The Practice of Chöd
Simple Verses from a Prophecy in a Dream

མི་ཕམ་པོའི་བོད་ཀྱི་རྫོང་བརྒྱུད་འབྲེལ་

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The Practice of Chöd
Simple Verses from a Prophecy in a Dream

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Translated by Edward Henning
Note:
This sadhana should be practiced only by people who have received the appropriate empowerment, transmission, and instruction from an experienced guru.

This ebook contains Karma Chagme’s *The Practice of Chöd: Simple Verses from a Prophecy in a Dream* itself, plus a few additions from the *Concise Practice of Freely Offering the Body*. This way it follows instructions for the daily practice of Chöd offered by Dorlop Khyabje Tenga Rinpoche.
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Guru Supplications

Glorious and most precious root guru,

seated above our heads on a lotus throne,

sustain us with your immense kindness and bestow

the spiritual accomplishments of body, speech and mind.
The Short Vajradhara Prayer:

Great Vajradhara, Telo, Naro, Marpa, Milarepa,

The Dharma Lord Gampopa,

Knower of three times Karmapa,

And lineage holders of the elder four and younger eight —

The Drikung, Taklung, Tsalpa, glorious Drukpa and so forth.
Protectors of all beings, the unequalled Dakpo Kagyu

Who have gained mastery of the profound path, mahamudra:

O Kagyu gurus, heed my prayer; your lineage I uphold,

Please bless me so I may adopt your ways of liberation.

Just as revulsion’s taught to be the legs of meditation,

This meditator does not cling to any food or wealth
And severs all the ties that bind me to this present life.

Please bless me to be unattached to honor or to gain.

Just as devotion’s taught to be the head of meditation:

Continually this meditator supplicates the guru,

Who opens up the doorway to the trove of pith instructions.

Please bless me so that uncontrived devotion may well forth.
As nondistraction’s taught to be the core of meditation,

This meditator just remains, not altering at all

The fresh and pristine essence of whatever thought occurs.

Please bless me to be free from thinking there’s a “meditation.”

Just as it’s taught, the essence of all thought is dharmakaya,

Not anything at all and yet arising in all ways,
Appearing for this meditator as unceasing play.

Bless me to know samsara and nirvana are not two.

In all my future lives, may I never be apart

From the authentic gurus and embrace the dharma’s glory.

May I perfect the qualities of all the paths and levels,

And may I swiftly realize the state of Vajradhara.
Invitation
from the Concise Practice of Freely Offering the Body

Then, bring under your power:

Phaṭ. I instantly become the «Great Mother», golden in colour, with complete clothes and ornaments;

the first of four hands hold a vajra and text,

the lower pair are in the gesture of meditation.
jung po thren bu nyam chung ba nam ma trak chig
All timid, minor beings: don’t be afraid,

ma ngang shig / shin tu ma ngang shig
don’t have fear, don’t at all have fear.

kyai ya gi si tse neh nar me yan cheh kyi sem chen tham cheh
nyön chig
Kyai, listen all beings, from up there at the top of the world, down
to the Avici hells.

ai tham cheh dir dü shig
Ai, all should gather here.

tham cheh nyur du dü shig
All quickly gather here.
THE PRACTICE OF CHÖD:
SIMPLE VERSES FROM A PROPHECY IN A DREAM

Namo Guru

to mi ngön nam khay ying rum na
High in the womb of unseen space

dön yer me drup chen kha chö pa
Great Siddha who acts in space, inseparable from the real nature,
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khor drup chen gya dang gye chu sok
surrounded by the one hundred and eighty great siddhas,

pa ka gyü la ma trin tar trik
and the father lamas of the Kagyu Lineage who float like clouds around him.

ne de ok gung ngön teng she na
Below them, winter blue in colour,

lha yi dam chom den khor lo dom
is the conquering deity Khorlo Demchok with sixty two dakas and dakinis

drang re nyi pa wo ḍā ki ma
and surrounded by hosts of deities of the glorious tantras.

pal gyü dey lha tsok kün gyi kor
In the intermediate space,
in a floating blue palace,

is the four armed Lord Mahakala

with the male and female lords of the five kayas,

surrounded by a vulture faced and a lion faced goddess, three female deities and eight dakinis,

and by the thousand black deities and hundred thousand flesh eating deities,

ten million mamos and ten thousand yakshas.
All of them are gritting their teeth and bearing their fangs.

From the pure buddha fields of the places of the three kayas

come infinite numbers of deities like the ones visualised.

All of these awareness deities are absorbed inseparably into the commitment deities.

In the essence of all the refuges of the Three Jewels,

I, a mere human, go for refuge with my mind and heart,
and in order that the six kinds of beings, who have been my mother,

may attain buddhahood, I will offer

the feast of the flesh and blood of my body.

In the tree of life of my human body is the central channel, white on the outside and red on the inside.

It reaches from the secret chakra to the crown of my head.

It is hollow like an inflated balloon.
On the dharma chakra in my heart

is a drop holding my awareness, intellect, life,

life-force, breath, my qualities and my merit.

It is white with pink hues and as big as my thumb.

By saying Phe! it shoots straight out of the channel

into space above the crown of my head,
where it transforms into the form of Dorje Phagmo.

With a stroke of the vajra knife in her hand

she cuts the skull cup from the corpse

and places it on a self arising tripod of heads.

It is as vast as the billion worlds.

She picks up the corpse with the point of her knife and throws it into the skull cup
The Practice of Chöd

Where it becomes as vast as Mt. Meru.

Light rays like hooks stream from one’s heart.

summoning physical demons and inner demonic forces which dissolve into the corpse.

The vajra knife in her hand chops up the flesh, bone and blood.

It fills the skull cup with a glistening red pulp.

Below, in the middle of the skull tripod, fire and wind blaze up.
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nö drö shing chü shu dü tsi tso
heating the container and melting the contents into a lake of nectar.

chü ro gya nü pa tong den du
The contents, with a hundred tastes and a thousand abilities,

ngak oṃ āḥ huṃ gi jin gyi lap
are blessed by the mantra OṂ ĀḤ HŪṂ. (x2)

Pe Pe Pe!

rang pak moy tuk le trül pa yi
Emanated from the heart of oneself as Dorje Phagmo

ma kha dro ku dok mar mo la
are dakinis, with red bodies and heads with faces
of vultures, garudas, crows, owls,

pigs, dogs, wolves and tigers.

Infinite numbers of them, holding skull cup ladles,

scoop nectar from the ocean of nectar taking it

up into the space of highest Dharmadhatu

offering a feast of the flesh and blood of one’s body
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lū sha trak tsok kyi chö pa bül
to the ocean of father lamas and siddhas.

mi dak gi drip jang nyam chak shak
May it purify my obscurations and failings

sem chö ku tok par jin gyi lop
and bless my mind with insight into the Dharmakaya.

ne de chen lha lam yang pa na
In the vast place of the blissful path of the deity,

pal trak tung de chok he ru ka
I offer a feast of the flesh and blood of my body

ka gyü de shi yi lha tsok dang
to the glorious blood drinking Demchok Heruka,
yül nyer shi pa wo kha dro la
and the deities of the instructions of the four tantras

lū sha trak tsok kyi chö pa bül
and the dakas and dakinis of the twenty four places.

mi dak gi tsok dzok dik drip dak
May I complete the accumulations and purify my obscurations
and negative karma

chok tün mong ngö drup tse dir tsöl
and may you confer on me the supreme and mundane realisations
in this life time.

ne trin pung trik pay dur trò na
In the charnel ground of floating clouds,

gön ma hā kā la tu wo che
the powerful Lord Mahakala,
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khor nak po tong dang sha sa bum
surrounded by a thousand black deities

ma mo ni je wa nö jin tri
and a hundred thousand flesh eating deities, ten million mamos,

da nang si lha dre tam che la
ten thousand yakshas and all the deities of appearance and
becoming who listen to him.

lü sha trak lü dön ne dang che
I place this offering of my body’s flesh and blood before you

di shal du tap po ge par röl
with its physical demons and diseases, that you may enjoy it.

duk sum gyi rang shin sha trak rü
Consume this flesh, blood and bones
of the nature of the three poisons, leaving nothing.

\[
\text{Kha Ram Kha Hi}
\]

Dispel the conditions of outer and inner obstacles

and confer the realisation of the bliss of a body without disease. (x2)

All the deities dissolve into light and are absorbed into oneself

and one receives all the empowerments, blessings and realisations.
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rang pak mo nam khay ja tar yal
Oneself as Dorje Phagmo vanishes like a rainbow into space.

dön kye me chö ku gyal way yum
The female deity of the conquest of the ultimate unborn Dharmakaya,

suk kha dok ma drup tong pa nyi
emptiness without attributes of form and colour,

ma sam kyang jö du me pa te
inconceivable and inutterable;

pe kuk pe bu ram sö pa shin
like a mute person eating brown sugar,

sem di gom te so chik kyang me
with no projected notion of meditating,
like a corpse in a charnel ground,
not even taking these examples to be substantial,
like empty brilliant space without blemish,
this is known as the basic awareness of Mahamudra,
the content of the hearts of the father lamas of the oral lineage.
Continually referring to this is called “the practice of the development of experience”,

pe dur trö ne pay mi ro shin
de di yin di min ngö po me
pe tong sal nam kha ya dak shin
ming ta mal she pa chak gya che
pa ka gyü la may tuk kyi chü
de dren dzi yang yang sal dep pa
and aware of this as a mere name.

By the merit of offering a feast of this illusory body, difficult to obtain and easily lost, may I live long and be free from disease in this life and may my mind attain the capital of the Dharmakaya. (x2)

Om Gate Gate Para Gate Para Samgate Bodhi Soha
I, Rage Asye, while in retreat at a time when I was visited by many people each morning, was prophetically told in a dream, “Although everyone dies, you will live another twelve years.” Although there is no reality in dreams, yet because it was of the same significance as the feast of the four armed Mahakala composed by the Ven. Khachodpa, which was not recorded but was orally transmitted to my teacher through an unbroken lineage, I thought to write root verses in accordance with this and to organise a ritual for it. However, I did not do this for a long time. When a descendant of the family of Khachodpa named Anu Tzo had been very sick with the naga disease of leprosy for a long time, she gave me a paper and asked me to compose a prayer to myself. Feeling the conditions were appropriate I composed this ritual in verse.
Meditating upon whoever one may take as one’s root lama as inseparable from Dorje Chang, take refuge, offer the feast of one’s body, then receive empowerment, and this will also function as a guru yoga practice. In order to accomplish the purposes of oneself and others and for dispelling demons and diseases, this is an excellent meditation. If one cannot remember the words then one is permitted to practice the visualisation anyway. If one prefers one can say Phe! at the end of every line. One can also chant it out loud.

This was written in the dragon year in the month of the final star on the second day of the waxing moon. DHARMA DZAYANTU.
Concluding Sections from the Concise Practice of Freely Offering the Body

Dedication:

མ་སྐྱེེས་མི་འིགགས་ནམ་མཁོའིི་ངོ་བོ་ཉིད། །
ma che mi ngak nam khay ngo wo nyi
the inconceivable and inexpressible transcendence of wisdom;

སོ་སོ་རིང་རིིག་ཡེེ་ཤེེས་སྤྱིོད་ཡུལ་བ། །
so so rang rik ye she chö yül wa
uncreated and unobstructed, the nature of space;

དུས་གསུམ་རྒྱལ་བའིི་ཡུམ་གྱིི་བཀྲ་ཤེིས་ཤོག །
dür sum jal wai yum ji ta shi shok
the realm of self-perceiving awareness.
chö ku nam kha shin du yer me chang
May there be the good fortune of the five Sugatas,

zuk ku ja tsön shin du so sor sal
supreme masters of method and understanding;

thap dang she rab chok la nga nye pai
Dharmakāya indivisible like space,

rik nga de war shek kyi ta shi shok
yet radiant as rainbow-like individual embodiments.

jam yang chak na dor je chen re zik
May there be the good fortune of the eight spiritual sons,

sa yi nying po drip pa nam par sel
Manjugoṣa, Vajrapāṇi, Avalokita,
Concluding Sections

nam khay nying po jam pa kün tu zang
Kṣitigarbha, Nīvaraṇaviṣkambhin, Khagarbha,

nye way se chen je kyi ta shi shok
Maitreya and Samantabhadra.

gek rik tong thrak je chu shi wa dang
May there be happiness right now,

mi thün nö pay chen dang dral wa dang
the good fortune of the pacification of the eighty thousand obstructors;

thün par jur chik phün sum tsok jur pay
freedom from all discord and harmful conditions;

ta shi de chang deng dir de lek shok
perfection of all that is harmonious.
Concluding Sections

Practice of Avalokiteshvara:

ཧྲཱིི༔ །སྐྱེོན་གྱིིས་མ་གོས་སྐུ་མདོག་དཀརི། །
Hrīḥ. Homage to Avalokita,

dzok sang je chi u la jen
unstained by faults with body white,

thuk jey chen ji dro la zik
a perfect buddha adorning the head,

chen re zik la chak tsal lo
gazing on beings with eyes of compassion.

Om Mani Peme Hung

Thus, recite briefly.
By this virtue

may I quickly realize Avalokita.

May all beings, not one excluded,

attain that same state.

This offering of the flesh and blood of my body,

by just tasting it or smelling it
Concluding Sections

dri tsor wa tsam ji na wa la phen
may the sick be aided,

shi wa seu / ge pa dar
the dead be restored, the aged refreshed;

pho tham che chen re zik kyi go phang thop par jur chik
all men achieve the state of Avalokita

mo tham che je tsün dröl mai go phang top par shok
and all women the state of noble Tārā.

Phe Phe

All the guests return to their own place.

kar ma rab rib mar me dang
A twinkling star, a lamp,
Concluding Sections

gyu ma zil pa chu wur tar
an illusion, dew or bubble,

mi lam lok dang trin ta bu
dreams, lightning and clouds;

du je chö nam di tar wa
all compounded things are like these.

Phe Phe Phe

na mo chö nam tham che ju leh jung
Namo. All things arise from cause,

de ju de shin shek pe sung
and that cause has been told by the Tathāgata;
just what it is that suspends

such cause is said to be the practice of great virtue.

Perform no evil whatsoever,

practise virtue to perfection

and train the mind completely;

this is the teaching of the Buddha.
Having travelled the path of accumulation,

the path of application, the path of vision,

the path of cultivation and the path of no obstacles,

may the state of the «Great Mother» be achieved.

All those gathered at this place of offering;
jung po sa ok gyu wa dang
beings that move beneath the ground,

gang yang sa teng khö pa dang
all those that dwell on the ground

sa lar gyu wa gang yin pa
and those that move above the ground;

gu war gyi la rang ne su
be happy and return each

tham che tha de dro war ji
to your own place.

Sarva Bhuta Gaccha
By this virtue,

through my quickly realizing Mahāmudra,

the object of cutting, may all beings,

not one excluded, attain that same state.

I pay homage to the Buddha Aparimitāyus,

defender of those suffering and protector-less;
གོན་མེད་དུས་གྱུར་པ་རྣམས་ཀྱི་སྐྱེབས།
glorious defeater of all untimely death,

སངས་རྒྱས་ཚེ་དཔག་མེད་ལ་ཕྱག་འིཚལ་ལོ།
chief leader of the world, Aparimitāyus.

ཐོ་མོ་བྷ་ག་ཝ་ཏཻེ།

Aparimita Ayu Jnyana Subi Nishchi Ta Tedzo Radzaya

ཨོཾ་པུཎྱེེ་པུཎྱེེ། མ་ཧཱ་པུཎྱེ། ཨོཾ་པ་རིི་མི་ཏཻ་པུཎྱེེ།
Aparimita Punye Jnyana Sam Bha Ro Pa Tsi Te
Concluding Sections

ཨོཾཾ་སརྦ་སཾ་སྐཱརི་པ་རིི་ཤུདྡྷེ་དྷཱརྨཱ་ཏཻེ་ག་ག་ན་
Om Sarwa Sam Skara Parishuddhe Dharmate Gangana

ས་མུདྒ་ཏཻེ་སྭ་བྷཱ་ཝ་བི་ཤུདྡྷེ་མ་ཧཱ་ན་ཡེ་པ་རིི་ཝཱ་རིེ་སྭཱ་ཧཱ། །
Samudgate Swabhawa Bishuddhe Maha Na Ya Pari Ware Swaha

གཟུངས་བསྡུས་པ་ནི།
Short mantra:

ཨོཾཾ་ཨཾ་མཱ་རི་ཎིི་ཛིི་ཝནྟ་ཡེེ་སྭཱ་ཧཱ། །
Om A Maranidzi Wantaye Swaha

སྦྱིིན་པ་གཏོང་ཞིིང་ཚུལ་ཁྲིིམས་སྲུང་བ་དང་། །
jin pa tong shing tsül trim sung wa dang
May there be happiness right now,

བཟོད་པ་སྒོོམ་ཞིིང་བརྩོན་འིགྲུས་ཙིོམ་པ་དང་། །
zö pa gom shing tsön drü tsom pa dang
the good fortune of the practice of generosity, the protection of discipline,

མཉམ་པརི་འིཇོོག་ཅོིག་གནས་ལུགས་རྟོོགས་གྱུརི་པའིི། །
nyam par jok chig neh luk tok jur pay
the cultivation of tolerance, the application of effort,
ta shi de chang deng dir de lek shok
and the realization of true nature through contemplation.
