

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

སྐྱབས་གནས་བསྐྱེད་དཀོན་མཆོག་རྣམ་གསུམ་དང།

Kyabney lumey könchog nam sum dang:

Through the infallible refuge of the Three Jewels,

ལས་འབྲས་བསྐྱེད་རྒྱལ་བའི་བདེན་སྟོབས་ཀྱིས།

Ley dre lumey gyalwa'i den tob kyi:

And the unerring fruit of the karma and by the power of the truth of the Victorious Ones,

ཚུལ་བྲིམས་ཚོས་སྟོན་ཞབས་པད་བརྟེན་པ་དང།

Tsültrim Chödrön zhab pe tenpa dang:

May the lotus feet of Tsültrim Chödrön remain stable.

རྒྱལ་བསྟན་དར་ཞིང་རྒྱས་པའི་བཀའ་གིས་སྤོལ།

Gyel ten dar zhing gyepa'i tashi tsöl:

Grant us that the doctrine of the Victors spread and flourish auspiciously.

ཅེས་ཉིད་ཀྱི་ཞལ་སྟོབ་ཚོས་ཉིད་དབང་མའི་སྐུལ་དོར་སྐུལ་མིང་རྒྱལ་སྲས་པད་མ་

དབང་རྒྱལ་པས་སྐྱས་དགོ།།

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 Jetsün Kushok:
Karma Tsültrim Chödrön

༄༅། ཨེ་མ་རྟོ་ཤོ་ ཡུམ་ཚེན་ཤུག་གྲུབ་ཨ་རུ་ཏཱ་ལའི་མ། །

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

དམ་པ་སངས་རྒྱས་མ་གཅིག་ལབ་སྒྲོན་ལ། །

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

གསོལ་བ་འདེབས་སོ་འཆི་མེད་ཡེ་ཤེས་རྗེ་ལ། །

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

མ་གཅིག་གཅོད་ཡུལ་བསྟན་པ་འཛིན་པའི་མ། །

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

ཏཱ་ར་མཁྲེལ་ལྷུག་འདེབས་རྗེ་བཙུན་མ། །

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

གམ་ཚུལ་བྲིམས་ཚོས་ཀྱི་སྒྲོན་མ་མཚོག། །

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

སྐྱེ་ཚེ་བརྟེན་ཅིང་བསམ་དོན་ལྷུན་གྲུབ་ཅིང་། །

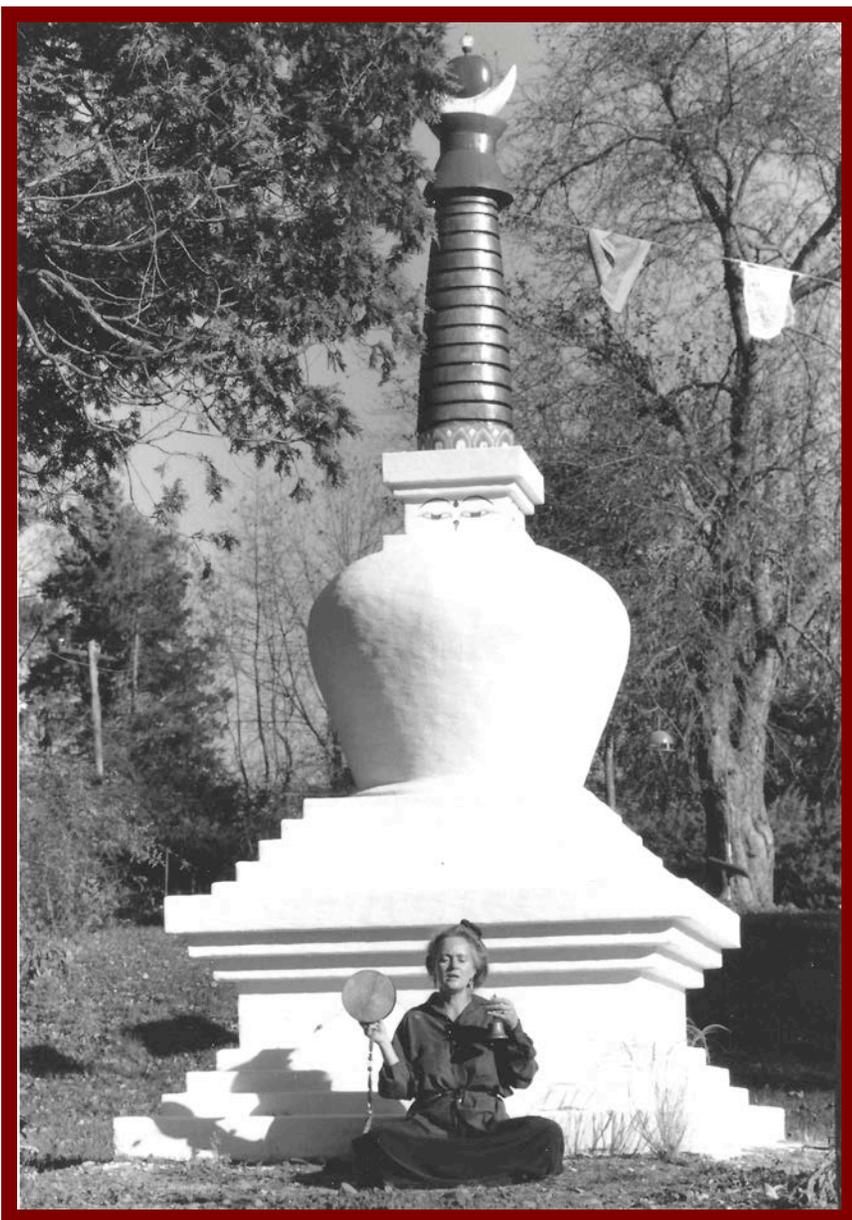
Kutse ten ching samdon lhundrub ching:
May your life remain firm and all your wishes be fulfilled.

གཅོད་ཡུལ་བསྟན་པ་དར་རྒྱས་བཀྲ་ཤིས་ཤོག། །

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

དིང་རི་གྲང་གོར་བ་རྣལ་འབྱོར་ཚེ་རིང་དབང་འདུས་ནས་སྦྱིང་ནས་སྒྲོན་པ་དེ་
བཞིན་ཉིད་དུ་གྲུབ་པར་ཤོག། །མངྏམྟ། །།

*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

༄༅། །ཨོ་སྐྱེ། མ་གཅིག་ལ་བ་གྱི་སྒྲོན་མའི་ཡེ་ཤེས་སྐུས། །

OM SWASTI: Machig Labkyi Drönma'i yeshe kü:

OM SWASTI: The primordial wisdom body of Machig Labdrön,

རྗེས་བཟུང་བ་ཀའ་གཏེར་གཅོད་ཡུལ་མཛོད་འཛིན་མ། །

Je zung ka ter chöd yul dzö dzin ma:

The Mother who holds the lineage of Kama and Terma Chöd practice,

རྗེ་བཙུན་གླ་མ་ཚུལ་བྲིམས་ཚེས་སྒྲོན་མཚོག། །

Jetsün Lama Tsültrim Chödrön chog:

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

སྐྱེ་ཚེ་རྟག་བརྟན་མཛོད་སྲིན་རྒྱས་གྱུར་ཅིག། །

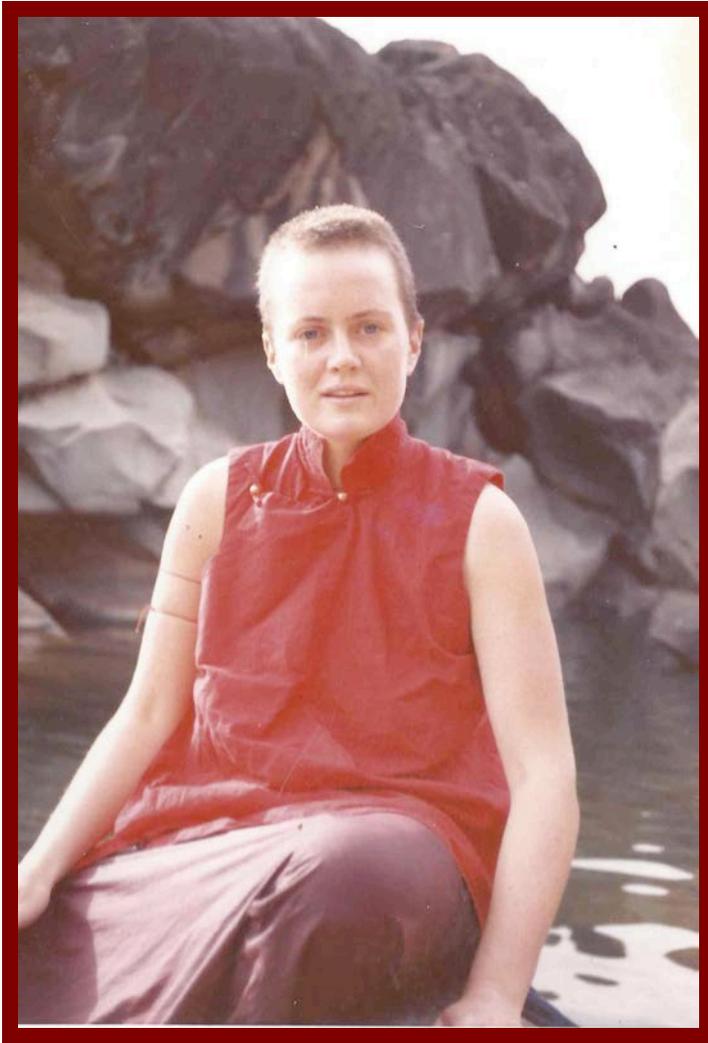
Ku tse tagten dze trin gye gyur chig:

May your life remain firm and your awakened activities spread and flourish!

ཞེས་པའང་ཨོ་རྒྱུན་ཇི་མེད་གྲིང་པའི་སྐྱེས་མཐའ་སྒོ་སྐུལ་དུག་མིང་འཛིན་པས་མཚོག།

གསུམ་ལ་གསོལ་བ་བཏབ་ནས་སྒྲོན་པ་བཞིན་འགྲུབ་པར་གྱུར་ཅིག། །

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 Chodrön

by Lama Wangdü Rinpoche

༄༅། །ཨོ་མ་ཏོ། དང་པོ་རྒྱལ་དབང་ཀམ་རིག་པའི་རྗེ་ཚེས་གཟིགས། །

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

རྒྱལ་ཡི་རྒྱལ་སྲུང་འབོད་ནས་སྒྲོམ་གསུམ་གནང་། །

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

ཀམ་རྒྱལ་བྲིམས་ཚེས་སྒྲོན་མཚན་ཡང་གསོལ། །

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

བར་དུ་ཟངས་རི་ཁང་དམར་གནས་འཛིན་སྐྱེས་མཚོ་བ། །

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

ཀམ་རྗེ་ཚེས་གཟིག་དངོས་སུ་མངལ། །

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

མ་གཟིག་སྐྱེས་སྐྱེས་པའི་མཚན་ཡང་གསོལ། །

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

ཐ་མ་དེང་རི་སྐང་སྐྱོར་རྣལ་འབྱོར་དབང་འདུས་མངལ། །

Ta ma Dingri Naljor Wangdü jel:
Next, she met the yogi Wangdü of Dingri Langkor.

འཛམ་གླིང་གྲེ་བ་ཁྲག་བརྒྱའི་ཞིང་ཁམས་སུ། །

Dzam ling jewa trag gyei zhingkham su:

In the million pure lands of this universe

ཨོ་རྒྱལ་ཆེན་པོ་གྲེ་བ་བྱོན་པ་བཞིན། །

Ogyen chen po jewa jyon pa zhin:

Like there is Great Orgyen Guru emanating millions,

ལབ་གྱི་སྒྲོན་མ་ངེ་སྟེང་བྱོན་པ་སྒྲོན། །

Labkyi Drönma ji ne jyon pa mön:

Likewise, Labdrön aspired to come in infinite manifestations.

ཀམ་ཚུལ་ཁྲིམས་ཚོས་གྱི་སྒྲོན་མ་མཚོན། །

Karma Tsültrim Chökyi drön ma chog:

Noble Karma Tsültrim Chödrön,

མ་གཅིག་སྐུལ་པར་ངེས་པས་ཐེ་ཚོམས་བྲལ། །

Machig trulpar nge pe tetsom drel:

Is certainly the emanation of Machig, this is beyond doubt.

གཅོད་ཡུལ་གཞན་དང་དེ་གཞན་སྐུལ་ལྔ་ལྔ། །

Chöd yul zhen dang de chung kalden gyi:

Fortunate ones following the practice of Chöd and other teachings,

རྣམ་འབྱོར་པོ་མོ་མ་ལུས་ཐམས་ཅད་ལ། །

Neljyor pho mo ma lü tam chey la:

All male and female yogis without exception,

ཐུན་ཀླུ་འབྱོར་ཞིང་ཤེས་ལྡན་གོ་དོན་བཞིན། །

Tun kyen jyor zhing sher chyin go dön zhin:

May they have favorable conditions for the understanding of the meaning of Prajña Paramita.

གཅོད་ཡུལ་འཛམ་གླིང་དར་བའི་བཀྲ་ཤིས་ཤོག། །

Chöd yul dzamling dar wa'i tashi shog:

May there be the auspiciousness for the practice of Chöd to flourish throughout the world!

བཅས་པའང་དིང་རི་སྒྲང་སྒྲོར་བ་སྒྲ་མ་ཚོ་རིང་དབང་འདུས་སྒྲོན་པའོ། །ཕྱུག་། །

This prayer was written by Lama Tsering Wangdü of Dingri Langkor.

May it be auspicious!

མ་གཅིག་མཁའ་འགྲོའི་ཚོགས་ཁང་ཉམས་དགའ་ཡི་དབུས་སུ།

Machig Khandro'i tsok khang nyam ga'i yi ü su:

In the center of this joyful assembly hall of Machig Khandro,

རིགས་བཞི་མཁའ་འགྲོའི་ཚོམ་བུ་བཀོད་བ་དང་མཚུངས་པས།

Rig zhi Khandro'i tsom bu kö pa dang tsung pey:

With settings of the assembly of the Four Dakini Families,

སྒྲུང་བ་དག་པར་འདྲན་པའི་ཉམས་འགྱུར་དེ་ངོ་མཚར། །

Nang wa dag par dren pa'i nyam gyur de ngo tsar:

The conduct arisen from cultivating pure vision is amazing!

ཧྲ མ་བཅོས་གོས་དཀར་ལྷང་ལའི་ལྷས་ཆས་དེ་མཛོས་མཛོས། །

7. Ma chö gö kar chang lo'i lü chey de dzey dzey:

The dress and ornaments of natural white robes and long hair are beautiful.

མ་རྒྱུད་མཁའ་འགྲོའི་གཅོད་ཡུལ་གསུང་གདངས་དེ་སྒླུ་སྒླུ།

Ma gyü Khandro'i chö yul sung dang de nyen nyen:

The voices and the music of the Mother Lineage Dakini Chöd practice are melodious.

མ་འདྲེས་ཕྱག་རྒྱ་སྒྲུངས་སྒྲུབས་ཀྱི་དུལ་དེ་བྲོལ་བྲོལ། །

Ma drey chyang gya tang tap dra dril de trol trol:

The pure mudras, movements, and sounds of the damaru and bell go *trol trol*.

མ་ལུས་དྲངས་བ་འདྲན་པའི་ཚོགས་གྲུལ་དེ་ངོ་མཚར།

ཁདུས་པའི་ཚུལ་ལ་བསྐྱགས་པའོ། །

Ma lü dang wa dren pa'i tsog dral de ngo tsar:

The enchanting gathering of assembly that generates purity without exception is amazing!

༤ མ་རྒྱུད་མཁའ་འགྲོ་འབུམ་གྱི་སྒྲིང་བྲག་གི་དྲངས་མ།

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,

མ་གཅིག་སྒླུ་བརྒྱུད་བཟའ་ཚོས་འཛིན་པ་ནི་རང་གོལ། །

Machig nyen gyü zab chö dzin pa ni rang drol:

Dzinpa Rangdröl, the utterly profound oral lineage of Machig,

མ་ལུས་བདག་འཛིན་ཚར་གཅོད་ཉམས་ལེན་གྱི་མཐར་ཐུག། །

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,

མ་བཅོས་སྒོ་འདས་གནས་ལུགས་ཇོགས་ཆེན་འདི་ངོ་མཚར།

ཁོས་ལ་བསྐྱགས་པའོ། །

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.

༥ ངོ་མཚར་ངོ་མཚར་སྒྲིང་པའི་བསྐྱེད་པ་འདི་ངོ་མཚར། །

9. Ngo tsar ngo tsar nying po'i tenpa di ngo tsar:

Amazingly amazing, teachings of the essence are amazing!

ངོ་མཚར་ངོ་མཚར་བསྟན་པ་འཕོ་འགྱུར་འདི་ངོ་མཚར། །

Ngo tsar ngo tsar ten pa pho gyur di ngo tsar:
Amazingly amazing, teachings that pass and change are amazing!

ངོ་མཚར་བསྟན་པ་སྤྱོད་མེད་དར་བ་འདི་ངོ་མཚར། །

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

ངོ་མཚར་དགུ་ལྷན་ཐོལ་སྒྲུ་ཐལ་བྱུང་དེ་ངོ་མཚར། །

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

ཅེས་པ་འདི་ཡང་རྒྱ་ར་མཚལ་ཏུ་ཡང་གསང་འཛིན་པ་རང་གོལ་སྒྲུབ་ཆེན་དང་པོ་མཐར་
ཆགས་སུ་གྲུབ་ནས་དངོས་གྲུབ་བྱང་ཟེན་པ་དང་། སྲིར་ཐོན་སྐབས་ཉི་མ་རི་ཚེར་ཤར་
བ་དང་རྒྱན་ལྷན་མ་ཡིན་པའི་རུབ་སྤྱོད་ནས་འཇམ་ཚོན་སྣ་ལྔ་འབྲིགས་པ་དང་མེ་ཏོག་གི་
ཆར་ཟེམ་བབས་པ་སོགས་ཀྱང་གྱི་མཐོང་སྣང་དུ་འགྱུར་ལ། དེ་ནས་ནང་དུ་སོང་ནས་
སྦྱིན་བཤེག་གྲ་སྦྱིག་ལ་རྒྱང་བལྟ་བྱེད་ཆེད། ཁང་ཐོག་དུ་ཐོན་ནས་རི་ལ་བསྟན་སྐབས་རི་
དབྱིབས་རྗེ་བཙུན་སྒྲོལ་མའི་སྣང་བརྟན་ལྟ་བུའི་ཐུགས་ཀའི་ཐད་དགོན་པ་ཡོད་པ་ལྟ་བུ་
ཞིག་མཐོང་བ་དང་། ཤར་སྒྲོལ་མའི་ཐད་དུ་བལྟས་ཚེ་མཁའ་སྒྲོལ་རྣམས་དང་ན་ལ་
འབྱོར་མ་ཚོགས་རྣམས་ལས་བཞི་མཚོག་ལྟའི་དགྱིལ་འཁོར་བཤམས་བཀོད་བྱེད་བཞིན་
པ་མཐོང་བས་རིགས་ལྟ་མཁའ་འགྲོའི་དགྱིལ་འཁོར་དངོས་སུ་འཇམ་པ་བཞིན་སྒྲོལ་སྦྱེས་

པ་དང་། མ་གཅིག་ལ་བ་གྱི་སྒྲོན་མའི་ཐུགས་བསྐྱེད་དུས་ལ་བབ་པ་ཞིག་ཨོ་ཡིན་
བསམ་པ་དང་འབྲེལ། གནས་ལ་བསྟོད་ཚིག་དེ་སེམས་ལ་ཤར་ར་རྗེས་ཚོགས་པ་
ཞིག་འདུག་པས་རྗེས་ཀྱང་ཚོགས་དབུ་འཇུགས་རན་པས་མཐའ་མ་རྗེས་པར་ལུས་པས།
སྒྲོད་པར་མཁའ་འགྲོའི་སྦྱིང་དུ་གསང་སྤྱོད་མེད་ནས་གྲུབ་པར་བསྐྱིས་པའོ། །

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 Dzinpa 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 Labkyi Drönma 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,
Meditative 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,

Is the greatest of all Dharma practices.

I, Labdrön, the Shining Light of Lab,
Am the greatest of all women.
Now my death in the unborn expanse
Is the greatest of all ways to pass away.

*Three times with a thundering voice she spoke the syllable
PHAT. Then without moving away from the essence of
reality, her mind left her body through the brahmanic
aperture and in a rainbow*

From "The Concise Life Story of Machig Labdrön" by
Kunpang Tsöndrü Sengé (13th century), fols. 445-457.
Translation by Jérôme Edou: *Machig Labdrön and the
Foundations of Chöd*, Ithaca/New York 1996, 165-170.