Long Life Prayers
for
Lama Tsültrim Allione

Proclamation about
Karma Tsültrim Chödrön

In Praise of Tara Mandala’s
Nine Marvelous Aspects

Machig’s Last Instructions

Lama Tsültrim Allione
Karma Tsültrim Chödrön
Long Life Prayer for Tsültrim Chödrön

Kyabney lumey könchog nam sum dang:
Through the infallible refuge of the Three Jewels,

Ley dre lumey gyalwa'i den tob kyi:
And the unerring fruit of the karma and by the power of the

Tsültrim Chödrön zhab pe tenpa dang:
May the lotus feet of Tsültrim Chödrön remain stable.

Gyel ten dar zhing gyepa'i tashi tsöl:
Grant us that the doctrine of the Victors spread and flourish auspiciously.

This prayer was composed at the behest of the disciple Chönyi Wangmo by the one who’s Nirmanakaya name is Gyalse Pema Wangyal (Adzom Paylo Rinpoche). Virtue be!
Long Life Prayer for Jetsun Kushok:
Karma Tsültrim Chödrön

E MA HO: Yumchen Shaktub Arya Tare Ma:
E MA HO: To the Great Mother, Shakyamuni, Noble Tara,

Dampa Sangye Machig Labdrön la:
Dampa Sangye, Machig Labdrön la,

Solwa debso chimey yeshe tsöl:
I pray to you, please grant the deathless primordial wisdom!

Machig Chöd yul tonpa dzinpa’i Ma:
Mother holder of the practice lineage of Machig,

Tara Mandala Chagdeb Jetsünma:
Who established Tara Mandala, Jetsünma,

Karma Tsültrim Chö Khyi Drön Ma chog:
Supreme Karma Tsültrim Chödrön,

Kutse ten ching samdon lhundrub ching:
May your life remain firm and all your wishes be fulfilled.

Chöd yul tanpa dargye tashi shog:
May there be the auspiciousness for the flourishing of the Chöd practice!

This long-life prayer was inspired from the bottom of the heart of the
Dingri yogi Lama Tsering Wangdü Rinpoche. May all be accomplished
as exactly as wished. Mangalam!
**Long Life Prayer for Lama Tsültrim Chödrön**

**OM SWASTI:** Machig Labkyi Drönma’i yeshe kü:
OM SWASTI: The primordial wisdom body of Machig Labdrön,

Je zung ka ter chöd yul dzö dzin ma:
The Mother who holds the lineage of Kama and Terma Chöd practice,

Jetsün Lama Tsültrim Chödrön chog:
Noble Supreme Lama Tsültrim Chödrön (Dharma Torch of Discipline),

Ku tse tagten dze trin gye gyur chig:
May your life remain firm and your awakened activities spread and flourish!

This was prayed fervently by the sixth Gochen Tulku (Tulku Sang-ngag Rinpoche), a mere name holder of the incarnation of Orgyen Drime Lingpa. May it be accomplished like I have aspired!
Proclamation about Karma Tsultrim Chödrön

by Lama Wangdü Rinpoche

E MA HO: Dang po Gyalwang Karma Rigpe’i Dorjey zik:
E MA HO: First when his Holiness Gyalwang Karmapa Rigpe saw her,

Ku yi chyen ngar bö ney dom sum nang:
He called her into his presence and gave her the three vows.

Karma Tsültrim Chödrön tsen yang söl:
She was named Karma Tsültrim Chödrön

Bar du Zangri Khamar ney dzin Lama chog:
Next the Lama, the throne holder of Zangri Khamar,

Karma Dorje Machig ngö su jel:
Karma Dorje saw her as the actual Machig.

Machig Trulkhu zhey pa’i tsen yang söl:
Also she was named as the emanation of Machig.

Ta ma Dingri Naljor Wangdü jel:
Next, she met the yogi Wangdü of Dingri Langkor.
Dzam ling jewa trag gyei zhingkham su:
In the million pure lands of this universe

Ogyen chen po jewa jyon pa zhin:
Like there is Great Orgyen Guru emanating millions,

Labkyi Drönma ji ne jyon pa mōn:
Likewise, Labdrön aspired to come in infinite manifestations.

Karma Tsöltrim Chökyi drön ma chog:
Noble Karma Tsöltrim Chödrön,

Machig trulpar nge pe tetsom drel:
Is certainly the emanation of Machig, this is beyond doubt.

Chöd yul zhen dang de zhung kalden gyi:
Fortunate ones following the practice of Chöd and other teachings,

Neljyor pho mo ma lü tam chey la:
All male and female yogis without exception,

Tun kyen jyor zhing sher chyin go đön zhin:
May they have favorable conditions for the understanding of the meaning of Prajña Paramita.

Chöd yul dzamling dar wa'i tashi shog:
May there be the auspiciousness for the practice of Chöd to flourish throughout the world!

This prayer was written by Lama Tsering Wangdü of Dingri Langkor. May it be auspicious!
In Praise of Tara Mandala’s Nine Marvelous Aspects

1. **AH HO YE: Chyi Yul lo kö dra’i jong dzey ü ri wang:**
   Amazing! Externally the land is beautiful like Yulokö amidst majestic mountains,

Tara Lhamo jang ngön dzum den gyi pang du:
In the green meadow lap of smiling Green Tara,

2. **Nang du tog sum ku sum Khandro yi phodrang:**
   Internally, in the three storied Trikaya Dakini Palace,

Teng khang kha chyö cho ku’i zhal mey kyi kö dzog:
The upper story is the perfect arrangement of the immeasurable palace of Dharmakaya Space Dakini (Kechara);

Barkhang sa chyö long ku’i zhing kham kyi tsen nyig:
The middle floor is excellently endowed with the pure land of Sambhogakaya Earth Dakini (Earthly Abode);

Ög khang sa ög trul ku’i zhing kö de ngo tsar:
And the ground floor display of the pure land Nirmanakaya netherworld is amazing!

This is the praise to the support, the immeasurable palace.

3. Ku sum Khandro'i pho drang sum tseg kyi ü na:
In the center of the three storied three Kaya Dakini palace,
Born in the sky!

This is the praise to the inner contents.

Chö ku Yumchen long ku rig nga yi Khandro:
Are the Dharmakaya Great Mother, the Sambhogakaya Dakinis of the Five Families,
Handro'i pho drang sum tseg kyi ü na!

This is the praise to the support, the immeasurable palace.

Trul ku phag ma Machig Labdrön dang Drölma:
The Nirmanakaya Arya Mother Machig Labdrön, the 21 Taras, and so on . . . .

Nyer chig la sog Khandro'i tsom bu de ngo tsar:
The mandala assembly of Dakinis is amazing!

This is the praise to the inner contents.

4. Ney di Dhumatala Khandro yi drong zhin:
This land is like the Dhumatala Dakini pureland.

Neljyor ma yi kyil la Pawo yi khor den:
The Mandala of the Mother Yogini is surrounded by the retinues of Dakas.

Sang ngag chyö chang gô kar chang lo yi de tsok:
The assembly of white-robed and long-haired ones upholding the conduct of the secret Tantra,

AH LA LA HO: Dorje’i dü pa de ngo tsar:
AH LA LA HO! The Vajra assembly is amazing!

This is the praise to the assembly gathering.

5. La la ü kye kar wa dung kar gyi dang dzin:
Some with hair of the radiance of the white conch;

La la ser po sa nying dang ma yi dog chen:
Some with color of yellow, the pure essence of the earth;

La la mar shey zang dog sa le dram tsung shing:
Some with radiant copper red just like pure copper,

La la nag la öd trò bung wa yi zi chen:
Some luster black like the resplendent black bees.

6. Kha la lam lam dro wa'i dzu trul de mey kyang:
Although there is no magic to fly gracefully in the sky,
The enchanting gathering of assembly that generates purity without exception is amazing!

7. Ma chö gö kar chang lo'i lä chey de dze y dey:
The dress and ornaments of natural white robes and long hair are beautiful.

8. Ma gyü Khandro bum gyi nying trag gi dang ma:
The distilled essence of the heart blood of hundred thousand Dakinis of the Mother Lineage,

Ma lü dag dzin tsar chöd nyam len gyi tar tug:
The ultimate of all practice, the complete severance of grasping of self without remainder,

Ma chö lo dey ney lug dzog chen de ngo tsar:
Dzogchen, the un-fabricated nature of abidance beyond conceptualization is amazing!

This is the praise to the Dharma.

9. Ngo tsar ngo tsar nying po'i tenpa di ngo tsar:
Amazingly amazing, teachings of the essence are amazing!
Ngo tsar ngo tsar ten pa pho gyur di ngo tsar:
Amazingly amazing, teachings that pass and change are amazing!

Ngo tsar tenpa chyog mey dar wa di ngo tsar:
Amazingly amazing, teachings that spread without boundaries are amazing!

Ngo tsar gu den tol lu tal jyung de ngo tsar:
This amazing spontaneous nine-fold song arising suddenly is amazing!

Thus, on 31st August, 2009, the 11th day of 7th Month of Female Earth Ox Year, when I was coming out of the temple after receiving the siddhis after completing the utterly secret Dzinv Rangdröl Drub Chen at Tara Mandala, with the sun rising on the mountain top, there appeared an unusual five colored rainbow with a shower of flowers which was seen by everyone.

While the preparation for Jinseg was going on, I went to the upper floor of the temple and looked toward the mountains from my room and I saw a mountain in the shape of an image of Jetsün Drolma, with a temple in her heart.

As I looked down toward the ground of the East door, I saw Khenpos, Lopons, yogis and yoginis setting up the mandala for the Supreme and the four Enlightened Activities. Joy of actually seeing the Mandalas of the five Dakinis arose in me. I wondered if the time for the enlightened intent of Machig Labkhyi Dröma had come.

So connected with that, words of praise to the land appeared clearly and ready to be scribed. As I started to write because it was already time for the session’s gathering, I could not complete it. Later in Pema Khandro Ling, I, by the name Sang-nag completed it.
Machig’s Last Instructions

By Kunpang Tsöndrü Sengé
Translated by Jérôme Edou

Then Machig spoke:

For ninety-nine years, I have worked for the benefit of beings. Now this work is almost complete. I will not take birth again in this human realm in a physical form, Nor will I leave behind any remains or relics. But my emanations in the world will be innumerable; And many will recognize them. They will be perceived in different ways, Depending on karma, pure or impure. Understand this, my sons [and daughters].

Fortunate sons [and daughters], keep this in your heart. My instructions on Chöd Are the authentic teaching of Mahamudra [phyag rgya chen po]. This Mahamudra cannot be explained in words. It cannot be explained, but it is like this:

Phyag is the nature of emptiness [of the mind]. Rgya is liberation from the vastness of samsaric [appearances]. Chen po is the inseparable union [of appearances and emptiness]. Primordially co-emergent, [this inseparability] like empty space Does nothing, is not dependent on anything.

In the same way, mind itself, [natural and co-emergent] Has no support, has no object: Let it rest in its natural expanse without any fabrication. When the bonds [of negative thoughts] are released,

You will be free, there is no doubt. As when gazing into space, All other visual objects disappear, So it is for mind itself. When mind is looking at mind, All discursive thoughts cease And enlightenment is attained.

As in the sky all clouds Disappear into sky itself: Wherever they go, they go nowhere, Wherever they are, they are nowhere. This is the same for thoughts in the mind: When mind looks at mind, The waves of conceptual thought disappear.

As empty space Is devoid of form, color or image, So too, mind itself Is free of form, color or image.

As the heart of the sun Cannot be veiled by an eternity of darkness So too, the realization of the ultimate nature of the mind Cannot be veiled by an eternity of samsara.

Even though empty space May be named or conventionally defined, It is impossible to point it out as “this.” It is the same for the clarity of mind itself: Although its characteristics may be expressed, It cannot be pointed out as “this.”

The defining characteristic of mind Is to be primordially empty like space; The realization of the nature of the mind
Includes all phenomena without exception.

Once discursive thoughts are totally abandoned,  
Dharmakaya is no other than that.  
Once the five poisons are totally abandoned,  
The five wisdoms are no other than that.

Once the three poisons are totally abandoned,  
The three kayas are no other than that.  
Once conventional mind is totally abandoned,  
Buddhahood is no other than that.  
Once samsara is totally abandoned  
Nirvana is no other than that.  
Once mental agitation is totally abandoned,  
Skillful means are no other than that.

Once emptiness is totally abandoned,  
Discriminating wisdom [prajna] is no other than that.  
Once mind is totally abandoned,  
Fearsome places are no other than that.

Once virtue and non-virtue are totally abandoned,  
Gods and demons are no other than that.  
Once the six consciousnesses are totally abandoned,  
The six classes of beings are no other than that.  
Once the eight consciousnesses are totally abandoned,  
The eight armies of demons are no other than that.

Once wandering thoughts are totally abandoned,  
Magical displays are no other than that,  
mMagdiveative absorption is no other than that,  
The practice of the four daily sessions is no other than that.

Once discursive thoughts are totally abandoned,  
The practice of Chöd is no other than that.  
Once mindfulness is achieved,  
The level of final accomplishment is no other than that.

Once the [ultimate nature] of the mind is realized,  
The definitive sign of realization is no other than that.

Abandoning all bodily activities,  
Remain like a bunch of straw cut loose.  
Abandoning all verbal expressions of speech,  
Remain like a lute with its strings cut through.  
Abandoning all mental activity,  
That is Mahamudra.

In the Dharma tradition of this old lady  
There is nothing to do other than this.

Ah, fortunate sons [and daughters] and disciples gathered here,  
This body of ours is impermanent like a feather on a high mountain path,  
This mind of ours is empty and clear like the depth of space.  
Relax in that natural state, free of fabrication.  
When mind is without any support, that is Mahamudra.  
Becoming familiar with this, blend your mind with it  
That is Buddhahood.

You may recite mantras, be diligent in offering tormas,  
Be versed in the entire Tripitaka teachings,  
Including the Vinaya and the philosophical schools with their respective tenets,  
But it will not make you realize Mahamudra, the nature of the mind.

Attached to your own point of view,  
You merely obscure the clear light of your mind.  
Protecting vows which are merely conceptual  
Harms samaya in the ultimate sense.  
Remain free of mental fabrications, free of consideration for yourself.
Like the waves in the water, naturally arising, naturally subsiding,
Without conceptualizations, without abiding in extreme [views].
In the primordial purity of mind,
There is no transgression of your samaya.
Free of desire and attachment and of extreme [views],
Like a single light dispelling the darkness,
You realize at once the teachings of Sutra, Tantra and all other scriptures.

If you aspire to this path, you will be free from the infinity of samsara.
If you enter this path, you will defeat all mental afflictions without exception.
If you achieve this path, you will attain the highest enlightenment.

Those who don’t aim for this are deluded fools.
Those who don’t enter this path are in darkness like the blind
And certain to be carried away by the river of samsara’s suffering.
This suffering is unbearable - have compassion for these fools.

If you wish to be freed from the suffering of samsara,
At all times rely on a qualified lama, an erudite and realized spiritual friend.
Pray to the lama with respect and devotion,
Serve the lama well and request the oral instructions.
Having analyzed the master’s words, practice accordingly.
Once the blessing has entered your heart,
You will come to recognize [the true nature of] your mind.

Alas, the phenomena of samsara have no essence.
They are the cause of the suffering we experience
Which increases and remains.
Don’t you realize that this life is being spent in agitation?

If you imagine you will practice Dharma when you have the leisure,
You will lose this opportunity.
Human life is wasted in the thought, “I will practice Dharma later.”
What would happen if you were to die in an accident?
If you don’t meditate with perseverance now,
And if you died tomorrow, who then would provide you with authentic Dharma?

If you don’t do it yourself,
What good will the Dharma practice of others do you?
It is like a beggar’s dream,
In which he is rich in splendor, food and wealth.
Upon awakening all is gone without a trace,
Like the passing of a bird in the sky.
All composite phenomena in the world are just like that.

Right now you have the opportunity.
Look for the essence of mind  this is meaningful.
When you look at mind, there’s nothing to be seen.
In this very not seeing, you see the definitive meaning.

Supreme view is beyond all duality of subject and object.
Supreme meditation is without distraction.
Supreme activity is action without effort.
Supreme fruition is without hope and fear.

Supreme view is free from reference point.
Supreme meditation is beyond conceptual mind.
Supreme activity is practice without doing.
Supreme fruition is beyond all extremes.

If you realize this, enlightenment is attained.
If you enter this path [of Mahamudra], you will reach the essential nature.
You cut wrong conceptions about inner, outer and in between,
You understand all the teachings of the higher and lower paths, 
You defeat the 84,000 klesas, 
You perfect simultaneously the symptoms, 
The sign [of realization] and the level of final accomplishment 
And you cross over the ocean of samsara.

This old lady has no instructions more profound than this to give you.

_Thus she spoke._

_Then, on the morning of the fifteenth day in the sixth month of the Fire-Monkey year, just as the sun rose glittering on the mountain top, Machig spoke: “All of my disciples, gather here. Prepare an excellent ganacakra to please all the dakas and dakinis. For ninety-nine years, I have done vast amounts of work for the benefit of beings. Now I’m going to the realm of Khecari.”_ 

_Her body shone with a blaze of pink light that emanated like sun rays, and then it rose about one cubit into space, from where she spoke:_

My authentic teaching, the unique doctrine of the unborn, 
Is the greatest of all systems of profound instructions. 
This separation of body and mind and its blessing 
Is the greatest of all transferences of consciousness. 
This offering of the bodily aggregates 
Is the greatest of all banquets. 
This wandering in mountain solitudes and fearsome places 
Is the greatest of all monasteries. 
This entourage of illusory gods and demons 
Is the greatest of all benefactors. 
This practice free of the extremes of hope and fear 
Is the greatest of all virtuous activities. 
This action, the unobstructed experience of single taste 
Is the greatest of all paths of action. 
This essence of ultimate meaning, beyond thought and expression,