

A Short Sadhana for Chöd Retreat
Combining Prajnaparamita
and the Five Great Mother Dakinis

According to the pure and unbroken Gaden lineage tradition
of Tibetan Buddhism



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(1772-1851 C.E.)

Translated and phoneticized from the original Tibetan into English by
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This sadhana practice is intended only for those people
who have received the appropriate initiation from a qualified Lama

Gaden for the West

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NAMO GURU DEVA DAKINI BEH
Homage to all the Gurus, Devas, and Dakinis.

Ku sum wang chuk tsa gyud lama dang
Yer med gyal yum kha dro tsog la dud
De nyed nyen ching drob pi cho ge tsul
Dang po lay chen dun du dor du ja.

I bow down to the assembly of Great Mother
Dakinis who are no different from the root and
lineage Gurus who have achieved the three
Buddhakayas.

I shall write this short and concise sadhana practice
especially for those who have the opportunity to
practice CHÖD for the very first time.

Retreat Instructions

Here are the instructions for those who wish to do retreat of Prajnaparamita and the five Dakinis and who have received the empowerment of Mahaanuttarayogatantra as well as the Chöd initiation which is called “Opening the Door of the Sky” and have kept the vows and commitments:

This retreat should be done at a clean and conducive place.

One should arrange five heaps of rice which have the five colours similar to the colours of the five Dakinis on the four petals of the lotus flower which are based on the mandala plate.

The tormas are made from ingredients of barley flour, butter, sugar, and dry meat. If possible each of the five tormas are marked by a picture of one of the five Dakinis.

On the altar also set up one red torma for the Lama, Dakinis, and Dharma protectors; one white torma for the sentient beings of the six realms and spirits of the land; two sets of seven offering bowls filled with water, flower, incense, etc., for the front and self-generation deities.

On the table in front of oneself one should have the inner offering cup, dorje, bell, chang teu (large damaru), mala, etc.; i.e. all the necessary things for the retreat.

While sitting comfortably on a cushion, one should visualize the Objects of Refuge. Then generate the thoughts that are the causes of refuge and cultivate pure motivation as follows:

Preliminary Practices

Taking Refuge

Palden lama dampa namla kyabsu chiwo
Zogpi sang.gye chomdenday
namla chabsu chiwo
Dampe cho namla chabsu chiwo
Pagpe gendun namla chabsu chiwo.

- 1 I take refuge in all the holy Lamas,
I take refuge in all the Buddhas,
I take refuge in all the teachings of the Dharma,
I take refuge in all the members of the Sangha.

[3x]

Generating good motivation

Ma sem chen tam ched chi dun du nyur wa
nyurwar lama sang.gye chi go
phang tob par ja
Di cher du yum chen kha dreu
tsog chi gom dey
Zab mo nyam su lang war jewo.

- 2 I would like to quickly, quickly attain
the Enlightened state of Guru Buddha
for the sake of all beings.
For this reason, I shall practise the
profound sadhana of the Assembly of the Great
Mother Prajnaparamita and the Five Dakinis.

[3x]

Instant Self-Generation

Rang nyi ke chig ge yum.chen mor sel we

- 3 Instantly, I arise as the Great Mother
Prajnaparamita.

Invitation of the Merit Field

Thug ki AH ཨ་ཧི་ཡི་གི་ འོ་སེར་ཇི་
Og min ney lama dang nyi su me pe
yum chen mo
Machig khadro de nga dang chai pa la
Sanggye dang jangchub sempei
tsog chi kor wa.

- 4 Light shines from the AH ཨ་ཧི་ at my heart,
inviting, from the pure space of Ogmin,
the Great Mother Mahamata Prajnaparamita
and the Five Dakinis, who are all one with the
Guru, surrounded by all the Buddhas and
Bodhisattvas.

OM VAJRA SAMA DZA

[Ring bell]

As a result of this invitation the Merit Field appears on a cloud in the space in front of me.

Prostrating to the Merit Field

NAMO GURU MAHAMATA PANCHAKINI SAPARIWARA BEH

I prostrate to Guru Mahamata, the Five Dakinis and their entourage.

[Meditate]

Presenting Outer and Inner Offerings to the Merit Field

**OM GURU MAHAMATA PANCHAKINI SAPARIWARA
ARGHAM, PADIYAM, PUPE, DUPE, ALOKE, GANDHE, NEWIDYE, SHABDA
PRATITSA YE SOHA**

OM AH HUM

[3x, ring bell]

Prayers to the Merit Field

Kun chog sum la dag chab chi
Deg pa tam chid so sor shag
Dro we ge la ji yi rang
Sanggye jangchub yid chi zung.

5 I go for refuge to the Three Jewels.
I declare all my negative actions.
I rejoice in the virtues of all living beings,
And I hold with my mind Buddha and
Buddhahood.

[3x]

Four limitless meditations

Sem chen tam chid dewa dang den par jur
chig
Duk nal dang dral war jur chig
De wa dang me dral war jur chig
Tang nyum la nay par jur chig. [3x]

6 May all beings have happiness and the causes of
happiness.
May all beings be spared suffering and the causes
of suffering.
May all beings abide in the state of joy that knows
no sorrow.
May all beings transcend attachment to friends
and aversion to enemies,
and live believing in the equality of all that lives.

[3x]

Self-Generation as the Great Mother Mahamata Prajnaparamita

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHOH HAM
All phenomena become empty of inherent existence.

Cho tam chid tong pa nyid du jur.

Tung pe nyang le PAM ལྷོ་ལེ་པདྨེ་ཏེ་འཇུག་
AH ལྷོ་ལེ་དཔལ་ལྷོ་ལེ་ལྷོ་ལེ་

Ji ting du rang ge sem nyid AH ལྷོ་ལེ་ལྷོ་ལེ་ལྷོ་ལེ་
le osel tru.

Don nyi jay, du yong su jur pa lae rang nyi
yum chenmo

Ku dog ser mo zal chig

Chag zi yay chi dang po na ser je dorje tse
gupa dang

Yon chi dang po na yum je pot-te nyam
shing.

Chag og ma nyi nyam zag zed pa

Tsen pi zi shing lung ku cha jed chen

Rinpo chi gyen dang dar je na zey lub shing.

Zab dorje chil trung gi zhug pi chi wor

OM ལྷོ་ལེ་

Drin par AH ལྷོ་ལེ་. Thuk kar HUM ལྷོ་ལེ་

7 Everything becomes empty.

From emptiness, there arises a white PAM ལྷོ་ལེ་
syllable, which transforms into a lotus cushion.
In the centre of this lotus is a white AH ལྷོ་ལེ་
syllable, which transforms into a moon disc.

Upon this moon disc is a golden AH ལྷོ་ལེ་ syllable,
which is actually the nature of my own mind.

Light shines forth from the AH ལྷོ་ལེ་, achieving the
two purposes.

Then the light returns, and I transform into
golden Great Mother Mahamata Prajnaparamita,
with one face and four arms.

My first right hand holds a nine-spoked golden
vajra. My first left hand holds the text of the
Prajnaparamita. My second right and left hands
form the mudra of meditational equipoise.

I am radiant, and bear all the auspicious signs and
marks of the Buddhas.

As a Sambhogakaya Buddha, I am adorned with
precious ornaments and silk dresses.

I am seated in the vajra position.

There is a white OM ལྷོ་ལེ་ syllable at my crown
chakra, a red AH ལྷོ་ལེ་ syllable at my throat chakra,
and a blue HUM ལྷོ་ལེ་ syllable at my heart chakra

Inviting and Absorbing the Wisdom Beings into Oneself, and Receiving Empowerment

Thuk kai HUM ལྷོ་ལེ་ lai oser tru pe gumpa dang མཚན་མེད་
Dra we yeshe pa dang wang gi lha nam.

8 Light shines forth from the HUM ལྷོ་ལེ་ at my heart
chakra, inviting the Wisdom Beings as Great
Mother Prajnaparamitas, as well as the
Empowering Deities.

OM VAJRA SAMA DZA
DZA HUM BAM HO

Dam tsig pa dang nyi su me par gyur.

Wang gi lhai wang kur.

AH ལྷོ་ལེ་ yig gi u gyen par gyur.

9 The Wisdom Beings dissolve into me, becoming
one with myself, the Commitment Being.

The Empowering Deities grant me the
empowerment. A golden AH ལྷོ་ལེ་ syllable appears
on the crown of my head.

Consecrating and Presenting Outer Offerings to Oneself as Great Mother Mahamata Prajnaparamita

Chöd pa nam phul du jung wi lha zey su gyur. ¹⁰ The offering substances become perfect and acceptable to the Deities.

**OM MAHAMATA ARGHAM, PADYAM, PUPE, DUPE,
ALOE, GANDHE, NEWIDYE, SHABDA AH HUM**

Praise to Oneself as the Great Mother Mahamata Prajnaparamita

[play chöd drum and bell]

Ma sam jud me she rab pha rol chin
Ma chi me gag nam khai ngo wo nyid
So so rang rig yeshe Chöd yul wa
Du sum gyal we yum la chag tsal lo.

¹¹ Prajnaparamita is inconceivable, beyond speech and thought, and beyond samsara. Prajnaparamita is unborn and unending like space. Prajnaparamita is the only object of Buddhamind. I prostrate to the Great Mother of all the Buddhas of the three times.

[3x]

Visualization for the Mantra Recitation of the Great Mother Mahamata Prajnaparamita

Rang gi thuk kar dawé chil khor gyi teng du
HUM ཨུཾ nyonpo AH ཨུཾ serpo tsen pi thar.
Ngak ting gi kor wa lay oser tru.
Don nye je cher so sum gyi nal jor dang den
par gyur.

¹² In my heart, on a moon disc, is a blue HUM ཨུཾ syllable which is marked with a golden AH ཨུཾ syllable.

The HUM ཨུཾ is surrounded by the golden syllables of the mantra, which stand in the clockwise direction. Light shines forth from the mantra to all realms, achieving the two purposes.

I, myself, practise the three yogic perceptions: all that I see, hear, and think is Prajnaparamita .

Mantra Recitation of the Great Mother Mahamata Prajnaparamita

[TAYATHA] OM GATE GATE PARAGATE PARASAMGATE BODHI SOHA

*[recite 300,000x, or 100,000x, or at least 10,000x to fulfill the commitment of the retreat.
Say as many times as possible during the retreat.]*

Dedication

Ge wa di ye nyur du dag
Yum chen sher chen drub gyur nay
Dro wa chig kyang ma lu pa
De yi sa la go par shog

¹³ By the merit of this practice, may I achieve the Enlightened state of the Great Mother Mahamata Prajnaparamita. Then may I assist all beings without exception to reach that same state.

Front-Generation of the Five Great Mother Dakinis

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHOH HAM

Tong pa nyi du gyur.

Tung pi nang lai don chid chi nay su pe me
dong

Po yang shen gya che wa te wa dab ma she
dhang chay pi u su da den la ngo wo rang gi
tsa wey lama dang yir med pi yum chenmo
yen pa la.

Nam pa sanggye rig che khadroma
Machig Labkyi Dronma ku dok kar mo chak
yeh damaru trol wa.

Shar ge ped dab la dorje rigchi khadroma ku
dok nyon mo chak yeh dorje dzin pa.

Lho-e ped dab la rinchen rigchi khadroma ku
dok ser mo Chak yeh rinpoche dzin pa.

Nubchi ped dab la ped mae rigchi khadroma
ku dok mar mo

Chak yeh pedma dzin pa.

Jang gi ped dab la laichi rigchi khadroma
ku dok jang mo

Chak yeh ral dre dzin pa.

Tam chid chang yon pa nam
drel wu sil shing

Chen sum dang den pai zal.chig chag.nyi ma
Lang tso chu drug lun pi nyam chen

U tral ral pi thor chok ching shing ru pi gyen
drug gi gyen pa.

Zhab yeh kum shing yon kyang pe chil trung
chid pe gar tab chi zhuk pa.

Teng du tsa gyud chi lama nam zhuk nye
dang chey pa trin tep pa ta wur yud pa

Tha kor du yidam sanggye jang sem.

Pa wo pa mo chu chung sung mae tsok chi
kor nay zhuk pe chi wor OM ཨྎ, den par
AH ཨྎ, thuk kar HUM ཨྎ

14 Everything becomes empty.

From a state of emptiness, there arises before me a
huge white 4-petalled lotus. In the middle of the
lotus, there arises a moon disc.

Upon this moon disc
stands white Buddha Dakini
Machig Labkyi Dronma,
who is one with my Root Guru
and Great Mother Prajnaparamita.
She plays a damaru with her right hand.

In front of Buddha Dakini Machig Lab.Dron,
on the eastern petal of the lotus,
stands blue Vajra Dakini.

She holds a vajra with her right hand.

To Buddha Dakini Machig Lab.Dron's right,
on the southern petal of the lotus,
stands yellow Ratna Dakini.

She holds a jewel with her right hand.

To Buddha Dakini Machig Lab.Dron's left,
on the northern petal of the lotus,
stands green Karma Dakini.

She holds a sword with her right hand.

All five Great Mother Dakinis ring bells with their
left hand.

They each have one face, three eyes, and two arms.

They each stand in the dancing posture on their left

They have the appearance of sixteen year old
maidens. Their hair is long, tied in a top-knot.

They are adorned with the six bone ornaments.

Above and behind the Five Great Mother Dakinis,
like a cloud, are the Root and Lineage Gurus.

Surrounding the Five Dakinis and the Gurus
are all the other Yidams, Buddhas, Bodhisattvas,
Dakas, Dakinis and Dharmapalas.

All these Enlightened Beings have a white OM ཨྎ at
their crown, a red AH ཨྎ at their throat, and a blue
HUM ཨྎ at their heart.

Inviting the Wisdom Beings and the Empowering Deities

Thuk key HUM ཨུམ་ལའི་འོལ་ལྷན་པའི་གཏུག་པ་དང་¹⁵ Light shines out from the HUMs ཨུམ་ at their hearts.
dra we ye she pa dang wang ge lha nam chen By means of this they invite the Wisdom Beings,
drang. which look like themselves,
and also the Empowering Deities,
such as the Five Dhyani Buddhas.

[Ring Bell]

Praise to the Five Great Mother Dakinis and their Entourage

Cho ying dak pe dang nay
Gyu trul dra we kur thon pa
Ney sum kha droe wang chuk ma
Tse war gong la ney dir shik.

¹⁶ Great Dakinis, from the Pure Palace of
Dharmakaya and Dharmadatu,
you manifest the Illusory Body.
You who have power over the three realms,
please come before me by your great compassion.

Merging of the Wisdom Beings and Receiving of the Empowerment

OM VAJRA SAMA DZA
DZA HUM BAM HO

Dam.tsig.pa dang nye su med par gyur.
Wang gi lhai wang kur.
Rang rang ge rig dak gi u gyen par gyur.

¹⁷ The Wisdom Beings become one with the
visualized Commitment Beings.
The Empowering Deities bestow the
empowerment.
Each of the Five Great Mother Dakinis is crowned
with the Buddha of her own Buddha family,

Consecration of the Inner Offering

OM AMRITA KUNDALI HANA HANA HUM PHAT
OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHOH HAM

Tong pa nyi du gyur.

18 Everything becomes empty.

Tong pe ngang lai YAM ཡམ་ལའི་ལུང་།
RAM ར་ལའི་མེ་འུག་ཏུ་མེ་གཏེ་པུ་སུ་མ་ལའ་
nay pe AH ཨ་ལའི་ལུང་། we tod pa che kar la
nang mar we nang du sha nga dutsi nga
jang tok bhar sum jay pa lai jung we zag pa
med pe yeshe chi dutsi gyatso chen pur
gyur.

From the state of emptiness,
a blue YAM ཡམ་ལའི་ syllable transforms into
a blue bow-shaped wind mandala.
On top of this, a red RAM ར་ལའི་ syllable transforms
into a red triangular fire mandala.

19 On top of this, three AHs ཨ་ལའི་ transform into a
tripod of three human heads.

Upon this tripod, a white AH ཨ་ལའི་ transforms into a
broad and expansive skullcup. The skullcup is
white on the outside and red on the inside. In the
skullcup are the five meats and the five nectars.

By means of the three syllables OM ཨོཾ་, AH ཨ་ལའི་ and
HUM ཧུཾ་, the five meats and the five nectars are
purified, transformed and increased into a great
ocean of uncontaminated nectar of exalted
wisdom.

OM AH HUM

[3x]

Consecration of the Outer Offerings

OM AMRITA KUNDALI HANA HANA HUM PHAT
OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHOH HAM

Tong pa nyi du gyur.

20 Everything becomes empty.

Tong pa nang lai AH ཨ་ལའི་ ལུང་། we tud pe
nang du
HUM ཧུཾ་ ལའི་ ལུང་། we Chöd ze nam zak med
chi dewa ched par chen ched par gyur.

From the state of emptiness, there arise eight
white AH ཨ་ལའི་ syllables. These transform into eight
vast skullcups.

Inside the skullcups arise eight HUM ཧུཾ་ syllables.
These HUM syllables transform into the outer
offering substances, which bestow great and
uncontaminated bliss.

OM ARGHAM, PADYAM, PUPE, DUPE, ALOKE, GANDHE, NEWIDYE, SHABDA AH HUM

Presenting the Outer Offerings to the Five Great Mother Dakinis and their Entourage

OM GURU MAHAMATA PANCHAKINI SAPARIWARA
ARGHAM, PADYAM, PUPE, DUPE, ALOKE, GANDHE, NEWIDYE, SHABDA
PRATITSA YE SOHA

Presenting the Inner Offering to the Five Great Mother Dakinis and their Entourage

OM GURU MAHAMATA PANCHAKINI SAPARIWARA
OM AH HUM

Offering Praise to the Five Great Mother Dakinis

[with Chöd drum and bell]

Chu ku nam kha shin du yer med kyang
Zuk ku gya tson shin du so sor sel
Thab dang she rab chok la nya nye pa
Rig nga kha dro tsok la chag tsal lo.

21 Although your Dharmakaya aspect is indistinguishable, like the sky, your Nirmanakaya aspects appear individually, like a rainbow.

I prostrate to you Five Great Mother Dakinis, possessors of the methods and the wisdom of all the Buddhas' activities.

[3x]

Visualization for the Mantra Recitation of the Five Great Mother Dakinis

Lama khadro dro de ngae thuk kar da den
La sa von je thar ngag ting ge kor we
Öser gye tro du lai tam ched drub par gyur

22 The Five Great Mother Dakinis and the Lama are one in essence.

Each Dakini has a moon disc at her heart chakra. On top of the moon disc stands a HUM syllable, surrounded by her own mantra.

Light emanates from and returns to the HUM and the mantra, and achieves all siddhis and activities.

Mantra recitation for each of the Five Great Mother Dakinis

OM BUDDHA DAKINI HUM HUM PHAT SOHA
OM VAJRA DAKINI HUM HUM PHAT SOHA
OM RATNA DAKINI HUM HUM PHAT SOHA
OM PADMA DAKINI HUM HUM PHAT SOHA
OM KARMA DAKINI HUM HUM PHAT SOHA

[Recite each mantra 10,000x in order to fulfill the retreat commitments.]

Recitation of the Mantra for all Dakinis

OM AH HUM GURU BAM HA RI NI SA SIDDHI DZA

[This is the general mantra of all dakinis together: it is best to say 100,000 recitations. If not, one should say it 10,000 times in order to fulfill the retreat. After reciting 100,000 mantras, say 10,000 of the wisdom shower (absorption) mantra by adding the 6 syllables HUM HA ANZE SOHA to the end of the mantra. It would be auspicious to recite OM GATE GATE PARAGATE PARASAMGATE BODHI SOHA 10,000x during the retreat at this point.]

Vajrasattva Mantra to purify improper mantra recitation and help blessings to stay firmly with us

[ringing bell]

**OM VAJRASATTVA SAMAYA, MANUPALAYA,
VAJRASATTVA TVENOPATISHTA, DRIDHO ME BHAVA,
SUTOSHYO ME BHAVA, SUPOSHYO ME BHAVA,
ANURAKTO ME BHAVA,
SARVA SIDDHI ME PRAYACCHA, SARVA KARMA SUCCHA ME,
CHITTAM SHRIYAM KURU HUM, HA HA HA HA HO,
BHAGAVAN, SARVA TATHAGATA,
VAJRA MA ME MUNCHA, VAJRA BHAVA,
MAHA SAMAYA SATTVA, AH HUM PHAT.**

The Four Torma Offerings

The First Torma Offering: To the Guru, Yidam and the Five Great Mother Dakinis

Consecration of the Torma

OM AMRITA KUNDALI HANA HANA HUM PHAT
OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHOH HAM

Tong pa nyi du gyur.

Tong pe nyang lai YAM ཡམ་ལཱི་ lai lung.
RAM རམ་ལཱི་ lai me ting du men go jed pu sum la
nay pe

AH ཨ་ལཱི་ lai jung we tod pa che kar la nang mar
we nang du sha nga dutsi nga jang tok bhar
sum jay pa lai jung we zag pa med pe yeshe
chi dutsi gyatso chen par gyur.

23 Everything becomes empty.

From the state of emptiness,
a blue YAM ཡམ་ལཱི་ syllable transforms into
a blue bow-shaped wind mandala.

On top of this, a red RAM རམ་ལཱི་ syllable transforms
into a red triangular fire mandala.

On top of this, three AHs ཨ་ལཱི་ transform into a
tripod of three human heads.

Upon this tripod, a white AH ཨ་ལཱི་ transforms into a
broad and expansive skullcup. The skullcup is
white on the outside and red on the inside.
In the skullcup are the five meats
and the five nectars.

By means of the three syllables OM ཨོཾ་མུཾ་ཧུཾ་, AH ཨ་ལཱི་ and
HUM ཧུཾ་, the five meats and the five nectars are
purified, transformed and increased into a great
ocean of uncontaminated nectar of exalted
wisdom.

OM AH HUM

[3x]

Presenting the Torma Offering to the Guru, Yidam and the Five Great Mother Dakinis

OM GURU MAHAMATA PANCHAKINI
SAPARIWARA IDAM BALIMTA KHA KHA KHAHI KHAHI

[recite 3x with offering (lotus-turning) mudra, snapping the fingers at the end of each recitation]

Presenting the Outer Offerings to the Guru, Yidam and the Five Great Mother Dakinis

OM GURU MAHAMATA PANCHAKINI SAPARIWARA
ARGHAM, PADYAM, PUPE, DUPE, ALOKE, GANDHE, NEWIDYE, SHABDA
PRATITSA YE SOHA

Presenting the Inner Offering to the Guru, Yidam and the Five Great Mother Dakinis

OM GURU MAHAMATA PANCHAKINI SAPARIWARA OM AH HUM

Request to the Gurus, Yidams, Three Jewels, Dakinis and Entourage

[ring bell each syllable for Tibetan]

Dud yon nya den zak med Chöd tor de.
Lama yidam khadro tsok la bul.
She ney dak dang kha nyam dro kun la.
Chog dang thun mong ngo.drub tsal du sol.

24 I offer this uncontaminated torma, which contains the
objects of the five senses,
to the Lama, the Yidams, the Three Jewels,
the Dakinis and the Assembly.
Please grant me and all beings supreme uncommon
and common siddhis.

The Second Torma Offering: To the Dharma Protectors

Consecration of the Torma

**OM AMRITA KUNDALI HANA HANA HUM PHAT
OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHOH HAM**

Tong pa nyi du gyur.

25 Everything becomes empty.

Tong pe nyang lai YAM ཨྲམ་ལའི་ལུང་།
RAM རྲམ་ལའི་མེ་འོམ་གྱི་འཇམ་ལྷོ་ལྷོ་ལའི་མེ་ལུང་།
AH ཨྲམ་ལའི་འཇམ་ལྷོ་ལྷོ་ལའི་མེ་ལུང་།
mar we nang du
sha nga dutsi nga jang tok
bhar sum jay pa lai jung we zag pa med pe
yeshe chi dutsi gyatso
chen par gyur.

From the state of emptiness,
a blue YAM ཨྲམ་ syllable transforms into
a blue bow-shaped wind mandala.
On top of this, a red RAM རྲམ་ syllable transforms
into a red triangular fire mandala.
On top of this, three AHs ཨྲམ་ transform into a
tripod of three human heads.
Upon this tripod, a white AH ཨྲམ་ transforms into a
broad and expansive skullcup. The skullcup is
white on the outside and red on the inside.
In the skullcup are the five meats
and the five nectars.
By means of the three syllables OM ཨྲམ་ཨྲམ་ཨྲམ་, AH ཨྲམ་ and
HUM ཨུམ་, the five meats and the five nectars are
purified, transformed and increased into a great
ocean of uncontaminated nectar of exalted
wisdom.

OM AH HUM

[3x]

Presenting the Torma Offering to the Dharma Protectors

OM SHRI DHARMAPALA SAPARIWARA IDAM BALIMTA KHA KHA KHAHI KHAHI

[recite 3x with offering (lotus-turning) mudra, snapping the fingers at the end of each recitation]

Presenting the Outer Offerings to the Dharma Protectors

**OM SHRI DHARMAPALA SAPARIWARA
ARGHAM, PAMYAM, PUPE, DUPE, ALOKE, GANDHE, NEWIDYE, SHABDA
PRATITSA YE SOHA**

Presenting the Inner Offering to the Dharma Protectors

OM SHRI DHARMAPALA SAPARIWARA OM AH HUM

Request to the Dharma Protectors

[Ringing bell]

Dud yon nga den zak med Chöd tor di
Dam chen cho chung sung me tsok la bul
Zhi ney sanggye ten pa sung we chir
Zhi gye wang dag lai kun zed du sol.

26 I offer this uncontaminated torma, which contains
the objects of the five senses,
to you committed Dharma Protectors.
Please enjoy it.
I request you please to protect the Buddha's
teachings and grant the four activities of
pacification, increase, power and wrath.

The Third Torma Offering: To all Sentient Beings

Consecration of the Torma

OM AMRITA KUNDALI HANA HANA HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

Tong pa nyi du gyur.

²⁷ Everything becomes empty.

Tong pe ngang lai DROM lai rinpoche nyud
yang shing gya che we nang du

From the state of emptiness arises a DROM syllable. The DROM transforms into a great and vast precious vessel.

OM ཨྲྀ lai t

Inside the precious vessel arises an OM ཨྲྀ syllable.

orma zag pa medpe yeshe chi dutsi gyatso
chen par gyur.

The OM ཨྲྀ transforms into torma nectar of uncontaminated wisdom.

OM AH HUM

[3x]

Presenting the Torma Offering for All Sentient Beings

NAMA SARVA TATHAGATA AVALOKITE OM SAMBARA SAMBARA HUM

*[recite 3x with lotus-turning mudra,
snapping fingers at the end of each recitation]*

Offering Prostrations to the Buddhas

Chom-den-de-de-shin sheg-pa gyal-wa
rin-chen mang-la chag tsal lo.

²⁸ To the Tathagata Buddhas:
De.shin Sheg.pa Gyal.wa Rin.chen Mang.la,
I prostrate to you.

De-shin sheg-pa zug-dze dam-pa-la
chag tsal lo.

De.shin Sheg.pa Zug.dze Dam.pa.la,
I prostrate to you.

De-shin sheg-pa kujam-lay-la chag tsal lo.

De.shin Sheg.pa Ku.jam.lay.la, I prostrate to you.

De-shin sheg-pa jig-pa-tam-cha dang-dral-
we-la chag tsal lo.

De.shin Sheg.pa Jig.pa Tam.chey
Dang.dral.vey.la, I prostrate to you.

Torma Offering and Compassionate Prayer of Request

Dud yon nga den zag.med torma di.

²⁹ I offer this uncontaminated torma, which contains the objects of the five senses, to the Father and Mother and the six classes of beings. All sentient beings are greatly satisfied by this torma.

Pha.ma rig.drug sem.chen kun.la ngho.

Chöd gyen torma leg par tsem gyur nay.

Rang rang dug nyal gyu chai zhe gyur chig.

May all beings be freed from their individual sufferings and the causes of suffering.

The Fourth Torma Offering: To the Local and Worldly Spirits

Consecration of the Torma

OM AMRITA KUNDALI HANA HANA HUM PHAT
OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

Tong pa nyi du gyur.

30 Everything becomes empty.

Tong pe ngang lai DROM lai rinpoche nyud yang shing gya che we nang du OM ཨྐྱྋྋྋ lai torma zag pa medpe yeshe chi dutsi gyatso chen par gyur.

From the state of emptiness arises a DROM syllable. The DROM transforms into a great and vast precious vessel.

Inside the precious vessel arises an OM ཨྐྱྋྋྋ syllable.

The OM ཨྐྱྋྋྋ transforms into torma nectar of uncontaminated wisdom.

OM AH HUM

[3x]

Presenting the Torma Offering to the Local and Worldly Spirits

NAMA SARVA TATHAGATA AVALOKITE OM SAMBARA SAMBARA HUM

[recite 3x with lotus-turning mudra, snapping fingers at the end of each recitation]

Offering Prostrations to the Buddhas

Chom-den-de-de-shin sheg-pa gyal-wa rin-chen mang-la chag tsal lo.

De-shin sheg-pa zug-dze dam-pa-la chag tsal lo.

De-shin sheg-pa kujam-lay-la chag tsal lo.

De-shin sheg-pa jig-pa-tam-cha dang-dral-we-la chag tsal lo.

31 To the Tathagata Buddhas:

De.shin Sheg.pa Gyal.wa Rin.chen Mang.la, I prostrate to you.

De.shin Sheg.pa Zug.dze Dam.pa.la, I prostrate to you.

De.shin Sheg.pa Ku.jam.lay.la, I prostrate to you.

De.shin Sheg.pa Jig.pa Tam.chey

Dang.dral.vey.la, I prostrate to you.

Torma Offering

Dud yon nga den zak med torma di

Yul lha she dak ney pue tsok la bul

Zhe ney ru nga tag dok ma zed par

Dam cho drub pe thun chen tung drog zod

32 I offer this uncontaminated torma, which contains the object of the five senses, to the Devas and Spirits of the land, who are the owners of the earth.

Please enjoy it and be happy.

Do not become agitated, anxious or jealous.

Please provide the causes and conditions for successful Dharma practice.

Concluding Practices:

Vajrasattva Purification Mantra

[Ring bell]

OM VAJRASATTVA SAMAYA, MANUPALAYA,
VAJRASATTVA TVENOPATISHTA, DRIDHO ME BHAVA,
SUTOSHYO ME BHAVA, SUPOSHYO ME BHAVA,
ANURAKTO ME BHAVA,
SARVA SIDDHI ME PRAYACCHA, SARVA KARMA SUCCHA ME,
CHITTAM SHRIYAM KURU HUM, HA HA HA HA HO,
BHAGAVAN, SARVA TATHAGATA,
VAJRA MA ME MUNCHA, VAJRA BHAVA,
MAHA SAMAYA SATTVA, AH HUM PHAT.

Requesting forbearance

Ma nye yong su ma she dang
Gang yang nu pa ma chi pa
De ne ja wa gang je pa
De kun chöd chi zo zod chig.

33 Whatever mistakes I have made
out of ignorance, being unable to please you,
or not having the ability or strength,
I request you please be patient with all of these.

Dedication

Ge wa de yi tsi rab tam ched du
Ma nor lam ton thek chok she nyen chi
Dral wa med par je su dzin pa dang
Sung ge dutsi ngom med thung war shog.

34 By the merit of this practice, may I never be
separated, in all my lives, from the great
Mahayana gurus who explain the correct path to
Enlightenment.
May I be accepted by my gurus without ever
being separated from them.
May I enjoy the happiness of drinking the speech
nectar of their teachings.

De ye thu lai nyi jung jang chub sem
Yang dag ta dang chen drug rim pa nyi
Khor dang chai pe nyam len thar chin te
Tob chu nga we go phang nyur tob shog.

35 As a result of this, may I accomplish renunciation
and bodhicitta, realize shunyata and the six
paramitas, and attain the two stages of Tantra.
May I quickly attain the stage of the ten powers of
Buddhahood.

*During the retreat one should practice four sessions a day.
The yoga of activities between sessions should accord with the general traditions of retreat.*

Prayer for Auspiciousness

Yed shin nor dang bum zang dud ju ba
Pak sam shin tar dud pe re wa kun
Bed med tsol zed lama yidam lha
Kadro cho chung sung me tashi shog

36 May we have the endless and effortless
auspiciousness of the Guru, Yidam,
Dakinis and the Dharma Protectors,
whose activity is like the precious jewel,
the good vase, the wish-fulfilling cow and the
wish-fulfilling tree, fulfilling all wishes.

[Bell and damaru]

*[If you have Statues or **Thangkas** of Chöd Gurus and Yidams:]*

De nye tan dang lhen chig tu
Dro we don du zuk nye kyang
Ned nzed tse dang wang chuk dang
Chog nam lek par tsal du sol.

37 Please stay here with the statues and other holy
objects.

Stay for the sake of sentient beings.

We pray to be free from all illnesses.

We pray for long life and spiritual attainments.

Please grant us these excellent siddhis.

[Request to remain as blessing with holy objects:]

OM SUTA TESHTA VAJRA YE SOHA

[Ring bell]

[If you don't have objects:]

OM ched chi sem chen dun kun zed
Je su thun pe ngu drub sol
Sanggye yul du shik nye kyang
Lhar yang jhun par zed du sol.

38 OM You work for the benefit of sentient beings,
and you give great siddhis.

Please, Buddhas,

after returning to your Pure Lands,

come back again when requests are made.

VAJRA MU

[Snapfingers]

Yeshe pa rang shen ge nye su shik.

39 The Wisdom Beings return to their Pure Lands.

OM VAJRA SAMA DZA

Dam tsig pa rang nyed la them par gyur.

40 The Commitment Beings dissolve into me.

Prayer for Auspiciousness

Yed shin nor dang bum zang dud ju ba
Pak sam shin tar dud pe re wa kun
Bed med tsol zed lama yidam lha
Kadro cho chung sung me tashi shog

41 May we have the endless and effortless
auspiciousness of the Guru, Yidam,
Dakinis and the Dharma Protectors,
whose activity is like the precious jewel,
the good vase, the wish-fulfilling cow and the
wish-fulfilling tree, fulfilling all wishes.

[Bell and damaru]

Colophon

Author's Colophon

This text contains the essence of the speech of the previous great lamas of the Chöd practice.

This retreat sadhana of the Five Great Mother Dakinis is written by Ge.Lhung Dharma Bhadra of Nyul.Chu at the mountain cave of Nyul.Chu at the request of the most devoted beautiful nun Getsulma Kelsang Cho Kyed.

Translator's Colophon

This English translation with Tibetan phonetics was done by the Very Venerable Zasep Tulku Rinpoche, a follower of the Great Ganden Chöd Tradition.

I would like to express my gratitude to Dr. Bob Kapitany and Sheryl Dore for their support and help in preparing the manuscript.

I confess in front of my Gurus, Yidams, Dakinis and Dharmapalas whatever mistakes I have made through lack of awareness and inability.

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without charge to practitioners.**

**The merit of this action is dedicated to the flourishing
of Je Tsong Khapa's stainless tradition and to the long life of all the venerable gurus.**

Gaden for the West Colophon

Under the kind supervision of the Venerable 13th Zasep Tulku Rinpoche, this Gaden for the West (GFTW) version of A Short Sadhana for Chöd Retreat Combining Prajnaparamita and the Five Great Mother Dakinis has been formatted by Peter Lewis and edited by Chuck Damov.

We dedicate any and all merit of this effort to the study and pure practice of the precious Vajrayana teachings.

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