A CONCISE DAILY PRACTICE OF OFFERING ONE'S BODY
A CONCISE DAILY PRACTICE
OF OFFERING ONE’S BODY

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:

dpalden tsaawi lama rinpoche
Glorious, precious root guru,

dakgi chiwor pemé denshukla
please rest on the lotus seat above my crown.

kadrin chenpo’i goné jézung te
Care for me with your great kindness

kusung thukgi ngödrup tseldu söl
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,
Guru Supplications

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.
To the meditator who is not attached to food and wealth,

who cuts the ties to this life,

grant your blessings that attachment to honor and gain disappear.

Devotion is the head of meditation as is taught.

The gurus open the door to a treasury of key instructions.

To the meditator who always turns to them,
grant your blessings that uncontrived devotion is born within.

Freedom from distraction is the body of meditation as is taught.

Whatever arises is fresh, the essential nature of thought.

To the meditator who rests here, free of fabricating,

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 from genuine gurus and so enjoy the glory of the Dharma.
sadang lam gyi yönten 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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In an instant, we are the golden Great Mother complete in her ornaments and attire.

Of her four hands, the first two hold a vajra and a Dharma text while the lower two are in the mudra of meditation.
Strike your palm three times with the mouth of thigh-bone trumpet.

Jungpo trenbu nyamchung wanam ma trak chik
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,
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nédön lüdön drinchen phamé thogdrang
harmful spirits of the land or body, and for all living beings equal to the reach of space

namkha dang nyampé semchen thamché lana mépa yumchen mo’i gophang thobpar ja
with our kind parents in the lead, we take up the genuine, profound practice of cutting though maras,

de’i chédu dampa dukyi chöyul sabmo nyamsu langwar jao
so that all beings may attain the unsurpassed level of the Great Mother.

Refuge and bodhichitta:

Dagchak namla dangwar jépé dra | nöpar jépé gek
For enemies hostile to us, negative spirits who harm,
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*bardu chöpé kyen* | *chidak gi dü*
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 dakini 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.
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ངག་དགེ་བརི་གྱུརི་ཅོིག
ngak gewar gyurchik | yi gewar gyurchik
May their speech be virtuous. May their minds be virtuous.

དུགུས་ནུས་རྟགས་པོ་བྱང་བརི་གྱུརི་ཅོིག
nérik shigya tsazhi jangwar gyurchik
May the four hundred and four kinds of sickness be purified.

ལོ་བུ་དགུ་བཅུ་གོ་གཅིག་ལས་ཐརི་བརི་གྱུརི་ཅོིག
lobur guchu gochik lé tharwar gyurchik
May we escape the ninety-one types of accidents.

ཡེ་འིགྲོོགས་སུམ་བརྒྱ་དྲུག་ཅུས་མི་ཚུགས་པརི་གྱུརི་ཅོིག
yedrog sumgya drukchu mi tsugpar gyurchik
May we not be harmed by the three hundred and sixty co-emergent negative spirits.

ལོ་ཚུར་གྲེང་སྟེོང་ཕྱི་བཅས་དཔེ་ལ་བརི་བཞིི་བརི་གྱུརི་ཅོིག
gekrik tongtrak gyéchu rangsar shiwar gyurchik
May the 80,000 types of obstructors subside in their ground.
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རངས་རྩེ་དག་པརི་གྱུརི་ཅོིག
rangsar dakpar gyurchik
May they be purified in their ground.

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

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

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

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

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

sangye changchup yi kyi zung
I keep in mind the Buddhas and bodhisattvas.

sangyé chö dang tshok chok la
Until complete awakening,

changchup bardu kyapsu chi
I take refuge in the Buddha, Dharma, and supreme Sangha.

rangshen dönni rabdrup chir
To fully accomplish the benefit for myself and others,

changchup semni kyepar gyi
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.
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Her body is white like a polished conch. She has one face and two arms;

Her right hand plays a golden damaru raised in the sky, and the left holds a silver bell resting on her hip.

Her three eyes gaze into space.

Locks of her hair are bound in a topknot while the rest flows freely down her back.
ku cherbula rupa dang rinpoché gyengyi gyenpa
Her naked body is adorned with bone and jewel ornaments.

shap yékum yön kyang gi gartap gyi shungpala
She stands in a dancing posture with her right leg drawn in and her left leg extended.

kagyu nyamkyi gyupé lama namkyi korwa
She is surrounded by the gurus of the Kagyu lineage of experience.

yésu dampa sangyé la pha gyu thapkyi gyupé korwa
To her right is Padampa Sangyé, surrounded by [the gurus of the] father tantra, the lineage of method.

yöndu jetsunma lha ngala magyu shérap kyi gyupé korwa
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.
All obediently wait to hear and follow commands.

All the assembled deities have at their forehead an Om, at their throat an Ah, and at their heart a Hung.

Rays of light radiate from the Hung in their hearts [inviting] from Ahkanishta, palace of the dharmadhatu,

all the sources of refuge of the Chö lineage. Bendza Samadza

Dza Hung Bam Ho. They become nondual.
To gather the accumulations, recite the eight branches:

Ma sam jöpê 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],
benefitting beings for seven lifetimes.

I bow to Labdrön,

transcendent human and wisdom dakini.

I bow to the father gurus,

revealing self-aware wisdom.

I bow to the yidam deities,
yidam lhala chaktsal lo
 certain to grant siddhis.

damchö namla chaktsal lo
 freeing from attachment and bringing peace.
I bow to Manjushri, with his youthful beauty and fine qualities.

I bow to Avalokita, replete with true compassion.

I bow to Vajrapani,
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 nyingpoi 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.
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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.
Machikgi thugkar lamei teng du hung yig ngulgyi dok
In Machik’s heart on top of a moon disk is the letter Hung,
silver in color,

chen thar gatei ngakdrenye khorpar gyur
around which the GATE mantra turns clockwise.

Tadyata Om Gate Gate Paragate Parasamgate Bodhi Soha

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.

Tongsum rabjam jigten thamché du
In the entire, infinite billion-world system,
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zugsu ngangwa thamché kun
all that appears as form

kuchok chakjé chöpa bul
I offer as mudras of the supreme kaya.

ku gyurwa mépé ngödrup söl
Please grant the siddhi of an immutable body.

tongsum rabjam jigten thamché du
In the entire, infinite billion-world system,

draru drakpa thamché kun
all that is heard as sound

sungchok chagjai chöpa bul
I offer as mudras of supreme speech.
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གསུང་འིགག་པ་མེད་པའིི་དངོས་གྲུབ་སྩོལ། །

sung gagpa mépé ngödrup söl
Please grant the siddhi of unhindered speech.

སྟོང་གསུམ་རིབ་འིབྱམས་འིཇོིག་རྟོེན་ཐམས་ཅོད་དུ། །

tongsum rabjam jigten thamché du
In the entire, infinite billion-world system,

ཡེིད་ཀྱིིས་དྲིན་རྟོོག་ཐམས་ཅོད་དུ། །

yikyi drentok thamché du
all that mind thinks or recollects

ཐུགས་མཆེོག་ཕྱག་རྒྱའིི་མཆེོད་པ་འུལ། །

thugchok chagjai chöpa bul
I offer as mudras of supreme mind.

ཐུགས་འིཁྲུལ་པ་མེད་པའིི་དངོས་གྲུབ་སྩོལ། །

thuk trulpa mépé ngödrup tsöl
Please grant the siddhi of mind freed of illusion.

སྟོང་གསུམ་རིབ་འིབྱམས་འིཇོིག་རྟོེན་ཐམས་ཅོད་དུ། །

tongsum rabjam jigten thamché du
In the entire, infinite billion-world system,
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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 toes

is the Mount Meru of my head and trunk.

Adorned with the sun and the moon of my eyes,
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 депши линши чэпа сок
 the four continents of my four limbs, and so forth,

 лу мандал йонгсу зокпа ди
 this complete mandala of my body

 лама йидам кандро тсокла бул
 I offer to the assembly of lamas, yidams, and dakinis.

 Динги ли бьи ле бьи дэкэр ажеде демигс пя сёр ги сем дён
 As an offering, create the visualization of the White Feast, known as The Three Cycles.

 Ранглу шадрак фунгпо ди
 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,

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.
A concise daily practice of offering one’s body

I offer it to the great ones, the bodhisattvas, shravakas, and pratyekabuddhas.

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

I offer it to hundreds of millions of messengers.

I offer it to the powerful worldly protectors.

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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བླ་མའིི་ཐུགས་དགོང་རྫོོགས་གྱུརི་ཅོིག
lamé thukgong zokgyur chik
May the intentions of the gurus be perfectly fulfilled.

དཀོན་མཆེོག་མཆེོད་པས་མཉེས་གྱུརི་ཅོིག
könchok chöpé nyégyur chik
May the Three Jewels be pleased with this offering.

དམ་ཅོན་ཐུགས་དམ་སྐོང་གྱུརི་ཅོིག
damchen thukdam kong gyur chik
May the oath-bound protectors be recompensed.

དྲིེགས་ཅོན་དམ་ལ་གནས་གྱུརི་ཅོིག
drekchen damla négyur chik
May the worldly spirits abide by their oaths.

Rིིགས་དྲུག་འིདོད་པ་ཚིམ་གྱུརི་ཅོིག
Rikdruk döpa tsim gyur chik
May the wishes of beings in the six classes be satisfied.

བུ་ལོན་ལན་ཆེགས་བྱང་གྱུརི་ཅོིག
bulön lenchak jang gyur chik
May all debts and karmic liabilities be cleared.
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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,
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 Scalars join in a line,\[6pt] namkha’l trintsok shindu dula shok \n come gather here like clouds in the sky, \n
 fall like rain through the air, \n
 and rage like a dust storm over the earth. \n
 To all of you, I offer this body. \n
 Recite just this or [continue]: \n
 I offer you the six sections of flesh, my external body.
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May the six perfections be attained.

I offer you the nine inner children.

May the nine vehicles be attained.

I offer you the five senses.

May the five kayas and wisdoms be attained.

To all of you, I offer this body.
khyé ringpa namkyi lönpa zo
Those in a hurry, eat it raw.

dalwa namkyi tsöla zo
Those with leisure, eat it cooked.

ringwa dang miring jedrak gi
Whether in a hurry or not,

tsösek lönpa gangder zo
eat it as you will—boiled, roasted, or raw.

topo chenam drang tse zo
You with big stomachs, eat your fill.

shépo chenam khyaktsé khyur
You strong ones, take all you can carry.
Like a lion relishing meat,

consume this offering. Leave nothing behind. Phet

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.
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kalden nyamkyi gyupa la sölwa dep
I supplicate the experiential lineage of fortunate practitioners.

drupthop chökyi gyupa la sölwa dep
I supplicate the Chö lineage of the siddhas.

tobten chö kyonggi gyupa la sölwa dep
I supplicate the lineage of the powerful Dharma protectors.

trul ngang jikten gyi jawala la sölwa dep
Bless me to turn from attachment to worldly activities,

zhenpa lokpar jinkyi lop
these delusive appearances.

jungshi dupé gyulu la
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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rangwang thobpar jin gyi lop
spontaneous presence of the three kayas.

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,

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:

Hung. From Vajradhara of the sixth (family)

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

danbar dkarpo ljang cha khyen
pawo 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

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.
ལ་ལ་གསང་བའིི་ཚོགས་ལ་རིོལ། །
lala sangwé tsokla röl
Some enjoy the secret feast.

ལ་ལ་དེ་ཉིད་ཀྱིི་ཚོགས་ལ་རིོལ། །
lala denyi kyi tsokla röl
Some enjoy the feast of suchness.

རིོལ་ཅོིག་རིོལ་ཅོིག་ཚོགས་ལ་རིོལ། །
rölchik rölchik tsokla röl
Enjoy! Enjoy! Enjoy the feast!

སྤྱིོད་ཅོིག་སྤྱིོད་ཅོིག་ཚོགས་ལ་སྤྱིོད། །
chöchik chöchik tsokla chö
Take delight! Take delight! Delight in the vajra feast!

ཨོཾ་ལ་ལ་སྟེེ་དགྱེས་པརི་མཛིོད། །
a la la te gyépar zö
A la la, make yourselves happy.

ཕུད་ལྷག་མ་མེད་པརི་བཞེས་སུ་གསོལ། །
phu lhagpa mépar zhé su söl
Consume it all with nothing left behind.
From Shakyamuni

down to the eighteen hell realms

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!

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
A Concise Daily Practice of Offering One’s Body

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.
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 guests of the five families
down to the tribes of karmic debtors and negative spirits
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.

rölchik rölchik tsokla röl
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.

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

In the blazing torma vessel, vast as the three levels of existence,
**A Concise Daily Practice of Offering One’s Body**

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.

Khordu tokpé daki damchen dang
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.

Give the leftovers to those who are able to receive them.

Now engage in the stages of dedication and aspiration prayers.
A Concise Daily Practice of Offering One’s Body

Jinpa gyachenpa deyi thu
Through the power of this vast generosity,

drowa namni rangjung sangyé shok
may all beings naturally arise as buddhas.

ngöngyi gyalwa namkyi ma drölwé
May all beings not freed by the previous Victorious Ones,

kye woi tsoknam jinpé drölgyur chik
be liberated through this generosity.

thamché namkhé zöshin du
As if they had the treasury of space,

longchöchépa mépar shok
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—
A Concise Daily Practice of Offering One’s Body

thamché lhadre dukpa chenla sogpé khamsum semchen dön du ngowar gyio
all of this I dedicate for the benefit of beings in the three realms, gods and malevolent demons, and all the others.

detar ngöpé thula tené lhadre dukpachen lasogpa
Through the power of this dedication, may all negative actions and obscurations of karma and afflictions

khamsum semchen gyi gyu la yöpé
existing in the mindstreams of living beings in the three realms,

lédang nyönmongpé dikkrip thamché dakné pharöl tu jinpa
A Concise Daily Practice of Offering One’s Body

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

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.

dela lomsem mépar shok
may they be free of arrogance.

ngenpé namtok chi jungyang
Whatever negative thoughts arise,
may they not be deluded by them.

May this genuine Dharma, the practice of Chö,

like the sun rising in the sky,

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

concluding sections

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

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

[Practice of Avalokiteshvara]

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

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
Concluding Sections

དེ་ཡེི་ས་ལ་འིགོད་པརི་ཤེོག།

deyi sala göpar shok.
on that very level.

བདག་གི་ལུས་ཤེ་ཁྲག་གི་མཆེོད་སྦྱིིན་འིདི།

dakgi lu shadrak gi chöjin di
In dedicating this generous offering of my body’s flesh and blood,

ཁོ་རིེག་པ་ཙོམ། །དྲིི་ཚོརི་བ་ཙོམ་གྱིིས་ན་བ་ལ་ཕན།

kharek pa tsam | dri tsorwa tsamgyi nawala phen
by just touching it with their mouth or merely smelling it, may the sick be benefitted,

ཤེི་བ་སོས། །རྒས་པ་དརི།

shiwa sö | gepa dar
the dead revived, and the old rejuvenated.

ཕོ་ཐམས་ཅོད་སྤྱིན་རིས་གཟིགས་ཀྱིིས་གོ་འིཕང་ཐོབ་པརི་གྱུརི་ཅོིག།

pho thamché chenrezik kyi gophang thobpar gyurchik
May all men attain the level of Avalokiteshvara.
mo thamchö Jetsun drölma’i gophang thobpar gyurchik
May all women attain the level of Arya Tara.

Phet Phet

karma rabrip marmé dang
A star, cataract, and butter lamp,

gyuma zilpa chubur tar
an illusion, dewdrop, and bubble,

milam lok dang trin tabu
a dream, lightning, and cloud—

dujé chönam ditar wa
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.
dikpa chiyang mija shing
Do not commit any negative actions.

gewa pujng sum tsokpa jé
Practice perfect virtue.

rangi semni yongsu dul
Thoroughly train your mind.

dini sangé tenpa yin
These are the teachings of the Buddha.

tsokyi lam dang jorwé lam
In traversing the paths of accumulation and juncture,

thongwé lamdang gompé lam
of seeing and meditation,
and the path free of obstruction,

may we attain the level of the Great Mother.

You who still remain in this place of Chö—

spirits moving under the earth,

those dwelling on the earth,
Concluding Sections

སླབ་གྲྭ་གང་ཡེིན་པ། །
sa lar gyuwa gang yinpa
and those moving above the earth—

མགྱུ་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.

Sarwa Bhuta Getsa

Think that the guests return to their residence. Then dedicate the merit:

གེ་བ་འིདྱི་ཡེི་མྱུརི་དུ་བདག །
gewa diyi nyur du dak
By this merit, may I swiftly
accomplish Mahamudra [through] the practice of Chö

and then bring every single being

to that very level.
Concluding Sections

Amitayus Practice

Jikten drenpé tsowo 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

ཨོཾཾ་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 Namḥ Bhagavate Aparimita Ayu Jñana Subhī Tiṣṭṭa
Tedzo Radṣaya

ཨོཾཾ་པ་རིི་མི་ཏཻ་པུཎྱེེ་པུཎྱེེ། ཨོཾཾ་པ་རིི་མི་ཏཻ་པུཎྱེེ་ཛྙཱ་ན་སུ་བི་ནི་ཤྩིི་ཏཻ་ཏཻེ་ཛིོ་རཱ་ཛཱ་ཡེ།

Tathāgathaya Arhatā Samyak Saṃbuddhaya Tadyatā Oṃ Punye Punye

མ་ཧཱ་པུཎྱེ། ཨོཾ་པ་རིི་མི་ཏཻ་པུཎྱེེ། ཨོཾ་པ་རིི་མི་ཏཻ་པུཎྱེེ་ཛྙཱ་ན་སུ་བི་ནི་ཤྩིི་ཏཻ་ཏཻེ་ཛིོ་རཱ་ཛཱ་ཡེ།

Maha Punye Aparimita Punye Aparimita Punye Jñana Saṃbhāroph Patsite

ཨོཾཾ་སྐཱརི་པ་རིི་ཤུདྡྷེ་དྷཱརྨཱ་ཏཻེ་ག་ག་ན་ས་མུདྡ་ཏཻེ་

Oṃ Sarva Saṃskara Pari Shuddhe Dharmate Gaṅgana Saṃutgate

ཨོཾཾ་པ་རིི་མི་ཏཻ་པུཎྱེེེ་པུཎྱེེ་པུཎྱེེ་ཧཱ་ན་ཡེ་པ་རིི་ཝཱ་རིེ་སྭཱ་ཧཱ།

Sobawa Bishuddhe Mahanayā Pariware Soha

ཨོཾཾ་སྐཱརི་པ་རིི་ཤུདྡྷེ་དྷཱརྨཱ་ཏེུ་ག་ག་ན་ས་མུདྡ་ཏེུ་

The short mantra:

Oṃ Amarani Dziwen Taye Soha
Through our being generous and maintaining discipline

being patient and continually engaging

through resting in equanimity and realizing mind’s abiding nature,

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

Chokdu gyalwa séché gong
Buddhas and bodhisattvas of the ten directions and three times, think of me.

tsoknyi zokla jéyi rang
I rejoice in the completion of the two accumulations.

dakgi dusum ge sakpa
All the virtue I have gathered in the three times,

könchok sumla chöpa bul
I offer to the Three Jewels.
gyalwé tenpa phelgyur chik
May the teachings of the Victorious Ones flourish.

gewa semchen kunla ngo
I dedicate this virtue to all living beings.

drokun sangye thopgyur chik
May they all attain full awakening.

getsa thamché chikdu te
May all the roots of virtue,

dakgi gyula mingyur chik
collected into one, ripen in my mindstream.

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.