THE PRACTICE OF CHÖD
SIMPLE VERSES FROM A PROPHECY IN A DREAM

ཐུགས་པར་བན་པའི་ཐོབ་མཐོང་ཐི་བདེ་བར་གྲེོང་
དཔེར་བརྩེལ་བ་བཞིན་སོགས་པར་་

Painted by

By Jetsun Khandro Rinpoche

From the Tibetan translation of the Practice of Chöd.
The Practice of Chöd — Simple Verses from a Prophecy in a Dream

by Karma Chakme Raga Asya

Dharma Ebooks
Note:

This sadhana should be practiced only by people who have received the appropriate empowerment, transmission, and instruction from an experienced guru.
The Short Vajradhara Lineage Prayer:

dor je chang chen te lo na ro dang
Great Vajradhara, Telo, Naropa,

mar pa mi la chö je gam po pa
Marpa, Mila, Dharma Lord Gampopa,

dü sum she ja kün khyen kar ma pa
The knower of three times, omniscient Karmapa,

che shi chung gye gyü par dzin nam dang
Those who hold the four elder and eight younger lineages,

dri tak tsal sum pal den druk pa sok
The Drikung and Taklung and Tsalpa, great Drukpa,

sap lam chak gya che la nga nye pay
And others who’ve mastered mahamudra’s profound path,
Unequaled protectors of beings, Dakpo Kagyu,
We supplicate you. Kagyu gurus, we uphold
Your lineage: Please bless us to follow your example.
Detachment’s the foot of meditation, as it’s taught.
As ones with no craving for food or for wealth,
Who cut all the ties to this life: Please bless us
To have no attachment to honor or to gain.
Devotion’s the head of meditation, as it’s taught.

As ones who pray always to the lama who opens

The gate to the treasury of oral instructions:

Please bless us to develop genuine devotion.

The main practice is being undistracted, as it’s taught.

As ones who whatever arises, rest simply,

Not altering, in just that fresh essence of thought:
gom ja lo dang dral war jin gyi lop
Please bless us with practice that’s free of conception.

nam tok ngo wo chö kur sung pa shin
The essence of thought’s the dharmakaya, as it’s taught.

chi yang ma yin chir yang char wa la
Not anything at all, yet arising as anything,

ma gak röl par char way gom chen la
In unceasing play we arise: Please bless us

khor de yer me tok par jin gyi lop
To realize samsara and nirvana inseparable.

kye wa kün tu yang dak la ma dang
In all of our births may we never be separate

dral me chö kyi pal la long chö ching
From the perfect guru, enjoying dharma’s splendor.
ལམ་ི་ཡོན་ཏན་རབ་ོགས་ནས།
Perfecting the qualities of the paths and levels,

འཆང་གི་གོ་འཕང་ར་ཐོབ་ཤོག
May quickly we reach the state of Vajradhara.
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,

ku dor je chang gi cha luk la
wearing the clothes of Dorje Chang,

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.
 تحقيق

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

and surrounded by hosts of deities of the glorious tantras.

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
གནས་ི་བོའ་ནམ་མཁར་ིན་ཙམ་ིས།
ne chi woy nam khar chin tsam gyi
into space above the crown of my head,

de dor je pak moy ku ru gyur
where it transforms into the form of Dorje Phagmo.

chak dri guk bem por tse tsam gyi
With a stroke of the vajra knife in her hand

de tö pa gar gyi pang wa de
she cuts the skull cup from the corpse

dün rang jung tö gye teng du tsuk
and places it on a self arising tripod of heads.

gya tong sum jik ten we kyang che
It is as vast as the billion worlds.

chak dri guk tse mö bem po lang
She picks up the corpse with the point of her knife and throws it into the
skull cup
de bhen dhay nang pang ri rap tsam
where it becomes as vast as Mt. Meru.

rang tuk kay ö ser chak kyu yi
Light rays like hooks stream from one's heart

lū dön dang ne dre kuk la tim
summoning physical demons and inner demonic forces which dissolve into the corpse.

chak dri guk tse pe sha rü trak
The vajra knife in her hand chops up the flesh, bone and blood.

de sil bur bhen dha mar tem gang
It fills the skull cup with a glistening red pulp.

ok tö gye bar ne me lung yö
Below, in the middle of the skull tripod, fire and wind blaze up

nö drö shing chū shu dü tsi tso
heating the container and melting the contents into a lake of nectar.
The contents, with a hundred tastes and a thousand abilities,

are blessed by the mantra Oṃ Āḥ Huṃ.

Emanated from the heart of oneself as Dorje Phagmo

are dakinis, with red bodies and heads with faces

of vultures, garudas, crows, owls,

pigs, dogs, wolves and tigers.
chak bhen dhay kyok dzin drang me trö
Infinite numbers of them, holding skull cup ladles,

de dü tsi gya tso ne chü te
scoop nectar from the ocean of nectar taking it

ne ok min chö ying nam kha na
up into the space of highest Dharmadhatu

pa la ma drup top gya tso la
offering a feast of the flesh and blood of one's body

lü 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.
In the vast place of the blissful path of the deity,

I offer a feast of the flesh and blood of my body
to the glorious blood drinking Demchok Heruka,

and the deities of the instructions of the four tantras

and the dakas and dakinis of the twenty four places.

May I complete the accumulations and purify my obscurations and negative karma

and may you confer on me the supreme and mundane realisations in this lifetime.
In the charnel ground of floating clouds,
the powerful Lord Mahakala,
surrounded by a thousand black deities
and a hundred thousand flesh eating deities, ten million mamos,
ten thousand yakshas and all the deities of appearance and becoming who
listen to him.

I place this offering of my body's flesh and blood before you
with its physical demons and diseases, that you may enjoy it.
.consume this flesh, blood and bones

of the nature of the three poisons, leaving nothing. Kha ram kha hi

dispel the conditions of outer and inner obstacles

and confer the realisation of the bliss of a body without disease.

All the deities dissolve into light and are absorbed into oneself

and one receives all the empowerments, blessings and realisations.
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 sô pa shin
like a mute person eating brown sugar,
sem di gom te so chik kyang me
with no projected notion of meditating,
pe dur trö ne pay mi ro shin
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", and aware of this as a mere name.

By the merit of offering a feast of this illusory body,
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.
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