The Dzogchen Longchen Nyingtik Kusali Chod

SANG GYE CHÖ DANG TSOK CHOK LA
Until enlightenment, I take refuge

CHANG CHUP BAR DU KYAP SU CHI
in the buddha, the dharma, and the supreme assembly.

RANG ZHEN DÖN NI RAB DRUP CHIR
I generate the awakened mind

CHANG CHUP SEM NI KYED PAR GYI
in order to perfectly accomplish my own aims and the aims of others.

SEM CHEN DE DANG DEN GYUR CHIK
May all beings be happy!

DUK NGAL KÜN DANG DRAL WAR SHOK
May we be free from suffering!

DE DANG TAK TU MI DRAL ZHING
May our happiness be everlasting!
May we realize the equal nature of all phenomena!

We, the godly demon is conquered by forsaking grasping to this beloved body.

My mind emerges from my brahma-aperture into space.

The demon of the lord of death is conquered: [my consciousness] becomes Tröma.

The demon of the afflictions is conquered by the curved blade in her right hand.

The demon of the aggregates of form [and so forth] is conquered: my skull is cut.

She holds the skull cup in her left hand in the manner of [enlightened] activity.

[My skull is] placed on a tripod hearth of human heads, the three kayas.
囊東森剛為萬若得〔內屍身滿三千界〕
NANG TONG SUM GANG WAI BAM RO DE
Within is my corpse, large enough to fill the billion-fold universe.

阿通當杭耶給德則是〔以短阿〔 〕杭〔 〕融甘露〕
A TUNG DANG HAM YIK GI DŪD TSIR ZHU
The letters, short AH and HAM, melt it into nectar

哲森杰尼貝央貝傑〔三字咒力淨增變〕
DRU SUM GYI NÜ PE JANG PEL GYUR
and it is purified, increased and transformed by the power of the three syllables:

嗡啊吽〔隨力念誦〕
OM AH HUNG Recite as much as possible

啪的雅巧耶准杰特丹剛〔上供貴客令滿願〕
PET, YAR CHÖD YUL DRÖN GYI TUK DAM KANG
Above, the guests who receive the offerings are fulfilled.

措作内巧屯吳朱脱〔資圓滿獲二悉地〕
TSOK DZOK NE CHOK TÜN NGÖ DRUP TOB
Having perfected the two accumulations, I obtain the common and supreme spiritual attainments.

瑪括沃准尼藍恰向〔下施凡客怨債清〕
MAR KHOR WAI DRÖN NYE LEN CHAK CHANG
The samsaric guests below are pleased and my karmic debts are discharged;

且巴德諾協嘎熱層〔尤作害魔得滿足〕
KHYED PAR DU NÖD CHED GEK RIK TSIM
in particular, harmdoers and all varieties of obstructors are satisfied.
纳敦當瓦恰央色是〔病魔障礙消法界〕
NED DÖN DANG BAR CHED YING SU ZHI
Illnesses, evil spirits, and all obstacles subside into space.

金安當達怎德德拉〔惡緣我執摧如塵〕
KYEN NGEN DANG DAK DZIN DUL DU LAK
Adversity and self-grasping are crushed into dust.

塔巧夏當巧耶瑪利根〔後諸供品與供境〕
TAR CHÖD CHA CHÖD YUL MA LÜ KÜN
In conclusion, the nature of all of the offerings and recipients without exception

希作巴欽波瑪久阿〔大圓滿無改性中阿〕
SHI DZOK PA CHEN POR MA CHÖ A
is [placed] without contrivance in the great perfection: AH.

希摩潘得瑪南根拉歐〔南無 利樂迴向諸有情〕
NA MO PEN DE MA NAM KÜN LA NGO
Homage! I dedicate this merit to the benefit and happiness of all mothers (sentient beings.)

德阿瑪利達拉門〔願諸利樂遍虛空〕
DUK NGAL MA LÜ DAK LA MIN
May all space be filled with benefit and happiness!

德阿瑪利達拉門〔願諸利樂遍虛空〕
DUK NGAL MA LÜ DAK LA MIN
May every suffering ripen upon me.

德阿杰加措根巴效〔願令苦海悉乾涸〕
DUK NGAL GYI GYA TSO KEM PAR SHOK
May the ocean of suffering dry up!
Homage! Each and every phenomenon arises from a cause.

This cause is taught by the Thus-Gone.

What is the cessation of suffering?

The Great Practitioner of Virtue explained this.

Refrain from every negativity,

engage in an abundance of virtue, and

completely tame one’s own mind.

This is the buddha’s teaching.
May [all beings] abide by these teachings, the sacred dharma, forever!

Dedication of Merit

By this merit, through the nature of complete omniscience,

and the total defeat of all negative forces,

from the turbulent waves of birth, old age, sickness, death,

(from) this ocean of existence, may all beings be set free!

Just as the omniscient, heroic Manjushri and

Kuntuzanpo have done,
So too shall I, by following and training accordingly;

thus I dedicate all of this virtue!

I dedicate in the same manner as the buddhas. As dedication

is highly praised by the buddhas of the three times,

I dedicate all these roots of virtue

to the perfection of the Deeds of the Excellent.

Translated and edited by Lama Drimed and his team.
2006, California USA