benefit beings with him.

She met and practiced tantric union with the great mahasiddha [Sangye Tönpa] and again returned to her two gurus, telling them what she had done and requesting more teaching. Finally they sent her back to the yogi to continue with him, even saying that to start a family lineage with him would greatly benefit sentient beings. So she followed her gurus’ instructions, went

back to him, and had two sons and a daughter. After having the daughter, she completely renounced worldly life and practiced in isolated places. After that, she met Dampa Sangye and requested all the teachings directly from him. He foretold that she would greatly benefit beings and should go practice at the mountain of Zangri Kamar; that many disciples would be gathered there, and that it would greatly benefit sentient beings.

According to her gurus' instructions, she meditated there and began to teach many beings—humans, nonhumans, spirits, and nagas. She composed her own tradition, Pungpo Sengyurma, "Offering the Body as Food for Demons." She developed this and taught it to many beings; then her tradition flourished all over Tibet. She had many disciples; abbots, learned pandits, and many yogis and yoginis became her students.

Her doctrine of Pungpo Sengyurma became popular all over Tibet, and rumor of it even spread to India. Then pandits and mahasiddhas were sent to verify that an emanation of Prajñāparamita had appeared in human form, had developed a specific tradition, and was benefiting beings. Two accomplished siddhas, both pandits and great beings, were sent to Tibet to meet Machig, question her, and check her teachings. When they first spoke to her, Machig replied in the Indian tongue. They asked her how she learned the language, and she replied that she had no need to learn it; she had been born in India before her present birth in Tibet, and had never forgotten it. This impressed the two pandits; here was a great being who could change lives and yet not forget the language.

They stayed and debated with her for many days concerning the Hinayana, Mahayana, and Vajrayana points of view. The two great scholars could not defeat her; she won the debate, and her teaching became popular not only in Tibet but in Nepal and India as well. While the teachings of the Buddha had been faithfully carried from India to Tibet and elsewhere, never before had any tradition been transmitted from Tibet to India. Machig's Chöd of Mahamudra transmission was the first time in history that a valid source of Dharma went from Tibet to India. Thus, such a great being, Machig Labdrön, was the first lineage holder, and this unbroken lineage continues until the present guru, as shown on the following pages.



*Danpa Sangye by Gega Lama*

# Lineages of Chöd

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## LINEAGE OF THE SUTRA TRADITION

མདོ་ལུགས་རྒྱུད་པ།

(DO LUG GYÜ PA)

Buddha Shakyamuni

Maitripa

Asanga

Vasubandhu

Aryadeva

Dampa Sangye

*etc.*

## LONG SUTRA LINEAGE

རིང་རྒྱུད།

(RING GYÜ)

Prajñāparamita

Buddha Shakyamuni

Mañjushri (*Mer.seng*, “*Lion of Speech*”)

Green Tara

Sukhasiddhi

Aryadeva

Dampa Sangye

Kyotön Sönam Lama

Machig Labdrön

Jetsün Zilnan  
Gyalwa Döndrub  
*(Machig's elder blood son)*  
Khugom Chökyi Senge  
*bKa' bab bu chen bcu drug—the Sixteen Great Sons*  
*of the Lineage of Descended Word—*  
*and the 108 Lineage Holders*  
Labdül Dorje Drölma  
Penchen Dönyö Dorje  
Second Karmapa, Drubchen Karma Pakshi  
Kyedrub Urgyenpa  
Third Karmapa, Rangjung Dorje  
Künga Namgyal  
Karma Chagme

LONG LINEAGE OF THE MANTRA TRADITION

སྒྲུབ་ལུགས་རིང་རྒྱུད།

(NGAG LUG RING GYÜ)

Prajñāparamita  
Vajradhara  
Buddha Shakyamuni  
Mañjushri  
Sukhasiddhi  
Aryadeva  
Dampa Sangye

FATHER LINEAGE OF SKILLFUL MEANS

ཕ་གྱུ་

(PHA GYÜ)

Buddha Shakyamuni  
Rabjor  
Kungao (*Arhat Ananda*)  
Nagarjuna  
Aryadeva

MOTHER LINEAGE OF WISDOM

མ་གྱུ་

(MA GYÜ)

Prajñāparamita  
Green Tara  
Sukhasiddhi  
Dampa Sangye  
Machig Labdrön

LINEAGE OF ABSOLUTE MEANING

དོན་གྱི་གྱུ་

(DÖN GYI GYÜ)

Buddha Shakyamuni  
Mañjushri  
Green Tara  
Machig Labdrön

CLOSE LINEAGE OF THE MANTRA TRADITION

ལྷགས་ལྷགས་ཉེ་རྒྱུད།

(NGAG LUG NYE GYÜ)

Vajradhara

Green Tara

Machig Labdrön

Thönyön Samdrub

*(Machig's younger blood son)*

CLOSE LINEAGE OF LAMAS

ཉེ་རྒྱུད་ལྷ་མ།

(NYE GYÜ LA MA)

Vajrayogini

Machig Labdrön

Kambu Yale

Drubchen Yeshe Barwa

CLOSE LINEAGE OF THE SUTRA TRADITION

མདོ་ལྷགས་ཉེ་རྒྱུད།

(DO LUG NYE GYÜ)

Gyalwa Döndrub

*(Machig's elder blood son)*

Nyenjung Lotsawa

Drapa Harten

Kambu Yale

LINEAGE OF THE CHÖD FEAST OFFERING

གཙོང་ཚོགས་རྒྱུ་པ།

(CHÖ TSHOG GYÜ PA)

Thönyön Samdrub

*(Machig's younger blood son)*

Gangbu Muksang

*(Machig's heart son, who received the entire*

*Chöd lineage directly from Machig)*

Kangpa Lhündrub

Drubchen Karma Pakshi

*etc.*

LINEAGE OF UNION

ཟུང་འབྲུག་རྒྱུ་པ།

(ZUNG JUG GYÜ PA)

Khugom Chökyi Senge

Sangye Nyentün

Sangye Tönpa

Khedrup Chöje

Shang Tönpa

Khyungpo Tsültrim Gyatso

Ritrö Rechen

Shangkar Ringyel

Sangye Palzang

Namkha Gyaltsen

Gyagom Leggyel

Semkyi Dödröl

Lhawang Dragpa

Künga Gyaltsen

Sangdag Drölwai Göñ

Yeshe Gyatso

Lodö Namgyal

Rinchen Nyamzhag  
Yeshe Gyaltzen  
Jinpai Tsenchen  
Namgyal Döndrub  
Tsewang Künkhyab  
Thrinle Rabgye  
Ösel Gyurme  
Lodö Taye  
Norbu Döndrub  
Rangjung Künkhyab  
Ngedön Chökyi Lodö

LINEAGE OF CHÖD EXPLANATION

གཙོང་འབྲིན་རྒྱུད་པ།

(CHÖ THRI GYÜ PA)

Togden Yeshe Barwa  
Rangjung Dorje (*Karmaṇa*)  
Yungtönpa  
Rolpei Dorje (*Karmaṇa*)  
Togden Kacho Wangpo  
Dezhin Shekpa (*Karmaṇa*)  
Ratnabhadra  
Tongwa Dönden (*Karmaṇa*)  
Jampal Zangpo  
Sangye Nyenpa  
Mikyö Dorje (*Karmaṇa*)  
Künchog Yenlag  
Wangchug Dorje (*Karmaṇa*)  
Chökyi Wangchug  
Künga Namgyal  
Karma Chagme

*(and continuing through the general Kagyü and Nyingma  
lineages until the present guru)*

TERMA LINEAGE

གཉེར་གཙོན་རྒྱུད་པ།

(TER CHÖYÜ PA)

Machig Labdrön

Tülku Labdül

Tsöndu Senge

Kambu Yale



*Machig Labdrön*

## ❧ Chöd Sadhana:

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THE CONDENSED DAILY PRACTICE OF OFFERING THE BODY  
*by the Fourteenth Karmapa, Thekchok Dorje*

**G**LORIOUS AND PRECIOUS Root Lama who sits on a lotus-moon seat on the crown of my head, through your great kindness, having taken me as your disciple, grant me the accomplishments of the body, speech, and mind of the Buddhas. Great Dorje Chang, Tilopa, Naropa; Marpa, Mila, Gampopa, Lord of Dharma; All-Knowing Karmapa, who understands the three times; holders of the four great lineages and the eight lesser ones, Dri, Tak, Tsal, the Glorious Drukpa, etc.; those who attained mastery in the profound path of Mahamudra, the unequalled protectors of beings, the Dagpo Kagyüpas, to you, Kagyü lamas, I pray: I am following your lineage; grant me your blessings so that I may attain perfect liberation. It is taught that revulsion and nonattachment are the legs of meditation; to this meditator who has severed the ties to this life, who is without desire for food or possessions, grant the blessing of being indifferent to possessions and honors. It is taught that aspiration-devotion is the head of meditation; to this meditator, who continuously prays to the Lama who opens the door to the treasure of oral instructions, grant your blessing so that uncontrived aspiration-devotion may arise. It is taught that nondistractedness is the body of meditation. The nature of every thought that arises is new; to this meditator who remains in thatness, without contrivance, grant your blessing so that meditation may be free of intellectualization. It is taught that the essence of thought is Dharmakaya. It is nothing and yet it arises in all forms; to this meditator in whom unimpededness appears grant your blessing so that the indivisibility of samsara and nirvana be realized. Throughout all my births may I not be separated from the perfect guru and so

enjoy the splendor of Dharma. Perfecting the virtues of the paths and bhumis, may I speedily attain the state of Vajradhara.

Herein is contained the condensed daily practice of offering the body.

*If you wish to do the condensed daily practice of offering the body, etc., after visualizing the refuge object:*

For the angry enemies of myself and others, for harmful obstructors, for obstacles cutting between [myself and my goal], for the Demon Lord of Death, for place demons and body demons; first, my kind parents, and then all sentient beings [in number] equal to the sky: may we obtain the state of the unsurpassable Great Mother (Prajñāparamita). Therefore, I will do this holy and profound practice, “Cutting Off Demons.” [Don’t be afraid. Don’t panic. Don’t be very panicked. All beings, from the peak of samsara to the depths of hell, listen! Gather! Quickly gather!]

*Here are refuge and generation of bodhicitta:*

With the angry enemies of myself and others, with harmful obstructors, with obstacles cutting between [myself and my goal], with the Demon Lord of Death, with place demons and body demons; first, my kind parents, and then all sentient beings [in number] equal to the sky: \*we take refuge in the Lama; we take refuge in the Buddha; we take refuge in the Dharma; we take refuge in the Sangha. [Repeat three times from \*.] We take refuge in the glorious lamas, the siddhas of the Chöd lineage; we take refuge in the Mother Dakinis of the three places; we take refuge in the Buddhas and Bodhisattvas of the ten directions; we take refuge in the Five Tathagatas; we take refuge in the three classes of Protectors; we take refuge in the Lama with his retinue of Vajra dakinis; we take refuge in the Kagyü lamas with their retinue of dakinis; we take refuge in the kind Root Lama and his retinue of dakinis; we take refuge in the empty, unborn Dharmakaya of our own mind. Grant us protection; may we enter your holy refuge. I and all sentient beings depend upon the Buddha, depend upon

the Dharma, depend upon the Sangha. May the bodies of sentient beings be virtuous; may their speech be virtuous; may their mind be virtuous. May the 404 classes of disease be purified. May we be liberated from the ninety-one instant obstacles. May the 360 coemergent demons do no harm. May the eighty thousand types of obstructors be pacified in themselves, purified in themselves, [made] empty in themselves. I prostrate to the Three Jewels. I take refuge in the Three Jewels. I make offerings to the Three Jewels. I confess each sin and nonvirtue. I rejoice in the virtue of beings. I hold the Buddha's enlightenment [in my mind]. Until enlightenment I take refuge in the Buddha, Dharma, and Sublime Assembly. In order to best accomplish benefit for myself and others may I generate bodhicitta. After having given rise to this most excellent mind of enlightenment I invite all beings as my guests. May I engage in the most excellent, suitable enlightened conduct. May I accomplish enlightenment for the benefit of sentient beings. Just as the Protectors of the three times have achieved certain, perfect enlightenment, may I generate this unsurpassable, holy enlightened mind. May I recollect these [things] that I have generated; may I fully grasp what I have generated. In the sky in front is the kind Root Lama, inseparable from Machig Labkyi Drönma, with a body white in color like a conch shell, one face, and two arms. The right [hand] beats a golden damaru aloft; the left holds a silver-white bell at the side. Her three eyes gaze into space. Her long hair is bound into a topknot tuft, with the remainder flying loose upon her back. Her naked body is adorned with bone and precious ornaments. Her right foot is drawn up, with the left [foot] extended in the dancing manner. She is surrounded by the lamas of the Kagyü lineage. On her right is Dampa Sangye, surrounded by the lineage of the Father tantra of skillful means. On her left are the five Jetsün goddesses, surrounded by the lineage of the Mother tantra of wisdom. Above [her head] is the Protector of the Doctrine [i.e., Buddha Shakyamuni], surrounded by the lineage of nondual meaning. Above his head is the Dharmakaya Great Mother, surrounded by the lamas of the Chöd siddha lineage. Under Machig's seat reside the gods and demons of samsaric appearance, obedient gods, demonesses, the eight classes of disease demons, and debt collectors, assembled together in a manner of obedient attendance. On the crown of the heads of those assembled deities is OM; at their throats, AH; at their hearts, HUNG. From the HUNG in their hearts light

rays emanate to the Dharmakaya palace of the Eastern Pure Land. All refuge objects of the Chöd lineage, come here. BEDZRA SA MA DZA DZA HUNG BAM HO They become inseparable.

*Do the eight-limbed accumulation of merit:*

To the Mother of the Victorious Ones, who is beyond all expression in speech or thought, I prostrate. To the able one, the all-knowing excellent one of the Shakya, I prostrate. To the one who benefited beings during seven lifetimes, Dampa Sangye, I prostrate. To the nonhuman wisdom dakini, to the body of Labdrön, I prostrate. To the father lamas who show the wisdom of self-awareness I prostrate. To the yidam deities who bestow true accomplishment I prostrate. To the Buddhas who have abandoned [nonvirtue] and realized [virtue], and who have gathered the Three Wishes, I prostrate. To the Holy Dharma, which pacifies and removes desire, I prostrate. To the Sangha, an advantageous [object of] offering, I prostrate. To the one possessing youthful handsomeness, manner, and good qualities, to Mañjushri I prostrate. To the one truly filled with compassion, to Chenrezig I prostrate. To the one who tames the evil one through great power, to Vajrapani I prostrate. To the Dharma Protectors who subdue obstructors and wrongdoers I prostrate. Until the heart of enlightenment is reached, I take refuge in all of you. I pray to all of you. I offer the Five Desirables. I confess each sin and nonvirtue. I request that you turn the Wheel of Dharma. I pray that your form will remain [in this world] and not enter nirvana. I dedicate this virtue in order to benefit sentient beings.

*Thus, with the visualization of continuous wisdom water to purify defilements, recite the GATE mantra:*

TEYATHA OM GATE GATE PARAGATE PARASAMGATE BODHI SOHA

*Afterwards, according to the original meaning, from the heart of the body that is absolutely pure, like crystal, emanate offering goddesses.*

*Offer the mudra of the body, speech, mind, and qualities:*

All forms appearing in the vast three thousand worlds I offer as the supreme mudra of body; please grant the siddhi of unchanging form. All sound, and sources of sound, appearing in the three thousand worlds I offer as the supreme mudra of speech; please grant the siddhi of unimpeded speech. All the mind's discursive thought in the vast three thousand worlds I offer as the supreme mudra of mind; please grant the siddhi of undeluded mind. All happiness and suffering in the vast three thousand worlds I offer as the mudra of auspiciousness. If happy, I gather and dedicate all happiness; may all the sky be pervaded by great bliss. If suffering, I will bear the suffering of all beings; may the ocean of samsara's suffering dry up.

PHAT

*Then do the extended or condensed version of transference of consciousness, "Opening the Door of the Sky." Then meditate and visualize according to the source text for offering the body mandala. Afterward:*

The skin becomes the golden earth; the fingernails, the surrounding iron mountains; the head, Mount Meru, adorned with the two eyes, the sun and moon; the four limbs, the four continents; etc. This perfect and complete body mandala I offer to the assembly of lamas, yidams, and dakinis. Please accept and grant your blessings.

*Generously we give the three cycles of visualization of the White Feasts, and at the time of the Red Feast the short invocation is called:*

Homage to the gods and demons abiding in this desolate place, with myself as the fortunate one to whom you show miracles. All gods and demons of sam-saric existence, without exception: may you gather like clouds in the sky, descend like rain in space, and whirl like a storm on the earth. I offer this body to you assembled ones.

*This much or more:*

I offer the six forms of outer bodily flesh; may I obtain the six perfections that are the word [of the Buddha]. I offer the nine inner organs; may I obtain the stages of the nine vehicles. I offer the five skandhas; may I obtain the body of the five wisdoms. I offer this body to all of you who are assembled. Those in a hurry, eat it raw. Those with leisure, eat it cooked. In a hurry or not, eat it happily, raw, cooked, or roasted. Those with a large stomach, eat your fill; those with great strength, carry away whatever you can. As the lion enjoys his meat, please accept this offering without first fruits or remainder.

PHAT

*Do thus. Then, the condensed version of the complete lineage prayer:*

I supplicate the lineage of the Father tantra of skillful means. I supplicate the lineage of the Mother tantra of wisdom. I supplicate the lineage of absolute nondual meaning. I supplicate the lineage of fortunate ones [who have tantric] experience. I supplicate the lineage of siddhas of the Chöd. I supplicate the lineage of powerful Dharma Protectors. Grant your blessing to reverse my attachment to worldly activity, which is the appearance of delusion. Grant the blessing of not clinging to the illusory body compounded of the four elements. Grant the blessing of “one taste” toward the obstacles of interference and disease demons [that cause] error. Grant the blessing to recognize my own face [i.e., true nature] in the mind’s manifestations of transmigratory appearance. Grant me the blessing of freedom [to have the] spontaneous self-awareness of the three bodies. May I and all sentient beings of the six realms, having abandoned all defilements of the dualistic mindstream, attain full, unsurpassable enlightenment.

PHAT

*Then do the three mergings and offer the body feast:*

OM, to Machig I pray; AH, to Machig I pray; HUNG, to Machig I pray: grant the blessing of the three syllables. By the blessing of the three syllables the sun

and moon torma container melts completely into light. May this feast offering, which is a blazing heap of light, fulfill the minds of the Lama, yidams, dakinis, and Dharma Protectors. Having abandoned the thought of clinging to self—this heap of flesh and blood, my body—grant the blessing of the three syllables. This multiplies into inexhaustible nectar. I offer it to the kind Root Lama. I offer it to the lamas of the inner and outer lineages. I offer it to the assembly of wrathful and peaceful yidams. I offer it to the great Bodhisattvas, pratyekabuddhas, and shravakas. I offer it to the guardians and protectors of the doctrine and their consorts. I offer it to the millions and billions of messengers. I offer it to the powerful worldly protectors. I offer it to the arrogant gods and ghosts. I offer it to the lord of the land of the thousand three thousand worlds. Especially, I offer it to the gods and demons of this place. I offer it to the six classes of sentient beings. I offer it to the karmic debt collectors since beginningless time. By the power of this immeasurable offering may the Buddha's doctrine increase and the Lama's mind [i.e., intention] be fulfilled. May the Three Jewels be pleased by this offering. May it fill the minds of the oath-bound protectors. May the arrogant oath-bound ones maintain their vows. May it satisfy the desires of the six realms. May it purify the debt we owe to the debt collectors. May it completely sever the connection of blood feud. May perfect Buddhahood be attained.

PHAT

*Thus we do the altered version of the gift of the body set forth by the Third Karmaṇa, Rangjung Dorje:*

On a torma plate, which is a blazing skull-cup the size of the three worlds, is the remainder torma, as large as Mount Meru. Build a pile of flesh, ignorance, NYI LI LI; an ocean of blood, desire, ME RE RE; a heap of bones, anger, THRA LA LA. Oath-bound dakinis of the retinue; eight classes of cannibals and gods who are helpful friends; and the assemblies of eighty thousand classes of inner and outer obstacles: take this great oath offering, which is the inconceivable enjoyment of the five nectars. Please accomplish the activity that I, the yogi, have entrusted to you.

*To those with the power to take the remainder, give the remainder. Then, the stage of dedication and aspiration:*

By the power of this great generosity may all sentient beings achieve self-arising Buddhahood. May the assembly of beings not liberated by the previous Victorious Ones be liberated by all this generosity, which is like the treasury of space. May they freely enjoy it without quarrel or harm.

Transcendent and incisive knowledge, inexpressible with speech or thought, unborn, unceasing, of the very nature of space, province of the wisdom that knows itself in each individual: may the auspiciousness of the mother/consort of the Victorious Ones of the three times be present.

May there be the auspiciousness of the immovable mountainlike body [of the Victorious Ones, Dharmakaya]; may there be the auspiciousness of the sixty branches [i.e., melodies] of the speech [of the Victorious Ones, Sambhogakaya]; may there be the auspiciousness of the stainless mind, free from extremes, [of the Victorious Ones, Nirmanakaya]; may there be the auspiciousness of the body, speech, and mind of the Victorious Ones. I dedicate to the benefit of all sentient beings in the three worlds whatever roots of virtue I have gathered in the three times: the root virtue of giving my body as an offering; the root virtue of holding the gods and demons in my bodhicitta [i.e., enlightened motivation]; and whatever root virtues I have gathered during the three times. Therefore, by depending upon the power of this dedication, may troublesome gods, demons, etc. and the mindstream of sentient beings of the three worlds, being cleansed of all karma, afflictions, and defilements, wholly complete the six perfections. After attaining the wisdom of the unborn Mother, may I obtain the stage of the all-pervading Dorje Chang, Lord of all father families of all the Victorious Ones. Likewise, having reached that stage, may I become a great expanse of benefit for all sentient beings, through various means, until samsara is empty. May the Chöd practitioner not view his mind as evil, and cut off without exception self-aggrandizement. May I not take pride in whatever good qualities arise in my mindstream. May I not cling to whatever troublesome thoughts may arise. May this Holy Dharma, “Cut-

ting Off Demons,” penetrate in every direction and throughout all time, like the sun’s dawning rays in the sky.

PHAT

*Thus said, think that all the guests depart to their own place, joyous and satisfied. The deities of the field of assembly condense into oneself. Visualize oneself and all others in the form of the Great Compassionate One, the essence of the union of emptiness and compassion, sealed by the Three Circles. Recite the six syllables many times. One should make aspiration prayers to ensure that all beings may attain the stage of liberation. Sarva Mangalam.*

Lord, whose white body is not clothed by a fault, whose head is adorned by a perfect Buddha, who looks upon all beings with the eyes of compassion: to you, Chenrezig, I prostrate.

OM MA NI PEME HUNG

By this merit, may I accomplish quickly the state of the Chöd, the Mahamudra, and establish all beings without exception at that level. Whoever came to this generous offering, obstructors moving under the earth and whoever remains on the earth, whoever moves above the earth: be pleased and return all to your own place.

SARWA BHUTA GETTSHA

Glorious savior of the world and lord of longevity, who destroys, without exception, [all conditions causing] untimely death, who is the source of refuge for suffering [sentient beings] who lack protection: to you, Buddha Amitayus, I bow down.

OM NA MO BHA GA WA TE A PA RI MI TAA YUR JYA NA SU BI NISH TSI  
TA TE DZO RA DZA YA TA THA GA TA YA AR HA TE SAM NYAK SAM BUD-  
DHA YA TE YA THA OM PUNYE PUNYE MA HA PUNYE A PA RI MI TA

PUNYE A PA RI MI TA PUNYE JYA NA SAM BHA RO PA TSI TE OM  
 SARWA SAM KA RA PA RI SHU DHA DHARMA TE GA GA NA SA MUTGA  
 TE SO BHA WA BI SHUD DHE MA HA NA YA PA RI WA RE SO HA OM A  
 MA RA NI DZI WENTI YE SO HA

Buddha, who perfectly achieved enlightenment by the power of generosity, was a lion[like] human being. Whoever enters the city of compassion completely achieves the power of generosity and may have long life. Buddha, who perfectly achieved enlightenment by the power of morality, was a lion[like] human being. Whoever enters the city of compassion completely achieves the power of morality and may have long life. Buddha, who perfectly achieved enlightenment by the power of patience, was a lion[like] human being. Whoever enters the city of compassion completely achieves the power of patience and may have long life. Buddha, who perfectly achieved enlightenment by the power of diligence, was a lion[like] human being. Whoever enters the city of compassion completely achieves the power of diligence and may have long life. Buddha, who perfectly achieved enlightenment by the power of samadhi, was a lion[like] human being. Whoever enters the city of compassion completely achieves the power of samadhi and may have long life. Buddha, who perfectly achieved enlightenment by the power of transcendental wisdom, was a lion[like] human being. Whoever enters the city of compassion completely achieves the power of transcendental wisdom and may have long life. Giving generosity and keeping morality; meditating on patience and striving for diligence. Through concentrating on stillness realizing the nature of mind [i.e., transcendental wisdom], may I right now have blissful, auspicious good fortune. Extend my life beyond one hundred years; may I see one hundred different kinds of holy objects. May I have joy and bliss, long life without disease, and accumulate all favorable conditions. May certainty arise in my mind towards the supreme vehicle. May I right now have blissful, auspicious good fortune. May the glorious Lama live long, and may happiness arise for all beings as vast as the sky. May I and all others gather the accumulations and discard mental veils; then may we quickly be established on the level of Buddhahood.

## (Abridged Dewachen Prayer)

E MA HO Wonderful Buddha of Limitless Light, and to his right the Lord of Great Compassion, and to his left the Bodhisattva of Great Power, surrounded by Buddhas and Bodhisattvas measureless in number: Joy and happiness without limit in this land called Dewachen. May I be born there as soon as I pass from this life without taking birth anywhere else in the meantime. Having been born there, may I see Amitabha's face. May the Buddhas and Bodhisattvas of the ten directions give their blessing that this wish expressed in this prayer be accomplished without hindrance.

TAYATHA PEN TSEN DRI YA AWA BODHA NI SOHA

*If you wish to recite the long-life prayers for the lineage masters, you may do so here.*

From the great all-good Dorje Chang down to my kind Root Lama, whatever prayers have been made for the benefit of beings, may they all become fulfilled. By this merit may we become omniscient; from this attainment, after defeating evil faults through the endless storm of birth, old age, sickness, and death, may we liberate all beings from the suffering in the three worlds. I dedicate all this merit that I may follow in the footsteps of the heroic Mañjushri who knows, and those of Küntuzangpo, too. By this virtue may all beings perfect the accumulations of merit and wisdom, and, arising from merit and wisdom, obtain the two sacred bodies. By the blessing of the three bodies of the Buddhas being pleased, by the blessing of the truth of the Dharma itself being unchanging, by the blessing of the wishes of the Sangha being unwavering, may this dedication prayer be fulfilled.

Vairocana, the one who turns the Wheel of Dharma, has collected an ocean of teachings—canonical teachings and revealed teachings [i.e., termas], sutras and tantras—in the marvelous and perfectly compiled Five Great Treasuries. May this tradition increase and flourish until the end of the cycle of existence.



*Jangön Kongtrul Lodö Taye*

## Commentary to the Chöd Practice:

THE GARDEN OF ALL JOY

by Jamgön Kongtrül Lodö Taye

ལུས་མཚན་སྦྱིན་གྱི་ཟིན་བྲིས་མདོར་བསྡུས་ཀྱི་  
དགའ་སྦྱིད་ཚལ་ཅེས་བྱ་བ་བཞུགས་སོ། །

LÜ CHÖ JIN GYI ZIN BRI DOR DÜ KÜN

GAI KYE TSHEL CHE JA WA ZHUG SO

by Jamgön Kongtrül Lodö Taye

*Herein is contained the condensed explanation of giving the body as an offering,  
which is called “The Garden of All Joy.”*

**I**BOW TO the Lama and Prajñāparamita, the Great Mother. That which is known as the Mahamudra of “Cutting Off the Object”<sup>1</sup> is the wisdom view of the Second Turning.<sup>2</sup>

By the Mantrayana conduct for training awareness associated with taking on the unwanted and trampling the causes of evil; understanding gods and demons as one’s own mind; and knowing the equality of self and others, ego-clinging can instantly be cut. If one does not understand this and hopes to tame demons for the sake of food, fame, or profit, and views one’s own illu-

<sup>1</sup> *gCod yul*: Cutting off ego-clinging, which manifests as the four demons.

<sup>2</sup> The Second Turning of the Wheel of Dharma by Buddha Shakyamuni, concerning the teachings on emptiness.

sory appearance as the enemy, then by counting HUNG HUNG PHAT PHAT one engages in rough, superficial conduct. Known as the “reversal of Chöd,” it is a very frightful mistake on this path. From the start, one’s mind should be pointed in an unmistakable direction.

Among a great many well-known [Chöd] traditions of the Old and New Schools, the Surmang tradition is respected for its descended word<sup>3</sup> and is especially superior because of its profound and extensive oral instructions, undiminished continuity, confidence due to realization and familiarity,<sup>4</sup> and uninterrupted blessing of speech.

The visualization concerning the feast offering, etc. in this tradition may be clarified elsewhere.

During the daily practice of giving the body, the preliminary practice includes five sections: generating bodhi mind, taking refuge, gathering the accumulations, clearing away obscurations, and making offerings.

The actual practice consists of five sections: the transference of consciousness (*phowa*), body mandala, the three cycles of white feasts condensed into one, the red feasts condensed into one, and the *ganachakra* [i.e., feast offering].

The concluding stage of practice consists of three sections: dedication prayers, the dissolving stage, and carrying on the path. Altogether this Chöd practice is roughly complete in thirteen divisions.

## PRELIMINARY STAGE OF PRACTICE

### *Generating Bodhicitta (Enlightened Mind)* རེས་ཀྱི་སྐྱེད། (SEM KYE)

So, at this time, first generate mind<sup>5</sup> toward substantial torturing enemies; formless harmful obstructors; ones who cause interference by acting contrary to [one’s] wishes; karmic obstructors, who are the four demons<sup>6</sup> born of coemergent ignorance; the demon Lord of Death, who snatches the source of

3 *bKa’ bab*: Oral instructions and commitments passed down from lama to student in the lineage.

4 Realization obtained through Chöd practice and particular familiarity with it—a special emphasis in the Surmang lineage.

5 Generate bodhicitta.

6 *Chöd tradition*: Demon of Unimpededness (*Thogs bcas kyi bdud*); Demon of Impededness (*Thogs med kyi bdud*); Demon of Aggrandizement (*dGa’ spro’i bdud*); Demon of Ego-Clinging (*sNyems byed kyi bdud*). *Sutra tradition*: Demon of the Aggregates (*Phung po’i bdud*); Demon of the “Son of the Deity” (*lHa’i bu’i bdud*); The Lord of Death (*’Chi bdag gi bdud*); Demon of Affliction (*Nyon mongs pa’i bdud*).

life; place demons and resident demons,<sup>7</sup> which are the gods and demons of this desolate place; and principally those body demons associated with the gathering of these three: liquid, particle, and wind—held since the accomplishment of this body, itself the body of the three poisons flourishing equally.

Mainly for the sake of establishing, by myself alone, all mother and father sentient beings in measure filling the sky in the stage of the Dharmakaya Great Mother, I will perform the practice of Mahamudra—cutting off—and hold from beginning to end the motivation of enlightened mind.

### *Taking Refuge* ལྷོབས་འགོ། (KYAB DRO)

Secondly, take refuge. First, gather the guests:

When hitting the mouthpiece of the thighbone trumpet three times the sound says *MA JIG SHIG* (“Don’t be afraid”); *MA NGANG SHIG* (“Don’t panic”); and *SHIN TU MA NGANG SHIG* (“Don’t be very panicked”).

When blowing three times the sound says, first, *NYÖN CHIG* (“Listen”); secondly, *DÜ SHIG* (“Gather”); and thirdly, *NYUR DU DÜ SHIG* (“Quickly gather”).

Meditate that by hearing “Quickly gather,” from the peak of samsara to the deepest hell a crowd of beings gathers like mist covering a great mountain. The objects of refuge at this time are of the abbreviated tradition [i.e., the condensed Chöd text].

In the sky in front, on a lion throne with lotus and moon seat, is the Great Mother, gold in color with four arms. The first two are in the earth-touching mudra and the mudra of equipoise; the lower right [hand holds a] dorje; the left, a volume. Possessing the perfect Sambhogakaya ornaments, [she is] surrounded by a retinue of the Victorious Ones of the ten directions with their sons.

In front, headed by angry enemies, harmful obstructors, etc., are all sentient beings, sincerely devoted in body with palms pressed together; devoted in speech, reciting refuge; and devoted in mind, with one-pointed yearning and respect.

Think of taking refuge. Having recited the refuge prayer (“From now until

<sup>7</sup> *gNas gdon sdod gnas*: Demons who remain at a specific location, and other demons who reside with the individual wherever (s)he may go or stay.

enlightenment, I take refuge and completely surrender to you who knows what is to be done,” etc.) three times, aspire to virtue and take the vow of generating enlightened mind while offering the five branches, and practice in a way motivated by the earlier pledge: “Like the previous Victorious Ones who generated enlightened mind and practiced the three forms of morality, I too will generate this mind and do this practice.” Supplicate forcefully.

### *Accumulation of Merit* ཚོགས་བསགས། (TSHOG SAG)

Third, clearly visualize the field of assembly and gather the accumulations. Here meditate on the five refuge objects stacked up according to the medium [-length] tradition.

In space in front, from TRAM རྩྭ་ appears a precious celestial palace. In the center is the syllable PAM པོ་ from [which comes] a lotus; from MA མ་ atop the lotus [comes] a sun disk; from AH ཨ་, a moon disk. Above [these] four stacked seats is a white HUNG རྩྭ་, which melts into light; from this appears Machig. Above [her] right ear, on a lotus and moon seat, is Padampa [i.e., Dampa Sangye]. Above the left ear, on a lotus and sun seat [with a] corpse, are the five deities of Vajravarahi.

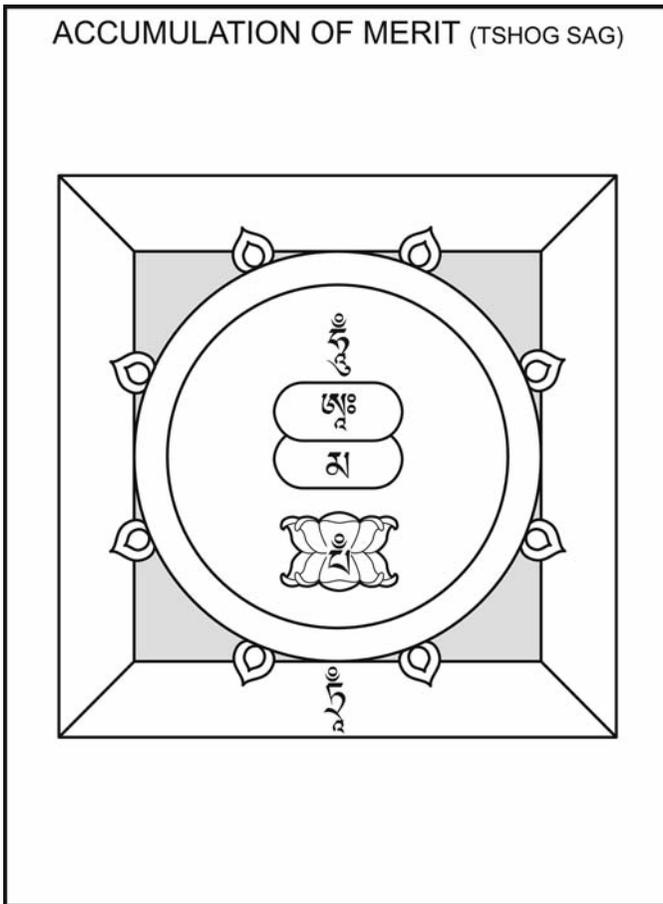
Above Machig’s head is the Teacher Shakyamuni. To the right of that are the Buddhas; behind, the Holy Dharma; to the left, the sangha. Above [Buddha Shakyamuni’s] head is Vairocana, surrounded in the four directions by the four Buddha families, with Green Tara in front. The Surmang tradition is to meditate that another Vairocana, “Ocean of Snow,” is behind. Continuing the venerable word of the All-Knowing Great One, meditate that [this] Vairocana is replaced with Prajñāparamita.

They reside on a lion throne and lotus and moon seat, surrounded by the Father lineage, the Mother lineage, nondual lineages, and so forth, each surrounded by their own retinue, with the dakas and dakinis outside. Between are the Father and Mother lineages of the Dharma Protectors. Beneath Machig’s seat are the guests of the Protectors of Qualities<sup>8</sup>—the Seventy Glorious Brahmin Lords, worldly protectors, etc.; the guests of the family of obstructors who collect karmic debts—the eight classes of gods and cannibal demons; the

8 Those who possess the high qualities of enlightened beings, and also protect the qualities of enlightenment in others.

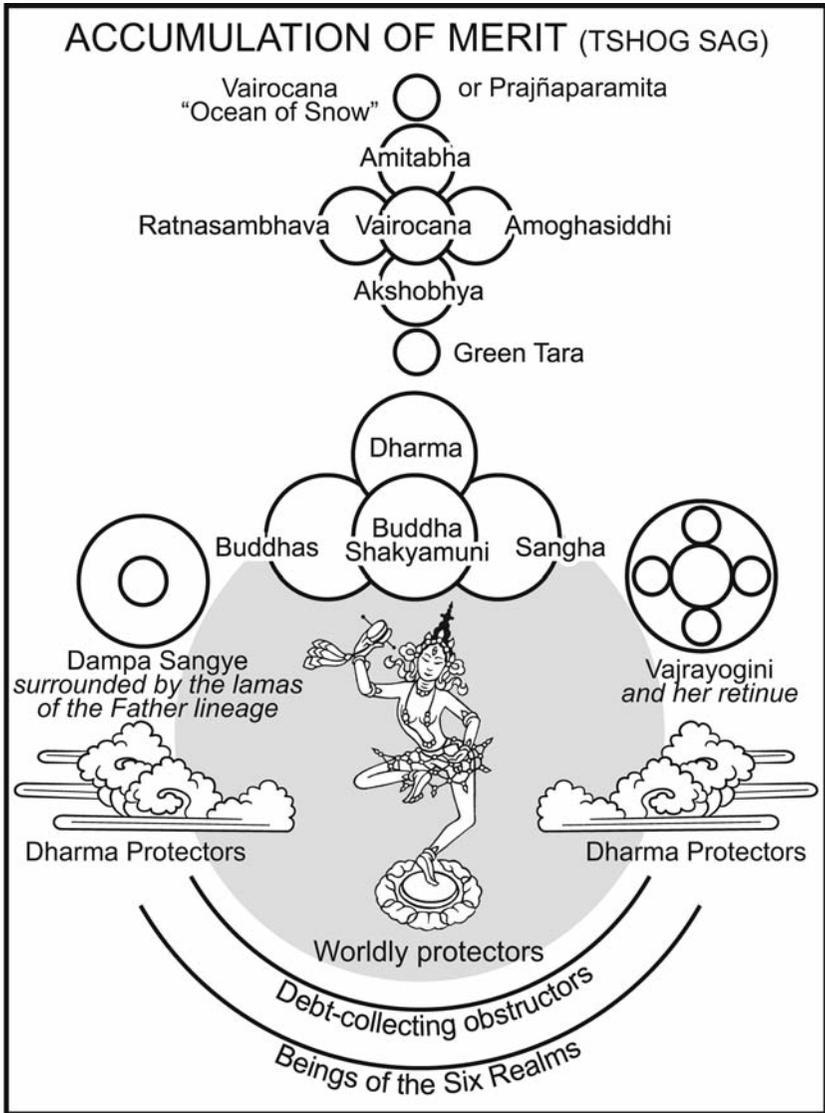
lords of [[karmic] debt and vicious revenge;<sup>9</sup> and the six types of guests of compassion—gods, jealous gods, etc. Visualize that these beings abide there with great devotion of the three doors.<sup>10</sup>

Light radiates from the three syllables at the three places of each of the deities. Meditate that instantly the guests [i.e., wisdom beings] are invoked, each dissolving into each [of the samaya beings]. Having emanated bodies numerous as the dust of the fields, I and all sentient beings prostrate, etc. Joining recitation and visualization in this way, offer the general Seven-Branch Prayer.



9 *Sha 'khon gyi bdag po*: “Lords of vicious revenge”: a more violent and vengeful class of karmic debtors, whom one has severely harmed in the past.

10 Body, speech, and mind.



*Clearing Away Obscurations*

ལྷིབ་སྤྱོདས་ཡེ་ཞེས་ལུ་རྒྱུན། (DRIB JONG YE SHE CHU GYÜN)

Fourth, the purification of obscurations by the continuous flow of wisdom water:

In Machig's heart on a lotus and moon seat is a white HUNG ལྷིབ་. In front begins the GATE གཏེ་ mantra rosary, arranged with the letters facing inward; from that, light radiates.

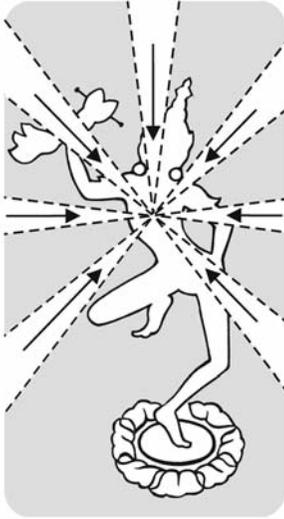
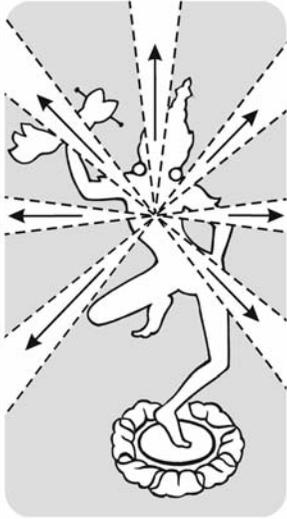
By [the light rays] striking the field of assembly, blessings are gathered in the form of the continuous flow of the water of compassion and dissolve [back] into the mantra rosary. From that, rays of light and white nectar fall continuously. After filling Machig's body, nectar springs from the large toe of her left foot and enters the crown of myself and all sentient beings. Think that the sins, obscurations, faults, and downfalls accumulated since the cycle of beginningless time, and all temporary disease demons and obstructors, wash out from all sentient beings' pores and lower orifices in the form of inky and smoky liquid and dissolve into the powerful base of golden earth.

When performing the additional wrathful visualization for great demons, underneath oneself is the Lord of Life and Death, with the face of a crocodile and open mouth. The washed liquid of pleasing color, smell, taste, power, and strength becomes the gathering of the Three Necessities and goes into his mouth, purifying karmic debts and redeeming life. Meditate that, after possessing the enlightened attitude, he goes under the golden earth. This is called "Pleasing the Black *Hala*."

# CLEARING AWAY OBSCURATIONS (DRIB JONG YE SHE CHU GYÜN)



**CLEARING AWAY OBSCURATIONS**  
(DRIB JONG YE SHE CHU GYÜN)  
(continued)



### *Making Offerings* མཚོན་འཕྲུལ། (CHÖ PHÜL)

Fifth, offering the desirable:

Whatever forms appear in the worldly realms are all empty appearance, the body of karmamudra; whatever sounds are made are the empty speech of dharmamudra; and the mind's memory and thought are the empty awareness of the mind of Mahamudra. All suffering and happiness are the primordially-existing mudra of the symbols of auspiciousness.

To symbolize [this], offering to the field of assembly is the manner of supplication: One's own body becomes clear as crystal and from the three places come white goddesses of form [carrying] mirrors; red goddesses of sound [with] guitars; and blue goddesses of mind [with the triangle of] dharma origination. After emanating many goddesses of no particular color<sup>11</sup> holding the mudras of the Five Desirables and the Auspicious Symbols, from the depth of one's heart visualize taking and sending—dedicating one's own happiness and virtue to sentient beings who pervade space and taking their sins, obscurations, and sufferings upon myself alone—a sacred, excellent offering that pleases the Four Guests<sup>12</sup> and becomes a perfect accumulation. Finally, relax in the equipoise of the essence of the complete Three Circles.<sup>13</sup>

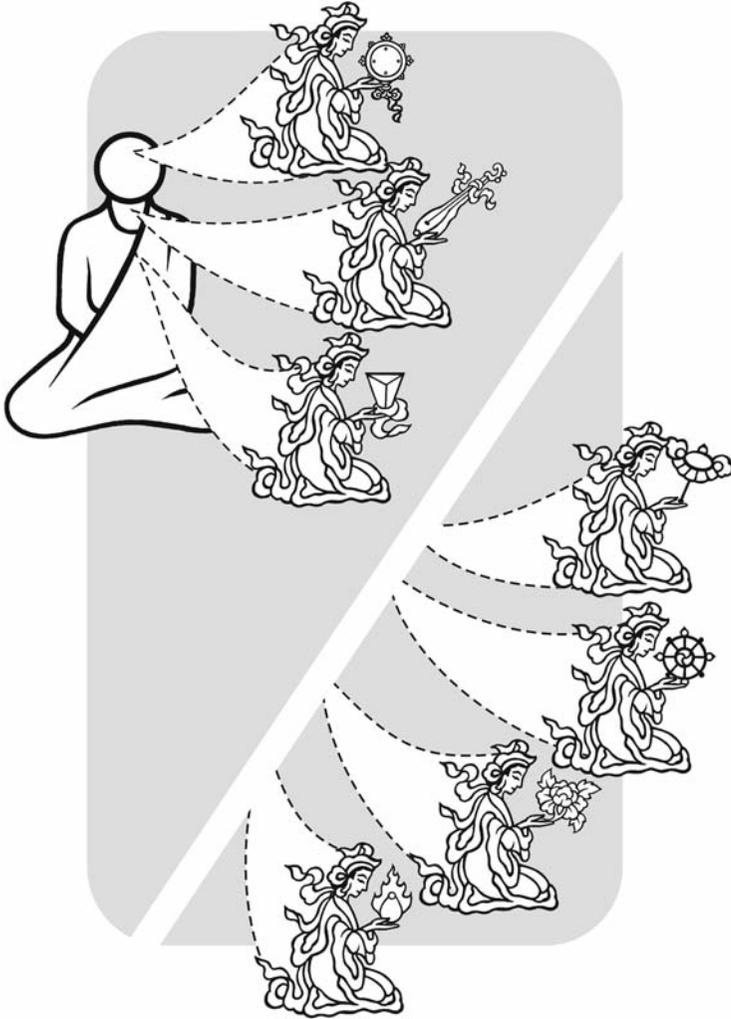
This completes the stages of accumulation and purification according to the path of the general vehicle. The actual practice begins with the transference of consciousness (*phowa*), “Opening the Door of the Sky.”

11 *Kha dog ma nges pa*: Goddesses of solid but different color (not variegated or multicolored).

12 The Rare and Excellent Guests Who Pacify Samsara: the Three Roots and Three Jewels (*dKon mchog srid zhu'i mgon*); The Guests Who are the Protectors of Qualities: all classes of protectors (*mGon po yon tan gyi mgon*); The Guests of Compassion: the beings of the six realms (*Rigs drug snying rje'i mgon*); The Guests of the Classes of Karmic Debtors and Obstructors: beings with whom one is connected by karmic debt (*gDon bgegs lan chags kyi mgon*).

13 The gift, the giver, and the act of giving, which should be seen as empty of any substantial reality.

# MAKING OFFERINGS (CHÖ PHÜL)



## ACTUAL PRACTICE

### *Transference of Consciousness* འཕོ་བ། (PHO WA)

Those of lesser faculties should do the transference with symbol and support;<sup>14</sup> those of mediocre faculties, the transference with symbol but without support; and those of superior faculties, the transference with neither symbol nor support.

The first of these three types of faculties has three [versions of transference]—extended, medium, and condensed. As for the extensive:

#### *Lesser Faculty Transference*

##### *Extended Version*

In the center of one's own body is the main channel, white and clear, having four characteristics.<sup>15</sup> The upper part ends at the opening of the crown and the lower part strikes the secret place; both ends have a hollow opening.

The white bindu from the father is under the right sole [of the foot] and the red bindu from the mother is under the left sole, each about [the size of] a pea.

On top of these two is a black DU ཏུ, the seed of hell; at the secret place, TRE རྩེ, yellow, hungry ghosts; at the navel, DA ཏྲ, gray, animals; at the heart, NRI རྩེ, green, humans; at the throat, AH ཨཱ, red, demigods; and at the crown, OM ཨོཾ, white, the seed of the gods.

Light radiates from those; the seeds causing the path of birth of myself and all others into each of the six realms are gathered and dissolve, each into [its respective symbol].

By saying PHAT ཕཎ, the red and white bindus dissolve into the DU and become two black bindus. The cause and effect of [suffering in the] hell [realm] and the places and regions of suffering [therein] collect together and dissolve into these two [bindus]. At [by saying] PHAT, the two bindus roll

14 Symbol is the visualized seed syllable and support is the visualized bindu.

15 Red inside (representing absolute bodhicitta); white outside (relative bodhicitta); very straight (a direct path to enlightenment); and blocked below the secret place (the path to the lower realms is blocked).

upward and dissolve at the TRE at the secret place, becoming [a single bindu] the size of a hen's new egg.<sup>16</sup> [The cause and effect of suffering in the hungry ghost realm and the places and regions of suffering therein dissolve into the bindu.] At [by saying] PHAT, [the bindu then rolls upward to] the navel; [and so on: at] PHAT, [the bindu rolls to] the heart; [at] PHAT, the throat; and [at] PHAT, the crown; at each of those [utterances of] PHAT, [the bindu] ascends [respectively through the realms of] the animals, humans, demigods, and gods. The cause and effect of suffering and its places and regions [in each respective realm] dissolve [into the bindu]. At each stage of ascension the bindu becomes larger and clearer in color, finally having the nature of the five colors and the size of a large hen's egg, and dissolves into Machig's heart. Rest the mind in equipoise.

#### *Medium Version*

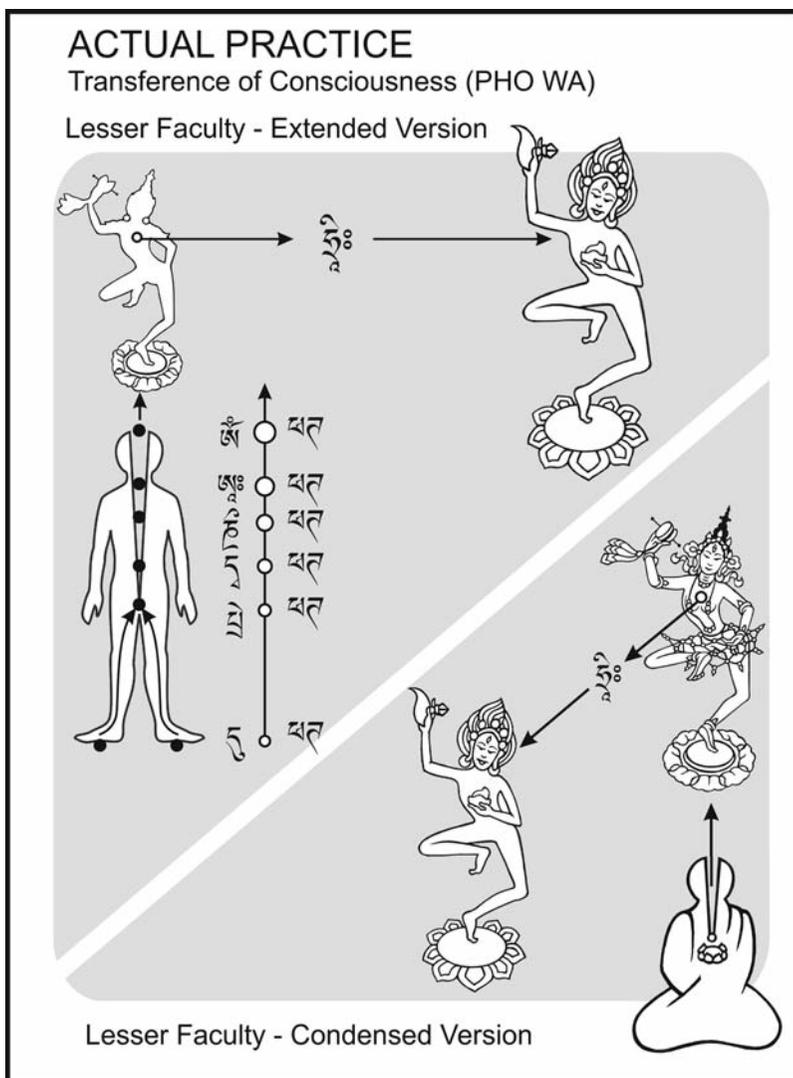
For the medium: As visualized earlier, the body is balloonlike and transparent,<sup>17</sup> having the central channel and soles with bindus. Saying PHAT, the two bindus merge into the secret place. Wind, bindu, and mind, these three merge into a trembling essence. Each PHAT from the navel, etc., according to each place ascends as before, finally dissolving into Machig's heart. Do this during the daily giving of the body.

#### *Condensed Version*

For the condensed: The lower end of the central channel strikes an eight-petalled lotus at the heart. At the center is the essence of consciousness, a bindu having a white [outside] and red [inside] complexion. By saying PHAT, [it] shoots like an arrow and dissolves into Machig's heart. This is done at the time of the later feasts.

<sup>16</sup> The first egg laid in a hen's lifetime, which is slightly smaller than the following eggs.

<sup>17</sup> *sTong ra*: A general term in tantric visualizations for the body as hollow, balloonlike, and transparent, with the channels, etc. able to be seen from inside out and vice versa.



*Mediocre Faculty Transference*

For the second [type of faculty]: thinking of merging space and awareness, by saying PHAT transcend consciousness into the sky. Awareness is as pervasive as the sky; wherever awareness pervades is pervaded by the Dharmakaya. Relax the mind into great equipoise, the absolute Dharmakaya wisdom mind

of Machig—which is the daily practice endowed with continuous oral instruction.

### *Superior Faculty Transference*

For the third: All phenomena, condensed into samsara and nirvana, are none other than self-aware bodhicitta. Those who are certain of the primordial non-becoming of the three times—which is none other than the immensity of the Mother, beyond thought and expression—should always remain in the equipoise of the unchangeable wisdom mind, the clear emptiness which is the essence of awareness.

This is “Opening the Door of the Sky,” the king of all transferences, the meaning of the wisdom mind of the Mother; the actual, genuine Holy Dharma; the final meaning of the doctrine of cutting off the object—the demons.

To remain in this equanimity is to have reached the Dharmadhatu<sup>18</sup> according to the extraordinary vehicle.

### *Body Mandala ལུ་མང་ལོ་ལྷོ་ལ། (LÜ MANDAL)*

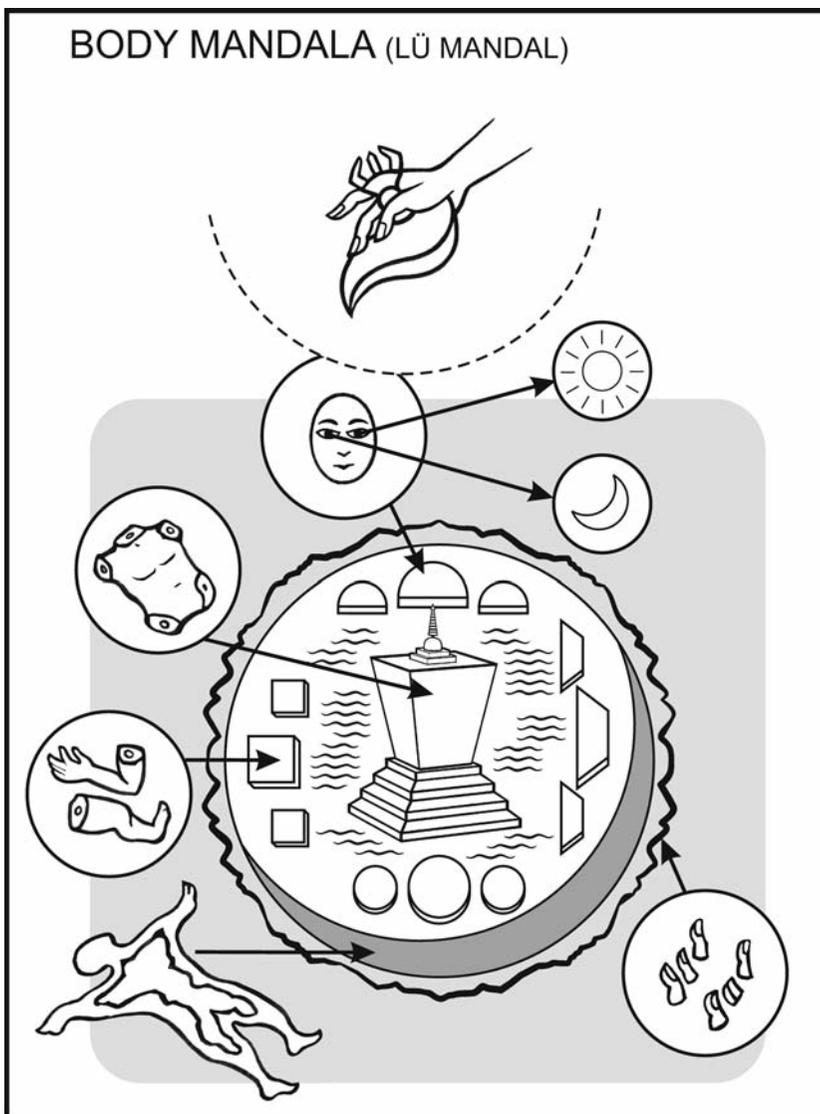
Secondly, in connection with offering the body as mandala:

Enter the training of awareness associated with mantra, a branch of the advantageous conduct of postmeditation.<sup>19</sup>

So, from Machig’s heart, one’s own mind emanates in the form of the red letter HRI ཨྷིཿ, which becomes Vajrayogini. In her right hand is a hook knife pointing at one’s own corpse. Having stripped the skin, the skin is spread out and the [remaining portion of the] corpse heaped on top. The skin becomes the base of golden earth; blood and pus, the ocean of scented water; the fingernails, the bordering iron mountains; the trunk, Mount Meru; and the four limbs, the four continents and subcontinents.

18 *La bzla ba* (“crossing the mountain pass”): Reaching the ultimate stage of realizing Dharmadhatu.

19 *rjes thob bogs ’don*: Skillful conduct able to use all circumstances of ordinary life to advantage, gaining merit and deepening one’s practice and realization.



The head becomes the god realm; the eyes, sun and moon; the heart, the wish-fulfilling gem; and the inner organs, the Eight Auspicious Symbols,<sup>20</sup> the Seven Possessions of the King,<sup>21</sup> the precious treasure, the Five Desirables,<sup>22</sup> and so forth. All the Three Necessities<sup>23</sup> are arranged with nothing lacking, in measure boundless as the sky, like Küntuzangpo's offering cloud; in duration, until [the end of] samsara; and beyond number and measure. Think that by offering this, myself and others—all sentient beings—completely accumulate merit and purify obscurations. Afterwards, relax the mind in the essence of the perfect Three Circles.

*The Three Cycles of White Feasts Condensed into One*

དཀར་འགྲེད་སྐོར་གསུམ་གཅིག་ཏུ་སྒྲུབ་ས། (KAR GYE KOR SUM CHIG TU DOM)

Thirdly, at this time, from among the white feasts, do the “Three Cycles of White Groups for Carrying the Path” (*KAR TSHOG LAM KHYER KOR SUM*), also known as the “Four Guests” (*DRÖN ZHI MA*). Having done “Opening the Door of the Sky”—extended or condensed, whichever is suitable—emanate awareness as Vajrayogini, as before.

In front, from one's heart [as Vajrayogini] emanates the syllable YAM ཡེྐ, from which comes wind; and from RAM རམྟ, the fire mandala, upon which is a self-arising tripod of three human heads like Mount Meru in size.

By merely pointing the hook knife, the skull of the corpse pops onto the tripod and becomes like the Three Worlds in size. By just pointing the tip of the hook knife, the corpse is thrown [into the skull-cup]. By merely pointing the hook knife, flesh and bone are chopped into bits.

From one's heart [as Vajrayogini] emanate KHAM ཁམྟ and OM ཨྎ AH ཨྎ HUNG ཨྎ stacked above the skull-cup.

20 The precious parasol, the golden fish, the vase, the lotus, the white conch shell, the magnificent knot, the banner of victory, and the golden wheel.

21 Symbols of the possessions of the Chakravartin (king of the universe), which are the precious wheel, the precious wish-fulfilling gem, the earrings of the precious queen, the earrings of the precious minister, the tusks of the precious elephant, the horn of the precious unicorn or horse, and the badge of the precious general.

22 Whatever may delight the five senses of taste, smell, hearing, touch, and sight.

23 Life, merit, strength, etc.—whatever may be required for favorable existence in samsara.

Again light radiates, the wind moves, and the fire blazes. The flesh and bone in the skull-cup melt into nectar and boil. From KHAM liquid falls continuously, washing away defects and faults. The three syllables radiate light, invoking the wisdom nectar blessing of the body, speech, and mind of the Victorious Ones, which dissolves [into the skull-cup]. The three syllables melt into light and dissolve. White, red, and blue—the three—merge and become an ocean of nectar.

The steam produces various substantial offerings filling the realm of space. The liquid becomes nectar having a hundred tastes. The residue becomes the inconceivable enjoyment of the nine desirable qualities of the necessities.<sup>24</sup>

From oneself emanates a variety of offering goddesses filling space, who offer a cloud of the nine ways of pleasing to the root and lineage lamas; to the four classes of tantric yidams, the outer, inner, and secret offerings; to the dakas and dakinis, the requisites of the *ganachakra*; to the pure family of the glorious protectors, the substances that please them [i.e., interdependent, fulfillment, and accomplishment substances]; and to the family of obstructors and debt collectors, the qualities that satisfy them. To the land spirits of the Three Thousand<sup>25</sup> [are given] incense offerings and other pleasing gift substances in homage; to the family of white nagas,<sup>26</sup> naga medicine and the Three Whites;<sup>27</sup> and to the family of black nagas,<sup>28</sup> an ocean of flesh and blood.

Offering to the six classes of beings whatever they desire, by this gift the Four Guests are satisfied, the cycle of debt is closed, and enlightened mind is born in their mindstream. Thinking that the suffering of the six realms is pacified and that they [i.e., the beings of the six realms] conduct the Dharma of liberation, repeat PHAT.

24 The classes of various pleasing qualities of anything required for favorable samsaric existence.

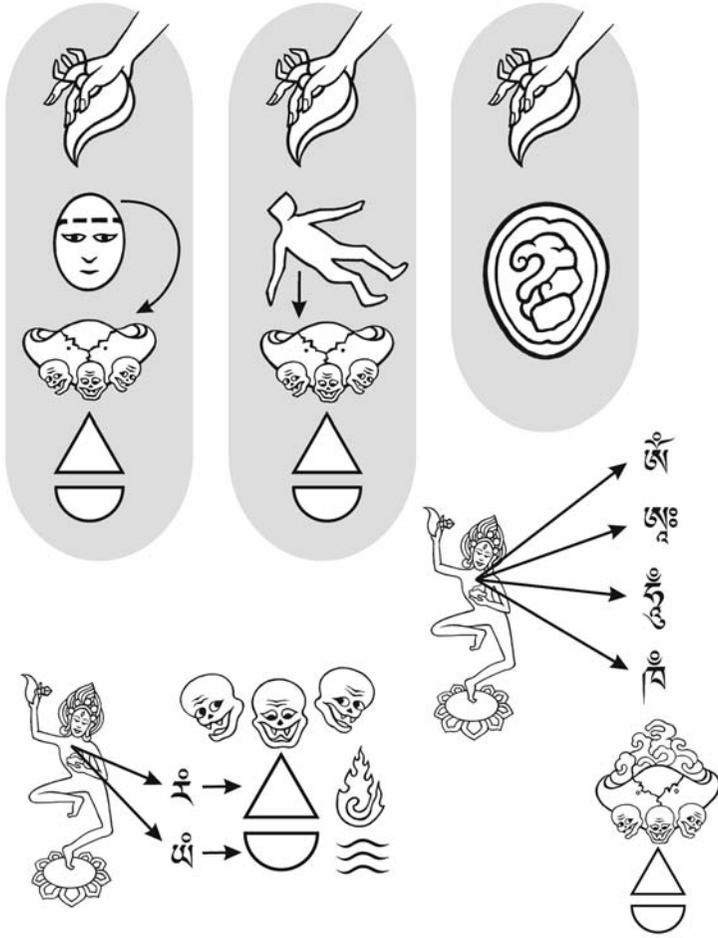
25 Three thousand world systems in the form realm.

26 Nagas who do not eat meat.

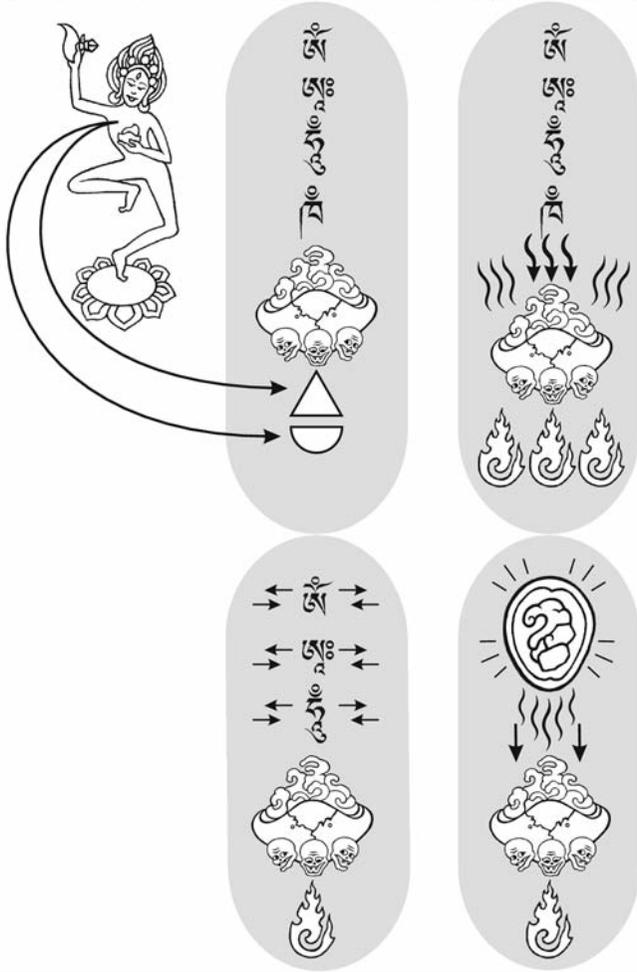
27 Cardamom, cloves, nutmeg; and milk, butter, and yogurt.

28 Meat-eating nagas.

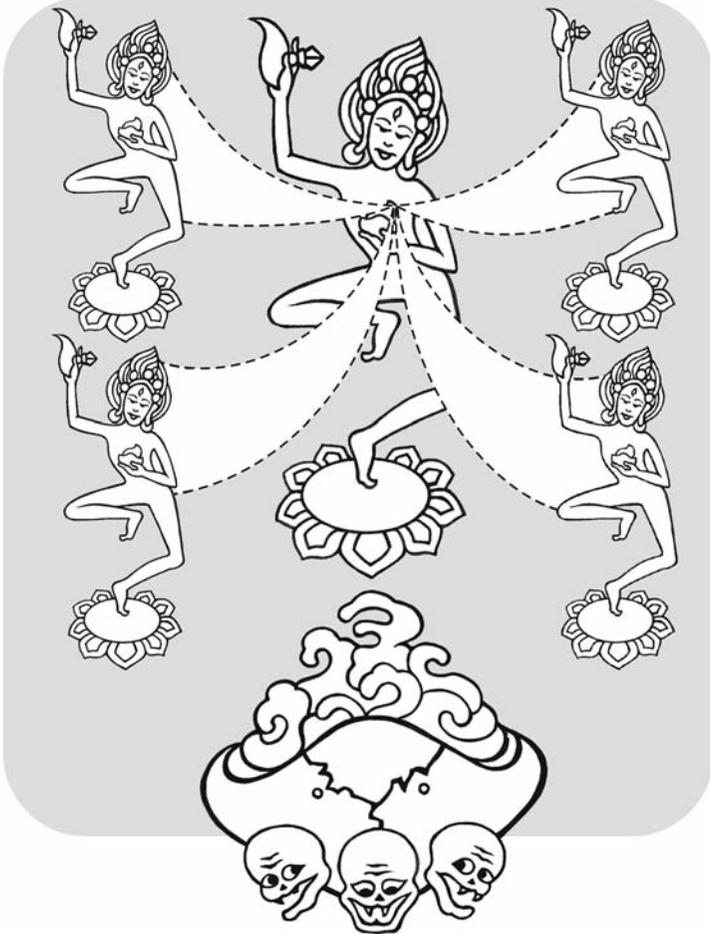
# THE THREE CYCLES OF WHITE FEASTS CONDENSED INTO ONE (KAR GYE KOR SUM CHIG TU DOM)



# THE THREE CYCLES OF WHITE FEASTS CONDENSED INTO ONE (KAR GYE KOR SUM CHIG TU DOM)(continued)



THE THREE CYCLES OF WHITE  
FEASTS CONDENSED INTO ONE  
(KAR GYE KOR SUM CHIG TU DOM)(continued)



*The Red Feasts Condensed into One*

དམར་འགྲེད་གཟིག་ཏུ་སྒྲུབ་ས། (MAR GYE CHIG TU DOM)

[Fourth,] in an instant the remaining nectar becomes a mountain of flesh, a lake of blood, and a swampy mass of bone—brownish, swirling and greasy, steaming—in essence, uncontaminated nectar. Think that in form it becomes like the flesh of a seven-times-born Brahmin,<sup>29</sup> which can pacify all afflictions of mind and body in whomever sees, hears [about], or tastes it. Blow the thigh-bone trumpet three times.

Think that, led by the eight classes of obstructors, all debt collectors attached to merit, power, and life; place demons; body demons, etc., gather. [Recite] “Homage to those abiding in this desolate place,” etc. According to the words and meaning, the debt collectors perceive a single instant as kalpas and by reveling in the flesh and blood to their satisfaction, clear vengeful karmic enemies<sup>30</sup> and purify the debt collectors. Think that [all karmic] ripening is discontinued.

These two red and white feasts are the root of all. After this point, each [pair of] red and white feasts are in no particular sequence but are suitable to add as one wishes. At the time of the daily giving of the body, alternate them and finish [all combinations] in several nights.

Do the transference until one’s consciousness becomes Vajrayogini. To all the rest [of the feasts] it is necessary to add [everything] up to this point, as before.<sup>31</sup>

*White Feast No. 2*

ཐོད་ཞེལ་མ། (THÖ ZHEL MA) (“Face of the Skull”)

Skin the corpse and spread out the skin. Cut off three [limbs]—a leg and arms—and erect them on the skin. This becomes a tripod of three human heads. Put the skull on it. Inside is one’s body, chopped up. By stirring three times with the hook knife, it becomes pure nectar. The blessings of the Buddhas and Bodhisattvas of the ten directions gather into the skull-cup in one’s

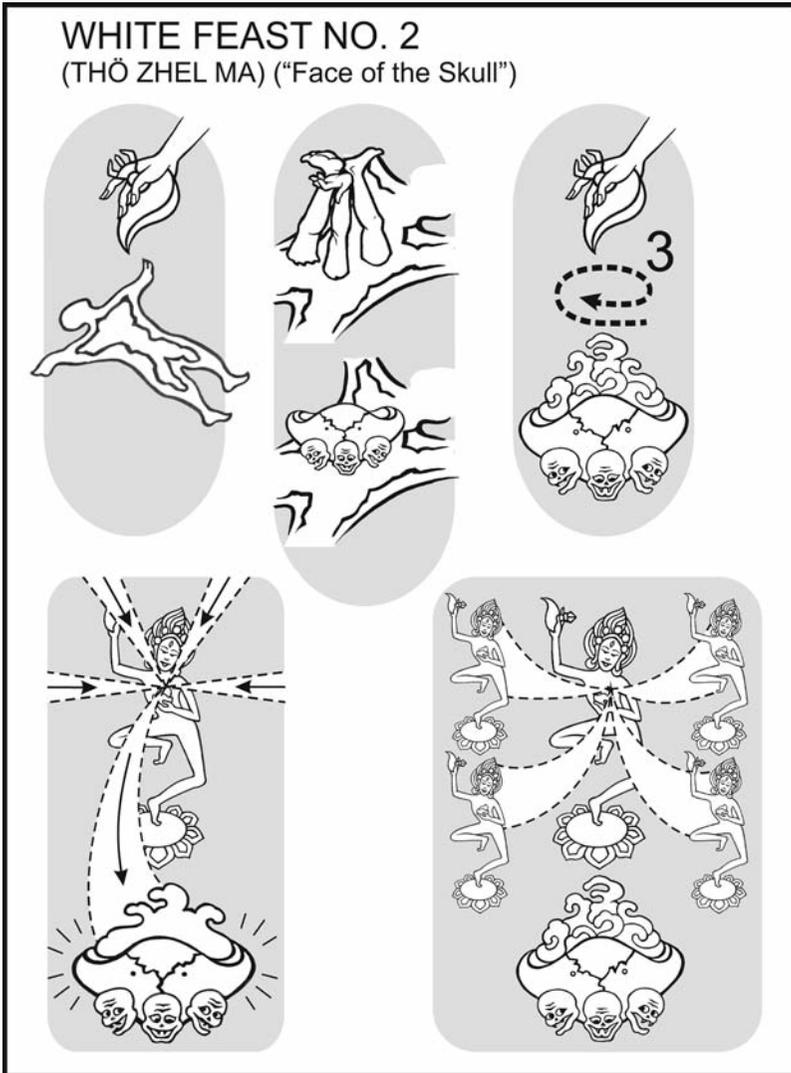
29 Flesh of a being born seven times as an ascetic Brahmin, which has miraculous qualities.

30 *Ska ’khon*: The same as “lords of vicious revenge.”

31 Before doing any of the additional feasts, one must add a complete *phowa*—up to the point of one’s transformation into Vajrayogini.

left hand. Nectar overflows from one's crown [as Vajrayogini] and dissolves into the skull-cup in front, which becomes an ocean of inseparable wisdom and samaya nectar.

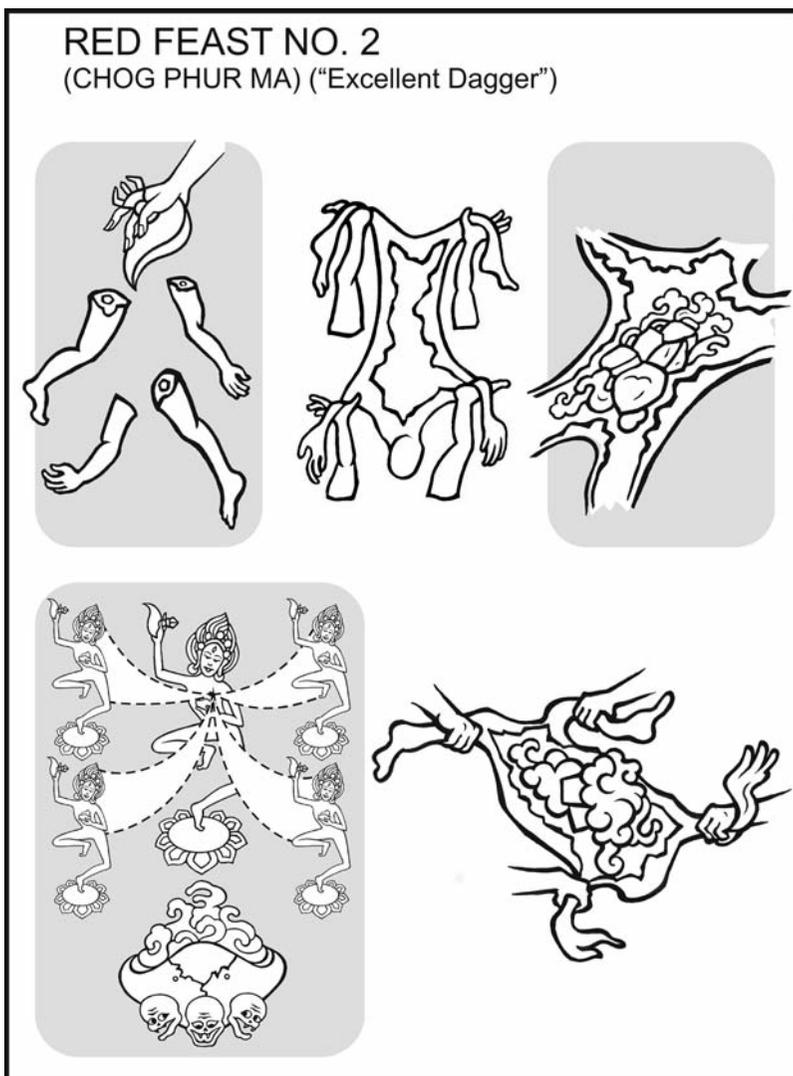
From oneself [as Vajrayogini] emanate many white dakinis holding skull-cups, who scoop [them into the main skull-cup in front]. Think that by [the white dakinis] giving this, the Four Guests are pleased. [This is] *THÖ ZHEL MA*.



*Red Feast No. 2*

མཚོག་ཕུར་མ། (CHOG PHUR MA) (“Excellent Dagger”)

The four limbs of the corpse are severed by the hook knife and planted in the four directions. Skin the skin and hang it [on the four limbs]; inside is a swirling lake of flesh and blood. From one’s heart [as Vajrayogini] emanate four dakinis—white, yellow, red, and green—who grasp the four corners of the human skin. Think that all are pleased. [This is] the red feast CHOG PHUR MA.



*White Feast No. 3*

བདུད་རྩི་བུམ་འགྱེད་མ། (DÜ TSI BUM GYE MA) (“*Feast of the Vase of Nectar*”)

Again, from Machig’s heart, one’s consciousness emanates outward as the seed syllable HA ཧ and becomes a white dakini holding a hook knife in the right hand and a vase filled with nectar in the left. By pouring the nectar from the vase into the crown of the corpse, it fills up like milk in a stomach-skin sack. By pointing the hook knife, it bursts apart, [making] the earth foundation as pure as crystal. On it, [samaya] nectar pervades like an ocean from the peak of samsara to the deepest hell. Draw the wisdom nectar [by invoking the heart blessings of the lineage deities, Buddhas, Bodhisattvas, etc.] and dissolve [it into the samaya nectar]. From oneself emanate many white goddesses holding vases who please the Four Guests. Think that a fresh skull-cup filled with flesh is offered to the Dharma Protectors. [This is] *DÜ TSI BUM GYE MA*.

*Red Feast No. 3*

བསྐྱབས་པ་གཡང་གཞི་མ། (TAB PA YANG ZHI MA) (“*Gift of Human Skin*”)

Again Vajrayogini, one’s awareness, spreads the skin on the earthen ground and heaps the three—flesh, blood, and bones—upon it. The four activity dakinis make a gift [of this] to all the guests. [This is] *TAB PA YANG ZHI MA*.

*White Feast No. 4*

འདོད་ཡོན་ལྷ་མཚོད་མ། (DÖ YÖN NGA CHÖ MA) (“*Offering the Five Desirables*”)

Again, the basic visualization is the *THÖ ZHEL MA* [i.e., White Feast No. 2]. The multicolored activity [dakinis], holding the various requisites of offering, offer them to the guests. [This is] *DÖ YÖN NGA CHÖ MA*.

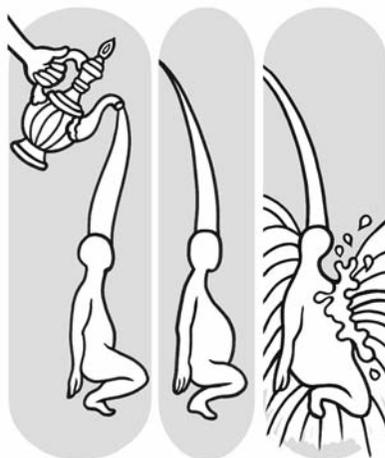
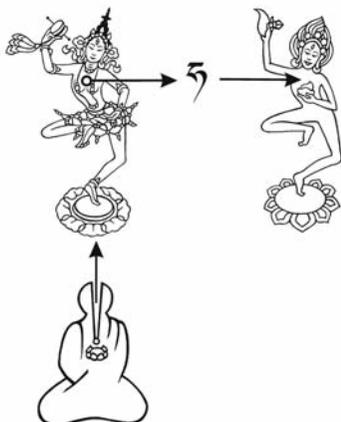
*Red Feast No. 4*

གཟན་འགྱེད་མ། (ZEN GYE MA) (“*Feast of Food*”)

Again, Vajrayogini chops up the corpse, which becomes a great ocean of flesh and blood inside an infinitely vast and spacious skull-cup. From one’s body emanate dakinis equal in number to the dust of Mount Meru. By giving to the eight great obstructors, etc., think that they are satisfied, laughing cheerfully and singing with delight. [This is] *ZEN GYE MA*.

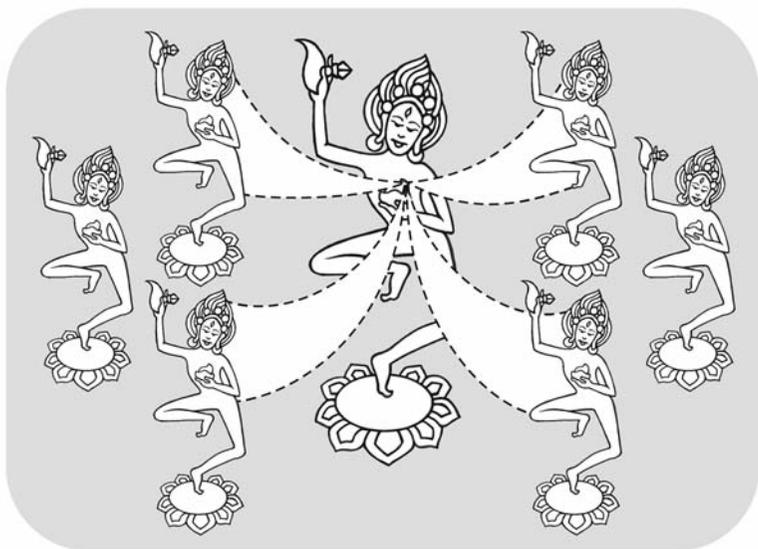
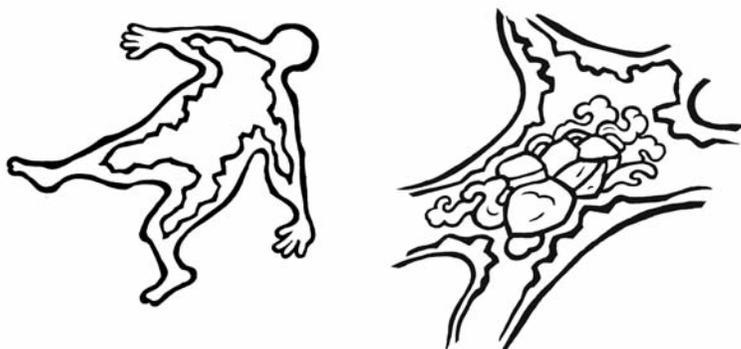
### WHITE FEAST NO. 3

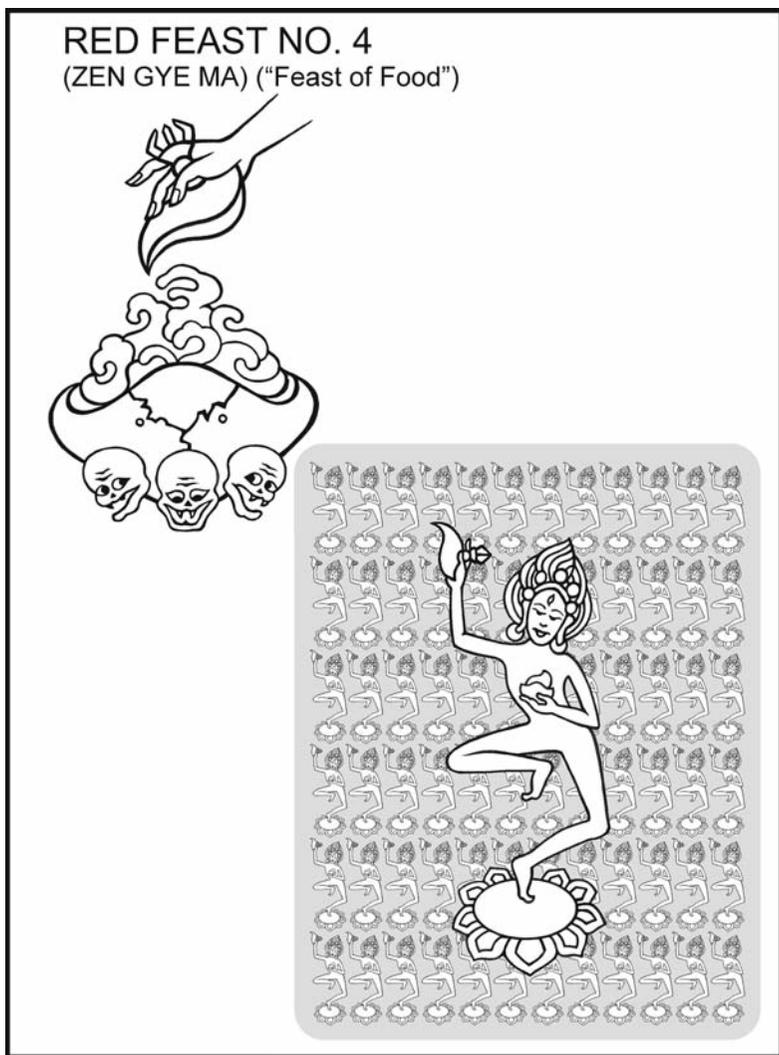
(DÜ TSI BUM GYE MA) ("Feast of the Vase of Nectar")



### RED FEAST NO. 3

(TAB PA YANG ZHI MA) ("Gift of Human Skin")

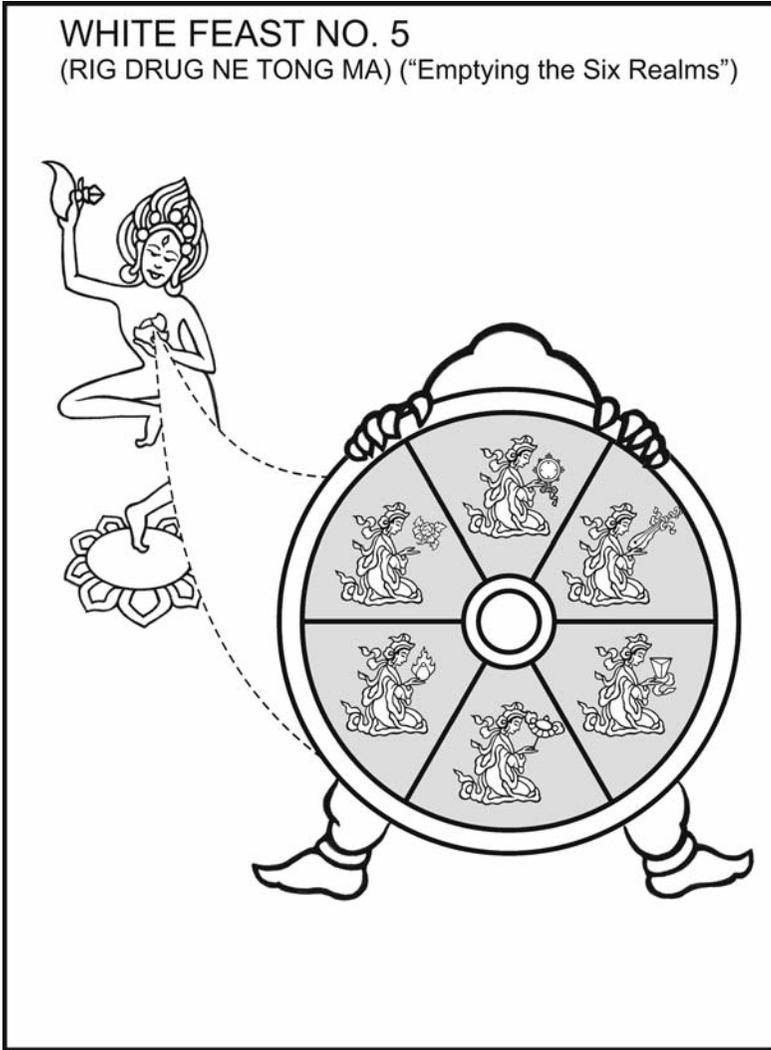




*White Feast No. 5*

རིགས་དྲུག་གནས་སྤོང་མ། (RIG DRUG NE TONG MA) ("Emptying the Six Realms")

Again, as in the *BUM GYE MA* [i.e., White Feast No. 3], offering goddesses go to each of the six realms, pleasing them and pacifying the suffering in each. By the striking of the light rays, the realms of the six classes of beings are emptied. Meditate that the hell realm becomes *NGÖN GA* ("Realm of Supreme



Joy”); the hungry ghosts, *DE WA CHEN* (“Blissful Realm”); the animals, *TUG PO KÖ* (“Realm of Thickly Arrayed Enjoyment”); the humans, *PEL DANG DEN PA* (“Glorious Realm”); the demigods, *LE RAB DZOG* (“Realm of Fully Completed Action”); and the god realm, *OG MIN CHÖ KYI YING* (“Realm Above All”), Dharmata. Think that they become such pure lands. [This is] *RIG DRUG NE TONG MA*.

*Red Feast No. 5*

བེམ་བལྟུར་མ། (BEM KYUR MA) (“*The Corpse Thrown As Food*”)

Again, the corpse—great, with a shining complexion, looking beautiful and delightful to the mind—becomes a gathering of attractive smell, taste, color, power, and strength, filling the Three Worlds, and is eaten by god demons.<sup>32</sup> Think that they eat with the sound of “Ha” [in a buzz of] “Di Ri Ri.” [This is] BEM KYUR MA.

*White Feast No. 6*

ཐྲ་འགྲེད་མ། (THRA GYE MA) (“*Feast of a Variety*”)

Again, Vajrayogini skins the corpse and spreads out the skin, drawing the form of chessboard squares with the hook knife. Inside each square are the five meats, the five nectars, and the Five Desirables; the substantial auspicious symbols; the substances of support, fulfillment, and accomplishment;<sup>33</sup> the Three Whites and Three Sweets;<sup>34</sup> nectar; flesh and blood; and human wealth, cities, houses, and so forth, becoming whatever pleases the Four Guests. Think that each is pleased by enjoying whatever he desires. [This is] THRA GYE MA.

*Red Feast No. 6*

བ་དན་མ། (BA DEN MA) (“*Banners*”)

Again, oneself as Vajrayogini chops the corpse with the hook knife. In a swirling ocean of blood, bones are planted down like a throne. From the tip of the bones, flesh becomes raised like banners. From these, flesh, bone, and blood—those three—fall continuously. Think that all the demons and obstructors enjoy for kalpas. [This is] BA DEN MA.

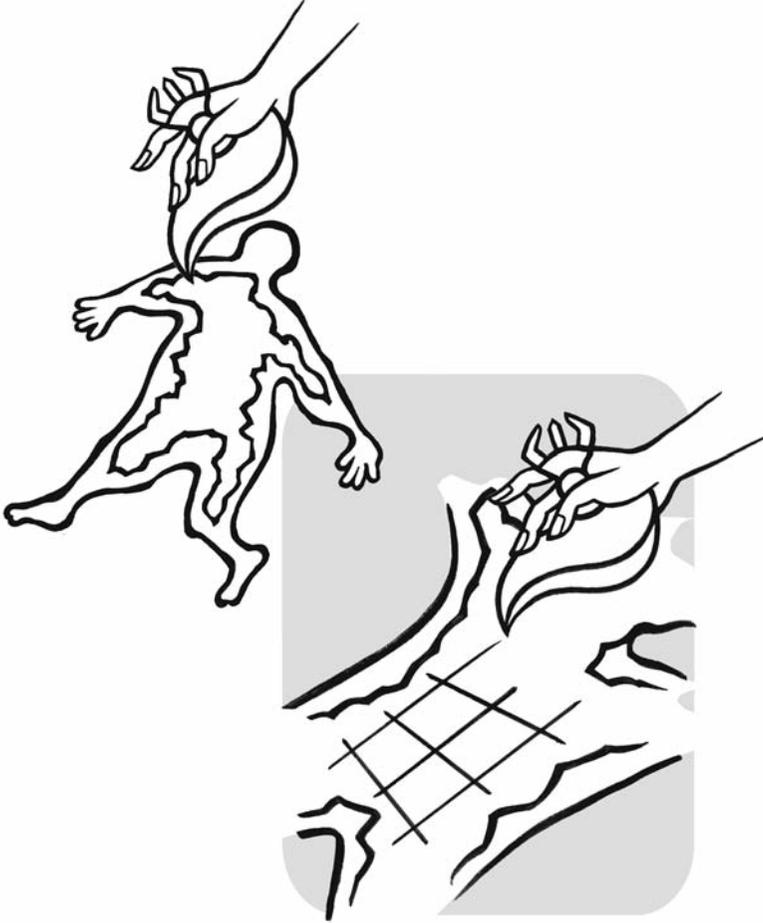
This finishes the pairs of red and white feasts.

32 Individuals who can possess qualities of gods or demons (e.g., when one is angry, one has demonlike qualities; when one is happy, one has godlike qualities).

33 Substances of support—physical supports such as tormas, thangkhas, statues, etc.; substances of fulfillment—nectar, pills, special stones, etc.; and substances of accomplishment—substances which satisfy the minds of the deities (offerings, tormas, etc.).

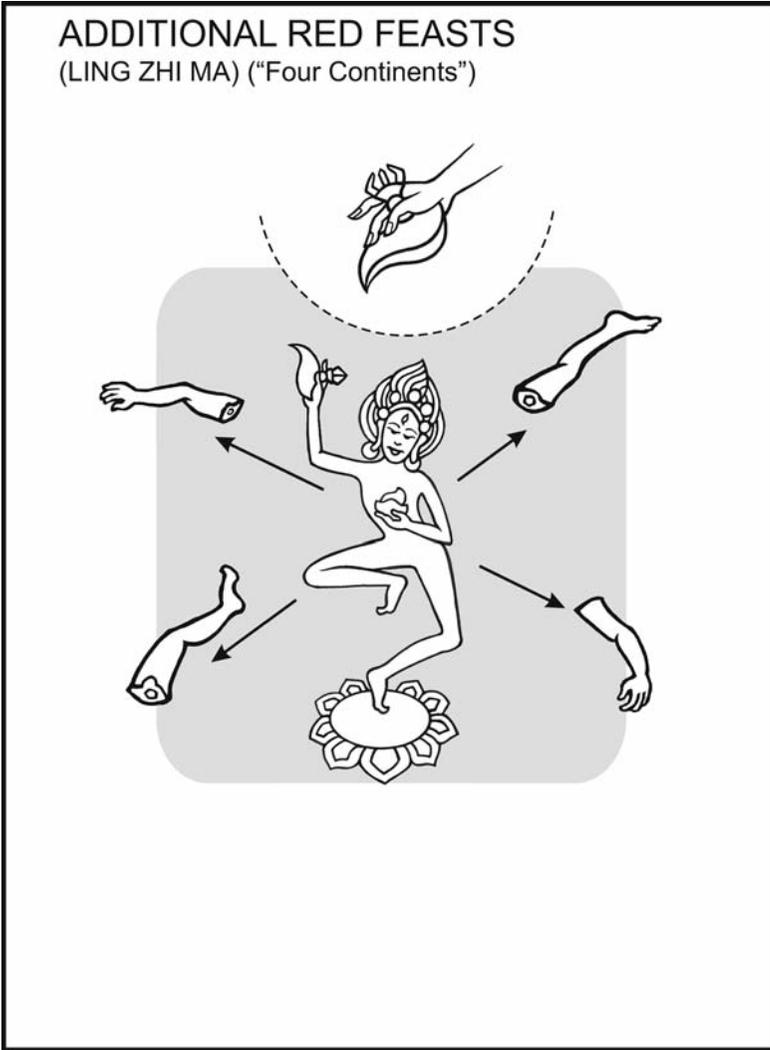
34 Milk, yogurt, and butter; and sugar, honey, and fruit essence.

WHITE FEAST NO. 6  
(THRA GYE MA) ("Feast of a Variety")



RED FEAST NO. 6  
(BA DEN MA) ("Banners")





*Two Additional Red Feasts*

For other red feasts: ལྷིང་བཞི་མ། (LING ZHI MA) (“Four Continents”)

Vajrayogini severs the limbs of the corpse with the hook knife and throws them to the four directions. Led by smell eaters, the Lord of Death, powerful nagas, cannibal demons, etc. think that the demons eat, jostling. [This is] LING ZHI MA.

རོ་འགྲེད་མ། (RO GYE MA) (“*Feast of the Corpse*”)

Again, the corpse, in the form of dry, fresh, and old<sup>35</sup> corpses—these three—of children, elderly people, youths, etc., becomes equal to dust in number. Think that the gods and demons enjoy each according to their own wishes.

These two are all right to add at the end of any kind of white feast above.

*Two Additional Wrathful Red Feasts*

རུས་རླུགས་མ། (RÜ TRUG MA) (“*Shaking [Meat off the] Bone*”)

Again imagine one’s mind as the wrathful dakini, holding the corpse and swinging it by the foot. Fragments of bone, flesh, and blood—these three—are scattered widely and continuously enter the mouths of the demons. Think that they are satisfied. [This is] *RÜ TRUG MA*, a slightly wrathful visualization.

དེབ་པ་མ། (DEB PA MA) (“*One Which Hits [the Mouths of Demons]*”)

Again one’s mind is the wrathful dakini, holding the corpse by both feet and carrying it into the sky. The gods and demons beneath proffer reddish mouths. Think that [she] gives it [i.e., the corpse] by hitting them on the mouth [with the corpse]. Or: the head of the corpse in front is cut off and becomes like a great rock of molten bronze. By hitting the corpse on it, meat and blood splash [with redness]; visualize the gods and demons eating it. [This is] *DEB PA MA*.

These two are rough, wrathful visualizations traditionally added when doing the *DÖN TSHOG GUMA* (“*Nine Assemblies of Demons*”).<sup>36</sup>

Between, from the depths of one’s heart, with very forceful yearning, longing, and devotion, supplicate the lamas of the lineage, aspiring to stop self-clinging, hope, and doubt. Put [the mind] for an instant into the nonconceptual Three Circles.

35 Rotten.

36 This is another ritual according to the tradition of Chöd that is not included in the sadhana described in this commentary. It is applied in specific instances for people who are sick or suffering from severe mental disturbances.

### *Ganachakra (Feast Offering)* ཚོགས་ (TSHOG)

Fifth, as for the activity stage of offering the aggregates of self and others as *ganachakra*:

First, do what is called “Merging the Three Circles,” merging one’s awareness with others’ awareness and [then merging that with] the Dharmakaya. One’s and others’ corpses then merge with the *ganachakra*. Visualize a lotus skull<sup>37</sup> with the outside white, the nature of the moon, and the inside red, the nature of the sun. In the center is the body’s essence of the corpse as the substance of the *ganachakra* in the form of an upright golden vajra. In its center is AH; at the tip, OM; and at the lower end it is marked with HUNG. Above that is a moon lid. Visualize a sun seat underneath.

Light radiates from the letter OM in one’s [as Vajrayogini] forehead and strikes the OM on Machig’s forehead. From that, rays of light radiate to all the Buddhas and sons of the Victorious Ones of the [ten] directions and [three] times, gathering all their body blessings condensed into the form of rays of white light. These dissolve [into the OM on Machig’s forehead]. Immediately rays of white light reissue [from Machig’s forehead] and strike the OM on the vajra. By this, the moon lid and upper part of the vajra with OM melt into light, filling the skull-cup with white nectar.

Similarly, [do] this with the red AH, condensing the speech blessings. The middle part of the vajra melts into red nectar filling [the skull-cup]. The blue HUNG gathers the mind blessings, melting the lower part of the vajra with the sun seat into swirling blue nectar. The white, red, and blue nectar—these three—merge into color, smell, taste, power, and strength, the gathering of the Three Necessities. In essence it is wisdom nectar, and in form the outer, inner, and secret *ganachakra* offering, having become immeasurable and inexhaustible.

From one’s heart as Vajrayogini, think that inconceivable offering goddesses emanate. To all, from my kind root lama down to all sentient beings of the six realms, the gathering of all Four Guests, I offer whatever is not held by

<sup>37</sup> *dBang po me tog*: A fresh skull, including the eyes, tongue, brain, ears, and nose, representing the offering of whatever pleases the five senses.

the self—worldly glory and prosperity—as the outer *ganachakra*; all that which is held by the self—life, merit, might, and fortune—as the inner *ganachakra*; and the joy of entering the union of male and female as the secret *ganachakra*.

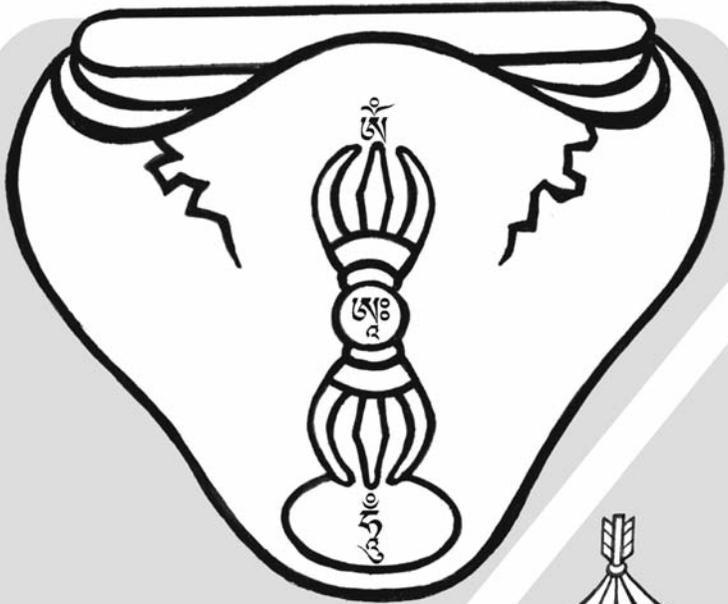
With the mind in a nonreferential state, [beyond conceptualization of] the Three Circles, offer the clear light of Mahamudra as a suchness feast offering, which greatly pleases the guests, and becomes excellent; meditate that each bestows siddhi accordingly.

At this time, for the visualization for specific demons, sick people, etc., add the *DÖNTSHOG GUMA* here.<sup>38</sup> Some traditions also have it as a daily practice. The only difference is in the wrathful red feast; however, extra categories of visualization are not needed. There are a few differences, especially in the stages of visualization; see one of the extensive commentaries.<sup>39</sup>

38 See n. 36 above.

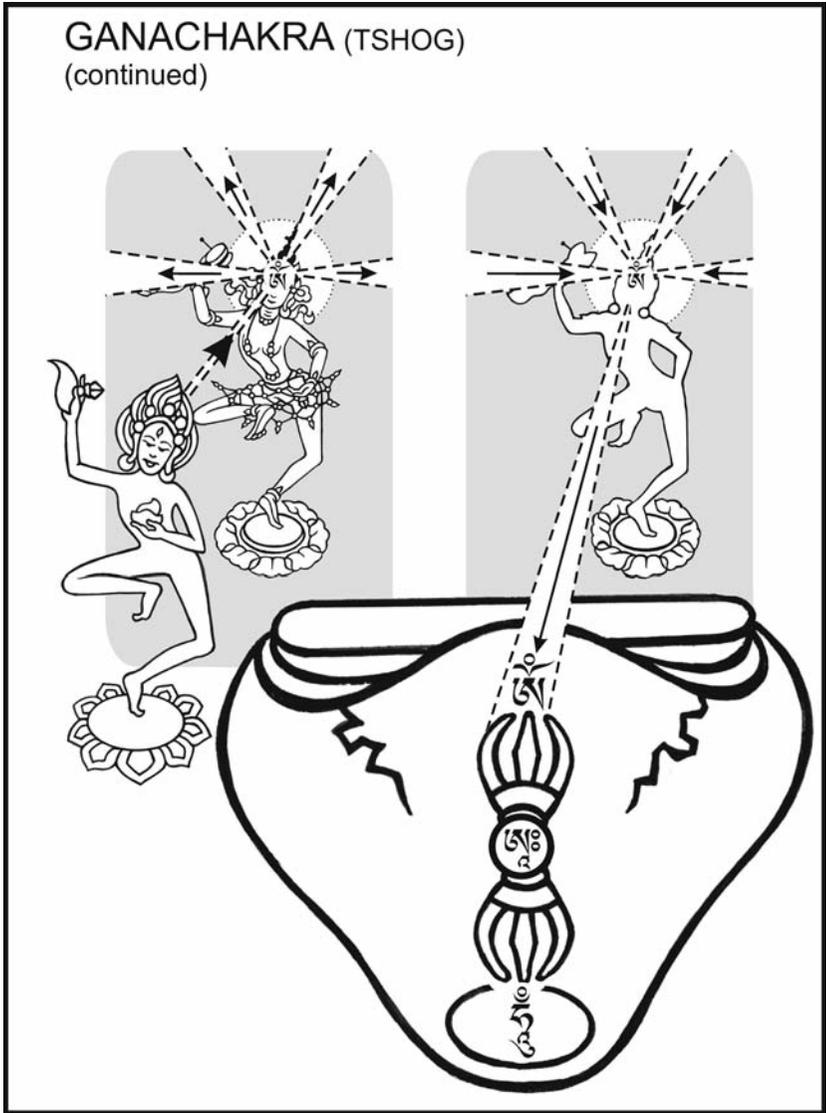
39 One of the detailed commentaries on various categories and teachings of Chöd, such as in the text of *Ma gcig nam bshad*, and by Chagme Rinpoche and other learned and accomplished scholars.

GANACHAKRA (TSHOG)



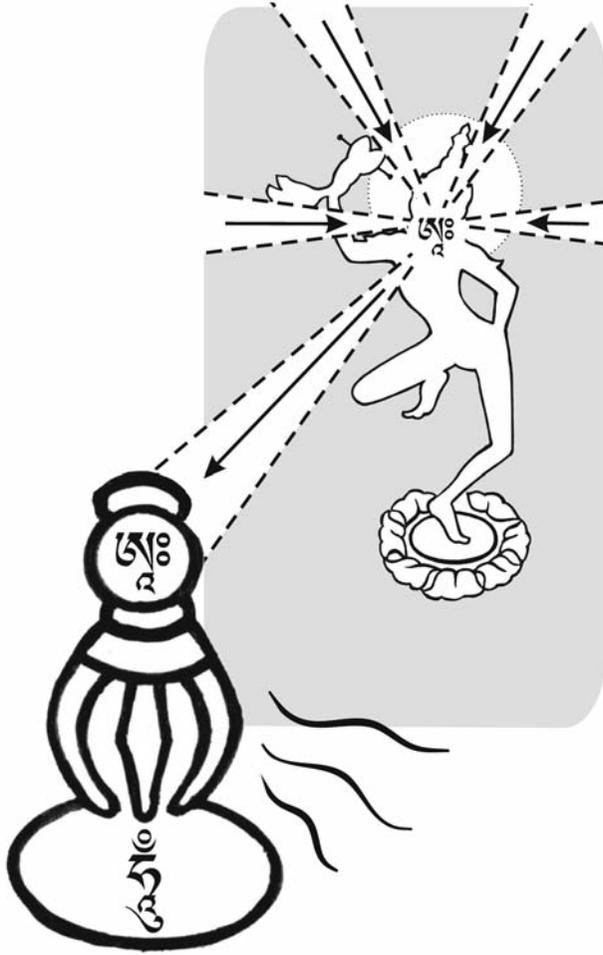
Lotus skull

# GANACHAKRA (TSHOG) (continued)

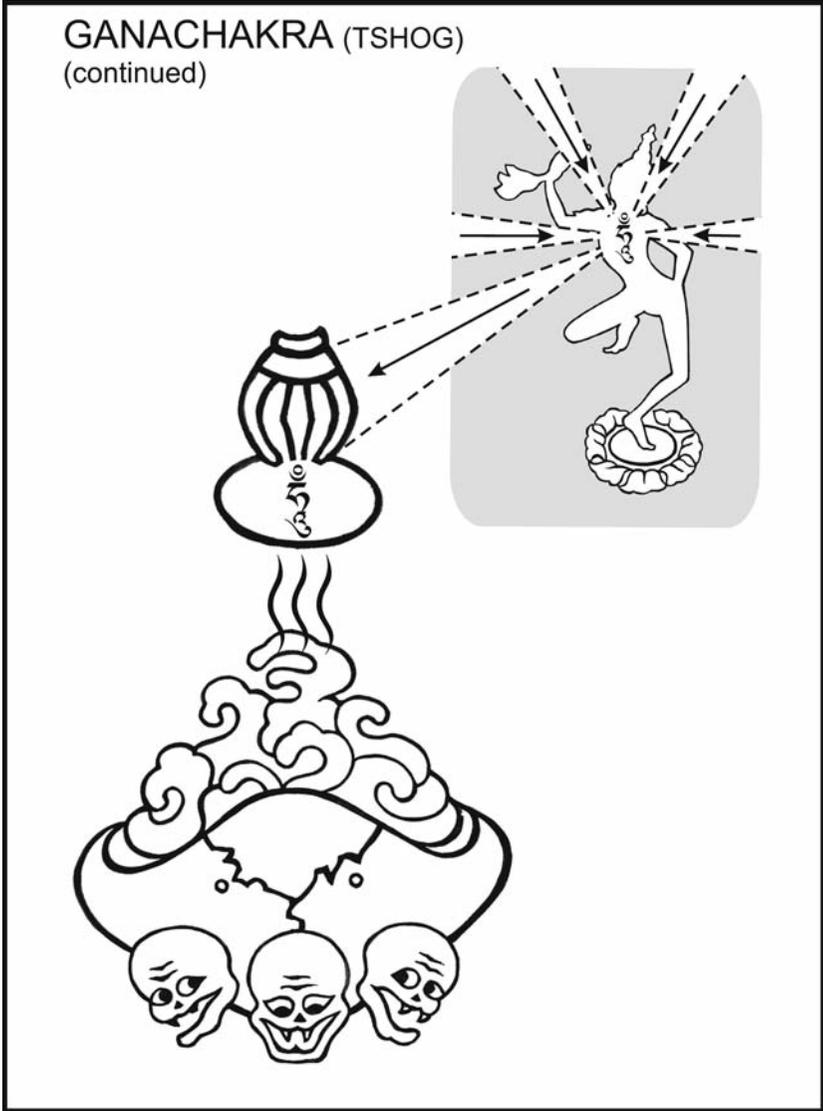


# GANACHAKRA (TSHOG)

(continued)

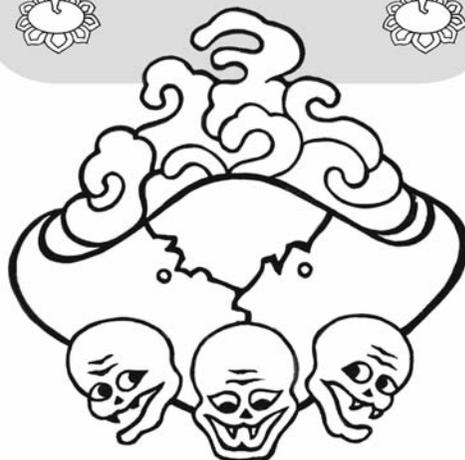
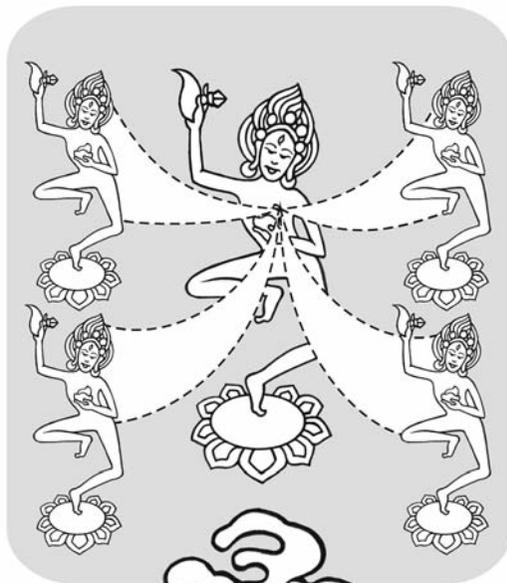


GANACHAKRA (TSHOG)  
(continued)



# GANACHAKRA (TSHOG)

(continued)



*Remainder Offering (Branch of the Ganachakra)* ལྷག་མ། (HLAG MA)

As for the branch of the activity of the *ganachakra*, the remainder offering: Having done the body offering like that, the entire remainder becomes a skull-cup as large as the Three Worlds with a mountain of flesh, a lake of blood, and a swampy mass of bone inside. From oneself emanates a skeleton dakini who has accepted the oath to consume the remainder. The family of forcefully-walking dakinis;<sup>40</sup> the eight classes of gods and cannibal demons who have the power to take [only] a remainder; those who have not arrived earlier or were left out temporarily—after having pleased and satisfied these, who are humble and powerless—then they are all joyful, glad and rejoicing. Meditate that they promise to accomplish the activity.<sup>41</sup>

## CONCLUDING STAGE OF PRACTICE

*Dedication* སྤོ་སྤོ་བ། (NGO MÖN)

The first stage of the activity of the conclusion is dedication: “Following the example of the previous Victorious Ones and their sons, I dedicate all virtue accumulated by myself and others during the three times—and especially the roots of virtue [obtained] at the time of giving the body—that all sentient beings, having cut the bonds of arrogant self-clinging, may realize the wisdom of the unborn mind of the Mother.”

*Dissolving Stage* འཇུག་རིམ། (DÜ RIM)

Secondly, for the dissolving stage:

All objects of refuge, starting from the bottom and turning to the right, melt into light and dissolve into Machig, who becomes about the size of a thumb, radiating five[-colored] rays of light, and descends from one’s crown, resting in the lotus position at the eight-petalled lotus of the heart. Think that the heart lotus closes.

Or, at the time of the daily giving of the body, Machig [may also] become rays of light about the size of a duck’s egg. Meditate that this dissolves through the crown; that is the tradition.

40 A class of wrathful dakinis.

41 Promise to aid the activity of the practitioner.



*Carrying on the Path* ལམ་ཀྱེར། (LAM KHYER)

Third, carrying on the path:

Instantly visualize oneself as four-armed Chenrezig, the tamer of beings. The gods, ghosts, and six classes of beings are prostrating, circumambulating, respecting, and making devotions. From one's heart emanate light rays by which all males [become] Chenrezig and all females, Green Tara. Meditate that

they recite the six syllables in a buzz and count the six syllables. Finally, meditate that they joyfully and gladly return to their own places. Abide in the wisdom view which is the uncontrived, primordial Mahamudra.

This is the gross [level] set of preliminary, actual, and conclusion [practices] solely concerning the giving of the body.

In general, the preliminaries in regard to the genuine Holy Dharma concerned with cutting off the object—demons<sup>42</sup>—are: arousing the certainty of samsara; driving impermanence into the heart; being assured of the infallibility of karmic cause and effect; [and, thinking of] the lack of leisure, turning the mind toward the short [term]. [Such a person] takes refuge and generates enlightened mind.

Having done the purification of obscurations and accumulation of merit, and guru yoga [as is done in general], in the actual [practice] introduce the meaning of the Mother and gather the four demons into space.

In the conclusion, in order to abide in the experience, practice the peaceful, wrathful, and semiwrathful Chöd and, by this cause, enter the path of training.

That being so, in short: by giving the body and the activity of the *ganachakra*—these two, which have extensive oral instruction on the preliminary and concluding parts—it is crucial to realize the actual practice in an incidental way.<sup>43</sup> However, at this time it seems only that a majority of so-called Chöd practitioners, not seizing the root, wish for the branches.

First, to introduce the meaning of the Mother, one needs to clarify muddy, discursive thought by the oral instructions on focusing the mind.

With the body in the seven-point position of Vairocana; the speech as natural breath; and the mind having completely cut the fabrications of the three times, put the mind into the cognition of sudden newness. If not abiding by that, focus the mind on a golden dorje the size of a grain of barley—the essence of Prajñāparamita—in front of oneself. If not abiding even by that, focus the mind on the body of Shakyamuni. By fixing sinking and excitement if they arise, faultless samadhi will be born in one's mindstream.

By the cognition of looking inward, the essence of these three—the mover

42 The object to be cut off and destroyed is the ego, which manifests as the four demons.

43 If the preliminary and concluding parts of the practice are rightly understood and performed, then the main practice will automatically bring true realization.

and abider; the appearance of object and concept; and the mover and one who is aware—is not established as separate. It is without identity, yet able to give rise to anything. The unimpeded experience of clarity and emptiness is beyond speech and expression, absent of all fabrication, and has the character of the sky; that is Prajñāparamita. This is the wisdom of the Victorious Ones of the three times; do not ever move from this samadhi.

Secondly, to cut the four demons into space:

If one relies on external substantiality—form, etc.—which is “impededness,” and toward that discursive thoughts of attachment and aversion arise, that is “demon.” If one falls under the sway of this, it is called “interference.” So, whenever desire, anger, or resisting and accepting arise, at that instant say “PHAT!” and take [the mind] into space. That is “cutting the demon of impededness.”

If your meditation does not fall under the sway of this discursive thought, and becomes advantageous, that is sufficient measure of finishing stimulation.<sup>44</sup> If thus, similarly [use the same method] with the other [of the four demons].

Because one’s mind has not gathered self-power, then without any external cause, the five poisons, joy and suffering, fear, threat, and concepts arise. This is called the “demon of unimpededness.”

Clinging to oneself as good and having pride and conceit about signs of the path, etc. is the “demon of aggrandizement.”

The ever-grasping self-clinging is the “demon of ego-clinging.”

Do not spoil the freshness of mindfulness [with these demons]. Do not slip from the cognition of self-nature. If able to cut, without support, the grasping to ego’s self-clinging and discursive thought by taking whatever arises into space by “PHAT,” one becomes a complete and perfect Chöd practitioner, excellently attained. Like that, in order to obtain the advantageous meditation and view, do the subsequent conduct of white feast of the peaceful Chöd; red feast of the wrathful Chöd; and varied feast of the semiwrathful Chöd, etc. This is called the “fabricated Chöd.”

<sup>44</sup> *Tshar tshad*: Having stopped the source of stimulating the poisons.

Meditating alternately on loving-kindness and compassion, or merging space with awareness, is called the “unfabricated Chöd.”

The sole meaning of the Prajñāparamita is to put the mind into equipoise. This is the “very unfabricated Chöd.”

If one wants to practice all three, then it [i.e., the Chöd] will be complete from head to foot. Even if [through] stimulation [one] sees the appearance of god demons, or threat and fear in dreams, etc. with clinging, do not feel that the latent stimulation<sup>45</sup> arises in the mind. It is necessary to cut [it] on that very seat, in a desolate place, but many cannot. It is a crucial point not to move the body, not speak, not be under the sway of whatever arises in the mind, and by “PHAT,” to take the mind into space.

Understand that it is necessary to cut evil discursive thought of the three times, etc. into space. However, bound by the knot of clinging to the idea of goodness, very many fall from deities into demons. If even yearning and devotion, compassion, the development stage with characteristics, the completion stage, etc. are taken into space by “PHAT,” having increased the above virtues, one comes very close to the excellent siddhi.

In short, the root of Chöd is not having hope and doubt. If under the sway of other discursive thought, then one is bound by the four demons. The meaning of Prajñāparamita is to cut into space. If view is united with conduct, it is excellent.

*By the light of the virtue obtained by this, after having destroyed the net of concepts,  
may the stage of the Mother  
—unborn and absent of clinging—  
be quickly obtained.*

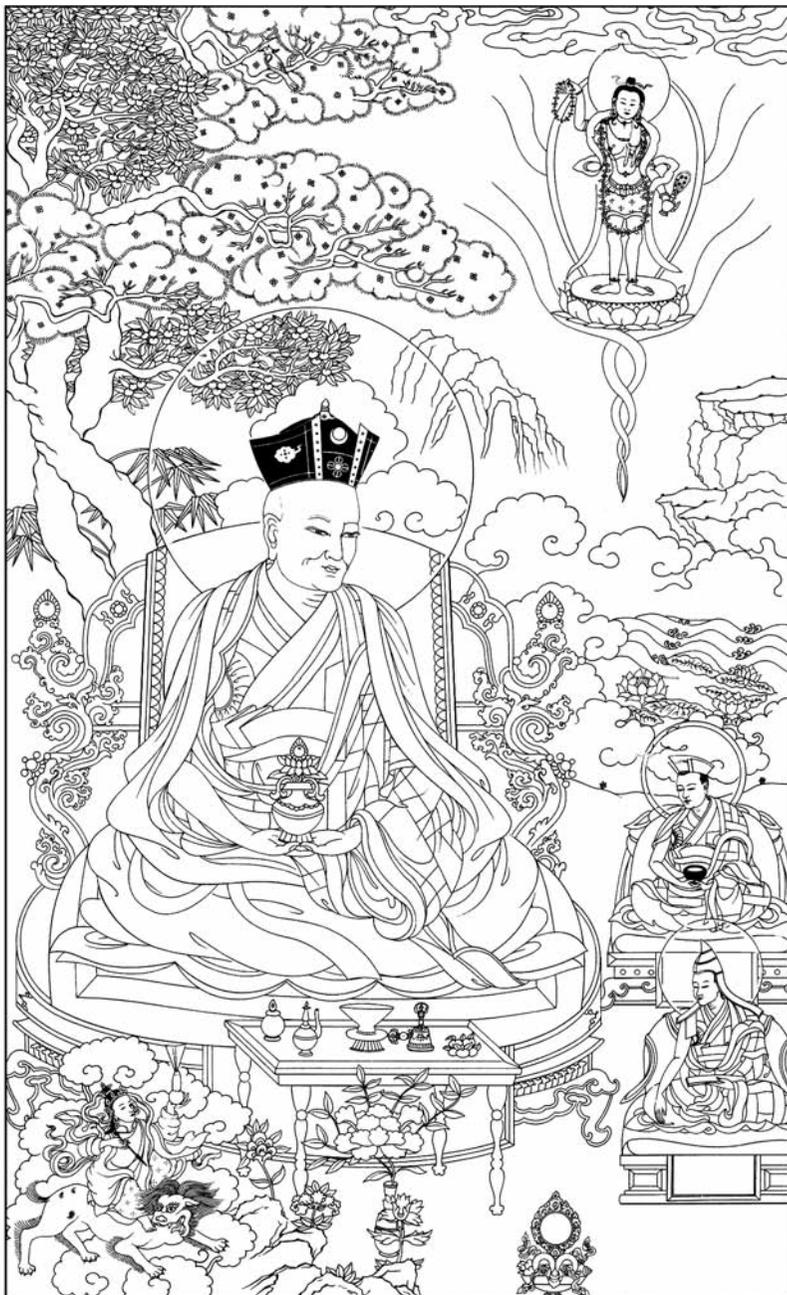
*So said, I, Yönten Gyatso, unable to refuse the command of  
Jamyang Khyentse—who is himself Prajñāparamita—  
wrote [this] at the seat of Palpung.*

*May virtues increase.*

45 *sLongs tshad*: Imaginary apparitions triggered by emotion, in dreams or while awake.

## ལུས་སྐྱིན།

༄༅། དཔལ་ལྷན་རྩ་བའི་སློམ་རིམ་པོ་ཆེ། བདག་གི་སྐྱི་པོར་པད་ལྷའི་གདེན་བཞུགས་ལ།  
བཀའ་དྲིན་ཚེན་པོའི་སྐོ་ནས་རྗེས་བཟུང་སྟེ། སྐྱ་གསུང་བྲགས་ཀྱི་དངོས་འགྲུབ་སྦྱོལ་དུ་  
གསོལ།། རྫོ་རྗེ་འཆང་ཚེན་ཏེ་ལོ་ན་རོ་དང། མར་བ་མི་ལ་ཚོས་རྗེ་སྐྱམ་པོ་པ། དུས་གསུམ་  
ཤེས་བྱ་ཀུན་མཁུན་གཟུང་། ཆེ་བཞི་རྒྱུད་བརྒྱུད་པ་འཛིན་རྣམས་དང། འཕྲི་སྟག་  
ཚལ་གསུམ་དཔལ་ལྷན་འགྲུག་པ་སོགས། ཟབ་ལམ་ལྷུག་རྒྱ་ཆེ་ལ་མངའ་བརྟེས་པའི།  
ལམ་ལུགས་མེད་འགྲོ་མགོན་དུགས་པོ་བཀའ་བརྒྱུད་ལ། གསོལ་བ་འདེབས་སོ་བཀའ་བརྒྱུད་  
སློམ་རྣམས། བརྒྱུད་པ་འཛིན་ལོ་རྣམས་ཐར་བྱིན་གྱིས་སྦྱོབས། ཞེན་ལོག་སྐོམ་གྱི་རྐང་པར་  
གསུངས་པ་བཞིན། ཟས་ལོར་ཀུན་ལ་ཆགས་ཞེན་མེད་པ་དང། ཆོ་འདིར་གདོས་ཐག་ཚོད་  
པའི་སྐོམ་ཚེན་ལ། རྟེན་བཀའ་ཞེན་པ་མེད་པར་བྱིན་གྱིས་སྦྱོབས། མོས་གུས་སྐོམ་གྱི་མགོ་  
པོར་གསུངས་པ་བཞིན། མན་ངག་གཏེར་སྐོ་འབྲེད་པའི་སློམ་ལ། རྒྱུན་དུ་གསོལ་བ་  
འདེབས་པའི་སྐོམ་ཚེན་ལ། བཙོས་མིན་མོས་གུས་སྐྱེ་བར་བྱིན་གྱིས་སྦྱོབས། ཡེངས་མེད་  
སྐོམ་གྱི་དངོས་གཞིར་གསུངས་པ་བཞིན། གང་གར་རྟོགས་པའི་རོ་བོ་སོ་མ་དེ། མ་བཙོས་དེ་  
ཀར་འཛོག་པའི་སྐོམ་ཚེན་ལ། སྐོམ་བྱ་སྐོ་དང་བྲལ་བར་བྱིན་གྱིས་སྦྱོབས། ལྷན་རྩལ་པོ་



*The Fourteenth Karmapa, Thekchok Dorje*

ཚོས་སྐྱུར་གསུངས་པ་བཞིན། ཅི་ཡང་མ་ཡིན་ཅིར་ཡང་འཆར་བ་ལ། མ་འགགས་ཅོལ་བར་  
འཆར་བའི་སྒོམ་ཚེན་ལ། ལའོར་འདས་དབྱེར་མེད་རྟོགས་པར་བྱིན་གྱིས་སྒོབས།། སྐྱེ་བ་  
ཀུན་ཏུ་ཡང་དག་སླ་མ་དང། འབྲུལ་མེད་ཚོས་གྱི་དཔལ་ལ་ལོངས་སྤྱོད་ཅིང། ས་དང་ལམ་  
གྱི་ཡོན་ཏན་རབ་རྗེས་ནས། རོ་རྗེ་འཆར་གི་གོ་འཕང་ལྷུང་ཐོབ་ཤོག །།

### རྒྱུན་ཁྱེར་གྱི་ལུས་སྤྱིན་བསྐྱུས་པ་བཞུགས་སོ།།

༄༅། །རྒྱུན་ཁྱེར་སོགས་ལུས་སྤྱིན་བསྐྱུས་པ་བྱེད་པར་སྒོམ་ན། སྐྱབས་ལུལ་གསལ་བཏབ་ནས། །བདག་ཅག་  
རྣམས་ལ་སྣང་བར་བྱེད་པའི་དགྲ། གཞོད་པར་བྱེད་པའི་བཞེགས། བར་དུ་གཙོད་པའི་རྒྱུན།  
འཚི་བདག་གི་བདུད། གནས་གདོན་ལུས་གདོན་དྲིན་ཅན་པ་མས་ཐོག་དྲངས་ནམ་མཁའ་  
དང་མཉམ་པའི་སེམས་ཅན་ཐམས་ཅད་སླ་བ་མེད་པ་ཡུམ་ཚེན་མོས་གོ་འཕང་ཐོབ་པར་བྱ།  
དེའི་ཚེད་དུ་དམ་པ་བདུད་གྱི་གཙོད་ལུལ་ཟབ་མོ་ཉམས་སུ་སྤང་བར་བྱེད། མ་འཇིགས་ཤིག་མ་  
སྤངས་ཤིག་ཤིན་ཏུ་སྤངས་ཤིག ། །མཐོ་བསྐྱེད་པའི་རྩེ་མོ་སྤྲོན་ཆད་ནས་མ་གནར་མེད་ཡན་ཆད་གྱི་སེམས་ཅན་  
ཐམས་ཅད་ཉོན་ཅིག་འདུས་ཤིག་ལྷུང་དུ་འདུས་ཤིག།

སྐྱབས་འགོ་སེམས་བསྐྱེད་ནི། བདག་ཅག་རྣམས་ལ་སྣང་བར་བྱེད་པའི་དགྲ། གཞོད་པར་  
བྱེད་པའི་བཞེགས། བར་དུ་གཙོད་པའི་རྒྱུན། འཚི་བདག་གི་བདུད། གནས་གདོན་ལུས་  
གདོན་དྲིན་ཅན་པ་མས་ཐོག་དྲངས་ནམ་མཁའ་དང་མཉམ་པའི་སེམས་ཅན་ཐམས་ཅད་སླ་  
མ་ལ་སྐྱབས་སུ་མཆིའོ། སངས་རྒྱས་ལ་སྐྱབས་སུ་མཆིའོ། ཚོས་ལ་སྐྱབས་སུ་མཆིའོ། དགོ་  
འདུན་ལ་སྐྱབས་སུ་མཆིའོ། །ལན་གསུམ། བཀའ་གྲུབ་ཐོབ་གཙོད་ལུལ་རྒྱུད་པའི་དཔལ་ལྷན་  
སླ་མ་དམ་པ་རྣམས་ལ་སྐྱབས་སུ་མཆིའོ། མ་གནས་གསུམ་གྱི་མཁའ་འགོ་རྣམས་ལ་སྐྱབས་

ལྷ་མཚོའོ། ལྷོགས་བརྩུབ་བཞུགས་པའི་སངས་རྒྱས་དང་བྱང་ཆུབ་སེམས་དཔའ་རྣམས་ལ་  
 རྒྱབས་སུ་མཚོའོ། རིགས་ལྡེའི་བདེ་བར་གཤེགས་པ་རྣམས་ལ་རྒྱབས་སུ་མཚོའོ། རིགས་  
 གསུམ་གྱི་མགོན་པོ་རྣམས་ལ་རྒྱབས་སུ་མཚོའོ། ལྷ་མཚོ་རྗེ་མཁའ་འགྲོ་འཁོར་དང་བཅས་  
 པ་རྣམས་ལ་རྒྱབས་སུ་མཚོའོ། བཀའ་བརྒྱུད་པའི་ལྷ་མ་མཁའ་འགྲོ་འཁོར་དང་བཅས་པ་  
 རྣམས་ལ་རྒྱབས་སུ་མཚོའོ། གྲིབ་ཅན་ཙུང་བའི་ལྷ་མ་མཁའ་འགྲོ་འཁོར་དང་བཅས་པ་རྣམས་  
 ལ་རྒྱབས་སུ་མཚོའོ། རང་སེམས་སྣོང་པ་རྒྱུ་བ་མེད་པ་ཚོས་ཀྱི་སྐྱེ་ལ་རྒྱབས་སུ་མཚོའོ།  
 བརྒྱབ་དྲུག་སོལ། རྒྱབས་འོག་དམ་པ་ན་རྒྱུད་པར་མཛད་དུ་གསོལ། བདག་གཞན་སེམས་  
 ཅན་ཐམས་ཅད་སངས་རྒྱས་ལ་བརྟེན་འོ། ཚོས་ལ་བརྟེན་འོ། དགོ་འདུན་ལ་བརྟེན་འོ།  
 སེམས་ཅན་རྣམས་ཀྱི་ལུས་དགོ་བར་གྱུར་ཅིག ། དག་དགོ་བར་གྱུར་ཅིག ། ཡིད་དགོ་བར་  
 གྱུར་ཅིག ། བད་རིགས་བཞི་བརྒྱ་ཅུ་བཞི་བྱང་བར་གྱུར་ཅིག ། ལྷོ་ལུང་དགུ་བརྩུ་གོ་གཅིག་  
 ལས་ཐར་བར་གྱུར་ཅིག ། ཡེ་འགྲོགས་སུམ་བརྒྱ་དུག་ཅུས་མི་ཚུགས་པར་གྱུར་ཅིག །  
 བགོགས་རིགས་སྣོང་ཐམས་བརྒྱད་ཅུ་རང་སར་ཞི་བར་གྱུར་ཅིག ། རང་སར་དག་པར་གྱུར་  
 ཅིག ། རང་སར་སྣོང་པར་གྱུར་ཅིག ། དཀོན་མཚོག་གསུམ་ལ་ཕྱག་འཚལ་ལོ། དཀོན་  
 མཚོག་གསུམ་ལ་རྒྱབས་སུ་མཚོ། དཀོན་མཚོག་གསུམ་ལ་མཚོད་པ་འབུལ། རྗེག་པ་མི་དགོ་  
 སོ་སོར་བཤགས། འགྲོ་བའི་དགོ་ལ་རྗེས་ཡི་རབ། སངས་རྒྱས་བྱང་ཆུབ་ཡིད་ཀྱིས་གཟུང།  
 སངས་རྒྱས་ཚོས་དང་ཚོག་མཚོག་ལ། བྱང་ཆུབ་བར་དུ་རྒྱབ་སུ་ཚོ། རང་གཞན་དོན་ནི་རབ་  
 བརྒྱབ་ཕྱིར། བྱང་ཆུབ་སེམས་ནི་བརྟེན་པར་བཤྱ། བྱང་ཆུབ་མཚོག་གི་སེམ་ནི་བརྟེས་  
 བཤྱིས་ནས། སེམས་ཅན་ཐམས་ཅད་བདག་གིས་མགོན་དུ་གཉེར། བྱང་ཆུབ་བསྐྱོད་མཚོག་  
 ཡིད་འོང་སྐྱུད་པར་བཤྱ། འགྲོ་ལ་ཕན་ཕྱིར་སངས་རྒྱས་འགྲུབ་པར་ཤོག ། རི་ལྷར་དུས་  
 གསུམ་མགོན་པོ་རྣམས། ཡང་དག་བྱང་ཆུབ་འཇམ་མཛད་པའི། བྱང་ཆུབ་སེམས་ནི་ལྷ་ན་མེད།



མཁའ་འགོ་མ། ལབ་སློབ་སྐྱེལ་བྱུག་འཚལ་ལོ། རང་རིག་ཡི་གེས་སྟོན་མཛད་པའི། བ་གྲུ་མ་  
 རྣམས་ལ་བྱུག་འཚལ་ལོ། དངོས་གྲུབ་ངེས་པར་སྟེར་མཛད་པའི། ཡི་དམ་ལྷ་ལ་བྱུག་འཚལ་  
 ལོ། རྒྱངས་རྟོགས་ལྡན་གསུམ་ཚོགས་པ་ཡི། སངས་རྒྱལ་རྣམས་ལ་བྱུག་འཚལ་ལོ། ཞི་གྱུར་  
 འདོད་ཚགས་བྲལ་བ་ཡི། དམ་ཚོས་རྣམས་ལ་བྱུག་འཚལ་ལོ། གང་ལ་སྤུལ་བ་དོན་ཡོད་པའི།  
 དགོ་འདུན་རྣམས་ལ་བྱུག་འཚལ་ལོ། གཞོན་ལུང་མཛེས་ཚུལ་ཡོན་ཏན་ལྡན། འཇམ་པའི་  
 དབྱངས་ལ་བྱུག་འཚལ་ལོ། སྟིང་རྗེས་ངེས་པར་གང་བ་ཡི། སྐྱབ་རས་གཟིགས་ལ་བྱུག་  
 འཚལ་ལོ། མཐུ་སྟོབས་ཚེབ་པོས་གདུག་པ་འདུལ། རོ་རྗེ་འཛིན་ལ་བྱུག་འཚལ་ལོ།  
 བགེགས་དང་ཡོག་འདྲེན་འཛོམས་མཛད་པ། ཚོས་སྐྱོང་རྣམས་ལ་བྱུག་འཚལ་ལོ། རི་སྤིང་  
 བྱང་ཚུབ་སྤིང་པོའི་བར། བྱིད་རྣམས་ལ་འཁྱུབས་སུ་མཚེ། བྱིད་རྣམས་ལ་འཁྱུབས་ལ་  
 འདེབས། འདོད་ཡོན་ལྡན་ཡི་མཚོད་པ་འབྲུལ། སྤིག་པ་མི་དགོ་སོ་སོར་བཤགས། བཀའ་ཚོས་  
 གྱི་འཁོར་ལོ་བསྐྱོར་བར་བསྐྱུལ། སྐྱུ་ལྷ་རན་མི་འདའ་བཞུགས་གསོལ་འདེབས། དགོ་བ་  
 སེམས་ཅན་གྱི་དོན་དུ་བསྟོ།

།ཞེས་བཛྲོད། དེ་ནས་སྤྲིག་སྐྱོང་ཡེ་གེས་ཚུ་རྒྱུན་གྱི་དམིགས་པ་བཅས། ག་ཏེའི་སྤྲིགས་བསྐྱེ། ༡༡བྱ་སྤྱ། ཞོག་ཏེ་ག་ཏེ་སྤྱ་  
 ར་ག་ཏེ། སྤྱ་ར་སྤི་ག་ཏེ། པོ་རྟི་སྤྱ་སྤྱ། དེ་ནས་གཞུང་དོན་ལྟ་རུ། ལུས་གེལ་གོང་ལྟར་ཡོངས་སུ་དག་པའི་བྱུགས་ཀ་  
 ཅས་མཚོད་པའི་ལྷ་སོ་སྟོས་ལ།

སྐྱུ་གསུང་བྱུགས་ཡོན་ཏན་གྱི་བྱུག་རྒྱུའི་མཚོད་པ་འབྲུལ་བ་ནི། སྟོང་གསུམ་རབ་འབྲུམས་འཛིག་རྟེན་  
 ཐམས་ཅད་དུ། གཞུགས་སུ་སྤྲང་བ་ཐམས་ཅད་ཀྱུན། སྐྱུ་མཚོག་བྱུག་རྒྱུའི་མཚོད་པ་འབྲུལ།  
 སྐྱུ་འགྲུར་བ་མེད་པའི་དངོས་གྲུབ་སྟོལ། སྟོང་གསུམ་རབ་འབྲུམས་འཛིག་རྟེན་ཐམས་ཅད་དུ།

ལྷ་དུ་བྱགས་པ་ཐམས་ཅད་ཀྱི། གསུང་མཚོག་ཕྱག་རྒྱའི་མཚོད་པ་འབྲུལ། གསུང་འགག་པ་  
 མེད་པའི་དངོས་གྲུབ་སྣོལ། ལྷོང་གསུམ་རབ་འབྲུམས་འཇིག་རྟེན་ཐམས་ཅད་དུ། ཡིད་གྱི་  
 དབར་རྟོག་ཐམས་ཅད་ཀྱི། ཐུགས་མཚོག་ཕྱག་རྒྱའི་མཚོད་པ་འབྲུལ། ཐུགས་འབྲུལ་པ་མེད་  
 པའི་དངོས་གྲུབ་སྣོལ། ལྷོང་གསུམ་རབ་འབྲུམས་འཇིག་རྟེན་ཐམས་ཅད་དུ། བདེ་དང་སྲུག་  
 བསྐྱལ་ཐམས་ཅད་ཀྱི། བཀྲ་ཤིས་ཕྱག་རྒྱའི་མཚོད་པ་འབྲུལ། བདེ་ན་བདེ་བ་ཚོགས་སུ་  
 བསྐྱོ། བདེ་བ་ཚེན་པོས་ནམ་མཁའ་ཁྲུབ་པར་ཤོག ། སྲུག་ན་སྲུག་བསྐྱལ་བདག་གིས་ཁྲུབ།  
 འཁོར་བ་སྲུག་བསྐྱལ་གྱི་རྒྱ་མཚོ་སྐྱེམ་པར་ཤོག ། ཕེ། །

དེ་ནས་འཕོ་བ་ནམ་མཁའ་སྐྱོ་འབྱེད་རྒྱས་བསྐྱེས་གང་ཅུང་བྱས་ལ། ལུས་མཚན་ལ་དུ་འབྲུལ་བའི་དམིགས་པ་བཞུང་ལྟར་  
 གསལ་བཏབ་ནས། བགས་པ་གསེར་གྱི་ས་གཞི་ལ། མོར་མཚུབ་ལྷགས་ཅིས་བསྐྱོར་བའི་  
 དབུས། མགོ་བོ་ཁོ་གཟོམ་ཅི་རབ་ལ། མིག་གཉིས་ཉི་མ་ལྷ་བས་བརྒྱུ། ལྷེད་བཞི་སྒྲིང་  
 བཞིར་བཅས་པ་སོགས། ལུས་མཚན་ལོངས་སུ་རྫོགས་པ་འདི། ལྷ་མ་ཡི་དམ་མཁའ་འགྲོའི་  
 ཚོགས་ལ་འབྲུལ། ཕྱིན་གྱིས་བརྒྱབ་སྦྱིར་བཞེས་སུ་གསོལ།

སྤྱིན་གཏོང་དཀར་འབྱེད་གྱི་དམིགས་པ་སྐྱོར་གསུམ་དབ། དམར་འབྱེད་གྱི་སྐབས་སུ་འཕོད་ཐུང་དུ་བྱགས་པ་ནི། ཅ་  
 མོ། གནས་གཉན་ས་འདིར་གནས་གྱི་ལྟ་འདྲེ་དབ། ལྷལ་ལྷན་བདག་ལ་ཚོ་འཕྲུལ་སྟོན་བྱེད་  
 པའི། ལྷང་ཞིང་སྒྲིང་པའི་ལྟ་འདྲེ་མ་ལུས་ཀྱི། ཅམ་མཁའི་སྤྱིན་ཚོགས་བཞིན་དུ་འདུས་པ་  
 ཤོག ། བར་སྐར་ཚར་བ་བཞིན་དུ་བོབས་ལ་ཤོག ། ས་གཞི་རྒྱང་དམར་བཞིན་དུ་འཕྲུབས་  
 ལ་ཤོག ། བྱིད་ཚོགས་རྣམས་ལ་ལུས་འདི་མཚོད་པ་འབྲུལ།

།ཅེས་པ་ཅན་མམ། ལུས་སྤྱི་བ་གཟུགས་དུག་གི་མཚོད་པ་འབྲུལ། བཀའ་མ་ཙོལ་སྤྱིན་དུག་ཐོབ་

པར་ཤོག ། བར་ཆ་སྲ་དགུའི་མཚོན་པ་འབྲུལ། ཐེག་པ་འཇིག་དགུ་ཐོབ་པར་ཤོག ། དབང་པོ་  
 རྣམས་ལྟེ་མཚོན་པ་འབྲུལ། ལྷ་ལྟེ་ཡེ་ཤེས་ཐོབ་པར་ཤོག ། རྩེད་ཚོགས་རྣམས་ལ་ལུས་  
 འདི་མཚོན་པ་འབྲུལ། རྩེད་རིངས་པ་རྣམས་ཀྱིས་རྫོན་པ་ཟོ། དལ་བ་རྣམས་ཀྱིས་ཚོས་ལ་ཟོ།  
 རིངས་དང་མི་རིངས་ཀྱི་བྲག་གི། བཙོས་བཟེགས་རྫོན་པ་གང་བདེར་ཟོ། ལྟོ་པོ་ཆེ་རྣམས་  
 འགྲངས་ཚད་ཟོ། ཤེད་པོ་ཆེ་རྣམས་ལྷག་ཚད་ལྷུང། སེང་གོ་ག་ལ་རོལ་པ་བཞིན། ལུང་ལྷག་  
 མ་མེད་པར་མཚོན་པ་བཞེས། སྟེ།

།ཅས་སོ། །དེ་ནས་བརྒྱུད་པ་ཡོངས་རྫོགས་ཀྱི་གསོལ་འདེབས་བསྟུན་པ། བ་རྒྱུད་ཐབས་ཀྱི་བརྒྱུད་པ་ལ་  
 གསོལ་བ་འདེབས། མ་རྒྱུད་ཤེས་རབ་ཀྱི་བརྒྱུད་པ་ལ་གསོལ་བ་འདེབས། གཉིས་མེད་དོན་  
 ཀྱི་བརྒྱུད་པ་ལ་གསོལ་བ་འདེབས། ལྷ་ལ་ལྷ་ཉམས་ཀྱི་བརྒྱུད་པ་ལ་གསོལ་བ་འདེབས།  
 ལྷ་ལ་ཐོབ་གཙོད་ཀྱི་བརྒྱུད་པ་ལ་གསོལ་བ་འདེབས། ལྷ་ལ་ལྷ་ཚོས་རྫོང་གི་བརྒྱུད་པ་ལ་  
 གསོལ་བ་འདེབས། འབྲུལ་སྤང་འཇིག་རྟེན་ཀྱི་བྱ་བ་ལ། ཞེན་པ་ལོག་པར་བྱིན་གྱིས་རྫོབས།  
 འབྲུང་བཞེས་བསྟུན་པའི་རྣལ་ལྷན་ལ། གཙེས་འཇིག་བྲལ་བར་བྱིན་གྱིས་རྫོབས། འགལ་  
 རྒྱུན་ལྷན་གཤོག་པར་ཚད་ལ། རོ་རྩོམས་ལུས་པར་བྱིན་གྱིས་རྫོབས། ལྷང་རྒྱུད་སེམས་ཀྱི་ཚོ་  
 འབྲུལ་ལ། རང་པོ་ཤེས་པར་བྱིན་གྱིས་རྫོབས། རང་རིག་རྣལ་ལྷན་གྱི་ལྷན་ལ། རང་དབང་  
 ཐོབ་པར་བྱིན་གྱིས་རྫོབས། ལྷིང་བདག་དང་འགོ་དྲུག་སེམས་ཅན་རྣམས། རྒྱུད་གཉིས་  
 འཇིག་གི་དྲི་མ་ཀྱུན་སྤང་ནས། ལྷ་མེད་བྱང་ལྷུང་ཐོབ་པར་ཤོག ། སྟེ།

།དེ་ནས་བཟེ་བ་གསུམ་བྱས་ལ། ལུས་ཚོགས་སུ་འབྲུལ་བཞག། ལོ་མ་གཅིག་མ་ལ་གསོལ་བ་འདེབས།  
 ལྷ་མ་གཅིག་མ་ལ་གསོལ་བ་འདེབས། ལྷི་མ་གཅིག་མ་ལ་གསོལ་བ་འདེབས། ཡི་གེ་གསུམ་  
 ཀྱིས་བྱིན་གྱིས་རྫོབས། ཡི་གེ་གསུམ་ཀྱི་བྱིན་རྒྱབས་ཀྱིས། གཞོང་པ་ཉི་ལྷའི་གཏོར་གཞོང་དུ།  
 ཚོགས་ཀྱང་འོད་དུ་ལྷེམས་སེ་བྱ། འོད་སྤང་འབར་བའི་ཚོགས་མཚོན་གྱིས། ལྷ་མ་ཡི་དམ་

མཁའ་འགོ་དང། ཚོས་སྐྱོད་སྤང་མའི་ཐུགས་དམ་བསྐྱང་གྱུར་ཅིག ། །ཅིས་བྱིན་གྱི་བསྐྱབས་ལ།  
 རང་ལུས་ཤུག་ཐུང་པོ་འདི། བདག་ཏུ་འཛིན་པའི་སློབ་སྦྱངས་ནས། ཡི་གེ་གསུམ་གྱིས་བྱིན་  
 གྱིས་བསྐྱབས། ཟག་མེད་བདུད་རྩི་ལ་བ་འདིས། དྲིན་ཅན་རྩ་བའི་སྐྱེ་མ་མཚོད། བྱི་ནང་  
 རྒྱུད་པའི་སྐྱེ་མ་མཚོད། ཡི་དམ་ཞི་ཁྲོའི་ལྷ་ཚོགས་མཚོད། བྱང་སེམས་ཉན་རང་ཚེ་རྣམས་  
 མཚོད། བསྟན་སྤང་མ་མགོན་ལྷོ་དུལ་མཚོད། བོ་ཉ་བྱེ་བ་དུང་གྱུར་མཚོད། འཛིག་རྟེན་སྐྱོད་  
 བའི་མཐུ་ཚེན་མཚོད། སྤང་སྤིང་ལྷ་འདྲེ་དྲིགས་བྱེད་མཚོད། སྤོང་གསུམ་སྤོང་གི་གཞི་བདག་  
 མཚོད། རྒྱད་པར་འདིར་གནས་གྱི་ལྷ་འདྲེ་མཚོད། འགོ་བ་རིགས་དུག་གི་སེམས་ཅན་མཚོད།  
 ཐོགས་མེད་དུས་གྱི་ལན་ཚགས་མཚོད། རྒྱ་ཚེན་མཚོད་པ་འདི་ཡི་མཐུས། སངས་རྒྱལ་བསྟན་  
 པ་དར་གྱུར་ཅིག ། སྐྱེ་མའི་ཐུགས་དགོངས་རྫོགས་གྱུར་ཅིག ། དཀོན་མཚོག་མཚོད་པས་  
 མཉེས་གྱུར་ཅིག ། དམ་ཅན་ཐུགས་དམ་སྐྱོད་གྱུར་ཅིག ། དྲིགས་ཅན་དམ་ལ་གནས་གྱུར་  
 ཅིག རིགས་དུག་འདོད་པ་ཚེམ་གྱུར་ཅིག ། ལུ་ལོན་ལན་ཚགས་བྱང་གྱུར་ཅིག ཤུ་འཕོན་  
 འབྲེལ་ཐག་ཚོད་གྱུར་ཅིག ། རྫོགས་པའི་སངས་རྒྱལ་ཐོབ་པར་ཤོག ། སྟེ།

ཅས་རང་བྱུང་ཞབས་གྱི་གསུང་ལུས་སྐྱིན་ལ་ཁ་བརྒྱུར་བ་འདིས་བསྟན་པ་བྱ། སྤིང་གསུམ་རྣམས་འབར་བའི་  
 གཏོར་གཞོང་དུ། ལྷག་མའི་གཏོར་མ་གླིང་བཞི་རེ་རབ་ཅོམ། གཏི་ལུག་ཤུ་ལྟེན་པ་ཉི་ལི་  
 ལི། འདོད་ཚགས་ཐུག་གི་རྒྱ་མཚོ་མི་རེ་རེ། ཞེ་སྤང་རུས་པའི་སྤང་པོ་བྲེལ་ལ། བདུད་རྩི་རྣམ་  
 ལུའི་ལོངས་སྐྱོད་བསམ་མི་བྱེད། འཕོར་དུ་གཏོགས་པའི་རྒྱ་གི་དམ་ཅན་དང། སྤོང་གོགས་  
 བྱེད་པའི་ལྷ་སྤིན་སྤེ་བརྒྱད་དང། བྱི་ནང་བགོགས་རིགས་སྤོང་ཐུག་བརྒྱད་རྩའི་ཚོགས།  
 བཀའ་ཡི་མ་འབབ་རྒྱ་ཚེན་འདི་ལོངས་ལ། རྣལ་འབྱོར་བཅོལ་བའི་སྤིན་ལས་འགྲུབ་པར་  
 མཛོད།

ཅེས་ལྷག་ལ་དབང་བ་རྣམས་ལ་ལྷག་མ་ཕྱིན། དེ་ནས་བསྐྱོད་ཕྱི་རིམ་པ་ནི། སྦྱིན་པ་རྒྱ་ཆེན་གྱི་པ་འདི་ཡི་  
མཐུས། འགོ་བ་རྣམས་ནི་རང་བྱུང་སངས་རྒྱས་ཤོག རྩོན་གྱི་རྒྱལ་བ་རྣམས་ཀྱིས་མ་གོལ་  
བའི། སྦྱེ་བའི་ཚོགས་རྣམས་སྦྱིན་པས་གོལ་གྱི་ལྷན་ཅིག ། ཐམས་ཅད་ནམ་མཁའ་མཛོད་  
བཞིན་དུ། ལོངས་སྦྱོང་ཆད་པ་མེད་པར་ཤོག ། ཚུད་པ་མེད་ཅིང་འཚོ་མེད་པར། རང་དབང་  
དུ་ནི་སྦྱོང་བར་ཤོག །

སྦྱ་བསམ་བཅོང་མེད་ཤེས་རབ་པ་རོལ་ཕྱིན། མ་བསྐྱེད་མི་གསལ་ནམ་མཁའི་ངོ་བོ་ཉིད། སོ་  
སོ་རང་རིག་ཡེ་ཤེས་སྦྱོང་ཡུལ་བ། དུས་གསུམ་རྒྱལ་བའི་ཡུམ་གྱི་བཀའ་ཤིས་ཤོག །། མི་འགྱུར་  
ལྷུན་པོ་སྦྱ་ཡི་བཀའ་ཤིས་ཤོག ཡན་ལག་དུག་བཅུ་གསུང་གི་བཀའ་ཤིས་ཤོག མཐའ་བྲེལ་དྲི་  
མེད་ཐུགས་ཀྱིས་བཀའ་ཤིས་ཤོག རྒྱལ་བའི་སྐྱེ་གསུང་ཐུགས་ཀྱི་བཀའ་ཤིས་ཤོག །། བདག་  
གིས་ལུས་མཚོན་སྦྱིན་བྱས་པའི་དགེ་བའི་རྩ་བ་དང། བདག་གིས་བྱང་ཚུབ་གྱི་སེམས་ཀྱིས་ལྷ་  
འདྲེ་རྣམས་རྗེས་སུ་བཟུང་བའི་དགེ་བའི་རྩ་བ་དང། གཞན་ཡང་དུས་གསུམ་དུ་བསགས་པའི་  
དགེ་བའི་རྩ་བ་རི་སྟེང་ཅིག་བྱས་པ་དེ་ཐམས་ཅད་ལྷ་འདྲེ་གདུག་པ་ཅན་ལ་སོགས་པའི་ཁམས་  
གསུམ་སེམས་ཅན་གྱི་དོན་དུ་བསྐྱོད་བར་བཀྱིའོ། དེ་ལྟར་བསྐྱོས་པའི་མཐུ་ལ་བརྟེན་ནས་ལྷ་  
འདྲེ་གདུག་པ་ཅན་ལ་སོང་བ། ཁམས་གསུམ་སེམས་ཅན་གྱི་རྒྱུད་ལ་ཡོད་པའི་ལས་དང་ཉོན་  
མོངས་པའི་སྤྲིག་སྦྱིབ་ཐམས་ཅད་དག་ནས་པ་རོལ་དུ་ཕྱིན་པ་དུག་ཡོངས་སུ་རྫོགས་པར་གྱུར་  
ཅིག ། སྦྱེ་བ་མེད་པ་ཡུམ་གྱི་དགོངས་པ་ལ་མངའ་བརྟེན་ནས་རྒྱལ་བ་ཐམས་ཅད་གྱི་ཡབ་  
རིགས་རྣམས་ཀུན་གྱི་བདག་པོ་ཁྱབ་དག་དོ་རྗེ་འཚང་གི་ས་ཐོབ་པར་གྱུར་ཅིག ། དེ་ལྟ་བུའི་གོ་  
འཕང་ཐོབ་ནས་ཀྱང་ཕྱིན་ལས་ཀྱི་སྐོ་སྐོ་ཚོགས་ཀྱི་སྐོ་ནས་ལའོར་བ་མ་སྦྱོང་གི་བར་དུ་འགོ་  
བའི་དོན་རྒྱ་ཆེན་པོ་འབྱུང་བར་གྱུར་ཅིག ། གཙོད་ཡུལ་ཉམས་སུ་ལེན་པའི་གང་ཟག་གིས།  
རང་སེམས་བདུད་དུ་མི་ལྟ་བར། སྦྱེམ་ཐག་མ་ལུས་ཚོད་པར་ཤོག བཟང་པོའི་ཡོན་ཏན་ཅི་

བྱུང་ཡང། དེ་ལ་སྒྲོམས་སེམས་མེད་པར་ཤོག ། རན་པའི་ནམ་ཉིག་ཅི་བྱུང་ཡང། དེ་ལ་སྒྲེམ་  
བྱེད་མེད་པར་ཤོག ། དམ་ཚཱ་བདུད་ཀྱི་གཙོད་ཡུལ་འདི། མཁའ་ལ་ཉི་མ་གར་བ་ལྟར།  
ཕྱོགས་དུ་ཀུན་ཏུ་སྒྲུབ་པར་ཤོག ། སེ།

ཅེས་བརྗོད། མགོན་ལྷན་དགའ་མགྲོན་དང་ལྷན་པས་རང་གནས་སྲུག་ཤེགས་པར་བསམ། ཚོགས་ཞིང་གི་ལྷ་ཚོགས་  
རང་ལ་བསྐྱེད། རང་གནས་ཐམས་ཅད་ཐུགས་རྗེ་ཚེན་པོའི་སྐྱེད་གསལ་བའི་སྣོད་ཉིད་སྣོད་རྗེ་ཟུང་འཇུག་གི་རང་ལ་ཁྱེད་  
སོ་གསུམ་གྱིས་རྒྱས་གདབ་ཅིང་ཡིག་དུག་མང་དུ་བགྲང། འགོ་ཀུན་དེའི་གོ་འཕང་དཔུགས་དཔྱད་པའི་སློབ་ལམ་ཡང་  
བྱའོ།། སམ་སྒྲུབ་ལོ།།

།རྩོ་བོ་སྐྱོན་གྱིས་མ་གོས་སྐྱེ་མདོག་དཀར། རྩོགས་སངས་རྒྱས་ཀྱིས་དབུ་ལ་བརྒྱན། ཐུགས་  
རྗེའི་སྐྱོན་གྱིས་འགོ་ལ་གཞིགས། སྐྱོན་རས་གཞིགས་ལ་བྱུག་འཚལ་ལོ།། ཨོྲཱ་ཎི་བརྗེ་རྩྱུྃ །།  
དགོ་བ་འདི་ཡིས་ལྷུང་དུ་བདག ། གཙོད་ཡུལ་ཕྱག་རྒྱ་ཚེན་པོ་འགྲུབ་གྱུར་ནས། འགོ་བ་  
གཅིག་ཀྱང་མ་ལུས་པ། དེ་ཡི་ས་ལ་འགོད་པར་ཤོག །། མཚོད་སྐྱོན་གནས་འདིར་གང་  
ལྟགས་པའི། འཇུང་པོ་ས་འོག་རྒྱ་བ་དང། གང་ཡང་ས་སྟེང་འཁོད་པ་དང། ས་སྒྲར་རྒྱ་བ་གང་  
ཡིན་པ། མགྲོ་བར་གྱིས་ལ་རང་གནས་སྲུ། ཐམས་ཅད་ཐ་དད་འགོ་བར་གྱིས། སམ་སྐྱེ་ཏ་  
གཙོ།།

འཇིག་རྟེན་འདྲེན་པའི་གཙོ་བོ་ཚོ་དཔག་མེད། དུས་མིན་འཚི་བ་མ་ལུས་འཛོམ་པའི་དཔལ།  
མགོན་མེད་སྲུག་བསུལ་འཇུར་པ་རྣམས་ཀྱི་སྐྱབས། སངས་རྒྱས་ཚོ་དཔག་མེད་ལ་བྱུག་ཚལ་  
ལོ།། ཨོྲཱ་ཎི་ལྷ་ག་མ་ཏེ། ཨ་བ་རི་མི་ཏ་ཨྲྱ་ལྷ་རྒྱ་བ་སྲུ་བི་འི་ཕྱི་ཏ་ཏེ་རྩོ་རྩྱ་ལ། ཏ་སྲུ་ག་ཏུ་  
ལ། ཨ་རྟེ་སི་ཕྱྱུ་བརྒྱ་ལ། ཏུ་སྲུ། ཨོྲཱ་ལྷེ་ལྷེ་མ་རྩྱ་ལྷེ། ཨ་བ་རི་མི་ཏ་ལྷེ་ཨ་བ་རི་མི་  
ཏ་ལྷེ་རྩྱ་བ་སྲུ་རྩོ་པ་ཏེ། ཨོྲཱ་མ་སི་སྐྱེ་ར་བ་རི་ཕྱྱུ་རྣམ་ཏེ་ག་ག་བ་ས་སྐྱེ་ཏེ་སྲུ་སྲུ་མ་

དེ་ལྟར་མ་རྒྱུ་ལ་པ་རི་ལྷ་རེ་སྲ་དུ། ལོ་ལ་ལྷ་རེ་ཁི་རྩི་ལྟེ་ལེ་སྲ་དུ།  
 ལྷོན་པའི་སྟོབས་ཀྱི་སངས་རྒྱས་ཡང་དག་འཕགས། མི་ཡི་སང་གོ་སྟོབས་པའི་སྟོབས་རྟོགས་ཏེ།  
 ལྷོང་རྗེ་ཙན་གྱི་གོང་ཁྱེར་འཇུག་པ་ན། ལྷོན་པ་མཐར་ཕྱིན་ཚེ་ཡང་འཕེལ་བར་ཤོག ། ཚུལ་  
 ཁྲིམས་སྟོབས་ཀྱི་སངས་རྒྱས་ཡང་དག་འཕགས། མི་ཡི་སང་གོ་ཚུལ་ཁྲིམས་སྟོབས་རྟོགས་ཏེ།  
 ལྷོང་རྗེ་ཙན་གྱི་གོང་ཁྱེར་འཇུག་པ་ན། ཚུལ་ཁྲིམས་མཐར་ཕྱིན་ཚེ་ཡང་འཕེལ་བར་ཤོག །  
 བཟོད་པའི་སྟོབས་ཀྱི་སངས་རྒྱས་ཡང་དག་འཕགས། མི་ཡི་སང་གོ་བཟོད་པའི་སྟོབས་རྟོགས་  
 ཏེ། ལྷོང་རྗེ་ཙན་གྱི་གོང་ཁྱེར་འཇུག་པ་ན། བཟོད་པ་མཐར་ཕྱིན་ཚེ་ཡང་འཕེལ་བར་ཤོག །  
 བརྩོན་འགྲུས་སྟོབས་ཀྱི་སངས་རྒྱས་ཡང་དག་འཕགས། མི་ཡི་སང་གོ་བརྩོན་འགྲུས་སྟོབས་  
 རྟོགས་ཏེ། ལྷོང་རྗེ་ཙན་གྱི་གོང་ཁྱེར་འཇུག་པ་ན། བརྩོན་འགྲུས་མཐར་ཕྱིན་ཚེ་ཡང་འཕེལ་  
 བར་ཤོག ། བསམ་གཏན་སྟོབས་ཀྱི་སངས་རྒྱས་ཡང་དག་འཕགས། མི་ཡི་སང་གོ་བསམ་  
 གཏན་སྟོབས་རྟོགས་ཏེ། ལྷོང་རྗེ་ཙན་གྱི་གོང་ཁྱེར་འཇུག་པ་ན། བསམ་གཏན་མཐར་ཕྱིན་ཚེ་  
 ཡང་འཕེལ་བར་ཤོག ། ཤེས་རབ་སྟོབས་ཀྱི་སངས་རྒྱས་ཡང་དག་འཕགས། མི་ཡི་སང་གོ་  
 ཤེས་རབ་སྟོབས་རྟོགས་ཏེ། ལྷོང་རྗེ་ཙན་གྱི་གོང་ཁྱེར་འཇུག་པ་ན། ཤེས་རབ་མཐར་ཕྱིན་ཚེ་  
 ཡང་འཕེལ་བར་ཤོག ། ལྷོན་པ་གཏོང་ཞིང་ཚུལ་ཁྲིམས་བསྐྱུང་བ་དང། བཟོད་པ་བསྐྱོམ་ཞིང་  
 བརྩོན་གྲུས་རྩམ་པ་དང། མཉམས་པར་ཞག་ཅིང་གནས་ལུགས་རྟོགས་གྱུར་ནས། བཀྲ་ཤིས་  
 དེང་གུང་དེང་འདིར་བདེ་ལེགས་ཤོག ། ལོ་བརྒྱ་ཐུབ་ཅིང་བརྟེན་བརྒྱ་མཐོང་བ་དང། ཚེ་རིང་  
 བད་མེད་བདེ་བསྐྱེད་ལུག་གསུམ་ཚོགས། ཐེག་པ་མཚོག་ལ་ངེས་པ་འབྱུང་གུར་ཅིག ། བཀྲ་  
 ཤིས་དེང་གུང་དེང་འདིར་བདེ་ལེགས་ཤོག ། ། དཔལ་ལྷན་སྲ་མ་ཞབས་པད་བརྟན་པ་དང།  
 མཉམ་མཉམ་ཡོངས་ལ་བདེ་སྦྱིད་འབྱུང་བ་དང། བདག་གཞན་མ་ལུས་ཚོགས་བསགས་སྦྱིབ་  
 སྦྱང་ནས། ལྷུང་དུ་སངས་རྒྱས་ས་ལ་འགོད་པར་ཤོག ། །

༄༅། ལྷོན་ལམ་བསྐྱེད་པ་ནི།

།ལེ་མ་རྟེ་ རོ་མཚར་སངས་རྒྱས་སྣང་བ་མཐའ་ཡས་དང་། གཡས་སུ་རོ་བོ་ཐུགས་རྗེ་ཆེན་པོ་  
དང་། གཡོན་དུ་སེམས་དཔའ་མཐུ་ཆེན་ཐོབ་རྣམས་ལེ། སངས་རྒྱས་བྱང་སེམས་དཔག་མེད་  
འཕོར་གྱིས་སྒྲོར་། བདེ་སྐྱིད་རོ་མཚར་དཔག་ཏུ་མེད་པ་ཡི། བདེ་བ་ཅན་ཞེས་བྱ་བའི་ཞིང་  
ཁམས་དེར། བདག་ནི་འདི་ནས་ཆོ་འཕོས་ལྟུང་མ་ཐག། སྐྱེ་བ་གཞན་གྱི་བར་མ་ཚོད་པ་རུ།  
དེ་རུ་སྐྱེ་ནས་སྣང་ཐའི་ཞལ་མཐོང་ཤོག། དེ་སྐྱེད་བདག་གིས་ལྷོན་ལམ་བསྐྱེད་པ་འདི།  
ཕྱོགས་བརྩའི་སངས་རྒྱས་བྱང་སེམས་ཐམས་ཅད་གྱིས། གོགས་མེད་འགྲུབ་པར་བྱིན་གྱིས་  
བསྐྱེད་ཏུ་གསོལ། ཏུ་ཐུ་བ་ཕྱུ་ཉི་ཡ་ཨ་མ་བོ་རྟོ་ནི་སྣ་རྟེ།

།ཀུན་བཟང་རྩོ་རྗེ་འཚར་ཆེན་མན་ཚད་ནས། དྲིན་ཅན་རྩ་བའི་སྐྱ་མ་ཡན་ཚད་གྱིས། །འགྲོ་  
བའི་དོན་དུ་ལྷོན་ལམ་གང་བཏབ་པ། །དེ་དག་ཐམས་ཅད་བདག་གིས་འགྲུབ་པར་ཤོག  
།བསོད་ནམས་འདི་ཡིས་ཐམས་ཅད་གཟིགས་པ་ཉིད། །ཐོབ་ནས་ཉེས་པའི་དག་རྣམས་ཐམ་  
བྱས་ནས། །སྐྱེ་ཆས་ན་འཆི་རྩ་བསྐྱབས་འཕྲུགས་པ་ཡིས། །སྲིད་པའི་མཚོ་ལས་འགྲོ་བ་གོ་ལ་  
བར་ཤོག །འཇམ་དཔལ་དཔའ་བོ་རི་རྩུང་མཁུན་པ་དཔ། །ཀུན་ཏུ་བཟང་བོ་དེ་ཡང་དེ་  
བཞིན་ཏེ། །དེ་དག་ཀུན་གྱི་རྗེས་སུ་བདག་སྒྲོབ་ཅིང། །དགོ་བ་འདི་དག་ཐམས་ཅད་རབ་ཏུ་  
བསྐྱོ། །དགོ་བ་འདི་ཡིས་སྐྱེ་བོ་ཀུན། །བསོད་ནམས་ཡེ་ཤེས་ཚོགས་རྗོགས་སྟེ། །བསོད་  
ནམས་ཡེ་ཤེས་ལས་བྱུང་བའི། །དམ་པ་སྐྱུ་གཉིས་ཐོབ་པར་ཤོག །སངས་རྒྱས་སྐྱུ་གསུམ་  
བརྟེན་པའི་བྱིན་རྒྱབས་དང། །ཚོས་ཉིད་མི་འགྱུར་བདེན་པའི་བྱིན་རྒྱབས་དང། །དགོ་འདུན་  
མི་ཐུང་འདུན་པའི་བྱིན་རྒྱབས་གྱིས། །རི་རྩུང་བསྐྱོ་བ་སྒྲོན་ལམ་འགྲུབ་པར་ཤོག། །།

རྣམ་པར་སྣང་མཛད་ཚོས་གྱི་འཕོར་ཡའི་བསྐྱེད། བཀའ་གཏེར་མདོ་སྐྱེད་པ་སྣེ་བ་རྒྱ་  
མཚོའི་སོགས། རོ་མཚར་ཡོངས་རྗོགས་མཛོད་ཆེན་རྣམ་ལྷ་ཡིས། བཀའ་སྐོལ་སྲིད་མཐར་  
གནས་ཤིང་རྒྱས་འགྱུར་ཅིག ། །།



## ❧ Lü Jin

[PHONETIC RENDERING OF THE TIBETAN]

PEL DEN TSA WAI LA MA RIN PO CHE DAG GI CHI WOR PE DAI DEN  
ZHUG LA KA DRIN CHEN POI GO NE JE ZUNG TE KU SUNG THUG  
KYI NGÖ DRUB TSÖL DU SÖL DORJE CHANG CHEN TE LO NA RO  
DANG MAR PA MI LA CHÖ JE GAM PO PA DU SUM SHE JA KÜN  
KHYEN KAR MA PA CHE ZHI CHUNG GYE GYÜ PA DZIN NAM DANG  
DRI TAG TSHEL SUM PEL DEN DRUG PA SOG ZAB LAM CHAG GYA  
CHE LA NGA NYE PAI NYAM ME DRO GÖN DAG PO KA GYÜ LA SÖL  
WA DEB SO KA GYÜ LA MA NAM GYÜ PA DZIN NO NAM THAR JIN GYI  
LOB ZHEN LOG GOM GYI KANG PAR SUNG PA ZHIN ZE NOR KÜN  
LA CHAG ZHEN ME PA DANG TSHE DIR DÖ THAG CHÖ PAI GOM  
CHEN LA NYE KUR ZHEN PA ME PAR JIN GYI LOB MÖ GÜ GOM GYI  
GO WOR SUNG PA ZHIN MEN NGAG TER GO JE PAI LA MA LA GYÜN  
DU SÖL WA DEB PAI GOM CHEN LA CHÖ MIN MÖ GÜ KYE WAR JIN  
GYI LOB YENG ME GOM GYI NGÖ ZHIR SUNG PA ZHIN GANG SHAR  
TOG PAI NGO WO SO MA DE MA CHÖ DE KAR JOG PAI GOM CHEN LA  
GOM JA LO DANG DREL WAR JIN GYI LOB NAM TOG NGO WO CHÖ  
KUR SUNG PA ZHIN CHI YANG MAYIN CHIR YANG CHAR WA LA MA  
GAG RÖL PAR CHAR WAI GOM CHEN LA KHOR DE YER ME TOG PAR  
JIN GYI LOB KYE WA KÜN TU YANG DAG LA MA DANG DREL ME  
CHÖ KYI PEL LA LONG JÖ CHING SA DANG LAM GYI YÖN TEN RAB  
DZOG NE DOR JE CHANG GI GO PHANG NYUR THOB SHOG

DAG CHAG NAM LA DANG WAR JE PAI DRA NÖ PAR JE PAI GEG BAR  
DU CHÖ PAI KYEN CHI DAG GI DÜ NE DÖN LÜ DÖN DRIN CHEN

PHA ME THOG/ DRANG/ NAM KHA DANG NYAM PAI SEM CHEN  
 THAM CHE LA NA ME PA YUM CHEN MÖ GO PHANG THOB PAR JA  
 DE-I CHE DU DAM PA DÜ KYI CHÖ YÜL ZAB MO NYAM SU LANG WAR  
 JA-O [MA JIG SHIG MA NGANG SHIG SHIN TU MA NGANG SHIG THO SI  
 PAI TSE MO MEN CHE NE MA NAR ME YEN CHE KYI SEM CHEN THAM CHE  
 NYÖN CHIG DÜ SHIG NYUR DU DÜ SHIG]

DAG CHAG NAM LA DANG WAR JE PAI DRA NÖ PAR JE PAI GEG BAR  
 DU CHÖ PAI KYEN CHI DAG GI DÜ NE DÖN LÜ DÖN DRIN CHEN  
 PHA ME THOG/ DRANG/ NAM KHA DANG NYAM PAI SEM CHEN  
 THAM CHE \* LA MA LA KYAB SU CHIO SANG GYE LA KYAB SU CHIO  
 CHÖ LA KYAB SU CHIO GEN DÜN LA KYAB SU CHIO [*Repeat three times  
 from \**]. KA DRUB THOB CHÖ YÜL GYÜ PAI PEL DEN LA MA DAM PA  
 NAM LA KYAB SU CHIO MA NE SUM GYI KHAN DRO NAM LA KYAB  
 SU CHIO CHOG CHU NA ZHUG PAI SANG GYE DANG JANG CHUB  
 SEM PA NAM LA KYAB SU CHIO RIG NGAI DE WAR SHEG PA NAM  
 LA KYAB SU CHIO RIG SUM GYI GÖN PO NAM LA KYAB SU CHIO LA  
 MA DOR JE KHAN DRO KHOR DANG CHE PA NAM LA KYAB SU CHIO  
 KA GYÜ PAI LA MA KHAN DRO KHOR DANG CHE PA NAM LA KYAB  
 SU CHIO DRIN CHEN TSA WAI LAMA KHAN DRO KHOR DANG CHE  
 PA NAM LA KYAB SU CHIO RANG SEM TONG PA KYE WA ME PA CHÖ  
 KYI KU LA KYAB SU CHIO KYAB TU SÖL KYAB OG DAM PA NA CHÜ  
 PAR DZE DU SÖL DAG ZHEN SEM CHEN THAM CHE SANG GYE LA  
 TEN NO CHÖ LA TEN NO GEN DÜN LA TEN NO SEM CHEN NAM  
 KYI LÜ GE WAR GYUR CHIG NGAG GE WAR GYUR CHIG YI GE  
 WAR GYUR CHIG NE RIG ZHI GYA TSA ZHI JANG WAR GYUR CHIG  
 LO BUR GU CHU GO CHIG LE THAR WAR GYUR CHIG YE DROG  
 SUM GYA DRUG CHÜ MI TSHUG PAR GYUR CHIG GEG RIG TONG  
 THRAG GYE CHU RANG SAR ZHI WAR GYUR CHIG RANG SAR DAG  
 PAR GYUR CHIG RANG SAR TONG PAR GYUR CHIG KÖN CHOG  
 SUM LA CHAG TSHEL LO KÖN CHOG SUM LA KYAB SU CHI KÖN  
 CHOG SUM LA CHÖ PA BÜL DIG PA MI GE SO SOR SHAG DRO WAI  
 GE LA JE YI RANG SANG GYE JANG CHUB YI KYI ZUNG SANG GYE  
 CHÖ DANG TSHOG CHOG LA JANG CHUB BAR DU KYAB SU CHI

RANG ZHEN DÖN NI RAB DRUB CHIR JANG CHUB SEM NI KYE  
 PAR GYI JANG CHUB CHOG GI SEM NI KYE GYI NE SEM CHEN  
 THAM CHE DAG GI DRÖN DU NYER JANG CHUB CHÖ CHOG YI  
 ONG CHE PAR GYI DRO LA PHEN CHIR SANG GYE DRUB PAR SHOG  
 JI TAR DÜ SUM GÖN PO NAM YANG DAG JANG CHUB NGE DZE PAI  
 JANG CHUB SEM NI LA NA ME DAM PA DAG GI KYE PAR GYI KYE  
 PA NAM NI DREN PAR GYI DREN PA NAM NI GYA CHER ZUNG  
 DÜN GYI NAM KHAI NE SU DRIN CHEN TSA WAI LA MA DANG MA  
 CHIG LAB KYI DRÖN MA THA DE ME PA KU DOG KAR MO DUNG  
 CHI PAI DOG CHEN ZHEL CHIG CHAG NYI YE PE SER GYI DA MA  
 RU NAM

KHA LA TRÖL WA YÖN PE NGÜL KAR GYI DRIL BU KUR TEN PA  
 CHEN SUM BAR NANG LA ZIG PA ÜTRA REL PAI THOR CHOG GYEN  
 DU CHING SHING LHAG MA KU GYAB DU DRÖL WA KU CHER BU LA  
 RÜ PA DANG RIN PO CHE-I GYEN GYI GYEN PA ZHAB YE KUM YÖN  
 KYANG GI GAR TAB KYI ZHUG PA LA KA GYÜ NYAM KYI GYÜ PAI LA  
 MA NAM KYI KOR WA YE SU DAM PA SANG GYE LA PHA GYÜ THAB  
 KYI GYÜ PE KOR WA YÖN DU JE TSÜN MA LHA NGA LA MA GYÜ SHE  
 RAB KYI GYÜ PE KOR WA TENG DU TEN PAI TSO WO LA NYI ME DÖN  
 GYI GYÜ PE KOR WA DE-I Ü THOG TU CHÖ KU YUM CHEN MO LA  
 DRUB THOB CHÖ KYI GYÜ PAI LA MA NAM KYI KOR NE ZHUG PA MA  
 CHIG DEN OG TU NANG ZHING SI PAI LHA DRE KA LHA MA SIN DE  
 GYE NE DRE LEN CHAG KYI TSHOG DANG CHE PA THAM CHE KA  
 NYEN DANG SUNG DÖ KYI TSHÜL DU NE PA LHA TSHOG DE DAG  
 GI CHI WOR OM DRIN PAR AH THUG KAR HUNG THUG KAI  
 HUNG LE Ö ZER THRÖ PE OG MIN CHÖ KYI YING KYI PHO DRANG  
 NE CHÖ YÜL GYÜ PAI KYAB NE THAM CHE BEDZRA SA MA DZA DZA  
 HUNG BAM HO NYI SU ME PAR GYUR

MA SAM DZÖ PAI YÜL LE DE GYEL WAI YUM LA CHAG TSHEL LO SHA  
 KYAI KYE CHOG THAM CHE KHYEN THUB PA DE LA CHAG TSHEL  
 LO KYE WA DÜN DU DRO DÖN DZE DAM PA DE LA CHAG TSHEL  
 LO MI MIN YE SHE KHAN DRO MA LAB DRÖN KU LA CHAG TSHEL

LO RANG RIG YE SHE TÖN DZE PAI PHA LA MA NAM LA CHAG  
 TSHEL LO NGÖ DRUB NGE PAR TER DZE PAI YI DAM LHA LA CHAG  
 TSHEL LO PANG TOG PHÜN SUM TSHOG PA YI SANG GYE NAM LA  
 CHAG TSHEL LO ZHI GYUR DÖ CHAG DREL WA YI DAM CHÖ NAM  
 LA CHAG TSHEL LO GANG LA PHÜL WA DÖ NYÖ PAI GEN DÜN NAM  
 LA CHAG TSHEL LO ZHÖN NUI DZE TSHÜL YÖN TEN DEN JAM PAI  
 YANG LA CHAG TSHEL LO NYING JE NGE PAR GANG WA YI CHEN  
 RE ZIG LA CHAG TSHEL LO THU TOB CHEN PÖ DUG PA DÜL DOR  
 JE DZIN LA CHAG TSHEL LO GEG DANG LOG DREN JOM DZE PA  
 CHÖ KYONG NAM LA CHAG TSHEL LO JI SI JANG CHUB NYING POI  
 WAR KHYE NAM LA NI KYAB SU CHI KHYE NAM LA NI SÖL WA DEB  
 DÖ YÖN NGA YI CHÖ PA BÜL DIG PA MI GE SO SOR SHAG KA CHÖ  
 KYI KHOR LO KOR WAR KÜL KU NYA NGEN MI DA ZHUG SÖL DEB  
 GE WA SEM CHEN GYI DÖN DU NGO

*TEYATHA OM GATE GATE PARAGATE PARASAMGATE BHODHI SOHA*

TONG SUM RAB JAM JIG TEN THAM CHE DU ZUG SU NANG WA  
 THAM CHE KÜN KU CHOG CHAG GYAI CHÖ PA BÜL KU GYUR BA  
 ME PAI NGÖ DRUB TSÖL TONG SUM RAB JAM JIG TEN THAM CHE  
 DU DRA RU DRAG PA THAM CHE KÜN SUNG CHOG CHAG GYAI  
 CHÖ PA BÜL SUNG GAG PA ME PAI NGÖ DRUB TSÖL TONG SUM  
 RAB JAM JIG TEN THAM CHE DU YI KYI DREN TOG THAM CHE KÜN  
 THUG CHOG CHAG GYAI CHÖ PA BÜL THUG THRÜL PA ME PAI NGÖ  
 DRUB TSÖL TONG SUM RAB JAM JIG TEN THAM CHE DU DE DANG  
 DUG NGEL THAM CHE KÜN TA SHI CHAG GYAI CHÖ PA BÜL DE NA  
 DE WA TSHOG SU NGO DE WA CHEN PÖ NAM KHA KHYAB PAR  
 SHOG DUG NA DUG NGEL DAG GI KHUR KHOR WA DUG NGEL GYI  
 GYA TSHO KEM PAR SHOG

PHAT

PAG PA SER GYI SA ZHI LA SOR DZUB CHAG RI KOR WAI Ü GO WO  
 KHO ZOM RI RAB LA MIG NYI NYI MA DA WE GYEN DER ZHI LING

ZHIR CHE PA SOG LU MANDAL YONG SU DZOG PA DI LA MAYI DAM  
KHAN DROI TSHOG LA BÜL JIN GYI LAB CHIR ZHE SU SÖL

NA MO NE NYEN SA DIR NE KYI LHA DRE DANG KEL DEN DAG LA  
CHÖ THRÜL TÖN JE PAI NANG ZHING SI PAI LHA DRE MA LÜ KÜN  
NAM KHAI TRIN TSHOG ZHIN DU DÜ LA SHOG BAR NANG CHAR  
PA ZHIN DU BOB LA SHOG SA ZHI LUNG MAR ZHIN DU TSHUB LA  
SHOG KHYE TSHOG NAM LA LÜ DI CHÖ PA BÜL

LÜ CHI SHA ZUG DRUG GI CHÖ PA BÜL KA PHA RÖL CHIN DRUG  
THOB PAR SHOG NANG CHA BU GUI CHÖ PA BÜL THEG PA RIM GU  
THOB PAR SHOG WANG PO NAM NGAI CHÖ PA BÜL KUN GAYE SHE  
THOB PAR SHOG KHYE TSHOG NAM LA LÜ DI CHÖ PA BÜL KHYÖ  
RING PA NAM KYI LÖN PA ZO DEL WA NAM KYI TSHÖ LA ZO RING  
DANG MI RING JE DRAG GI TSÖ SEG LÖN PA GANG DER ZO TOWO  
CHE NAM DRANG TSHE ZO SHE PO CHE NAM KHYAG TSHE KHUR  
SENG GE SHA LA RÖL PA ZHIN PHÜ LHAG MA ME PAR CHÖ PA ZHE

PHAT

PHA GYÜ THAB KYI GYÜ PA LA SÖL WA DEB MA GYÜ SHE RAB KYI  
GYÜ PA LA SÖL WA DEB NYI ME DÖN GYI GYÜ PA LA SÖL WA DEB  
KEL DEN NYAM KYI GYÜ PA LA SÖL WA DEB DRUB THOB CHÖ KYI  
GYÜ PA LA SÖL WA DEB TOB DEN CHÖ KYONG GI GYÜ PA LA SÖL WA  
DEB THRÜL NANG JIG TEN GYI JA WA LA ZHEN PA LOG PAR JIN  
GYI LOB JUNG ZHI DÜ PAI GYU LÜ LA CHE DZIN DREL WAR JIN  
GYI LOB GEL KYEN NE DÖN BAR CHE LA RO NYOM NÜ PAR JIN GYI  
LOB NANG SI SEM KYI CHO THRÜL LA RANG NGO SHE PAR JIN GYI  
LOB RANG RIG KU SUM LHÜN DRUB LA RANG WANG THOB PAR  
JIN GYI LOB CHIR DAG DANG DRO DRUG SEM CHEN NAM GYÜ  
NYI DZIN GYI DRI MA KÜN PANG NE LA ME JANG CHUB THOB PAR  
SHOG

PHAT

OM MA CHIG MA LA SÖL WA DEB AH MA CHIG MA LA SÖL WA DEB  
 HUNG MA CHIG MA LA SÖL WA DEB YI GE SUM GYI JIN GYI LOB YI  
 GE SUM GYI JIN LAB KYI ZHONG PA NYI DAI TOR ZHONG DU  
 TSHOG KYANG Ö DU TEM SE ZHU Ö PHUNG BAR WAI TSHOG CHÖ  
 KYI LA MA YI DAM KHAN DRO DANG CHÖ KYONG SUNG MAI  
 THUG DAM KANG GYUR CHIG RANG LÜ SHA THRAG PHUNG PO  
 DI DAG TU DZIN PAI LO PANG NE YI GE SUM GYI JIN GYI LAB ZAG  
 ME DÜ TSIR PEL WA DI DRIN CHEN TSA WAI LA MA CHÖ CHI  
 NANG GYÜ PAI LA MA CHÖ YI DAM ZHI THROI LHA TSHOG CHÖ  
 JANG SEM NYEN RANG CHE NAM CHÖ TEN SUNG MA GÖN CHAM  
 DREL CHÖ PHO NYA JE WA DUNG CHUR CHÖ JIG TEN KYONG  
 WAI THU CHEN CHÖ NANG SI LHA DRE DREG JE CHÖ TONG SUM  
 TONG GI ZHI DAG CHÖ KHYE PAR DIR NE KYI LHA DRE CHÖ DRO  
 WA RIG DRUG GI SEM CHEN CHÖ THOG ME DÜ KYI LEN CHAG  
 CHÖ GYA CHEN CHÖ PA DI YI THÜ SANG GYE TEN PA DAR GYUR  
 CHIG LA MAI THUG GONG DZOG GYUR CHIG KÖN CHOG CHÖ  
 PE NYE GYUR CHIG DAM CHEN THUG DAM KONG GYUR CHIG  
 DREG CHEN DAM LA NE GYUR CHIG RIG DRUG DÖ PA TSHIM  
 GYUR CHIG BU LÖN LEN CHAG JANG GYUR CHIG SHA KHÖN  
 DREL THAG CHÖ GYUR CHIG DZOG PAI SANG GYE THOB PAR  
 SHOG

PHAT

SI SUM BHENDZA BAR WAI TOR ZHONG DU LHAG MAI TOR MA  
 LING ZHI RI RAB TSAM TI MUG SHA YI TSIG PA NYI LI LI DÖ CHAG  
 THRAG GI GYA TSHO ME RE RE ZHE DANG RÜ PAI PHUNG PO THRA  
 LA LA DÜ TSI NAM NGAI LONG CHÖ SAM MI KHYAB KHOR DU TOG  
 PAI DA KI DAM CHEN DANG DONG DROG JE PAI LHA SIN DE GYE  
 DANG CHI NANG GEG RIG TONG THRAG GYE CHUI TSHOG KA YI  
 PHA BAB GYA CHEN DI LONG LA NEL JOR CHÖL WAI THRIN LE  
 DRUB PAR DZÖ

JIN PA GYA CHEN GYUR PA DI YI THÜ DRO WA NAM NI RANG JUNG

SANG GYE SHOG NGÖN GYI GYEL WA NAM KYI MA DRÖL WAI KYE  
 WAI TSHOG NAM JIN PE DRÖL GYUR CHIG THAM CHE NAM KHA  
 DZÖ ZHIN DU LONG CHÖ CHE PA ME PAR SHOG TSÖ PA ME CHING  
 TSHE ME PAR RANG WANG DU NI CHÖ PAR SHOG MA SAM JÖ ME  
 SHE RAB PHA RÖL CHIN MA KYE MI GAG NAM KHAI NGO WO NYI  
 SO SO RANG RIG YE SHE CHÖ YÜL WA DÜ SUM GYEL WAI YUM KYI  
 TA SHI SHOG

MIN GYUR LHÜN PO KUYI TA SHI SHOG YEN LAG DRUG CHU SUNG  
 GI TA SHI SHOG THA DREL DRI ME THUG KYI TA SHI SHOG GYEL  
 WAI KU SUNG THUG KYI TA SHI SHOG

DAG GI LÜ CHÖ CHIN JE PAI GE WAI TSA WA DANG DAG GI JANG  
 CHUB KYI SEM KYI LHA DRE NAM JE SU ZUNG WAI GE WAI TSA WA  
 DANG ZHEN YANG DÜ SUM DU SAG PAI GE WAI TSA WA JI NYE CHIG  
 JE PA DE THAM CHE LHA DRE DUG PA CHEN LA SOG PAI KHAM SUM  
 SEM CHEN GYI DÖN DU NGO WAR GYI-O DE TAR NGÖ PAI THU LA  
 TEN NE LHA DRE DUG PA CHEN LA SOG PA KHAM SUM SEM CHEN  
 GYI GYÜ LA YÖ PAI LE DANG NYÖN MONG PAI DIG DRIB THAM CHE  
 DAG NE PHA RÖL TU CHIN PA DRUG YONG SU DZOG PAR GYUR  
 CHIG KYE WA ME PA YUM GYI GONG PA LA NGA NYE NE GYEL WA  
 THAM CHE KYI YAB RIG NAM KÜN GYI DAG PO KHYAB DAG DOR JE  
 CHANG GI SA THOB PAR GYUR CHIG DE TA BUI GO PHANG THOB  
 NE KYANG THRIN LE KYI GO NA TSHOG KYI GO NE KHOR WA MA  
 TONG GI BAR DU DRO WAI DÖN GYA CHEN PO JUNG WAR GYUR  
 CHIG CHÖ YÜL NYAM SU LEN PAI GANG ZAG GI RANG SEM DÜ DU  
 MI TA WAR NYEM THAG MA LÜ CHÖ PAR SHOG ZANG POI YÖN TEN  
 CHI JUNG YANG DE LA LOM SEM ME PAR SHOG NGEN PAI NAM  
 TOG CHI JUNG YANG DE LA NYEM CHE ME PAR SHOG DAM CHÖ  
 DÜ KYI CHÖ YÜL DI KHA LA NYI MA SHAR WA TAR CHOG DU KÜN  
 TÛ KHYAB PAR SHOG

PHAT

JO WO KYÖN GYI MA GÖ KU DOG KAR DZOG SANG GYE KYI Ü LA  
GYEN THUG JEI CHEN GYI DRO LA ZIG CHEN RE ZIG LA CHAG  
TSHEL LO OM MA NI PEME HUNG

GE WA DI YI NYUR DU DAG CHÖ YÜL CHAG GYA CHEN PO DRUB  
GYUR NE DRO WA CHIG KYANG MA LÜ PA DE YI SA LA GÖ PAR  
SHOG

CHÖ JIN NE DIR GANG LHAG PAI JUNG PO SA OG GYU WA DANG  
GANG YANG SA TENG KHÖ PA DANG SA LAR GYU WA GANG YIN PA  
GU WAR GYI LA RANG NE SU THAM CHE THA DE DRO WAR GYI  
SARWA BHUTA GETTSHA

JIG TEN DREN PAI TSO WO TSHE PAG ME DÜ MIN CHI WA MA LÜ  
JOM PAI PEL GÖN ME DUG NGEL GYUR PA NAM KYI KYAB SANG  
GYE TSHE PAG ME LA CHAG TSHEL LO OM NA MO BHAGA WA TE A  
PA RI MI TA A YUR JYA NA SU BI NISH TSI TA TE DZO RA DZA YA TA  
THA GA TA YA AR HA TE SAM NYAK SAM BUDDHA YA TE YA THA OM  
PUNYE PUNYE MA HA PUNYE A PA RI MI TA PUNYE A PA RI MI TA  
PUNYE JYA NA SAM BHA RO PA TSI TE OM SARWA SAM KA RA PA RI  
SHU DHA DHARMA TE GA GA NA SA MUTGA TE SO BHA WA BI SHUD  
DHE MA HA NA YA PA RI WA RE SO HA OM A MA RA NI DZI WENTI YE  
SO HA

JIN PAI TOB KYI SANG GYE YANG DAG PHAG MI YI SENG GE JIN PAI  
TOB TOG TE NYING JE CHEN GYI DRONG KHYER JUG PA NA JIN PA  
THAR CHIN TSHE YANG PHEL WAR SHOG TSHÜL THRIM TOB KYI  
SANG GYE YANG DAG PHAG MI YI SENG GE TSHÜL THRIM TOB TOG  
TE NYING JE CHEN GYI DRONG KHYER JUG PA NA TSHÜL THRIM  
THAR CHIN TSHE YANG PHEL WAR SHOG ZÖ PAI TOB KYI SANG  
GYE YANG DAG PHAG MI YI SENG GE ZÖ PAI TOB TOG TE NYING  
JE CHEN GYI DRONG KHYER JUG PA NA ZÖ PA THAR CHIN TSHE  
YANG PHEL WAR SHOG TSÖN DRÜ TOB KYI SANG GYE YANG DAG  
PHAG MI YI SENG GE TSÖN DRÜ TOB TOG TE NYING JE CHEN GYI

DRONG KHYER JUG PA NA TSÖN DRÜ THAR CHIN TSHE YANG  
 PHEL WAR SHOG SAMTEN TOB KYI SANG GYE YANG DAG PHAG MI  
 YI SENG GE SAM TEN TOB TOG TE NYING JE CHEN GYI DRONG  
 KHYER JUG PA NA SAM TEN THAR CHIN TSHE YANG PHEL WAR  
 SHOG SHE RAB TOB KYI SANG GYE YANG DAG PHAG MI YI SENG  
 GE SHE RAB TOB TOG TE NYING JE CHEN GYI DRONG KHYER JUG  
 PA NA SHE RAB THAR CHIN TSHE YANG PHEL WAR SHOG JIN PA  
 TONG ZHING TSHÜL THRIM SUNG WA DANG ZÖ PA GOM ZHING  
 TSÖN DRÜ TSAM PA DANG NYAM PAR ZHAG CHING NE LUG TOG  
 GYUR NE TA SHI DENG KYANG DENG DIR DE LEG SHOG LO GYA  
 THUB CHING TEN GYA THONG WA DANG TSHE RING NE ME DE  
 KYE PHÜN SUM TSHOG THEG PA CHOG LA NGE PA JUNG GYUR  
 CHIG TA SHI DENG KYANG DENG DIR DE LEG SHOG PAL DEN LA  
 MA ZHAB PE TEN PA DANG KHA NYAM YONG LA DE KYI JUNG WA  
 DANG DAG ZHEN MA LÜ TSHOG SAG DRIB JANG NE NYUR DU  
 SANG GYE SA LA GÖ PAR SHOG

E MA HO NGOTSHAR SANG GYE NANG WA THAYE DANG YE SU JO  
 WO THUG JE CHEN PO DANG YÖN DU SEM PA THU CHEN THOB  
 NAM LA SANG GYE JANG SEM PAG ME KHOR GYI KOR DE KYINGO  
 TSHAR PAG TU ME PA YI DE WA CHEN ZHE JA WAI ZHING KHAM  
 DER DAG NI DI NE TSHE PHÖ GYUR MA THAG KYE WA ZHEN GYI  
 BAR MA CHÖ PA RU DE RU KYE NE NANG THAI ZHEL THONG SHOG  
 DE KE DAG GI MÖN LAM TAB PA DI CHOG CHUI SANG GYE JANG  
 SEM THAM CHE KYI GEG ME DRUB PAR JIN GYI LAB TU SÖL TAYA  
 THA PEN TSEN DRI YA A WA BO DHA NI SO HA

KÜN ZANG DOR JE CHANG CHEN MEN CHE NE DRIN CHEN TSA  
 WAI LA MA YEN CHE KYI DRO WAI DÖN DU MÖN LAM GANG TAB PA  
 DE DAG THAM CHE DAG GI DRUB PAR SHOG SÖ NAM DI YI THAM  
 CHE ZIG PA NYI THOB NE NYE PAI DRA NAM PHAM JE NE KYE GE  
 NA CHI BA LAB THRUG PA YI SI PAI TSHO LE DRO WA DRÖL WAR  
 SHOG JAM PEL PA WO JI TAR KHYEN PA DANG KÜN TU ZANG PO  
 DE YANG DE ZHIN TE DE DAG KÜN GYI JE SU DAG LOB CHING GE

WA DI DAG THAM CHE RAB TU NGO GE WA DI YI KYE WO KÜN SÖ  
NAM YE SHE TSHOG DZOG TE SÖ NAM YE SHE LE JUNG WAI DAM  
PA KU NYI THOB PAR SHOG SANG GYE KU SUM NYE PAI JIN LAB  
DANG CHÖ NYI MIN GYUR DEN PAI JIN LAB DANG GEN DÜN MI  
CHE DÜN PAI JIN LAB KYI JI TAR NGO WA MÖN LAM DRUB PAR  
SHOG

NAM PAR NANG DZE CHÖ KYI KHOR LOI GYUR KA TER DO NGAG  
TEN PA GYA TSHOI SOG NGO TSHAR YONG DZOG DZÖ CHEN NAM  
NGA YI KA SÖL SI THAR NE SHING GYE GYUR CHIG

༄། ལྷོན་ཁྱེར་ལུས་སྤྱིན་བསྐྱེས་པ་བཞུགས་སོ།།

## Gyün Khyer Lü Jin Dü Pa Zhug So

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**G**LORIOUS AND PRECIOUS Root Lama who sits on a lotus-moon seat on the crown of my head, through your great kindness, having taken me as your disciple, grant me the accomplishments of the body, speech, and mind of the Buddhas. Great Dorje Chang, Tilopa, Naropa; Marpa, Mila, Gampopa, Lord of Dharma; All-Knowing Karmapa, who understands the three times; holders of the four great lineages and the eight lesser ones, Dri, Tak, Tsal, the Glorious Drukpa, etc.; those who attained mastery in the profound path of Mahamudra, the unequalled protectors of beings, the Dagpo Kagyüpas, to you, Kagyü lamas, I pray: I am following your lineage; grant me your blessings so that I may attain perfect liberation. It is taught that revulsion and nonattachment are the legs of meditation; to this meditator who has severed the ties to this life, who is without desire for food or possessions, grant the blessing of being indifferent to possessions and honors. It is taught that aspiration-devotion is the head of meditation; to this meditator, who continuously prays to the Lama who opens the door to the treasure of oral instructions, grant your blessing so that uncontrived aspiration-devotion may arise. It is taught that nondistractedness is the body of meditation. The nature of every thought that arises is new; to this meditator who remains in thatness, without contrivance, grant your blessing so that meditation may be free of intellectualization. It is taught that the essence of thought is Dharmakaya. It is nothing and yet it arises in all forms; to this meditator in whom unimpededness appears grant your blessing so that the indivisibility of samsara and nirvana be realized. Throughout all my births may I not be separated from the perfect guru and so enjoy the splendor of Dharma. Per-

fecting the virtues of the paths and bhumis, may I speedily attain the state of Vajradhara.

Herein is contained the condensed daily practice of offering the body.

*If you wish to do the condensed daily practice of offering the body, etc., after visualizing the refuge object:*

For the angry enemies of myself and others, for harmful obstructors, for obstacles cutting between [myself and my goal], for the Demon Lord of Death, for place demons and body demons; first, my kind parents, and then all sentient beings [in number] equal to the sky: may we obtain the state of the unsurpassable Great Mother (Prajñāparamita). Therefore, I will do this holy and profound practice, “Cutting Off Demons.” [Don’t be afraid. Don’t panic. Don’t be very panicked. All beings, from the peak of samsara to the depths of hell, listen! Gather! Quickly gather!]

*Here are refuge and generation of bodhicitta:*

With the angry enemies of myself and others, with harmful obstructors, with obstacles cutting between [myself and my goal], with the Demon Lord of Death, with place demons and body demons; first, my kind parents, and then all sentient beings [in number] equal to the sky: \* we take refuge in the Lama; we take refuge in the Buddha; we take refuge in the Dharma; we take refuge in the Sangha. [*Repeat three times from \*.*] We take refuge in the glorious lamas, the siddhas of the Chöd lineage; we take refuge in the Mother Dakinis of the three places; we take refuge in the Buddhas and Bodhisattvas of the ten directions; we take refuge in the Five Tathagatas; we take refuge in the three classes of Protectors; we take refuge in the Lama with his retinue of Vajra dakinis; we take refuge in the Kagyü lamas with their retinue of dakinis; we take refuge in the kind Root Lama and his retinue of dakinis; we take refuge in the empty, unborn Dharmakaya of our own mind. Grant us protection; may we enter your holy refuge. I and all sentient beings depend upon the Buddha, depend upon

the Dharma, depend upon the Sangha. May the bodies of sentient beings be virtuous; may their speech be virtuous; may their mind be virtuous. May the 404 classes of disease be purified. May we be liberated from the ninety-one instant obstacles. May the 360 coemergent demons do no harm. May the eighty thousand types of obstructors be pacified in themselves, purified in themselves, [made] empty in themselves. I prostrate to the Three Jewels. I take refuge in the Three Jewels. I make offerings to the Three Jewels. I confess each sin and nonvirtue. I rejoice in the virtue of beings. I hold the Buddha's enlightenment [in my mind]. Until enlightenment I take refuge in the Buddha, Dharma, and Sublime Assembly. In order to best accomplish benefit for myself and others may I generate bodhicitta. After having given rise to this most excellent mind of enlightenment I invite all beings as my guests. May I engage in the most excellent, suitable enlightened conduct. May I accomplish enlightenment for the benefit of sentient beings. Just as the Protectors of the three times have achieved certain, perfect enlightenment, may I generate this unsurpassable, holy enlightened mind. May I recollect these [things] that I have generated; may I fully grasp what I have generated. In the sky in front is the kind Root Lama, inseparable from Machig Labkyi Drönma, with a body white in color like a conch shell, one face, and two arms. The right [hand] beats a golden damaru aloft; the left holds a silver-white bell at the side. Her three eyes gaze into space. Her long hair is bound into a topknot tuft, with the remainder flying loose upon her back. Her naked body is adorned with bone and precious ornaments. Her right foot is drawn up, with the left [foot] extended in the dancing manner. She is surrounded by the lamas of the Kagyü lineage. On her right is Dampa Sangye, surrounded by the lineage of the Father tantra of skillful means. On her left are the five Jetsün goddesses, surrounded by the lineage of the Mother tantra of wisdom. Above [her head] is the Protector of the Doctrine [i.e., Buddha Shakyamuni], surrounded by the lineage of nondual meaning. Above his head is the Dharmakaya Great Mother, surrounded by the lamas of the Chöd siddha lineage. Under Machig's seat reside the gods and demons of samsaric appearance, obedient gods, demonesses, the eight classes of disease demons, and debt collectors, assembled together in a manner of obedient attendance. On the crown of the heads of those assembled deities is OM; at their throats, AH; at their hearts, HUNG. From the HUNG in their hearts light

rays emanate to the Dharmakaya palace of the Eastern Pure Land. All refuge objects of the Chöd lineage, come here. BEDZRA SA MA DZA DZA HUNG BAM HO They become inseparable.

*Do the eight-limbed accumulation of merit:*

To the Mother of the Victorious Ones, who is beyond all expression in speech or thought, I prostrate. To the able one, the all-knowing excellent one of the Shakya, I prostrate. To the one who benefited beings during seven lifetimes, Dampa Sangye, I prostrate. To the nonhuman wisdom dakini, to the body of Labdrön, I prostrate. To the father lamas who show the wisdom of self-awareness I prostrate. To the yidam deities who bestow true accomplishment I prostrate. To the Buddhas who have abandoned [nonvirtue] and realized [virtue], and who have gathered the Three Wishes, I prostrate. To the Holy Dharma, which pacifies and removes desire, I prostrate. To the Sangha, an advantageous [object of] offering, I prostrate. To the one possessing youthful handsomeness, manner, and good qualities, to Mañjushri I prostrate. To the one truly filled with compassion, to Chenrezig I prostrate. To the one who tames the evil one through great power, to Vajrapani I prostrate. To the Dharma Protectors who subdue obstructors and wrongdoers I prostrate. Until the heart of enlightenment is reached, I take refuge in all of you. I pray to all of you. I offer the Five Desirables. I confess each sin and nonvirtue. I request that you turn the Wheel of Dharma. I pray that your form will remain [in this world] and not enter nirvana. I dedicate this virtue in order to benefit sentient beings.

*Thus, with the visualization of continuous wisdom water to purify defilements, recite the GATE mantra:*

TEYATHA OM GATE GATE PARAGATE PARASAMGATE BODHI SOHA

*Afterwards, according to the original meaning, from the heart of the body that is absolutely pure, like crystal, emanate offering goddesses.*

*Offer the mudra of the body, speech, mind, and qualities:*

All forms appearing in the vast three thousand worlds I offer as the supreme mudra of body; please grant the siddhi of unchanging form. All sound, and sources of sound, appearing in the three thousand worlds I offer as the supreme mudra of speech; please grant the siddhi of unimpeded speech. All the mind's discursive thought in the vast three thousand worlds I offer as the supreme mudra of mind; please grant the siddhi of undeluded mind. All happiness and suffering in the vast three thousand worlds I offer as the mudra of auspiciousness. If happy, I gather and dedicate all happiness; may all the sky be pervaded by great bliss. If suffering, I will bear the suffering of all beings; may the ocean of samsara's suffering dry up.

PHAT

*Then do the extended or condensed version of transference of consciousness, "Opening the Door of the Sky." Then meditate and visualize according to the source text for offering the body mandala. Afterward:*

The skin becomes the golden earth; the fingernails, the surrounding iron mountains; the head, Mount Meru, adorned with the two eyes, the sun and moon; the four limbs, the four continents; etc. This perfect and complete body mandala I offer to the assembly of lamas, yidams, and dakinis. Please accept and grant your blessings.

*Generously we give the three cycles of visualization of the White Feasts, and at the time of the Red Feast the short invocation is called:*

Homage to the gods and demons abiding in this desolate place, with myself as the fortunate one to whom you show miracles. All gods and demons of samsaric existence, without exception: may you gather like clouds in the sky, descend like rain in space, and whirl like a storm on the earth. I offer this body to you assembled ones.

*This much or more:*

I offer the six forms of outer bodily flesh; may I obtain the six perfections that are the word [of the Buddha]. I offer the nine inner organs; may I obtain the stages of the nine vehicles. I offer the five skandhas; may I obtain the body of the five wisdoms. I offer this body to all of you who are assembled. Those in a hurry, eat it raw. Those with leisure, eat it cooked. In a hurry or not, eat it happily, raw, cooked, or roasted. Those with a large stomach, eat your fill; those with great strength, carry away whatever you can. As the lion enjoys his meat, please accept this offering without first fruits or remainder.

PHAT

*Do thus. Then, the condensed version of the complete lineage prayer:*

I supplicate the lineage of the Father tantra of skillful means. I supplicate the lineage of the Mother tantra of wisdom. I supplicate the lineage of absolute nondual meaning. I supplicate the lineage of fortunate ones [who have tantric] experience. I supplicate the lineage of siddhas of the Chöd. I supplicate the lineage of powerful Dharma Protectors. Grant your blessing to reverse my attachment to worldly activity, which is the appearance of delusion. Grant the blessing of not clinging to the illusory body compounded of the four elements. Grant the blessing of “one taste” toward the obstacles of interference and disease demons [that cause] error. Grant the blessing to recognize my own face [i.e., true nature] in the mind’s manifestations of transmigratory appearance. Grant me the blessing of freedom [to have the] spontaneous self-awareness of the three bodies. May I and all sentient beings of the six realms, having abandoned all defilements of the dualistic mindstream, attain full, unsurpassable enlightenment.

PHAT

*Then do the three mergings and offer the body feast:*

OM, to Machig I pray; AH, to Machig I pray; HUNG, to Machig I pray: grant the blessing of the three syllables. By the blessing of the three syllables the sun and moon torma container melts completely into light. May this feast offering, which is a blazing heap of light, fulfill the minds of the Lama, yidams, dakinis, and Dharma Protectors. Having abandoned the thought of clinging to self—this heap of flesh and blood, my body—grant the blessing of the three syllables. This multiplies into inexhaustible nectar. I offer it to the kind Root Lama. I offer it to the lamas of the inner and outer lineages. I offer it to the assembly of wrathful and peaceful yidams. I offer it to the great Bodhisattvas, pratyekabuddhas, and shravakas. I offer it to the guardians and protectors of the doctrine and their consorts. I offer it to the millions and billions of messengers. I offer it to the powerful worldly protectors. I offer it to the arrogant gods and ghosts. I offer it to the lord of the land of the thousand three thousand worlds. Especially, I offer it to the gods and demons of this place. I offer it to the six classes of sentient beings. I offer it to the karmic debt collectors since beginningless time. By the power of this immeasurable offering may the Buddha's doctrine increase and the Lama's mind [i.e., intention] be fulfilled. May the Three Jewels be pleased by this offering. May it fill the minds of the oath-bound protectors. May the arrogant oath-bound ones maintain their vows. May it satisfy the desires of the six realms. May it purify the debt we owe to the debt collectors. May it completely sever the connection of blood feud. May perfect Buddhahood be attained.

PHAT

*Thus we do the altered version of the gift of the body set forth by the Third Karmaṇa, Rangjung Dorje:*

On a torma plate, which is a blazing skull-cup the size of the three worlds, is the remainder torma, as large as Mount Meru. Build a pile of flesh, ignorance, NYI LI LI; an ocean of blood, desire, ME RE RE; a heap of bones, anger, THRA LA LA. Oath-bound dakinis of the retinue; eight classes of cannibals and gods

who are helpful friends; and the assemblies of eighty thousand classes of inner and outer obstacles: take this great oath offering, which is the inconceivable enjoyment of the five nectars. Please accomplish the activity that I, the yogi, have entrusted to you.

*To those with the power to take the remainder, give the remainder. Then, the stage of dedication and aspiration:*

By the power of this great generosity may all sentient beings achieve self-arising Buddhahood. May the assembly of beings not liberated by the previous Victorious Ones be liberated by all this generosity, which is like the treasury of space. May they freely enjoy it without quarrel or harm.

Transcendent and incisive knowledge, inexpressible with speech or thought, unborn, unceasing, of the very nature of space, province of the wisdom that knows itself in each individual: may the auspiciousness of the mother/consort of the Victorious Ones of the three times be present.

May there be the auspiciousness of the immovable mountainlike body [of the Victorious Ones, Dharmakaya]; may there be the auspiciousness of the sixty branches [i.e., melodies] of the speech [of the Victorious Ones, Sambhogakaya]; may there be the auspiciousness of the stainless mind, free from extremes, [of the Victorious Ones, Nirmanakaya]; may there be the auspiciousness of the body, speech, and mind of the Victorious Ones. I dedicate to the benefit of all sentient beings in the three worlds whatever roots of virtue I have gathered in the three times: the root virtue of giving my body as an offering; the root virtue of holding the gods and demons in my bodhicitta [i.e., enlightened motivation]; and whatever root virtues I have gathered during the three times. Therefore, by depending upon the power of this dedication, may troublesome gods, demons, etc. and the mindstream of sentient beings of the three worlds, being cleansed of all karma, afflictions, and defilements, wholly complete the six perfections. After attaining the wisdom of the unborn Mother, may I obtain the stage of the all-pervading Dorje Chang, Lord of all father families of all the Victorious Ones. Likewise, having reached that stage, may I become a great expanse of benefit for

all sentient beings, through various means, until samsara is empty. May the Chöd practitioner not view his mind as evil, and cut off without exception self-aggrandizement. May I not take pride in whatever good qualities arise in my mindstream. May I not cling to whatever troublesome thoughts may arise. May this Holy Dharma, “Cutting Off Demons,” penetrate in every direction and throughout all time, like the sun’s dawning rays in the sky.

PHAT

*Thus said, think that all the guests depart to their own place, joyous and satisfied. The deities of the field of assembly condense into oneself. Visualize oneself and all others in the form of the Great Compassionate One, the essence of the union of emptiness and compassion, sealed by the Three Circles. Recite the six syllables many times. One should make aspiration prayers to ensure that all beings may attain the stage of liberation. Sarva Mangalam.*

Lord, whose white body is not clothed by a fault, whose head is adorned by a perfect Buddha, who looks upon all beings with the eyes of compassion: to you, Chenrezig, I prostrate.

OM MA NI PEME HUNG

By this merit, may I accomplish quickly the state of the Chöd, the Mahamudra, and establish all beings without exception at that level. Whoever came to this generous offering, obstructors moving under the earth and whoever remains on the earth, whoever moves above the earth: be pleased and return all to your own place.

SARWA BHUTA GETTSHA

Glorious savior of the world and lord of longevity, who destroys, without exception, [all conditions causing] untimely death, who is the source of refuge for suffering [sentient beings] who lack protection: to you, Buddha Amitayus, I bow down.

OM NA MO BHA GA WA TE A PA RI MI TA A YUR JYA NA SU BI NISH TSI  
 TA TE DZO RA DZA YA TA THA GA TA YA AR HA TE SAM NYAK SAM BUD-  
 DHA YA TE YA THA OM PUNYE PUNYE MA HA PUNYE A PA RI MI TA  
 PUNYE A PA RI MI TA PUNYE JYA NA SAM BHA RO PA TSI TE OM  
 SARWA SAM KA RA PA RI SHU DHA DHARMA TE GA GA NA SA MUTGA  
 TE SO BHA WA BI SHUD DHE MA HA NA YA PA RI WA RE SO HA OM A  
 MA RA NI DZI WENTI YE SO HA

Buddha, who perfectly achieved enlightenment by the power of generosity, was a lion[like] human being. Whoever enters the city of compassion completely achieves the power of generosity and may have long life. Buddha, who perfectly achieved enlightenment by the power of morality, was a lion[like] human being. Whoever enters the city of compassion completely achieves the power of morality and may have long life. Buddha, who perfectly achieved enlightenment by the power of patience, was a lion[like] human being. Whoever enters the city of compassion completely achieves the power of patience and may have long life. Buddha, who perfectly achieved enlightenment by the power of diligence, was a lion[like] human being. Whoever enters the city of compassion completely achieves the power of diligence and may have long life. Buddha, who perfectly achieved enlightenment by the power of samadhi, was a lion[like] human being. Whoever enters the city of compassion completely achieves the power of samadhi and may have long life. Buddha, who perfectly achieved enlightenment by the power of transcendental wisdom, was a lion[like] human being. Whoever enters the city of compassion completely achieves the power of transcendental wisdom and may have long life. Giving generosity and keeping morality; meditating on patience and striving for diligence. Through concentrating on stillness realizing the nature of mind [i.e., transcendental wisdom], may I right now have blissful, auspicious good fortune. Extend my life beyond one hundred years; may I see one hundred different kinds of holy objects. May I have joy and bliss, long life without disease, and accumulate all favorable conditions. May certainty arise in my mind towards the supreme vehicle. May I right now have blissful, auspicious good fortune. May the glorious Lama live long, and may happiness arise for all beings as vast as the sky. May I and all others gather the accumulations and discard mental veils; then may we quickly be established on the level of Buddhahood.

## (Abridged Dewachen Prayer)

E MA HO Wonderful Buddha of Limitless Light, and to his right the Lord of Great Compassion, and to his left the Bodhisattva of Great Power, surrounded by Buddhas and Bodhisattvas measureless in number: Joy and happiness without limit in this land called Dewachen. May I be born there as soon as I pass from this life without taking birth anywhere else in the meantime. Having been born there, may I see Amitabha's face. May the Buddhas and Bodhisattvas of the ten directions give their blessing that this wish expressed in this prayer be accomplished without hindrance.

TAYATHA PEN TSEN DRI YA AWA BODHA NI SOHA

*If you wish to recite the long-life prayers for the lineage masters, you may do so here.*

From the great all-good Dorje Chang down to my kind Root Lama, whatever prayers have been made for the benefit of beings, may they all become fulfilled. By this merit may we become omniscient; from this attainment, after defeating evil faults through the endless storm of birth, old age, sickness, and death, may we liberate all beings from the suffering in the three worlds. I dedicate all this merit that I may follow in the footsteps of the heroic Mañjushri who knows, and those of Küntuzangpo, too. By this virtue may all beings perfect the accumulations of merit and wisdom, and, arising from merit and wisdom, obtain the two sacred bodies. By the blessing of the three bodies of the Buddhas being pleased, by the blessing of the truth of the Dharma itself being unchanging, by the blessing of the wishes of the Sangha being unwavering, may this dedication prayer be fulfilled.

Vairocana, the one who turns the Wheel of Dharma, has collected an ocean of teachings—canonical teachings and revealed teachings [i.e., termas], sutras and tantras—in the marvelous and perfectly compiled Five Great Treasuries. May this tradition increase and flourish until the end of the cycle of existence.



❧ Tibetan Text of the Commentary

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༡༧། བོད་མཛུབ་མཐའི་ལྷགས་རི། བྱང་ལོག་རི་རབ་ལྷན་པོ། ལྷག་ལྷག་བཞི་སྐོང་བཞི་སྐོང་ལྷན། ལྷག་དང་རྒྱ་བོར་སྟེ་མཚུངས་མཚོ།  
 མགོ་བོ་ལྷ་གནས། སྡོང་ཡིད་བཞི་བཞི་རྒྱ། འདད་ཡོན་ལྷ་སོགས་ལུག་སུ་མཚོ་གས་པའི་བཀོད་པ་མ་... བཅས་ལྷན་བཞུ།  
 རྒྱལ་ཡིད་ལྷ་བདུན། རིག་པོ་ཚོའི་གཏེར། འདད་ཡོན་ལྷ་སོགས་ལུག་སུ་མཚོ་གས་པའི་བཀོད་པ་མ་... རྒྱལ་ཡིད་བཞི་སྐོང་ལྷན།  
 ཚོང་བཟོད་པ་ལྷན་ལྷ་བཅས་ལྷན་ལྷ་སུ་མཚོ་གས་པའི་བཀོད་པ་མ་... རྒྱལ་ཡིད་བཞི་སྐོང་ལྷན།  
 ལྷན་ལྷ་སུ་མཚོ་གས་པའི་བཀོད་པ་མ་... རྒྱལ་ཡིད་བཞི་སྐོང་ལྷན།

༡༨། བར་བསྐྱོམ། རྒྱལ་ཡིད་ལྷ་སུ་མཚོ་གས་པའི་བཀོད་པ་མ་... རྒྱལ་ཡིད་བཞི་སྐོང་ལྷན། རྒྱལ་ཡིད་བཞི་སྐོང་ལྷན།  
 ལྷ་སུ་མཚོ་གས་པའི་བཀོད་པ་མ་... རྒྱལ་ཡིད་བཞི་སྐོང་ལྷན། རྒྱལ་ཡིད་བཞི་སྐོང་ལྷན།  
 ལྷ་སུ་མཚོ་གས་པའི་བཀོད་པ་མ་... རྒྱལ་ཡིད་བཞི་སྐོང་ལྷན། རྒྱལ་ཡིད་བཞི་སྐོང་ལྷན།  
 ལྷ་སུ་མཚོ་གས་པའི་བཀོད་པ་མ་... རྒྱལ་ཡིད་བཞི་སྐོང་ལྷན། རྒྱལ་ཡིད་བཞི་སྐོང་ལྷན།  
 ལྷ་སུ་མཚོ་གས་པའི་བཀོད་པ་མ་... རྒྱལ་ཡིད་བཞི་སྐོང་ལྷན། རྒྱལ་ཡིད་བཞི་སྐོང་ལྷན།































*Six-Armed Mahakala by Gega Lama*