A CONCISE DAILY PRACTICE OF OFFERING ONE’S BODY
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Translated by Michele Martin
Note:

The practice of Chö (severance) presented in this text is a deep, transformative method used in Vajrayana Buddhism. It should not be practised without the appropriate empowerment, transmission, oral instructions, and one-to-one guidance from a qualified Lama.

The text featured in this eBook was prepared according to the instructions offered by Dorlop Kyabje Tenga Rinpoche.

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Guru Supplications

In the beginning:

Glorious, precious root guru,
please rest on the lotus seat above my crown.

Care for me with your great kindness
and grant the siddhis of body, speech, and mind.
A Supplication to the Kagyu Gurus in general:

dorje changchen telo nāro dang
Great Vajradhara, Telopa, Nāropa,

marpa mila chöje gampopa
Marpa, Milarepa, Lord of Dharma, Gampopa,

dusum sheja kunkhyen karmapa
Knower of the Three Times, omniscient Karmapa,

chezhi chung gyé gyupa zin nam dang
holders of the four earlier and eight later lineages,

dritak tsalsum palden drukpa sok
Drikung, Taklung, Tsalpa, glorious Drukpa, and the others,
sablam chaggya chela nganyé pé
who have thoroughly mastered the profound path of Mahamudra,

nyammé drogön dakpo kagyu la
the unequaled protectors of beings, the Dakpo Kagyu,

söwa depso kagyu lama nam
I supplicate you, Kagyu gurus.

gyupa zinno namtar jingyi lop
Grant your blessings to follow your example and hold your lineage.

shenlok gomgyi kangpar sungpa shin
Detachment is the foot of meditation as is taught.
Guru Supplications

senor kunla chagshen mépa dang
To the meditator who is not attached to food and wealth,

tsedir döthag chöpé gomchen la
who cuts the ties to this life,

nyekur shenpa mépar jin gyi lop
grant your blessings that attachment to honor and gain disappear.

mögu gomgyi gowor sungpa shin
Devotion is the head of meditation as is taught.

menngak tergo chépé lama la
The gurus open the door to a treasury of key instructions.
gyundu sölwa debpé gomchen la
To the meditator who always turns to them,

cḥömin mögu kyewar jingyi lop
grant your blessings that uncontrived devotion is born within.

eyengmé gomgyi ngöshir sungpa shin
Freedom from distraction is the body of meditation as is taught.

gangshar tokpé ngowo soma de
Whatever arises is fresh, the essential nature of thought.

machö de kar jokpé gomchen la
To the meditator who rests here, free of fabricating,

gomja lo lodang dralwar jingyi lop
grant your blessings that meditating is free of discursive mind.
The nature of thoughts is dharmakaya as is taught.

Nothing whatever, they arise as everything.

To the meditator for whom everything appears as unceasing play,

grant your blessings to realize that samsara and nirvana are inseparable.

Through all our lives may we not be parted
dralmé chökyi paljor longchö ching
from genuine gurus and so enjoy the glory of the Dharma.

sadang lam gyi yön ten rabzok né
Perfecting the qualities of the paths and levels,

dorje chang gi gophang nyur thop shok
may we swiftly attain the state of Vajradhara.
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Phet | Rangnyi kechik gi yumchenmo sergyi dokchen gyen chaluk yongsu zokpa
Phet! In an instant, we are the golden Great Mother complete in her ornaments and attire.

Chagshi dangpö dorje lekham
Of her four hands, the first two hold a vajra and a Dharma text

Okma nyikyi nyamshak gi chagya zepar gyur
while the lower two are in the mudra of meditation.
Strike your palm three times with the mouth of thigh-bone trumpet.

Timid spirits, do not be afraid.

Do not be scared. Have no fear at all.

Then blow the thighbone trumpet three times. First think that the natural sound of the unborn dharmakaya, the Great Mother, is heard throughout the three realms.

Hey! All beings from the pinnacle of existence down to the pit of hell, listen!

Thinking that they all listen attentively, blow once.
E thamché dir dushik
All beings gather here!

Thinking that they come in a crowd, blow once.

thamché nyurdu dushik
All beings gather swiftly.

Thinking that they quickly cluster, blow once.

After bringing clearly to mind the objects of refuge, [recite]:

Dakchak namla dangwar jépé dra
For enemies hostile to us,

nöpar jépa’i gek | bardu chöpé kyen | chidak gi dü
negative spirits who harm, conditions that disturb, the Mara of the Lord of Death,
harmful spirits of the land or body, and for all living beings equal to the reach of space

with our kind parents in the lead, we take up the genuine, profound practice of cutting though maras,

so that all beings may attain the unsurpassed level of the Great Mother.

Refuge and bodhichitta:

For enemies hostile to us, negative spirits who harm,
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bardu chöpé kyen | chidak gi dū
conditions that disturb, the Mara of the Lord of Death,

nedön lüdön drinchen phame thokdrang
harmful spirits of the land or body, and for all living beings

namkha dang nyampé semchen thamche
equal to the reach of space with our kind parents in the lead,

lama la kyabsu chi’o
we take refuge in the Guru.

sangye la kyabsu chi’o
We take refuge in the Buddha.

chöla kyabsu chi’o
We take refuge in the Dharma.
We take refuge in the Sangha.

Repeat three times.

We take refuge in the glorious, genuine gurus of the Chö lineage, the siddhas who follow the Buddha’s words.

We take refuge in the mother dakinis of the three places.

We take refuge in the buddhas and bodhisattvas residing the ten directions.
We take refuge in the Sugatas of the Five Families.

We take refuge in the Lords of the Three Families.

We take refuge in the gurus with their retinues of vajra dakinis.

We take refuge in the Kagyu gurus with their retinues of dakinis.

We take refuge in the kind root gurus with their retinues of dakinis.
We take refuge in our own mind, the dharmakaya, empty and unborn. We supplicate you for refuge.

We pray to you, take us under your genuine protection.

I and all living beings rely on the Buddha.

We rely on the Dharma. We rely on the Sangha.

May the bodies of all beings be virtuous.
ngak gewar gyurchik | yi gewar gyurchik
May their speech be virtuous. May their minds be virtuous.

nérík shigya tsazhi jangwar gyurchik
May the four hundred and four kinds of sickness be purified.

lobur guchu gochik lé tharwar gyurchik
May we escape the ninety-one types of accidents.

yedrög sumgya drukchu mi tsugpar gyurchik
May we not be harmed by the three hundred and sixty co-emergent negative spirits.

gekrík tongtrak gyéchu rangsar shiwar gyurchik
May the 80,000 types of obstructors subside in their ground.
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རངས་རྩིས་དག་པརི་གྱུརི་ཅོིག
rangsar dakpar gyurchik
May they be purified in their ground.

རངས་རྩིས་སྟེོངས་པརི་གྱུརི་ཅོིག
rangsar tongpar gyurchik
May they be emptied in their ground.

ཀོན་མཆོག་གསུམ་ལ་ཕྱག་འིཚལ་ལོ།
Könchok sumla chak tsal lo
I prostrate to the Three Jewels.

ཀོན་མཆོག་གསུམ་ལ་སྐྱེབས་སུ་མཆེི།
könchik sumla kyabsu chi
I take refuge in the Three Jewels.

ཀོན་མཆོག་གསུམ་ལ་མཆེོད་པ་འིབུལ།
könchok sumla chöpa bul
I give offerings to the Three Jewels.

སྡིག་པ་མི་དགེ་སོ་སོརི་བཤེགས།
dikpa mige sosor shak
I fully acknowledge every negative and unvirtuous action.
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I rejoice in the virtue of all beings.

I keep in mind the Buddhas and bodhisattvas.

Until complete awakening,

I take refuge in the Buddha, Dharma, and supreme Sangha.

To fully accomplish the benefit for myself and others,

I give rise to bodhichitta.
Having given rise to supreme bodhichitta,

I invite all beings to be my guests.

I will engage in the pleasing, supreme conduct of a bodhisattva.

For the benefit of all beings, I will attain buddhahood.

Just as the protectors of the three times

gave rise to genuine, unsurpassable bodhichitta
that definitely brings true awakening,

I will also give rise to it.

What I have generated, I will recollect,

and all of this I will expand.

In the sky in front is Machik Labdrön, not separate from my root kind guru.
kudok karpo dung chipé dokchen | shal chik chak nyi
Her body is white like a polished conch. She has one face and two arms;

yépé sergyi damaru namkha la drölwa
her right hand plays a golden damaru raised in the sky,

yönpé ngul kar gyi drilbu kur tenpa
and the left holds a silver bell resting on her hip.

chensum barnang la zik
Her three eyes gaze into space.

utra ralpé thorchok gyendu ching shing lhakma ku gyaptu drölwa
Locks of her hair are bound in a topknot while the rest flows freely down her back.
Her naked body is adorned with bone and jewel ornaments.

She stands in a dancing posture with her right leg drawn in and her left leg extended.

She is surrounded by the gurus of the Kagyu lineage of experience.

To her right is Padampa Sangyé, surrounded by [the gurus of the] father tantra, the lineage of method.

To her left are the five deities of Jetsunma, surrounded by the [gurus of the] mother tantra, the lineage of wisdom.
Above her the central figure of the teachings is surrounded by [the gurus of] the nondual tantra, the lineage of the ultimate meaning.

Above him is the dharmakaya, the Great Mother surrounded by gurus, who are siddhas in the lineage of Chö.

Below Machik’s seat are the gods and demons of apparent existence, the eight classes of those under oath, such as gods, mamos, and rakshasas, along with hosts of spirits of disease and karmic creditors.
thamche kanyen dang sungdo kyi tsuldu nepa
All obediently wait to hear and follow commands.

ihatsok de dakgi chiwor om | drinpar ah | thuk kar hung
All the assembled deities have at their forehead an Om, at their
throat an Ah, and at their heart a Hung.

thuk ka’i hung lé özer tröpe okmin chökyi yingkyi phodrang né
Rays of light radiate from the Hung in their hearts [inviting]
from Ahkanishta, palace of the dharmadhatu,

chöyul gyupé kyapné thamché | bendza samadza
all the sources of refuge of the Chö lineage. Bendza Samadza

dza hung bam ho | nyisu mepar gyur
Dza Hung Bam Ho. They become nondual.
To gather the accumulations, recite the eight branches:

Ma sam jöpé yul lédé
I bow to the Mother of the Victorious Ones,

gyalwé yumla chak tsal lo.
transcending expression in thought or word.

shakyé kyechok thamché khyen
I bow to the Sage, supreme and omniscient,

thupa dela chaktsal lo
Great One of the Shakyas.

kyewa dundu drodön ze
I bow to Padampa [Sangye],
dampa dela chaktsal lo
benefitting beings for seven lifetimes.

mimin yeshé khandroma
I bow to Labdrön,

lapdrön kula chaktsal lo
transcendent human and wisdom dakini.

rangrik yeshé tön zepé
I bow to the father gurus,

pha lama namla chaktsal lo.
revealing self-aware wisdom.

ngödrup ngépar terze pé
I bow to the yidam deities,
I bow to the buddhas,
perfect in abandonment and realization.

I bow to the genuine teachings,
freeing from attachment and bringing peace.

I bow to members of the Sangha,
gendun namla chaktsal lo
to whom making offerings is meaningful.

shon nui zetsul yönten den
I bow to Manjushri,

jampé yangla chaktsal lo
with his youthful beauty and fine qualities.

nyingjé ngepar gangwa yi
I bow to Avalokita,

chenrezik la chaktsal lo
replete with true compassion.

thutop chenpö dukpa dul
I bow to Vajrapani,
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dorje zinla chaktsal lo
taming the malicious with his great power.

gek dang logdren jom zepa
I bow to the Dharma protectors,

chökong namla chaktsal lo
conquering negative spirits and false guides.

jisi changchup nyingpo'i bar
Until I have reached the heart of enlightenment,

khyénam lani khyapsu chi
I take refuge in all of you.

khyénam lani sölwa dep
I supplicate all of you.
I offer you the five sense pleasures.

I confess each wrongdoing and unvirtuous action.

I entreat you to turn the wheel of the Dharma

and supplicate you not to pass into nirvana.

I dedicate this virtue for the sake of all beings.

Then purify negative actions by reciting the Gate mantra while visualizing a flowing stream of wisdom.
In Machik’s heart on top of a moon disk is the letter Hung, silver in color,

around which the GATE mantra turns clockwise.

Then according to the main text, your body is like a crystal sphere, utterly pure; from your heart, offering goddesses emanate and present the mudras of body, speech, mind, and qualities.

In the entire, infinite billion-world system,
I offer as mudras of the supreme kaya.

Please grant the siddhi of an immutable body.

In the entire, infinite billion-world system,

I offer as mudras of supreme speech.
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Please grant the siddhi of unhindered speech.

In the entire, infinite billion-world system,

all that mind thinks or recollects

I offer as mudras of supreme mind.

Please grant the siddhi of mind freed of illusion.

In the entire, infinite billion-world system,
dedang dugngel thamché kun
all the joy and suffering

tashi chagjai chöpa bul
I offer as mudras of auspiciousness.

dena dewa tsoksu ngo
When joyful, I dedicate this joy to the multitude of beings.

dewa chenpö namkha khyabpar shok
May great joy pervade all space.

dugna dugngel dak gi khur
When suffering comes, I take it upon myself.

khorwa dukgnel gyi gyatso kempar shok | phet
May the ocean of samsara’s suffering disappear. Phet
Afterward, practice the extensive or concise version of phowa called
Opening the Door to Space.

Following the main text, clearly visualize the offering of your body as a
mandala.

On the golden ground of my skin,

centered in the surrounding iron mountains of my fingers and

is the Mount Meru of my head and trunk.

Adorned with the sun and the moon of my eyes,
the four continents of my four limbs, and so forth,

this complete mandala of my body

I offer to the assembly of lamas, yidams, and dakinis.

Please accept it and grant your blessings.

As an offering, create the visualization of the White Feast, known as The Three Cycles.

I have shed the mind that grasps as a self
daktu zinpé lopang né
my body, this heap of flesh and blood.

yige sumgyi jin gyi lap
Blessed by the three syllables,

zakmé dudtsir pelwa di
it expands as undefiled nectar.

drinchen tsawé lama chö
I offer it to the kind root gurus.

chi nang gyupé lama chö
I offer it to the gurus of the outer and inner lineages.

yidam shitroi lha tsok chö
I offer it to the yidams, the assembly of the peaceful and fierce deities.
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changsem nyenrang chenam chö
I offer it to the great ones, the bodhisattvas, shravakas, and pratyekabuddhas.

tensung magön chamdral chö
I offer it to the Dharma protectors, Mahakala and Mahakali with their brother and sister retinues.

phonya chewa dungyur chö
I offer it to hundreds of millions of messengers.

jikten kyongwé thuchen chö
I offer it to the powerful worldly protectors.

nangsi lha dre drekché chö
I offer it to the worldly spirits, the gods and harmful ghosts of the apparent world.
I offer it to the local spirit lords of the billion realms.

I offer it especially to the gods and demons dwelling here.

I offer it to the beings who migrate through the six classes.

I offer it to my karmic creditors from time without beginning.

Through the power of this vast offering,

may the Buddha’s teachings spread.
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 læm thukgong zokgyur chik
May the intentions of the gurus be perfectly fulfilled.

 könccho khp négyur chik
May the Three Jewels be pleased with this offering.

 démch damk kong gyur chik
May the oath-bound protectors be recompensed.

 drekch daml négyur chik
May the worldly spirits abide by their oaths.

 Rikdruk döpa tsim gyur chik
May the wishes of beings in the six classes be satisfied.

 bulön lenchak jang gyur chik
May all debts and karmic liabilities be cleared.
shakhön drelthak chö gyur chik
May this tie of a fatal grudge be severed.

zokpé sangye thopar shok | phet
May all attain perfect awakening. Phet

During the Red Feast, blow [the kangling and practice] the Short Invocation.

Namo | né nyen sa dir nékyi lhadre dang
NAMO. Gods and demons who stay in this terrifying place

kalden dakla chontrul tenjé pé
and every single god and demon of apparent existence,

nangshing sipé lhadre malu kun
who display magical illusions to this fortunate one,
come gather here like clouds in the sky,

fall like rain through the air,

and rage like a dust storm over the earth.

To all of you, I offer this body.

I offer you the six sections of flesh, my external body.
ka pharöl jindruk thopar shok
May the six perfections be attained.

nangcha bygui chöpa bul
I offer you the nine inner children.

thegpa rimgu thopar shok
May the nine vehicles be attained.

wangpo namngé chöpa bul
I offer you the five senses.

ku nga yeshé thopar shok
May the five kayas and wisdoms be attained.

khyétsok namla ludi chöpa bul
To all of you, I offer this body.
Those in a hurry, eat it raw.

Those with leisure, eat it cooked.

Whether in a hurry or not,

eat it as you will—boiled, roasted, or raw.

You with big stomachs, eat your fill.

You strong ones, take all you can carry.
Like a lion relishing meat,

consume this offering. Leave nothing behind.

Next is the concise supplication to all the lineages:

I supplicate the father tantras, lineage of method.

I supplicate the mother tantras, lineage of wisdom.

I supplicate the nondual, ultimate lineage.
I supplicate the experiential lineage of fortunate practitioners.

I supplicate the Chö lineage of the siddhas.

I supplicate the lineage of the powerful Dharma protectors.

Bless me to turn from attachment to worldly activities,

these delusive appearances.

Bless me to be free from cherishing this illusory body,
chézin dralwar jingyi lop
a collection of the four elements.

galkyen nédön barche la
Bless me to find the single taste of adverse conditions:

ro nyom nupar jingyi lop
sickness, harmful spirits, and obstacles.

nangsi semkyi chotrul la
Bless us to recognize as our true nature all appearances,

rang ngo shépar jingyi lop
these magical illusions of the mind.

rangrik kusum lhundrup la
Bless us to master self-awareness,
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rstnasBringRtulrigSgrobs |
rangwang thobpar jin gyi lop
spontaneous presence of the three kayas.

sgrubbshanggSdubbsKyiBogsNingpoRtsab |
chir dakdang drodruk semchen nam
In general, may we and all beings of the six realms
utterly abandon samsara’s cause, the flaw of grasping onto duality,

bdamRabgNgagRgylakKunZangNga |
lamé changchup thopar shok | phet
and attain unsurpassable awakening. Phet

Next engage in the Three Mixings and offer your body as a ganachakra.

om | machik mala sölwa dep
Om. I supplicate Machikma.
Ah. I supplicate Machikma.

Hung. I supplicate Machikma.

The three syllables bless [the offering].

Through the blessing of these three,

the feast offering melts into light

and fills to the brim the torma vessel of a sun and moon.
Through this feast offering, a blazing mass of light,

may our commitments to the lamas, yidams,

and Dharma protectors and guardians be repaired.

Making offerings:

down to our kind root lama, all of you with your retinues
Some enjoy the outer feast.

Some enjoy the inner feast.

Some enjoy the vajra feast!

Some enjoy the secret feast.

Some enjoy the feast of suchness.

Enjoy! Enjoy! Enjoy the feast!
chöchik chöchik tsokla chö
Take delight! Take delight! Delight in the vajra feast!

a la la te gyépar zö
A la la, make yourselves happy.

phu lhagpa mépar zhé su söl
Consume it all with nothing left behind.

Kyilhor lha tsok menché dang
From the mandalas of the deities’ assemblies

dawo pamo yenché nam
down to the dakas and dakinis, all of you with your retinues,

ma lu khorché tsokla röl
Some enjoy the outer feast.
lala chiyi tsokla röl
Some enjoy the inner feast.

lala nagi tsokla röl
Some enjoy the vajra feast!

lala sangwé tsokla röl
Some enjoy the secret feast.

lala denyi kyi tsokla röl
Some enjoy the feast of suchness.

rölchik rölchik tsokla röl
Enjoy! Enjoy! Enjoy the feast!

chöchik chöchik tsokla chö
Take delight! Take delight! Delight in the vajra feast!
A la la te gyépar zö
A la la, make yourselves happy.

Phu lhagpa mépar zhé su söl
Consume it all with nothing left behind.

Yum dorje pagmo menché dang
From Vajrayogini

Rikshi khandro yenché nam
down to the Dakinis of the four families,

Malu khorché tsokla röl
all of you with your retinues, enjoy the vajra feast!

Lala chiyi tsokla röl
Some enjoy the outer feast.
lala nagi tsokla röl
Some enjoy the inner feast.

lala sangwé tsokla röl
Some enjoy the secret feast.

lala denyi kyi tsokla röl
Some enjoy the feast of suchness.

rölchik rölchik tsokla röl
Enjoy! Enjoy! Enjoy the feast!

chöchik chöchik tsokla chö
Take delight! Take delight! Delight in the vajra feast!

a la la te gyépar zö
A la la, make yourselves happy.
Consume it all with nothing left behind.

From the Dharma protectors Mahakali and Mahakala

down to the protectors at the mandala’s edge,

all of you with your retinues enjoy the vajra feast!

Some enjoy the outer feast.

Some enjoy the inner feast.
lala sangwé tsokla röl
Some enjoy the secret feast.

lala denyi kyi tsokla röl
Some enjoy the feast of suchness.

rölchik rölchik tsokla röl
Enjoy! Enjoy! Enjoy the feast!

chöchik chöchik tsokla chö
Take delight! Take delight! Delight in the vajra feast!

a la la te gyépar zö
A la la, make yourselves happy.

phu lhagpa mépar zhé su söl
Consume it all with nothing left behind.
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Shakya thubpa menché dang
From Shakyamuni

Nyelkham chobgyé yenché nam
down to the eighteen hell realms

Malu khorché tsokla röl
all of you with your retinues, enjoy the vajra feast!

Lala chiyi tsokla röl
Some enjoy the outer feast.

Lala nagi tsokla röl
Some enjoy the inner feast.

Lala sangwé tsokla röl
Some enjoy the secret feast.
Some enjoy the feast of suchness.

Enjoy! Enjoy! Enjoy the feast!

Take delight! Take delight! Delight in the vajra feast!

A la la, make yourselves happy.

Consume it all with nothing left behind.

From the local lords of the billion worlds
dirné lhadre yenché nam 
down to the gods and demons who dwell here

malu khorché tsokla röl 
all of you with your retinues, enjoy the vajra feast!

lala chiyi tsokla röl 
Some enjoy the outer feast.

lala nagi tsokla röl 
Some enjoy the inner feast.

lala sangwé tsokla röl 
Some enjoy the secret feast.

lala denyi tsokla röl 
Some enjoy the feast of suchness.
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རིོལ་ཅོིག་རིོལ་ཅོིག་ཚོགས་ལ་རིོལ། །
rölchik rölchik tsokla röl
Enjoy! Enjoy! Enjoy the feast!

chöchik chöchik tsokla chö
Take delight! Take delight! Delight in the vajra feast!

a la la te gyépar zö
A la la, make yourselves happy.

phu lhagpa mépar zhé su söl
Consume it all with nothing left behind.

Rigdruk drönrik men ché dang
From the guests of the five families

down to the tribes of karmic debtors and negative spirits
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all of you with your retinues, enjoy the vajra feast!

Some enjoy the outer feast.

Some enjoy the inner feast.

Some enjoy the secret feast.

Some enjoy the feast of suchness.

Enjoy! Enjoy! Enjoy the feast!
chöchik chöchik tsokla chö
Take delight! Take delight! Delight in the vajra feast!

a la la te gyépar zö
A la la, make yourselves happy.

phu lhagpa mépar zhé su söl
Consume it all with nothing left behind.

This was written by Nyen Tönpa, who adapted words of Lord Rangjung Dorje into the offering of the body.

[Offering the leftovers]

Sisum bhenza barvé torshong du
In the blazing torma vessel, vast as the three levels of existence,
Ihakmé torma lingshi ri rap tsam
is the leftover torma, huge as Mount Meru with its four continents.

timuk sha yi tsikpa nyi li li
Its slippery walls are the flesh of ignorance;

döchak drakgi gyatso me re re
its swirling oceans are the blood of desire;

shedang rupé pungpo tra la la
its rattling heaps are the bones of hatred;

dutsi namngé longchö sammi khyap
the five nectars are abundant beyond mind’s reach.
included in this retinue are the dakinis and the oath-bound,

the eight kinds of gods and rakshasas who are helpers and friends,

and all the eighty-thousand types of inner and outer negative spirits included in this retinue.

Enjoy this vast gift of teachings and

perform the activities yogins and yoginis entrust to you. Phet

Give the leftovers to those who are able to receive them.
Now engage in the stages of dedication and aspiration prayers.

Through the power of this vast generosity,

may all beings naturally arise as buddhas.

May all beings not freed by the previous Victorious Ones,

be liberated through this generosity.

As if they had the treasury of space,
may their enjoyment be continual

and freely enjoyed

without dispute or harm.

The roots of virtue from generously offering my body,

the roots of virtue from caring with bodhichitta for gods and demons,
and however many roots of virtue that were accumulated throughout the three times—

all of this I dedicate for the benefit of beings in the three realms, gods and malevolent demons, and all the others.

Through the power of this dedication, may all negative actions and obscurations of karma and afflictions existing in the mindstreams of living beings in the three realms,
lédang nyönmongpé dikdrip thamché dakné pharöl tu jinpa
druk yongsu zokpar gyurchik
including gods and malevolent demons and others, be purified,
and may they all perfect the Six Paramitas.

kyewa mépa yum gyi gongpa la nga nyéné gyalwa thamché kyi yap
Having mastered the realization of the unborn Great Mother,

riknam kungyi dakpo khyapdak
may they attain the level of Vajradhara, father of all the Victorious Ones,

dorjechang gi sa thopar gyur chik
the head of all families, and all-pervading lord.

detabui gophang thob nékyang trinlé kyigo natsok kyi goné
Having attained this level, may they greatly benefit beings
A Concise Daily Practice of Offering One’s Body

khorwa matong gi bardu drowé dön chenpo jungwar gyurchik
with multiple activities until samsara is empty.

chöyul nyamsu lenpé gangsak gi
May those who practice Chö

rangsem dudu mitawar
not see their mind as mara.

nyemthak malu chöpar shok
May they cut all ties to the delusions of a self.

sangpoi yönten chi jung yang
Whatever good qualities arise,

dela lomsem mépar shok
may they be free of arrogance.
A Concise Daily Practice of Offering One’s Body

ངན་པའིི་རྣམ་རྟོོག་ཅོི་བྱུང་ཡེང་། །
ngenpé namtok chi jungyang
Whatever negative thoughts arise,

dela nyemjé mepa shok
may they not be deluded by them.

dam་ཆོས་བདུད་ཀྱིི་གཅོོད་ཡུལ་འིི་། །
damchö dukyi chöyul di
May this genuine Dharma, the practice of Chö,

namཞལཞ་ལྔོ་མ་ཤེི་བ་ལྟརི། །
namla nyima sharwa tar
like the sun rising in the sky,

chokdu kuntu khyapar shok ༁ཾ phet
pervade all time and space. Phet

Think that all the guests, filled with happiness, depart to their places.
Dissolve the deities from the field of accumulation into yourself.

Then everyone, yourself and all others, has the clear form of the Great Compassionate One. Within the union of emptiness and compassion, seal your experience with the Three Approaches and recite the six-syllable mantra many times.

Make the aspiration prayer that all beings may be assured of attaining his level. Sarva Mangalam.

Beyond expression in speech or thought,

Prajnaparamita is the very nature of unborn, unceasing space,

the realm of experience of primordial wisdom aware of its own nature.
dusum gyalwé yumgyi tashi shok
May all be auspicious through the Mother of the Victorious Ones of the three times.

chöku namkha shindu yermé kyang
The dharmakaya is like space and indivisible

zuk ku jatsön shindu sosor sal
while the form kayas are like a rainbow, the colors distinct and clear.

thapdang shérap chokla nganyé pé
May all be auspicious through the sugatas of the five families,

riknga dewar shek kyi tashi shok.
who have mastered method and supreme wisdom.
Concluding Sections

jamyang chag na dorje chemrezik
Manjushri, Vajrapani, Avalokiteshvara,

sayi nyigpo dripa nampar sel.
Kstitigarba, Sarvanivarana-Vishkambin,

namkai nyingpo jampa kuntu zang
Akashagarba, Maitreya, and Samantabhadra—

nyewé séchen gyé kyi tashi shok
through the eight heart sons, may all be auspicious.

gekrik tongtra gyechu shiwa dang
May we be free of the 84,000 types

mi thun nöpé kyen dang dralwa dang
of negative spirits and discordant, harmful conditions.
Concluding Sections

མཐུན་པརི་འིགྱུརི་ཅོིག་ཕུན་སུམ་ཚོགས་གྱུརི་པའིི།
thunpar gyurchik phunsum tsokpar gyurpé
May they all become harmonious.

བཀྲོ་ཤེིས་བདེ་ཀྱིིང་དེང་འིདིརི་བདེ་ལེགས་ཤོག
tashi dekyang dengdir delek shok
Here today may there be the goodness of all being perfectly auspicious and joyful.

[Practice of Avalokiteshvara]

ཧྲཱི༔། སྐྱེོན་གྱིིས་མ་གོས་སྐུ་མདོག་དཀརི།
hri | Kyön gyi magö kudok kar
Hri. Free of fault, white in color,

རྫོོགས་སངས་རྒྱས་ཀྱིིས་དབུ་ལ་བརྒྱན།
zok sangye kyi u la gyen
you are crowned by a perfect Buddha.

ཐུགས་རྗེེའིི་སྤྱིན་གྱིིས་འིགྲོོ་ལ་གཟིགས།
thugjé chengyi drola zik
Gazing with eyes of compassion on all beings,
A Concise Daily Practice of Offering One’s Body

chenrezik la chaktsal lo
Avalokiteshvara, to you I bow.

Om Mani Peme Hung

Recite the mantra for a while.

gewa diyi nyurdu dak
By this virtue may I swiftly

chenrezik wang drubgyur chik
attain the state of powerful Avalokiteshvara

drowa chikyang malu pa
and establish all beings without exception
deyi sala göpar shok.
on that very level.

In dedicating this generous offering of my body’s flesh and blood,

by just touching it with their mouth or merely smelling it, may the sick be benefitted,

the dead revived, and the old rejuvenated.

May all men attain the level of Avalokiteshvara.
May all women attain the level of Arya Tara.

A star, cataract, and butter lamp,

an illusion, dewdrop, and bubble,

a dream, lightning, and cloud—

all that’s compounded is just like these.
The concluding part of the ritual, the protectors and Guests of Qualities.

Namo. All phenomena arise from causes,

which were taught by the Tathagata.

Whatever brings about the cessation of these causes

was also taught by the great Shramanera.
do not commit any negative actions.

Practice perfect virtue.

Thoroughly train your mind.

These are the teachings of the Buddha.

In traversing the paths of accumulation and juncture,
barché mépé lamdrö né
and the path free of obstruction,

mayum chengyi gophang thobpar shok
may we attain the level of the Great Mother.

Phet Phet

chöjin nédir gang lhak papé
You who still remain in this place of Chö—

jungpo sa og gyuwa dang
spirits moving under the earth,

gangyang sateng khöpa dang
those dwelling on the earth,
Concluding Sections

སྣེས་བླུག་གསུམ་བིད།  
sa lar gyuwa gang yinpa  
and those moving above the earth—

མགུལ་བརི་བགྱིིས་ལ་རིང་གནས་སུ། །
guwar gyila rangné su  
all of you be content and

ཐམས་ཅོད་ཐ་དད་འིགྲོོ་བརི་བགྱིི། །
thamché thadé drowar gyi  
return to your own places.

ཉེས་བྲུས་ནི།  
Sarwa Bhuta Getsa

མེད་ལྟซ་ཕྱེ་དག་གི་དབང་བཞིན་བསྡུས་པ། དབུ་གཉིས།
Think that the guests return to their residence. Then dedicate the merit:

དགེ་བ་འིདི་ཡེི་མྱུརི་དུ་བདག །
gewa diyi nyur du dak  
By this merit, may I swiftly
chöyul chaggya chenpo drubgyur né
accomplish Mahamudra [through] the practice of Chö

drowa chikyang ma lupa
and then bring every single being

deyi sala göpar shok
to that very level.
Concluding Sections

Amitayus Practice

Jikten drepö tsewo tsepak mé
Amitayus, foremost guide of the world,

dumin chiwa malu jompé pal
Glorious One who conquers untimely death,

gonmé dukngel gyurpa namkyi khyap
refuge of all who suffer, bereft of a protector,

sangyé tsepakmé la chak tsalo
Buddha Amitayus, I bow to you.
Concluding Sections

ཨོཾ་ན་མོ་བྷོ་ག་ཝ་ཏཻེ། ཨོཾ་པ་རིི་མི་ཏཻ་ཨཱཿ་ཡུ་ཛྙཱ་ན་སུ་བི་ནི་ཤྩིི་ཏཻ་ཏཻེ་ཛིོ་རཱ་ཛཱ་ཡེ།

Oṃ Namo Bhagawate Aparimita Ayu Jnana Subini Tsitta Tedzo Radzaya

དབྱེན་དབྱེན་བདེ་ནི་བྱེད་དབྱེན་བདེ་ནི་ཞི་ཞི་ཕྲི་ནི་དབྱེན་དབྱེན་Tathagathayā Arhate Samyak Sambuddhaya Tadyata Oṃ Punye Punye

མ་ཧཱ་པུཎྱེ། ཨོཾ་པ་རིི་མི་ཏཻ་པུཎྱེེ། ཨོཾ་པ་རིི་མི་ཏཻ་པུཎྱེེ་ཛྙཱ་ན་སཾབྷོ་རིོ་པ་ཙོི་ཏཻེ།

Maha Punye Aparimita Punye Aparimita Punye Jnana Sambharo Patsite

ཨོཾཾ་ཨོཾ་མཱ་རི་ཎིི་ཛིི་ཝནྟ་ཡེེ་སྭཱ་ཧཱ། །

Oṃ Sarva Samskara Pari Shuddhe Dharmate Gagana Samutgate

Sobawa Bishuddhe Mahanaya Pariware Soha

The short mantra:

ཨོཾཾཾ་ཨོཾཾཾ་མཱ་རི་ཎིི་ཛིི་ཝནྟ་ཡེེ་སྭཱ་ཧཱ། །

Oṃ Amarani Dziwen Taye Soha

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jeeña tong shing tseltrim sungwa dang
Through our being generous and maintaining discipline

jöpa gom shing tsondru tsompa dang
being patient and continually engaging

nyampar jok chik néluk toggyurpé
through resting in equanimity and realizing mind’s abiding nature,

tashi delek dengdir deleg shok
this day may there be present the goodness of all being joyous and auspicious.
The Short Prayer for Rebirth in Sukhavati

E Ma Ho

Ngotsar sangyé ngawa thayé dang
Wondrous Buddha of Infinite Light,

yésu jowo thukje chenpo dang
on your right is the Lord of Great Compassion

yöndu sempa thuchen thobnam la
on your left, the One of Great Power,

sangyé changsem pakmé khorgyi kor
all are surrounded by countless buddhas and bodhisattvas.
Wonderful, immeasurable joy and delight are found in the pure land known as Sukhavati.

The moment I pass from this life, without taking another birth, may I be born there and behold the face of Amitabha.

Through making this aspiration prayer,
chokchu sangyé changsem thamché kyi
may the buddhas and bodhisattvas of the ten directions give their blessing

gekmé drubpar jingyi laptu söl
that it be fulfilled free of obstacles.

Tadyata Pentsa Driya Awabodhanye Soha
The Dedication from the Sadhana of Amitabha in the Sky Dharma

Buddhas and bodhisattvas of the ten directions and three times, think of me.

I rejoice in the completion of the two accumulations.

All the virtue I have gathered in the three times,

I offer to the Three Jewels.
རྒྱལ་བའིི་བསྟེན་པ་འིཕེལ་གྱུརི་ཅོིག༔
gyalwé tenpa phelgyur chik
May the teachings of the Victorious Ones flourish.

dེ་བ་སེམས་ཅོན་ཀུན་ལ་བསྔོ༔
dewa semchen kunla ngo
I dedicate this virtue to all living beings.

dོི་ཀུན་སངས་རྒྱས་ཐོབ་གྱུརི་ཅོིག༔
drokun sangye thopgyur chik
May they all attain full awakening.

འིགྲོོ་ཀུན་སངས་རྒྱས་ཐོབ་གྱུརི་ཅོིག༔
getsa thamché chikdu te
May all the roots of virtue,

དགེ་རྩ་ཐམས་ཅོད་གཅོིག་བསྡུས་ཏེ༔
dakgi gyula mingyur chik
collected into one, ripen in my mindstream.

དིྨྲོིབ་གཉིས་དག་ནས་ཚོགས་རྫོོགས་ཏེ༔
dripnyi dakné tsok zok te
May the two obscurations be purified, bringing long life, freedom from illness,
Concluding Sections

tsering némé nyamtok phel
and the accumulations be complete, deepening experience, and realization.

tsedir sachu nöngyur chik
In this life, may I traverse the ten bodhisattva levels.

namshik tsepö gyurma tak
When passing from this life,

dewa chendu kye gyurchik
may I immediately be born in Sukhavati.

kyené pemé khache te
Once born there, may the lotus open,

luten dela sangyé shok
and in that body, may I become fully awakened.
Having attained full awakening,

may I forever guide beings with emanations.

Just as the previous sugatas

generated bodhichitta, aspiration prayers, and powerful deeds,

So may I swiftly bring all beings without exception

to the level of buddhahood.
Long Life Prayer for the Gurus

Palden lamai shapé ten pa dang
May the gurus live long.

Kha nyam yongla dekyi jungwa dang
May all beings equal to space find well-being and happiness.

Dakshen malu tsoksak dripjang né
Having completed the accumulations and purified the obscurations

Nyurdu sangyé sala khöpar shok
may I and all beings swiftly attain the level of buddhahood.
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