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Introduction

All of our misery as well as our many human neurotic tendencies come from our grasping to mental and physical phenomena. Among Buddhist practices, Chod is a direct and radical method to let go of that grasping. Chod literally means "cutting through," which in this case means cutting through the identification with our neuroses.

Chod originated in India, but later Tibetan masters such as Machig Labdrön took it to another level of development and taught it to others. Both monastic and lay Dharma practitioners have practiced Chod. Without a doubt it is responsible for the inner awakening of many women and men throughout history.

Chod combines a number of powerful tantric methods and integrates them with the wisdom of the Prajnaparamita sutra. It uses the Maha-sunyata, the Great Emptiness, as its foundation while employing other methods, such as incorporating a mandala of tantric deities including Krodha Kali and Vajrayogini. In addition, Chod uses benevolent and malevolent archetypes to bring about an intimate understanding of one's own neuroses. Practitioners then use that self-knowledge to cut through their identification with those neuroses.
As a non-sectarian lineage, Chod is practiced by every Tibetan Buddhist tradition. Masters from different Tibetan traditions have composed Chod sadhanas and written extensive commentaries on its practices. In the Nyingma tradition, among many liturgies, *The Dakini’s Laughter*, composed by Jigme Lingpa is one of the most popular. This liturgy encompasses all aspects of Chod practice, including the feasts. Practitioners find this liturgy very suitable because it is neither too long nor overly synthesized.

There are two major pronunciations of Tibetan, the Central Tibetan and Eastern Tibetan. I come from the region of Golok where they speak a dialect known as the nomad dialect, which is widely spoken in both Amdo and Kham. The Golok dialect is distinct; it is atonal, and all the letters are pronounced, including all prefix and suffixes. Scholars suggest that this is the archaic and original dialect of the Tibetan people.

There is a tradition of people chanting sacred liturgies in languages other than their own, such as Latin in some cultures. In the east, we often chant in the Sanskrit dialect. The phonetics in this collection are in the dialect of Golok, which is the dialect I speak. When I chant in Sanskrit, I feel joy and a sense of uplift; I hope you also feel joy when you chant these prayers in the Golokian dialect from Tibet.
In this edition we've include prayers offered during chod practice.

Our Dharmata translation committee has tried its best to translate this precious text as accurately and poetically as possible. We hold the aspiration that this translation will benefit those who have the fortune to enter into such a profound path.

Anam Thubten
The Prayer to the Three-Kaya Guru

Emaho

troo dral choo kyi ying kyi zhing kham su

Wonderous! In the realm of Dharmadhatu, free from mental elaborations,

choo nyid doo sum kye gag med pee ngang

Within the Dharmata, beyond birth and death in the three times,

sha dral lhun dzog de wa chen poo ku

You reside as the body of Great Bliss, naturally perfect, the state of non-doing.

nam kha zhin du tug je shog ree med

Your compassion, like the sky, pervades all

without partiality.

la ma choo kyi ku la sol wa deb

I pray to you, Dharmakaya Guru.

o gyan pad ma jung nee la sol wa deb

I pray to Padmasambhava of Oddiyana.

de chen lhun gyee drub pee zhing kham su

In the realm of Great Bliss, naturally present,
ku song tuk dang yon tan trin lee kyi
You reside as the Sugata, embodying the five
wisdoms
ye shee nga dan de war sheg pee ku
Of enlightened body, speech, mind, quality and
activity.
tuk jee she drag na tsog so sor ton
You display manifold forms of compassion to each and every being.
la ma long shod dzog ku la sol wa deb
I pray to you, Sambhogakaya Guru.
o gyan pad ma jung nee la sol wa deb
I pray to Padmasambhava of Oddiyana.
mu sa sa de chen po dro wee don la shon
Out of great compassion, you come to benefit
all beings,
Helping them by taming each according their needs

Throughout past, present and future.

I pray to you, Nirmanakaya Guru.

I pray to Padmasambhava of Oddiyana.
The Seven-Line Prayer to Guru Rinpoche

Hum! o gyan yul gyi nub jang tsam
Hum! In the northwest of the land of Oddiyana

Pad ma ge sar dong po la
In the heart of a lotus flower,

Ya tsan chok gi ngoo drub nyee
Endowed with the most marvelous attainments,

Pad ma jung nee zhyee su drak
You are renowned as the Lotus Born,

Khor du kha dro mang poo kor
Surrounded by a host of many Dakas and Dakinis,

Kyed kyi jee su dak drub kyi
I follow in your footsteps.

Shin gyee lab chir shek su sol
Please come and bestow your blessings!

Guru Padma Siddhi Hum
Vajra Guru Mantra Recitation

ཨk་lཿ

OM AH HUM VAJRA GU RU PA DMA SIDDHI HUM

Siddhi Mantra Recitation

ཨk་lཿ

Om ah hum vajra guru padma todtreng tsal vajra samaya ja siddhi pala hum ha
The Heart Sutra

Thus have I heard: Once the Blessed One was dwelling in Rajagriha at Vulture Peak Mountain with a great gathering of monks, nuns, and Bodhisattvas. At that time, the Blessed One entered the samadhi that expresses the dharma called “Profound Illumination.”

At the same time, noble Avalokiteshvara, the Bodhisattva Mahasattva, while engaging in the profound transcendent wisdom, clearly saw the five skandhas to be empty of nature.

Then, through the inspiration of the Buddha, venerable Shariputra said to noble Avalokiteshvara, the Bodhisattva Mahasattva, “How should a son or daughter of noble family train, who wishes to follow the profound path of transcendent wisdom?”

Then noble Avalokiteshvara, the Bodhisattva Mahasattva, said to venerable Shariputra: “O Shariputra, a son or daughter of noble family who wishes to follow the profound path of transcendent wisdom should see in this way: See the five skandhas to be empty of nature.

Form is emptiness. Emptiness is form. Emptiness is no other than form; form is no other than emptiness. In the same way, feeling, perception, formation, and consciousness are emptiness.

Thus, Shariputra, all phenomena are emptiness. They have no characteristics. There is no birth and no cessation. There is no impurity and no purity. There is no decrease and no increase.
Therefore, Shariputra, in emptiness, there is no form, no feeling, no perception, no formation, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no appearance, no sound, no smell, no taste, no touch, no phenomena; no quality of sight and so on until no quality of thought and no quality of mind-consciousness; no ignorance, no end of ignorance up to no old age and death, no end of old age and death; no suffering, no cause of suffering, no cessation of suffering and no path; no wisdom, no attainment and no non-attainment.

Therefore, Shariputra, since the Bodhisattvas have no attainment, they abide by means of transcendent wisdom. Since there is no obscuration of mind, there is no fear. They transcend falsity and attain complete nirvana, passing beyond the bounds of sorrow.

All the Buddhas of the three times, by means of transcendent wisdom, fully and clearly awaken to unsurpassable, true, complete enlightenment.

Therefore, the great mantra of transcendent wisdom, the mantra of great insight, the unsurpassed mantra, the mantra that equals the unequaled, the mantra that calms all suffering, should be known as truth, since there is no deception.

The mantra of transcendent wisdom is said in this way:

Gaté Gaté Paragaté Parasamgaté Bodhi Svaha

Thus, Shariputra, the Bodhisattva Mahasattvas should train in the profound transcendent wisdom.”

Then the Blessed One arose from that samadhi and praised noble Avalokiteshvara, the Bodhisattva Mahasattva, saying, “Good, good. Thus it is, O son of noble
family, thus it is. One should practice the profound transcendent wisdom just as you have taught, and all the Tathagatas will rejoice.”

When the Blessed One had said this, venerable Shariputra and noble Avalokiteshvara, the Bodhisattva Mahasattva, that whole assembly, and the world with its gods, humans, asuras, and gandharvas rejoiced and praised the words of the Blessed One.
Reversal Prayer

I pay homage to the Buddha

I pay homage to the Dharma

I pay homage to the Sangha

I pay homage to the Great Mother, the Transcendent Wisdom.

May my truthful words become actualized.

ji tar ngon lhee wang po gya shin gyee yum chen mo shee rab kyi pa rol tu shin pee
don zab mo yid la sam shing tsig ka ton du shee pa la ten nee dud dig jan la sog pa
mi tun pee shog tam jad shir dog pa de zhin du
In the past the celestial lord Indra reversed all adversities, such as the force of Mara, through the power of reciting the words and contemplating the profound meaning of the Prajna Paramita.

Likewise, I will reverse all adversities and the force of Mara through the power of reciting the words and contemplating the profound meaning of the Great Mother, the Transcendent Wisdom.

May adversities become nonexistent
May they be pacified
May they be utterly pacified
Prayer to Mother Prajnaparamita

Mar sam jod med shee rab pa rol shin
The ineffable Prajnaparamita is beyond thoughts and words;

Ma kyee ma gag nam kee ngo wo nyid
Unborn, deathless just like the sky;

So so rang rig ye shee shod yul wa
The realization of self-aware wisdom;

Du sum gyal wee yum la sol wa deb
I pay homage to you, Mother of the Buddhas of the three times.
Prayer to Guru Machig Ma

Drup tob jod kyi gyud pa shin lab jan
The Mahasiddhas' lineage of cutting through is endowed with blessings.

Shin lab jan kyi la ma ma jig ma la sol wa deb so
Guru Machig Ma is the holder of the blessings.

Choo ku yum chen moo shin gyee lob
I supplicate you! May the Great Dharmakaya Mother bless me.
The Heart Essence of the Vast Expanse
The Roar of the Dakini’s Laughter
Chod Practice

Jigme Lingpa
I pay homage to Dhatisvari, Queen of Great Bliss, Tsogyalma.
The Natural Mahasanti strikes to the single essential truth.
Therefore, there is nothing to cut and no means of cutting.

Nevertheless, for those inclined toward performing elaborate methods in order to bring unconventional yogic conduct to the path, the essential instruction for offering the body as food is revealed here.

Now, for the purpose of the practice you will need some things:
In order to subjugate haughty spirits, find a pelt of a wild animal with four undamaged sets of claws.
To symbolize the loftiness of the view, acquire a one-pole tent.
To symbolize the descending conduct, obtain a katvanga trident.
To bring the gods and demons under your command, procure a quality thighbone trumpet.
A drum will subjugate appearances.
Use bells to magnetize a retinue of dakinis.
In addition, gather strips of tiger and leopard skin and a headpiece with plaits of human hair.
Gather all necessary equipment befitting unconventional yogic conduct.

Next, in a haunted place, without the hubris that disparages gods and demons nor driven by the Eight Worldly Concerns rouse the heroic confidence of the Four Immeasurables.
Whatever arises, step upon it.
If you fail to tame the apparitions with the Samadhi of Subjugation, it is like exposing your secret strategy to the enemy.

Therefore enacting the unconventional yogic conduct.
As you shout “PHAD”,
an indestructible and solid meteoric-iron,
nine-pronged vajra blazing masses of fire
shoots out from your heart center.
It strikes the haunted ground like lightening
breaking the splendor and courage
of the gods and demons who are there,
stopping them in their tracks.

At this point, abandon pretense, inhibitions,
and ordinary doubt.
With potent confidence of the yogic conduct,
among the four ways of walking
walk dynamically with confidence in the enlightened view.
Summon all the gods and demons of the apparent world,
local demons and road ghosts wandering about,
round them up without choice and force them into the haunted ground like herds of goats and sheep.

As you approach them
with your blazing wrathful manner,
grab them by their feet,
swirl them in the air above your head three times,
and smash them on the Earth, the Ground of Great Power.
Forcefully throw your tent and cushion to the ground.
No matter how powerful or influential the gods and demons are
they will lose their composure and get disoriented.
If you feel unsure and ineffectual, do the best you can,
gradually, according to your individual capacity.

de nee rang nyid kad jig gee
Then, at once, visualize yourself as

sang wa ye shee kha dro ma
the Secret Wisdom Dakini
che chung sid pee too dang nyam
as big as the universe,

nam gyur dzog pee ku ru kyed
appearing in her complete expression.

*Forcefully blow your thighbone trumpet.*
*As you dance, rouse the potency of the view.*

Phad

Jig med tul zhug shod pee nal jor ngee
I, the yogi, the holder of fearless conduct,

khor dee nyam par dhal wee gong shod kyee
embrace samsara and nirvana as equal.

dag dzin lha dree teng du dro zhig dhung
I dance upon the gods and demons of self-grasping,

nyee dzin kor wee nam tog dhul du log
crushing dualistic concepts to dust.

tsa gyud rig dzin la ma dro la shon
Root and lineage awareness holders, come dance!
ཡི་དམ་དཔའ་བོ་F་མཚS་*ོ་ལ་0ོན
Ocean of yidam dakas, come dance!

མཁའ་འXོ་གནས་‡ལ་མ་ཚSགས་*ོ་ལ་0ོན
Dakinis and traveling devis, come dance!

ཕཊ
Phad

ཞེ་aང་Fལ་པོའ? ་མགོ་ལ་ཆེམ་སེ་ཆེམ
I dance on the head of the Gyalpo of hatred.

PB.p.s
Phad
In the Southern continent of Jambudvipa,

The dance floor of the dakas and dakinis is triangular.

I dance on the head of the Yama Raja of pride.

The skull drum of equalizing wisdom pounds: tro, lo, lo

In the Western continent of Godaniya,

The dance floor of the dakas and dakinis is a half circle.

I dance on the head of the Rakshashi of desire.

The bells of discriminating wisdom chime: tro, lo, lo
In the Northern continent of Uttarakuru,

the dance floor of the dakas and dakinis is square.

I dance on the head of the Damsi of jealousy.

The tassels of accomplishing wisdom flutter: pur, ru, ru.

In the center of all these continents lies the peak of Mount Meru.

The dance floor of the dakas and dakinis is majestic.
ti mug shi dree go la chem se chem
I dance on the head of the Shidre of ignorance.

choo ying ye shee hum lu kyu ru ru
The song of dharmadhatu wisdom resounds: Kyu, ru, ru.

Phad

Dance, while freeing the mind of reference points.
Then pitch your one-pole tent right upon the malevolent gods and demons of the haunted ground,
lying on their backs.
Visualize driving the stakes of meteoric iron through their heads and four limbs.

shar shog dho je kha dro mee
The Vajra Dakini in the East
sham pa chen poo pur pa khyer
Holds a purba of great love.

Iho shog rin chen kha dro mee
The Ratna Dakini in the South

nying je chen poo pur pa khyer
Holds a purba of great compassion.
nub shog pad ma kha dro mee
The Padma Dakini in the West

ga wa chen poo pur pa khyer
Holds a purba of great joy.

shang shog lee kyi kha dro mee
The Karma Dakini in the North

tang nyom chen poo pur pa khyer
Holds a purba of great equanimity.

u shog sang gyee kha dro mee
The Buddha Dakini at the center

shang chub sem kyi pur pa khyer
Holds a purba of Bodhicitta.

dag dzin lha dree go wo dang
The Dakinis drive the purba into the head

lu tsig zhi la tab pa yee
and the four limbs of the gods and demons of self-grasping,

yo gul med par nee par gyur
completely paralyzing them.
Having said all this, rest in equipoise, 
transcending reference points of self, other, gods and demons. 
Then identify gods and demons, 
and engage the actual offering of the body.

Phad

rang nang od sal de wa chen poo ying
In the expanse of self-arisen luminous great bliss,

bad tsol troo pa dral wee nam kha la
the space free from effort and conceptual proliferations,

tsa wee la ma drug pa dho je Chang
resides the root guru, the Sixth One, Vajradhara.

gong dha nyan gyud la ma yi dam lha
The gurus of the mind, symbol, and oral lineages,

kha dro choo kyong sung ma trin tar tib
devas, dakinis, and dharmapalas all gather like clouds

ma gag ja tson tig lee long du sal
and appear clearly in a sphere of rainbow light.
Visualize the field of refuge,
gods, demons and sentient beings.
Take refuge with complete trust

Phad

Due to not understanding that this uncontrived self-arisen awareness

is the true refuge,

living beings drown in the ocean of suffering.

Please give them refuge in the awakened mind of the three kayas.

In order to cut through

the mind that grasps appearances as real,
yang dag gi nee lug tog shee shir
and to realize the true nature of all things,

I give rise to bodhicitta without hope and fear.

Then the mandala offering: visualize your torso as Mt. Meru,
your limbs as the four continents, your toes,
and fingers as the subcontinents,
your head as the heavens,
your eyes as the sun and moon, and
the inner organs as the wealth of gods and men.

I arrange this illusory form, my cherished body,
as heaps of a mandala,
and I offer them freely to the field of enlightened deities.

May I cut through the root of self-grasping.
Then, guru yoga:

Phad

Then, guru yoga:

Phad

In the stainless space of Dharmakaya, the father, knower of the three times, Padmakara, appears in the manner of a Heruka performing yogic conduct. An ocean of mother dakiniis surround him. The splendor from the major and minor marks of his enlightened form radiates. His speech resounds with the sound of dharma,
tug od sal dho je nying poo ngang
his mind rests in the luminous Vajra essence.

wu moo goo drag poo sol wa deb
I, your child, pray to you, consumed with devotion.

shi nam tog drar lang lha dree zug
Outwardly, the discursive mind,
aris as the enemy in the form of gods and demons.

nang re dang dok pee nyee dzin sem
Inwardly, the dualistic mind is gripped by hope and fear.

war nang wa na tsog kyen ngan kun
In between, a myriad of unfavorable conditions arise.

choo zab mo dud kyi jod yul gyee
May they be transcended by this profound dharma of cutting through

du da ta tan tog di ru chod
at this very moment, on this very seat.

ying choo kee gyal sa zin pa ru
May I arrive at this citadel of Dharmakaya, the source of all.

pa je tsun la mee jin gyee lob
Father, venerable guru, grant your blessings!
Having said all this
the mandala dissolves into oneself.
Rest in non-duality.

Phad

This coarse body, the remnant of habitual tendencies,
Is fat and juicy.

From within, pristine awareness separates upward
manifesting as Krodha Kali, with Phad.

She has one head and two arms,
and holds a skull cup and a flaying knife.

She severs my skull from my body and
tong kham kyab pee mi go yi
turns it into a container the size of the universe

gyed pu sum gyi khar zhag nang
supported on a tripod hearth of three human skulls.

jung loo tsog su sham pa de
She arranges this body made of elements as a feast

dru sum od kyee dud tsir bar
The light of the three syllables sets it ablaze,
transforming the contents into nectar.

Om Ah Hum
Ha Ho Hri

By reciting this mantra as much as possible we purify, increase, and transform the feast.

If you are doing the variegated feast, manifest food, clothes, and medicines, whatever those beings desire.

For the red fest, visualize yourself as Krodha Kali, the wrathful mother.
Peel the skin off your own coarse body and spread it out to cover the three thousand-fold universe. Pile upon it a heap of bone, blood, and flesh so that the place looks like a slaughter-house.
For the black feast, gather all the illnesses, obstacles, karmic obscurations that both you and others have amassed from beginningless time, into black clouds that dissolve into your body. Feed them to the gods and demons until their bodies becomes like charcoal.

Invite all the guests of your offering and generosity in this way.

Phad

chod yul tsa sum dam jan nee
Recipients of my offerings: the three roots and oath-bound protectors,

deyad jung poo tser shee pee
the recipients of my generosity,
mainly the eight classes of spirits,

zhin yul lan chag dre don yan
and demons and obstructers to whom I owe karmic debt,

tul zhug shod pee nee dir shon
Come to this feast of yogic conduct!

de ring jig med nal jor ngee
Today, I, the fearless yogi,

khor dee shan jed gyu mee loo
offer a feast of the illusory body that parts nirvana from samsara

tong sum kyon yang ka pa lar
in a skull cup vast as a three-thousand-fold universe
wam chen tsog kyi khor lor sham
by offering my corpse as a ganachakra

zag med ye shee dud tsir gyur
transformed into the nectar of pure wisdom.

dod gur char wee cho trul jan
From within the magical display in which all things arise,

jee dzin med par bul lag kyi
I make this offering without self-cherishing.

ton chen dron la sheg su sol
Please come to this grand feast!

chog chen tod nga kad re sang
The sound of the supreme skull drum resounds clearly.

zhing chen yang zhi jid re che
The sack of human skin is splendid

mi kang ling wu dang re nyan
The melody of the human bone trumpet sounds sweetly!

dril yer jod pan dang re tro
The bells and tassels delight
sha god sha la tib pa zhin
Like vultures flocking to meat,

kad jig nyid la sheg su sol
Come here instantly!

Phad

Then, Offering and dedication:

Phad

dod mee gon po man chad nee
To all, from the primordial Lord,

tsa wee la ma yan chad kyi
To my own root guru,

gyud sum rig dzin la ma dang
Including all the lamas, wisdom holders of the three lineages,

yi dam kha dro choo kyong la
Devas, dakinis and dharmapalas,
wam chen dud tsee chod pa bul
I offer the nectar of my corpse.

lha dree tso shee dag zhan gyi
May all gathered here, the gods and demons and myself,

tsog nyee dzog shing drib nyee shang
Complete the two accumulations and purify the two obscurations.

tul zhug dro don tar shin nee
And by perfecting the yogic conduct for the benefit of living beings,

nang wa od sal gyu mar jong
may I recognize all appearances as illusory clear light

ya nga wag tsa choo kur drol
and liberate all dread and fear into the space of Dharmakaya.

he ru ka tar shin gyee lob
Bless me as a heruka.

Phad

jig ten dee dang ma dee kyi
For those in the world and those gone beyond,
de gyad jung po mi ma yin
the eight classes of spirits, non-humans,

log dren sha zee don tsog la
and menacing rakshas, who want to lead us astray,

tong sum kyab pee zing pag teng
I offer piles of organs, meat, blood and bones

sha trag roo pee pung por bul
atop this human skin, which pervades the three-thousand fold universe.

dag tu dzin na nga re zhan
If I grasp at the self now, that would be my weakness.

shod du ma noo kyod re lod
If you do not partake, you are lazy.

ring na jen par khyur mid tong
If you are in a hurry, swallow the flesh raw!

lhod na dum wur tsso la zo
If you have time, slice, cook and eat it!

dhul tran tsam yang ma zhag jig
Don’t leave even a morsel!
Phad

khor tse tog ma med pa nee
For those who, from beginning-less time in Samsara,

sha khon chag pee lan chag dang
hold cold-blooded grudges and karmic debt,

lo wur lhag pee nying jee dron
the guests of my compassion, those who suddenly drop in,

khee zhan wang chung ma loo la
the powerless and ineffectual,

so so gang la ji dod kyi
I dedicate the inexhaustible treasure of sense pleasures

dod yon mi zad ter du ngo
in order to satiate your every desire.

drel wa tog tsad sang gyee shing
May all connected to me attain Buddhahood.
Phad

Recite this! Give your body freely, rest in emptiness. If, at this time, you find yourself grasping to the body, or if fear and confusion arise, think that the body no longer exists because it has been given to the gods and demons. Mind is groundless, baseless at the root. How could a demon find it if the Buddhas cannot? Give rise to this confidence and understand that whatever arises is your own display. The tangible and intangible maras, the maras of elation and of conceit are all cut through into the dharmadatu by exclaiming PHAD.

The times in which to practice feasts: In the morning, in order to accomplish the two accumulations, one should blaze the white feast into ambrosia. At noon, in order to purify karmic
debt, the variegated feast should be offered in whatever way is appropriate. In the early evening, in order to succeed at the yogi’s conduct, the red feast that severs self-grasping should be offered. At night one practices the black feast that purifies negativity. These feasts change with your intention, mainly by visualization.

During this time, whatever phantasmagoria arise subdue them with the enlightened view that is untainted by transient experience. If challenges are too overwhelming because the yogi’s mind is limited, or the gods and demons become too powerful to subdue, then visualize a white skeleton. Then shout PHAD and visualize yourself as a white skeleton blazing with fire. From that blaze a grander fire emerges, which burns the three-thousand-fold universe, in particular the realms of the gods and demons. In the end, this blazing skeleton dissolves into light. Rest in emptiness.

This practice provides special protection from contagious diseases. When indications of accomplishment do not appear, one must employ stronger measures to subdue the malevolent demons. Visualize yourself as Krodha Kali peeling the skin off the contaminated body and lay it out covering the three-thousand-fold universe, fill it with flesh and bones. As the demons flock in to devour it, fold the skin into a bundle and tie it with ropes of entrails and snakes. Swing it above your head and strike it upon the ground, pulverizing the bodies inside. Emanate a host of wild beasts to eat them, leaving nothing behind.
Then relax and let awareness intermingle with space. Through this, accomplishment will certainly manifest and all the malevolent demons and obstructers will vanish. It is important to let go of the things you cling to and retain confidence in the view.

At times, challenges might appear as accomplishments or accomplishments may seem like challenges. Or they may come as a mixture similar to both, or your habitual tendencies may appear similar to the mixture. Practice the path by incorporating the signs of completing both challenges and accomplishments with one’s own experience. Ultimately, know that egolessness is Samanthabadri, the Great Mother Prajnaparamita. When that is actualized you have succeeded in the practice of Chod.

Samaya.

Towards the end, a prayer of dedication and aspiration

Ah
gé dang mi gee tog tsog rang drol la
When virtue and non-virtue are self-liberated,

re dang dok pee tsan ma mi mig kyang
the concepts of hope and fear cannot be found.
nang chee ten drel lu med ge tsog gyun
Nonetheless, cause and effect appear as the infallible play of dependent arising.

zag med choo kyi ying su ngo war sha
I dedicate this within the pristine nature of Dharmadhatu.

Phad
kun dzob loo kyi zhin pa la ten nee
Through the generosity of offering this ordinary form,

kal par sag pee wu lon lan chag shang
may the karmic debts that beings have accrued over eons of time be pacified.

don dam choo kyi den pee gyud drol tse
When their mind streams liberate through recognizing the truth of the ultimate dharma,

dag gi doo pa dang por kye war shog
may they be reborn as my first disciples.

de tse ma joo rang zhag nyug mee don
At that time, may the uncontrived nature of things,

mi sun lha dree gyud la kyee nee kyang
be recognized by gods and demons

ngar dzin trul pee jee su mi drang war
and may they not fall prey to self-grasping and delusion,

sham dang nying jee shee gyud lan par shog
but instead, may their minds be moistened with love and compassion.
dag kyang tul zhug shod pa tar shin nee
As for myself, having completed yogic conduct

kyid dug ro nyom khor dee choo kur jong
May happiness and suffering become equal, and may samsara and nirvana become dharmakaya.

shog lee nam gyal drel tsad don dan gyee
May I be victorious in all directions and may all my connections become meaningful.

trin lee tar shin ja loo drub par shog
May I accomplish all enlightened activities and attain the rainbow body!

Phad

choo nam tam jad gyu lee shung
All phenomena arise from causes.
de gyu de zhin sheg pee sung
Those causes were taught by the Tathagatha.

gyu la gog pa gang yin pa
Whatever ceases is also due to causes.

ge zhong chen poo di kad sung
Thus spoke the Great Sage.

And

dhig pa ji yang mi sha zhing
Abandon negative actions

ge wa pun sum tsog par shad
Accumulate virtue

rang gi sem ni yong su dul
Tame your mind

di ni sang gyee tan pa yin
These are the teachings of the Awakened One.

And

jung po gang dag dir ni lhag gyur tam
May all the elemental spirits who reside here,

sa am on te war nang khod kyang rung
or on the earth or in the sky,
kye gu nam la tag tu sham shed jing
wherever they may be,
nyin dang tsan du choo la shod par shog
may they love all beings, and practice dharma day and night.

Recite these and other auspicious words and prayers.

Phad

Loo sha trag gi chod zhin di
This feast of my body, flesh and bone
Kha reg pa tsam dri tsor wa tsam gyee na war pan shi wa soo gud pa dar
Merely by tasting and smelling it, may the sick ones be benefitted, may dying ones be healed, may declining ones be rejuvenated

Po tam jad shan ree zig kyi go pang tob par shog jig
May all male beings attain the state of Avalokiteshvara

Mo tam jad je tsun drol mee go pang tob par shog jig
May all female beings attain the state of Supreme Arya Tara
Om Mani Padme Hum

Om Tare Tuttare Ture Svaha
**A Brief Tsok**

The sacred feast of sensual pleasures is the ornamented play of wisdom,

Lords and masters of the feast, gurus who are the awareness holders,

The rulers of the mandala of three seats and the twenty-four sites,

Dakas, dakinis, oath-bound dharma guardians,

Come here, and take this delightful feast.

I acknowledge all my transgressions and mistakes and I confess breaches of the precepts.
shi nang war chad choo kyi ying su drol

Please eliminate outer and inner obstacles into the dharmadhatu.

lhag tor zhee la trin lee drub par dzod

Partake of the remainders. Accomplish all the enlightened activities.

gu ru deva dakini gana chakra puja ho

uchittra balingta kahi

Tsok Dedication

Ho tsa sum lha tsog kyin khor du
Ho! In this sacred mandala of the gurus, devas, and dakinis,

tsog kyin khor lo bul wa yee
By offering the ganachakra,
dag zhan dro wa ma lu pa
May I and others, without exception

kyil khor jig tu drub par shog
become awakened all together