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# Precious Rosary **Chöd Feasts**

English Edition



The Extensive Practice of Machik's  
System of Offering the Body-Mind

Compiled by

Rangjung Dorje, Karmapa III  
and Karma Chagmé

**Translated and Arranged by Lama Jinpa**

2021

 **CHÖ**  
Publishing

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## THE FORMAT

### Sections & Numbering

The *Precious Rosary* as presented here is divided into ten sections, plus the introductory *Prayer to MaChik*, which is done traditionally as a preliminary to the entire volume. For easy reference and navigation, the section numbering system is identical to my companion volume of the *Precious Rosary* with full Tibetan and translation. Vajrayana rituals, and even most commentaries, do not have numbered sections or subtopics in the way we are used to in Western literature. However it is a valuable addition for streamlining our grasp of the text. The sections and color-codes are shown below:

1	<b>Preliminary:</b> Preparation, Offering Field, Refuge, Bodhicitta.
2	<b>Mantra:</b> Purification and repaying karmic debt.
3	<b>Feasts &amp; Prayers:</b> The 21 prayers, red and white feasts.
4A	<b>Tsokley:</b> Preparing the Ganachakra and inviting the Guests.
5	<b>Healing:</b> Special section of offering to clear obstacles.
6	<b>Torma:</b> Ritual torma to Lama, Yidam, Dakini, Protector, etc.
7	<b>Kangwa:</b> Repairing the bond with Lama, Yidam, Protector.
4B	<b>Tsokley:</b> Feast conclusion and remainder (lakma) offerings.
8	<b>Dakini:</b> Offering to 100,000 Dakinis, 24 places, Space, etc.
9	<b>Protector:</b> Prayers and offering to the 17 protectors of Chö.
10	<b>Conclusion:</b> Chenrezig, dedication, blessing.

### Headings

The section titles, subheadings and color-coding are also a Western innovation. In old Tibetan texts, headings as we think of them do not exist. If they do, they usually come after the text, such as “this was the feast offering.” Also notations or instructions within Tibetan rituals, called the small text or *yig chung*, are traditionally

written in smaller script in Tibetan texts. Here they are included in the English translation in italics — but they are part of the topic headings wherever this seems useful and clarifying.

Page References

There are three sets of numbers at the end of the various titles and subtitles. The *first number* refers to Section and subsections or topics within that section. A look at the Table of Contents that follows makes this clear. Because of this arrangement, there is no need for page numbers, as these page references provide the roadmap of where we are in the text for practice or study. The *second number* refers to the page in the original Tibetan text or *pecha*. We are using the latest printed rendition, published by *Chosspyod Publications* in New Delhi (2012). And the *third number* refers to the page in companion volume of the Precious Rosary text. This is shown below:

Topic Title

Instruction text

Page in Precious Rosary

Page in Tibetan text

Topic number

1.3 21.5 [15]

Section Color

Main Text

**Refuge**

*Not visualizing Tröma, generate yourself in your ordinary form.*

In the sky in front resides Dharmakaya Great Mother (Prajna-paramita) surrounded by all her children, the assembly of Buddhas and Bodhisattvas of the ten directions, like gathering clouds that pervade the upper regions of the sky.

Pai Pai Pai.

I, those sponsored and patrons, along with the harm-giver lha and dré, are all gathered together with minds of faith and

## Text Style

While it is not possible to perfectly reflect the poetry and cadence of the original Tibetan text, there is an attempt to make the reading of the prose flow with a similar power and beauty.

To avoid hyphenation wherever possible, and make the text blocks easier to read, there is a free alternation between an unjustified (ragged edges on the right) and full left-justification of the text (straight edges on the right).

The text is laid out more like a poetry book, with indentations, dashes and a system of punctuation that does not conform to the rules of the “Queen's English,” but is geared towards both readability and comprehension of the text.

## Translation Style

Translation of Tibetan sadhanas seeks a balance between elegant sentence structure and an attempt to keep the English and Tibetan phrases in sync. The lack of pronouns or punctuation in Tibetan, and the marked difference in syntax—the arrangement of nouns, verbs, modifiers and objects—make this a challenge. Here the focus is on meaning and poetic flow, without any major deviation from the way in which the original Tibetan is written.

As in English, there can be many nuanced meanings to any single word or phrase, and so even in the same section I sometimes use different translations for the same set of words, in order to express a broader meaning and point towards the understandings and inner experience that the liturgy means to impart. Capitalization is used for personal names, but I also capitalize Yidam, Protector, Dakini, Mother and so on. Chö is also capitalized, and except for the title and a few other areas, it is not spelled with a “d” as is commonly done as “Chod.” That ending syllable is not pronounced, but a *stop*, also known as a *plosive* or *oral occlusive*. It is what would happen if you said the word “should” but suddenly stopped yourself before saying that last “d.”

Wherever possible, there is an attempt to create full sentences, though sometimes a long passage will simply not have a verb in



the original and adding one would be inappropriate. Ends of English sentences, even if they span several quatrains, have semicolons at the end, except for the last sentence of a section or longer passage, which has a period.

## USING THE TEXT

Like the full Tibetan-translated Rinchen Tsokley, the ritual can be practiced in its entirety or with a focus on any of its many sections or individual meditations, used in a sequence that is suitable to one's time, situation or inclination. This versatile collection is traditionally done in a single day, but there are also ways of omitting certain sections for a more condensed ritual. It can also be practiced in sequence gradually over a series of days or weeks. Becoming familiar with the color coding will serve the reader well in navigating the text.

The core of Chö meditation is offering the transformed body and these offerings and prayers can be mixed and matched. But also any of the individual prayers or the various other sections are ideal for performing on their own. This includes the fulfillment (*kang-wa*), dakini and protector sections, as well as the main ganachakra or *tsok* feast. Any of the protector practices can be done separately, especially based on one's lineage or affinity to one or the other, deepening one's relationship to that guardian.

*The Precious Rosary: English Edition* can be used as a stand-alone text, though most practitioners will also want to work with the full 300-page volume, so they can partake fully of the Tibetan chanting, melodies and use of essential musical implements of Chö. The second rendition, the “musical edition” of this larger work, is forthcoming, with a greatly expanded set of musical notations throughout.

At the same time, all the melodies of this extensive ritual will soon be available to complement the larger text. While there are different musical versions in existence, we are following the most hauntingly melodic and diverse set of traditional tunes, as still practiced in Eastern Bhutan, each obtained from the Dakinis—from Wisdom mind—including those originating with MaChik herself.

# I. PRELIMINARY SECTION

## Blessing the Dutsi

1.1



Om Karma Dakini Hung Phat.

Om Subhawa Shudda

Sarwa Dharma Subhawa Shudda Hung.

All is transformed into sunyata — the open dimension;

From the nature of emptiness comes YAM from which arises a  
blue, bow-shaped wind mandala;

ཡམ་

The central YAM and both ends of the bows are marked by  
waving banners;

Atop this, from RAM arises a fire mandala, a blazing red  
triangle marked by RAM;

རམ་

Above that, from three KAM's arises a tripod of human skulls,  
the backs of the heads facing inward;

ཀམ་

Atop these three, the syllable AH transforms into a skullcup,  
white outside and red inside, made of a single piece, with  
its forehead facing myself, equal in expanse to the space of  
Dharmadhatu;

ཨ་

In the center from MU arises urine, like lapis lazuli;

མུ་

In the East from BI comes feces, like crystal;

བི་

In the South from RA blood arises, like refined gold;

རཱ་

In the West from SHU is white bodhicitta;

ཤུ་

In the north from MA is brain tissue;

མཱ་

In the center from NA is human flesh;

ནཱ་

In the southeast from GO is cow flesh;

གོ་

In the southwest from KU comes dog flesh;

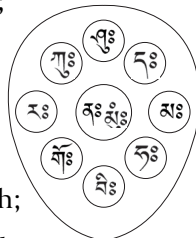
ཀུ་

In the northwest from DA is elephant flesh;

དཱ་

In the northeast from HA arises horse flesh;

ཧཱ་



All these are further marked by their respective syllables;  
From my left nostril, my breath emanates in the shape of  
HUNG's;

ཨུམ་

Striking the wind mandala, the banners fan, wind moves, fire  
blazes, the skull heats up and the substances boil;

All faults and defects are expelled;

Above this, from OM AH HUNG light rays radiate;

ཨུམ་ཨུམ་ཨུམ་

From the hearts of all the Tathagatas, it hooks in wisdom  
nectar which mixes together and unites with the samaya  
nectar, becoming a great ocean of wisdom dutsi;

Om Ah Hung. 3x

*With finger or tip of the vajra, sprinkle the nangchö on the offerings.*

## Blessing the Offerings

1.12 16.3 [3]

Om Karma Dakini Hung Phat. Om Subhawa Shuddha

Sarva Dharma Subhawa Shudda Hung.

From within non-referential space arises an AH, which  
becomes a white skullcup vessel, broad and vast;

ཨུམ་

From inside, countless masses of letter HUNG's melt into  
light, from which arises divine substances of accomplish-  
ment: water offerings, flowers, incense, lamps, perfumes,  
food, music offerings and such, arise and multiply without  
impediment, becoming infinite masses of offering clouds  
of Küntuzangpo, surpassing even the cloud banks of offer-  
ing arisen from the liberation of the noble Bodhisattva Sa-  
mantabhadra;

Infinitely pervading beyond the very limits of space, they are  
pleasing to the sacred ones;

Until the whole of samsara is emptied, they arise  
spontaneously, flowing without cease.

Om Benza Argham Padyam Pupeh Dupeh Alokeh

Ghendeh Newidyeh Shapta Ah Hung So Ha.

Pai. From Machik's heart, my mind's awareness is sent out as a red syllable HRI that becomes a red Phakmo holding knife and skullcup;

Through butchering the corpse, the skin becomes the golden ground;

In the center, my body is Mount Meru, adorned with the sun and the moon;

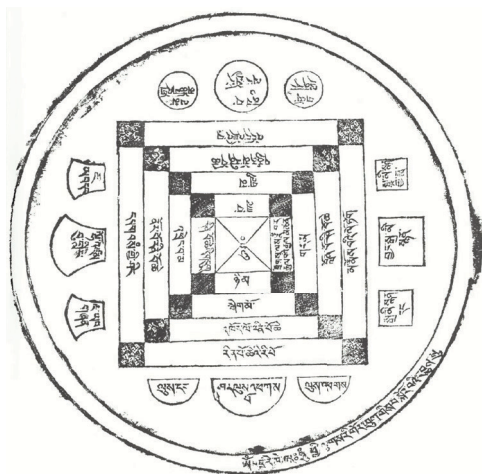
The four limbs are the four continents and 8 subcontinents;

The fingers and toes are the ring of iron mountains;

This completely perfect mandala of the body, I offer to the Gurus, Yidams, the Three Jewels, Buddhas and Bodhisattvas, Dakinis and Dharma Protectors.

*At the time of offerings recite PHAT softly and pleasantly like the (sound of the) tail of a wild yak.*

*For all of the following, it is better to instantly recall the transference of consciousness with a completely new body each time. Otherwise it is fitting to visualize the remains of the previous body transforming into whatever one wants, and then offering it in the successive section.*



## WF1: Bestowing to the Four Guests

3.3 [53]

*Also known as The Three Cycles of Feasts*

### Preparation

3.3.140.4 [53]

Pai. My consciousness is the red Dakini holding a curved knife and blood-filled skullcup;

The skull of the corpse of myself and others inseparable is severed from the eyebrows upward, forming a wisdom skullcup, white outside, red inside, vast and spacious, with its forehead facing oneself;

Inside this, the curved knife chops up the masses of the three—flesh, blood and bone;

Resting on a tripod of three skulls, wind blows and wisdom fire blazes;

Dissolving and boiling, it becomes a great ocean of unsullied wisdom nectar.

Om Ah Hung Ha Ho Hri 3x

### Higher Guests

3.3.3

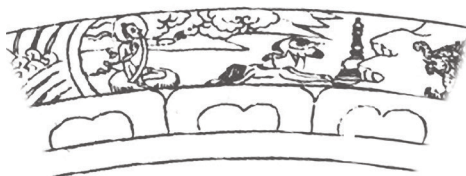
From my heart, countless action Dakinis scoop up the nectar in skullcups, offering it to each of the deities. Pai, Pai.

This material substance fills the triple-fold universe;

Blessed by the three syllables, it melts into a luminosity of inexhaustible nectar;

The steam of this choice offering becomes massed offering clouds;

Buddhas and Bodhisattvas of the ten directions, Gurus, Yidams and Dakinis, may the assemblies of Heroes and Heroines be satisfied, without exception. Pai, Pai, Pai.





Pai. Light from the deities exhorts Machik;

From Machik's heart light emanates that invites, from the real  
Dakini pure realm of Oddiyana, the five classes of Dakinis  
with entourages of 100,000, gathering like clouds in the  
space before me;

Fully ornamented, as music sounds, Di ri ri;

Seating on lotus and moon, offering various sense objects, the  
lha and dré prostrate to I and the protected ones. Pai.

Kyé. Ma, superhuman wisdom Dakini, in the center, the hosts  
of Buddha Dakinis, black in color, blazing with light rays,  
holding wheels in a lotus vessel;

Sapphire top knots swaying, Dem sé dem;

With jewel earrings, Tra la la; Bracelets, anklets, Si li li;

Silken banners, Pu ru ru; Ornaments of bone, Tral la la;

Playing damaru and changte'u, Tro lo lo;

Sounds of drums and horns, U ru ru;

Lutes and flutes sound clearly, Lang sé lang;

In order to bless this charnel ground offering feast:

Kyé, hosts of Dakinis, please come;

Assemblies of Dakinis, having come here in order to sever the  
five poisons, reside on a lotus, moon seat;

Perfecting the six paramitas, we bow with devotion, offering  
form, sound, smell, taste and touch, to you who perfect the  
18 emptinesses, we prostrate with devotion.



## Request for Blessing

4.2.3 88.1 [137]

Kyé. Bless this blazing mansion of the feast gathering into the  
abode of Oddiyana;

Bless the men & women gathered here into Heroes & Heroines;

Bless the various jewel and other vessels into lotus-supported  
skullcups;

Bless all the nutritious foods into undefiled wisdom nectar;

This mandala is the support of dharma; From this lamp arises  
radiance, granting empowerment to the disciples;

From this feast torma the liquid of quintessence falls,  
pacifying the obstacles of the yogi and granting supreme  
and ordinary siddhi;

Guide this child on the path of the unborn. Pai, Pai.

## Descent of Blessing

4.2.4 88.5 [137]

Pai. Exhorted by light from the host of deities, light rays ema-  
nate from the hearts of the Dakinis;

Striking this place, it is a self-risen Orgyen;

In the sky, rainbow tents and royal canopies gather;

In the space between, a rain of flowers showers down;

The ground is strewn with sense-pleasure offerings;

All the sons and daughters of the gods fill the space of the sky  
with their music, dance and song;

Through light striking the house, it becomes a skull fortress,  
complete with four corners, four doors and archways;

By light rays that strike the yogis and yoginis, all become Pawos  
and Pamos in reality;

Striking the vessels, they are skullcups with all signs;

Hitting the tsok, it is the 5 meats and 5 nectars;

Namo Prajnaparamitaya Sapariwara

— Idam Balingta Kha Kha Khahi.

Om Buddha Berotsana Om Hung Tram Hri Ah

— Idam Balingta Kha Kha Khahi.

Om Arya Taré

— Idam Balingta Kha Kha Khahi.

Om Muné Muné Maha Munayé Soha

— Idam Balingta Kha Kha Khahi.

Om Kamala Shri Jnana

— Idam Balingta Kha Kha Khahi.

Om Ah Hung Bam Dakini Harinisa

Idam Balingta Kha Kha Khahi.

Om Sarva Guru

— Idam Balingta Kha Kha Khahi.

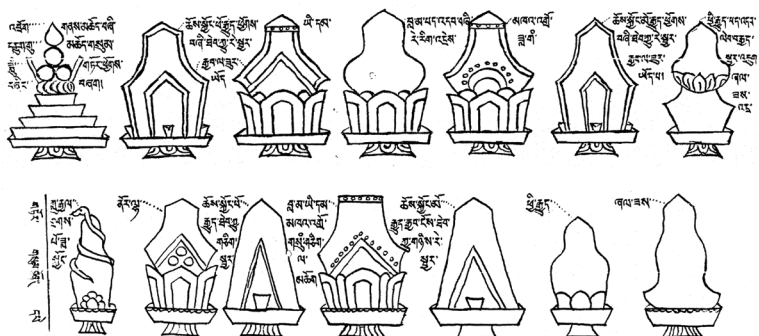
Om Benza Berotsanayé Harinisa Hung Hung Hung Phat Soha

— Idam Balingta Kha Kha Khahi.

Om Vajra Varahi Krodi Kali Harinisa Vajra Dakini

Ahbeysaya Hung Phat

— Idam Balingta Kha Kha Khahi.



To Dharmakaya great Yumchenmo and her children, Buddhas and Bodhisattvas of the ten directions, Vairocana of the land of snow, chief of the five families, venerable Arya Tara, conqueror gone beyond, Buddha Shakyamuni and so on, the one thousand and two Buddhas of this fortunate eon, this vast torma of samaya nectar, we offer

— Please grant your blessings.

Manjushri, lion of teachers, Dakini Sukhasiddhi, Brahmin Aryadeva, sole father Padampa Sangye, Kyotön Sönam Lama, Machik Labkyi Dröna, mahasiddha Yeshé Bar, Great siddhi Namtso Deva, lord of dharma Rangjung Dorje;

Victorious Yungtön Shigpo, world renowned Rölpai Dorje, glorious Kachö Wangpo, powerful Deshin Shegpa, venerable Ratnabhadra, tulku Tongwa Dönden, omniscient Jampel Zangpo, Sangye Nyenpa Rechen, all-knowing Mikyö Dorje, Gyalwa Könchok Yenlak, venerable Wangchug Dorje;

Lord of the dance Chökyi Wongchuk, great official Kunga Namgyal, supremely kind Karma Chakmé, and so on, the greatly kind root and holy lineage gurus,

— To these glorious holy gurus, I offer to your mouth;

Please grant your blessings at the level of body, speech, mind, qualities and activity.

To venerable Zilnön Chenpo, supreme son Gyalwa Döndrup daughter Ladüma, Kügom Chökyi Senge, four Ornament Great Daughters, deathless Gayen the Great, Pokor Senge, madman self-realized Dölpa Zangtel, Shikpo Hurton;

Tsiton Darma, vast meditator Hagtön, venerable Kongpo'i Zilnön, and so on, the descent of the lineage to the sixteen great sons and one hundred and eight lineage-holders, we offer to your mouths; Please grant your blessings.

To Janak Cherbu, Gangwa Muksang, Kyemé (Unborn) Zangtel, Drigom Togmé, Tulku Labdül Dorje Drönma, renouncing all

Pai. Machik Labdrön appears clearly atop my head;  
At my crown is a white OM, seed syllable of the gods (realm);  
At the throat is a red AH seed syllable of the demi-gods;  
At my heart is the green NI, seed syllable of the human realm;  
At my navel is a gray DVA seed syllable of the animal realm;  
At the secret place is a yellow RA, seed of the preta realm;  
On the soles of the feet are black HRIs, seed of the hell realm;  
From the letters, light of their own color radiates forth;  
For I and all sentient beings without exception, karma,  
    obscurations and suffering of birth in the six realms is  
    erased and (light) gathers back, dissolving into each letter;  
My body expands, pervading to the peak of existence;  
The sesame-sized foot syllables melt into light drops;  
They dissolve in the secret place syllables, like mustard seeds;  
Again the bindu transforms, melting into the navel;  
This sphere transforms, merging into the heart;  
The size of a bird's egg, it dissolves in the letter at the throat;  
Again it moves up, joining the OM at the crown;  
The size of a large bird's egg, the bindu of light dissolves into  
    Machik's heart, mixing inseparably;  
My body melts into nectar, filling the universe;  
Drinking this, obscurations of sentient beings of all six realms  
    are purified;  
All become Buddhas and samsara's six realms are emptied,  
abiding within the unborn sphere of suchness. Pai.





The three-fold lord, precious Lama is the place of refuge;

Not discerning this, having little faith, conviction or devotion, before the Nirmanakaya mother I confess;

In this life and after, all good fortune comes from the root guru;

Not understanding this, but seeking attainments elsewhere, before the Nirmanakaya mother I reveal and purify;

Cutting the root of one's own mind is the Dharmakaya;

Not recognizing this, and seeking Buddha somewhere else, before the Nirmanakaya mother I reveal and purify;

Self-liberation of discursive thought is the unborn itself;

Not comprehending this, then seeking some other remedy, before the Nirmanakaya mother I reveal and purify;

One's mind is the wish-fulfilling jewel from which all needs and wants arise;

Not discerning this, then making effort elsewhere, before the Nirmanakaya mother I confess;

Cutting the root of ego is practicing exchanging self & other;

Not fathoming this, then seeking lha and dré elsewhere, before the Nirmanakaya mother I reveal and purify;

All beings of the three realms are my father and mother;

Not realizing this, then bringing harm to others, before the Nirmanakaya mother I reveal and purify;

Those affectionate, caring Dharma companions are actually Dakas and Dakinis;

Not understanding this, then giving rise to spite and jealousy, before the Nirmanakaya mother I reveal and purify;

(There is knowledge about limiting the teachings to) improper vessels for the sacred realm of Chö of severing demons;

## VIII. DAKINI SECTION

### Exhortation of the 100,00 Dakinis 8.1 134.4 [215]

Hung Jo. In varying remote places, on the far side of the western sunset, towards Bodhgaya in the northwest, in the channel ground of the realm of Oddiyana;

The mountains are all made of bone;

The plants and trees are all arrows and spears;

The waters are all blood and pus;

Sounds and speech are all funerary sounds;

The place where the ten wrathful protectors endure is the fearful land of Vajrapani;

The Buddhas of the five families reside there;

Who abides there and who does not?

Mother who gives rise to the Buddhas of the three times,

Vajravaraḥi resides there;

Her entourage of goddesses resides there;

On Ma's right is the face of a wrathful black sow,

— 100,000 Dakinis of unchanging Dharmata;

By the left wrathful face, red and lustrous,

— 100,000 Dakinis perform the activities of the Tathagatas;

Gaping mouths with fully bared fangs,

— 100,000 Dakinis who cut the four maras at their very root;

Six eyes extremely red and agitated,

— 100,000 Dakinis with the six higher cognitions;

Heads adorned with five dried skulls,

— 100,000 Dakinis of the five families, benefiting beings;



## IX. PROTECTOR SECTION

### Six-Arm Mahakala

9.1143.2 [231]

I prostrate to swift-acting Chenrezig, wearing anklets and trampling down on Ganesh;

Great Black One, his lower garment is a tiger skin and his six arms are perfectly adorned with snake ornaments;

His first hand holds a curved knife, the middle a mala and the lower fiercely plays a damaru;

The left hands hold a skullcup, trident and lasso for grasping and binding;

Wrathful gaping mouth, fangs fully bared, 3 eyes glaring and hair flowing upwards, his forehead is excellently adorned with sindura and crown sealed by Buddha Akshobya;

Having come from the (Sandalwood) tree,  
— Please accept this torma.

*From the extensive scripture of Shawaripa.*

### Remati

9.2 143.6 [231]

Swift-acting protector, great mother Remati, four Yakshas and assembly of seventy glorious protectors;

— Accept this torma adorned with samaya substances;

As the oath you swore by command of Sönam Lama,  
disseminate the teachings of the Shijay Chö;

For myself, disciples, sponsors, benefactors and entourage, I  
pray that you dispel all negative conditions and obstacles;

— Accomplish the yogis' requested activities.

— Come, take this ornamented torma of the 3 whites;  
 As you promised before the eyes of Machik Labdrön, guard  
 and protect the Chö tradition teachings;  
 And for I and the disciples, patrons and entourage, pacify  
 sickness caused by Nagas and Earth Lords;  
 Confer vast attainments of Nagas and good fortune;  
 Toward my malicious enemies with damaged samaya, act to  
 cast down leprosy and ulcerous sores.

## Oath Bound Protectors

9.19 157.3 [257]

Hung. Through Nirmanakaya Machik Labdrön, at the twenty-  
 one forbidding snow-clad mountains and hundred and  
 eight frightful power places, lha and dré that are bound by  
 oath and samaya,

— Come, take the ornamented torma of the 3 whites;

All other lha and dré bound by command and oath by the  
 lineage gurus of the Chö tradition, partake of this torma of  
 the three whites;

Spread the teachings of the Chö tradition in the ten directions;  
 Befriend me in carrying out my Buddha activity.







