

# Chöd

PHĖT Jigmé tülzhug chöpay naljor ngay  
I the yogin(i) practicing fearlessly

Khorday nyampar dalway gongchö kyi  
To realize the unity of samsara-nirvana

Dagdzin lhadrey tengdu drozhig dung  
Dancing on the gods-demons of self-clinging

Nyidzin khorway namtog düldu log  
May dualistic samsaric thoughts be reduced to dust

Tsa gyü Rigdzin Lama dro la jön  
Root lineage of the Vidyadharas, come to the dance

Yidam Pawo jamtso dro la jön  
Yidams and oceans of Herukas, come to the dance

Khandro nay nyülma tsog dro la jön  
Host of Dakinis from all the sacred places, come to the dance

Tülzhug lam du longpar jin gyi lob  
Empower me to make this practice a success

PHĖT Rangnang ösal déwa chenpö ying  
From the primordial light of the great bliss of the  
Dharmadhatu

Betsöl dröpa dralway namkha la  
Beyond endeavors and activities, like vast space

Tsaway Lama drukpa Dorje Chang  
Arises the root Lama in the form of Vajradhara, the sixth Buddha

Gong da nyan gyü Lama Yidam Lha  
With lamas of the direct, symbolic, and oral lineages, the Yidams  
and Devas

Khandro Chökyong Sungma trindar tib  
With Dakinis, Dharmapalas, protectors and protectresses,  
amassing like clouds

Magag jatsön tigley longdu sal  
Clearly from the expanse, they appear unimpededly in rainbow  
spheres

PHĖT Rangjung gi rigpa jömey di—  
The spontaneously arisen unfabricated state of rigpa

Kyabyül gyi ngowo marig pay  
Not recognizing this as the essence of refuge

Dugngal gyi gyamtsor jing wa nam—  
We founder in an ocean of suffering

Ku sum gyi gong way kyab tu söl  
(I) take refuge in the knowledge of the three Kayas

Ku sum gyi gong way kyab tu söl—

Ku sum gyi gong way kyab tu söl

PHĖT Nangwa la ngöpor dzinpay sem—  
The mind that clings to appearances as real

Tülzhug kyi chödpay tsar ché nay  
Is decisively cut by practicing in this way

Yang dag gi naylug togjay chir—  
In order to realize the ultra pure way of abiding

Redog dang dralwar sem kyé do  
And go beyond hope and fear, (I) raise Bodhicitta

Redog dang dralwar sem kyé do—

Redog dang dralwar sem kyé do

PHĖT Ché dzin gyi pungpo gyumay lü—  
This dearly held body of illusion, aggregation of the  
five skandhas

Mandal gyi tsombur rab könay  
I carefully arrange in the heap of a mandala

Tsog zhing gi lha la tö mé bul—  
(I) offer without attachment to the divinities of the refuge tree

Dagdzin gyi tsawa chöd par shog  
May the root of self-clinging be cut!

Dagdzin gyi tsawa chöd par shog—

Dagdzin gyi tsawa chöd par shog

*Repeat next section thrice, reversing drumming each time:*

PHĖT OM Machigma la solwa deb  
OM, I pray to the One Mother

AH Machigma la solwa deb  
AH, I pray to the One Mother

HUM Machigma la solwa deb  
HUM, I pray to the One Mother

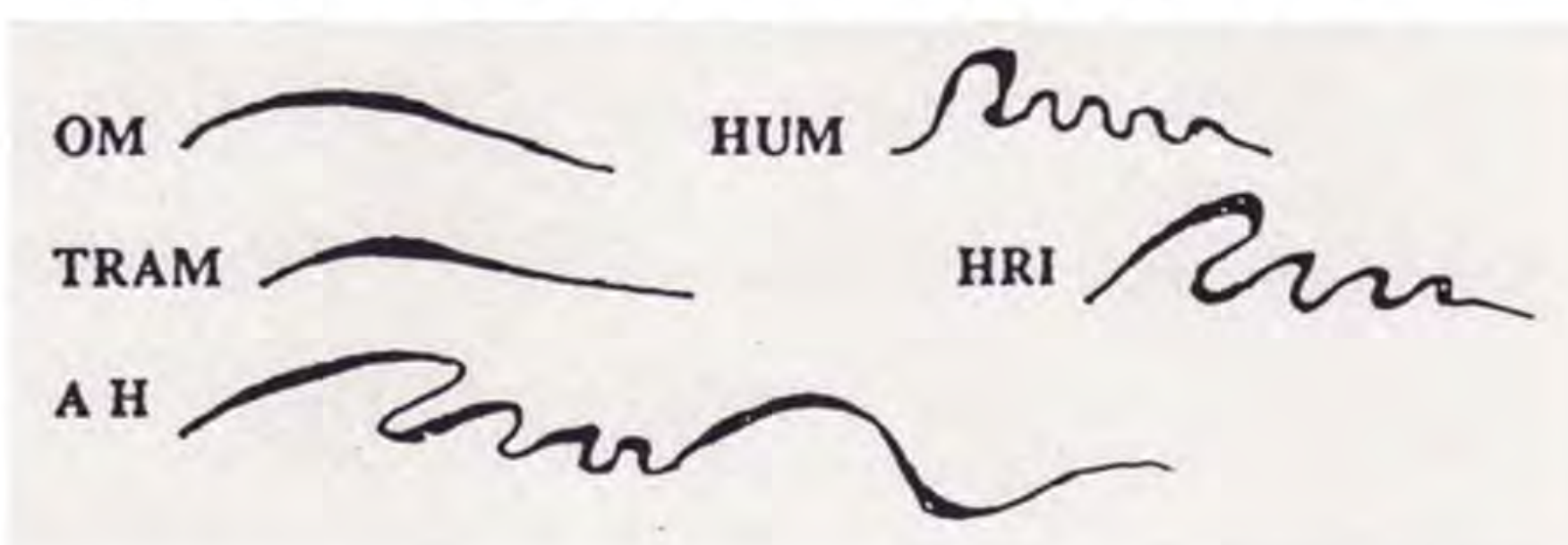
Karpö OM gyi jin gyi lob  
Bless me through the white OM

Marpö AH yi jin gyi lob  
Bless me through the red AH

Ngönpö HUM gi jin gyi lob  
Bless me through the blue HUM

Ku sung tug kyi jin chen pob  
May the great blessings of your enlightened body, speech, and  
mind rain down

Ma Yum chen gopang tob par shog  
May I attain the realization of the Great Mother





**PHET Lü chedzin borway lha düdjom**  
Abandoning attachment to this body, I conquer the demon of the gods

**Sem tsangway gonay ying la tön PHET**  
My mind shoots out through the fontanel into space

**Chi dag gi düdjom Trömar gyur**  
I become Troma, conquering the demon of death

**Yay nyönmong düdjom trigug gi**  
With the trigug in my right hand, I conquer the demon of the kleshas

**Zug pungpö düdjom töpa dreg**  
I sever the head, conquering the demon of the body of aggregates

**Yon lay jé tsul gyi bhanda tog**  
Taking the head with my left hand

**Ku sum gyi mi gö gyedbur zhag**  
I place it on a tripod of skulls representing the three Kayas

**Nang tongsum gangway bam ro de**  
Inside, which is three thousand times bigger, is filled with the corpse

**AH tung dang HAM gyi dütsir zhu**  
By the short AH and HAM it melts, becoming nectar

**Drug sumgyi nüpay jang pel gyur**  
By the power of the three syllables it is purified, increased, and transformed

**OM AH HUM, OM AH HUM, OM AH HUM . . . .**

**PHET Yar chö yul drön gyi tug dam kang**  
Through these offerings, may the sacred wishes of the superior guests be fulfilled

**Tsog dzog nay chog tun ngödrub tob**  
And thus may supreme and ordinary siddhis be obtained

**Mar khorway drön nyé lenchag jang**  
May the inferior guests in samsara be satisfied and karmic debts be purified

**Khyé pardu nöjé gegrig tsim**  
In particular, may the harm-doers and obstructors be satisfied

**Nay dön dang barchay yingsu zhi**  
May sickness, negative forces, and obstacles melt into space

**Kyen ngen dang dagdzin düldu log**  
May difficulties and self-clinging be reduced to dust

**Tar chöd ja chöd jey chöd yül kün**  
Finally, all the offerings, the offerer, and those offered to

**Shé dzog pa chen por machö AH——**  
Into the nature of the unfabricated state of Dzogpa Chenpo AH

**AH Chönam zugnyen tabu tey**  
All dharmas are like a reflected image

**Sal zhing dagla nyogpa mé**  
Shining, pure, and unsullied

**Zungdu méching jöddu mé**  
Ungraspable and beyond words

**Gyu dang lay lay küntu jung**  
As causes and karma keep arising

**Ngowo nyi mé nay mé pa**  
In essence (all is) non-dual and non-dwelling

**Detar chönam sheypar gyi**  
Know that all dharmas are like this

**Detar chönam sheypar gyi**  
**Detar chönam sheypar gyi**

**ÄH—— Gey dang migey tog tsog rangdröl la**  
All thoughts of virtue and non-virtue are self-liberated

**Re dang dog pay—— tsen ma mi mig kyang**  
Hopes and fears do not exist concretely, but

**Nang chi tendrel lumé gey tshog gyün**  
All is interdependent, thus we gather virtuous action continuously

**Zagmé chö kyi—— yingsu ngowar ja**  
I dedicate in the unstained space of the Dharmadhatu

**PHET—— Kundzob lükyi jinpa la té nay**  
In relative truth, the motive of the body offering

**Kalpar sag pay—— bulön lenchag jang**  
Is to cancel all debts and payments accumulated in the Kalpas

**Döndam chö kyi jinpai gyü drol tsey**  
Through the gift of the teaching in absolute truth, may each being when liberated

**Dag gi dü wa—— dangpor kyéwar shog**  
Be born as the first students in my community

**Dey tsey machö rangzhag nyugmay dön**  
In this moment may they exist in their unfabricated innate state

**Mi sung lha drey—— gyü la kyenay kyang**  
Even though wild gods-demons emerge from the mindstream

**Ngardzin trulpay jey su midreng waar**  
Self-clinging and illusion are not pursued

**Jam dang nying jey—— shey gyü lenpar shog**  
Through love and compassion may their mindstreams soften

**Dag kyang tülzhug chödpa tharchin nay**  
I also through completing this yogic discipline

**Kyé dug ro nyam—— khorday chökur jong**  
Purify happiness-suffering into the Dharmakaya beyond samsara-nirvana

**Choglay namgyal drel tshé dönden gyi**  
Victorious in all directions so whomever I meet may be benefited

**Thrinlay tharchin—— jalü drubpar shog**  
Enlightened activities complete, may I attain the rainbow body

**Thrinlay tharchin jalü drubpar shog**

**Thrinlay tharchin—— jalü drubpar shog**

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**OM DHARE DHARE BHANDARE SVA HA**  
**JAYA JAYA SIDDHI SIDDHI PHALA PHALA**  
**A AH HA SHA SA MA**  
**MAMA KOLING SAMANTA**