A Feast Born from Twofold Bodhicitta:
A liturgy for the Secret Discipline of Severance
Kunzang Palchen Ling
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Mahamudra Lineage Prayer

DOR JE CHANG CHEN TE LO NA RO DANG
Great Vajradhara, Tilo, Naro,

MAR PA MI LA CHÖ JE GAM PO PA DÜ SUM SHE JA KÜN KHYEN KAR MA PA
Marpa, Mila, Dharma Lord Gampopa, Karmapa omniscient of the three times, holders of the four

CHE SHI CHUNG GYE GYÜ PA DZIN NAM DANG DRI TAK TSAL PAL DEN DRUK PA SOK
major and eight minor lineages, including the Drikung, Taklung, Tsalpa, and the glorious Drukpa,

ZAP LAM CHAK GYA CHE LA NGA NYAY PAY NYAM ME DRO GÖN DAK PO KA GYU LA
masters of the profound path of mahamudra, peerless protectors of beings, the Dakpo Kagyu:

SÖL WA DEP SO KA GYU LA MA NAM GYÜ PA DZIN NO NAM TAR JIN GYI LOP
I pray to you, Kagyu gurus. I hold your lineage; bless me with your liberation.

SHEN LOK GOM GYI KANG PAR SUNG PA SHIN ZAY NOR KÜN LA CHAK SHEN ME PA DANG
It is said that revulsion is the foot of meditation. To this meditator without craving for food or wealth,

TSE DIR DÖ THAK CHÖ PAY GOM CHEN LA NYE KUR SHEN PA ME PAR JIN GYI LOP
who has cut all ties to this life, grant your blessing of freedom from craving for honor or gain.

MÖ GÜ GOM GYI GO WOR SUNG PA SHIN MEN NGAK TER GO JE PAY LA MA LA
It is said that devotion is the head of meditation. To this meditator who continuously prays to the guru

GYÜN DU SÖL WA DEP PAY GOM CHEN LA CHÖ MIN MÖ GÜ KYE WAR JIN GYI LOP
who opens the door to the treasury of instructions, grant your blessing so that uncontrived devotion may arise.

YENG ME GOM GYI NGÖ SHIR SUNG PA SHIN GANG SHAR TOK PAY NGO WO SO MA DE
It is said that undistractedness is the body of meditation. To this meditator who rests without alteration
in the fresh nature of whatever thought arises, grant your blessing so that meditation may be free from the intellect.

It is said that the nature of thoughts is the dharmakaya. Nothing whatever, they can arise as anything.

To this meditator for whom they appear as unceasing play, grant your blessing so that samsara and nirvana be realized as inseparable.

In every birth may I never be separated from the glorious guru. May I enjoy the splendor of dharma.

Perfecting the qualities of the stages and paths, may I soon attain the state of Vajradhara.
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NAMO JÑĀNA GAGANA VAJRADĀKINĪYE!

The offering and giving of the body, a discipline needed in both the preliminaries of the profound path and in the illusory body practice:

NAMO DENG NE ZUNG TE JANG CHUP NYING POI BAR KUN CHOK YE SHE KAN DROR KYAP SU SUL

Namo! From now until the essence of awakening, I take refuge in the three jewels and the wisdom dakinis.

DI NE DZOK SANG GO PANG CHI KYI BAR TSE ME DRO WE DUN DU SEM KYE DO

From now until I reach perfect buddhahood, I generate bodhichitta for the good of countless beings.

AH RANG NANG DE WA CHEN POI KA YING SU LA MA YI DAM KAN DRO TRIN TAR TRIK

Ah In the spacious sky of my perception, great bliss, gurus, yidams, and dakinis gather like clouds.

CHU KYONG DAM CHEN DE GYE NANG SI DRUN RANG RANG NE NE SO SOI JE DRANG CHE

Dharmapalas, the samaya-bound, the eight classes, all who appear or exist are my guests. Come from your

DRUN DU NYER WE SANG KE KANG LING DRE DAL BU NYEN SEN PAP KYI BU PE YANG

dwellings along with your followers. I invite you with secret language, this thighbone-trumpet’s call.

DUNG SHUK TSE WE BU YI MA BU TAR TSE WE TUK KYI ZU ME KE CHIK TU

I gently draw your attention with this melodious invitation. With the affectionate love of a mother called by her

JA CHEN TE LA RUP PA JI SHIN PAR DRUN SHI KE CHIK CHEN DRANG SA MA DZA

child, come here instantly, unable to ignore me through your kindness. I invite the four guests; they gather instantly. SAMAJAH

PHAT PHAT PHAT
PAK ME DUN DU DU PA TROM TSOK SAL TER ZUK PUNG PO KAM NGA TSOK PE LU
They gather as a vast crowd in front of me. My body, this solid aggregate of the five elements, is large, lustrous,

CHE TSO TOP DEN DRU DANG MA DRAL WA TONG KAM KANG WA RI RAP GYEL DRE ZUK
strong, and warm. It fills the galaxy, like a toppled Mount Meru. My consciousness shoots out of my

NAM SHE A YIK NAM PA U MA NE KAR DA TA BU GYEN KYU NAM KAR TIM
avaduti in the form of the syllable A. Like a shooting star, it ascends and dissolves into space, becoming

YE SHE YING KYI KAN DRO NYI ME GYUR Repeat “YESHE YING KYI KANDRO NYI ME GYUR,”
indivisible from the dakini of the wisdom-expanse. PHAT

DAK SHEN NANG WE NU CHU NGU PO KUN NYI ME RIK DANG RUL PE CHO TRUL TE
Everything that appears to me or others, the environment and inhabitants, is the miraculous play of non-dual

RIG TSAL YING KYI KAN DRO TUK KA NE RIK TSAL KA LA CHU PE KAN DRO MA
awareness's gleam. From the heart of the dakini of the expanse, natural display, awareness-display arises as the

NANG DZIN YING SU CHU PE PA MO CHE MAR SAL DRI TU DZIN PE KAR TAP GYUR
celestial dakini, the great heroine who severs fixation on appearances into space. Bright red, she holds a knife

NAM TAR SUM DEN TU PE GYE PUI TENG CHAK TSEN TRUL GYI DE KYONG LANG WA TSUK
and skull and dances. Atop a hearth of skulls, threefold liberation, she places my bliss-keeper by merely

GYA KHYÖN TSE ME TONG SUM JIK TEN KANG DE NANG PUNG PO DRI KUK TSUN GYI SHAK
gesturing with her knife. Immeasurably vast, my skull fills these billion worlds. She drops my aggregate into it

SHA TRAK RU PA MAR NYIL PUNG PE TENG JANG CHUP SEM GYUN OM AH HUM GI TSEN
and chops it up with her hooked knife. It becomes a piled mass of flesh, blood, and bone, red and dripping. Above it is a stream of bodhichitta marked by OM AH HUM.
DE DAK TRO DU TOP KYI U DU SHU  DAM TSIK YE SHE YER ME DU TSI TSO
It melts into light through their emanation and withdrawal, becoming an ocean of indivisible samaya and

KA DOK NGA DEN ZAK ME CHEN POR GYUR  (Repeat line with melody.)  OM ĀH HŪM PHAT
wisdom amrita, of five colors, undefiled, and vast.  OM AH HUM PHAT

LE JE RANG DRI TRUL PE TONG SUM KANG  TSEN ZANG BEN DE RO CHU KUN LA JE
These billion worlds are filled with activity emanations like myself. With fine bhandhas they serve delicious

LA MA YI DAM SANG GYE JANG SEM LA  ZAK PA ME PA DU TSI GYA TSO NE
nectar to all the guests. To the gurus, yidams, buddhas, and bodhisattvas I offer oceans of undefiled amrita

KANG LA GYE PA DE TAR NYI DU BUL  PA WO KAN DRO DAM CHEN TSOK NAM LA
transformed into whatever is most pleasing to each. To viras, dakinis, and the samaya-bound I offer emanated

RANG RANG GYE GUI DU YUN TRU TE CHU  DE GYE NANG SI LHA DRE YUL GYI LHA
desirable objects of the senses, everything pleasing to each. To the eight classes and all the gods, spirits, and

ZUK DRU CHEN ZIK SHING KANG LONG CHU BUL  LU DANG KAR CHOK SA DAK TAM CHE LA
local deities who appear and exist, I offer pleasing sights, land, mansions, and riches. To all nagas and virtuous

KAR SUM NGAR SUM MEN NA TSA JANG DZING  RIK DRUK NYING JE DRUN NAM TAM CHE LA
earth lords I offer the three whites, the three sweets, herbs, green grass, and pools. To all beings of the six

LHA LA ME TOK DU TSI KAR SUM CHU  LHA MIN GO TSUN KAR DANG DZING BU TRA
states, guests of my compassion: To gods I offer flowers, nectar, and the rich three whites. To asuras I offer

MI LA DU YUN NGA’I LONG CHU DANG  DU DROR KA ZE TSA CHOK DU PE RO
armor, weapons, fortresses, and colorful pools. To humans I offer the pleasures of the five senses. To animals I
offer food, the best grass, and the tastes you like. To disembodied bardo beings I offer tastes, fine forms, and riches. I remove pretas’ hunger and protect them from danger. I warm those hell-beings who are cold and cool those who are hot. I offer you protection, food, drink, dwellings, and agreeable companions. In particular, to aggressive local deities, sickness-spirits who take lives, creditors, demons of place, and wandering killers, I offer my flesh, bone, skin, marrow, fat, sinews, brain, guts, organs, and muscles. Each of you, enjoy whatever of these you want as undefiled substance. At this effortless and fulfilling feast of my body, gather, all of you, in joy and mutual respect. Consume this; enjoy this to your satisfaction and delight. Happy, may all your vicious malice be pacified. May you engage in virtuous thoughts and deeds.  HUM AH PHAT

The primordial nature has always been unchanged and beyond embellishment. Everything is the form of non-composite emptiness. It is beyond speech or expressions such as “this.” It is free from the fixation of the
intellect and mental engagement. In this, there is nothing to be harmed, no one who harms, and no harm.

Beyond limits, great emptiness is indescribable. One, its oneness is beyond description. By knowing this

The remains of the guests’ feast become a stream of amrita. I dedicate it to all the guests’ timid followers.

Pleased and satisfied, may you be happy and free from suffering. May none of you ever disobey the mother’s commands. Listening to and attending her, may you all be freed by dharma. All things are pure in nature. They

never depart from this primordial purity. This is the supreme perfection of wisdom, beyond all embellishment, free from all limits. E MA HO!

Pleased, all the guests return to their dwellings. My consciousness, the syllable AH, enters my crown

in the form of the wisdom dakini and passes down through my central channel, dissolving into my heart and becoming of one taste with me, without thought.
PHAT  JIN PA GYA CHEN GYUR PA DI YI TU   DRO WA NAM NI RANG JUNG SANG GYE SHOK
PHAT Through the power of this vast generosity may all beings become self-arisen Buddhas.

NGUN GYI GYAL WA NAM GYI MA DRUL WA'I   KYE WO'I TSOK NAM JIN PE DRUL GYUR CHIK
May all those not liberated by previous victors be liberated through generosity.

TAM CHE NAM KYI DZU SHIN TU   LONG CHU CHE PA ME PAR SHOK
Like the treasury of space, may all enjoyments be endless.

TSU PA ME CHING TSE ME PAR   RANG WANG DU NI CHU PAR SHOK
May they be enjoyed freely, without disputation or violence.

GE WA DI YI NYUR DU DAK   DAM CHU DU KYI CHU YUL DRUP GYUR NE
Through this virtue may I quickly realize the holy dharma, Severance of Maras.

DRO WA CHIK KYANG MA LU PA   DE YI SA LA KU PAR SHOK
May I bring every being without exception to that same state.

At the behest of many disciples this was written spontaneously by Barway Dorje at the hermitage of Lion Fortress, the best of places. Virtue! Virtue! Virtue!

Prayer to Chenrezik:

JO WO KYON GYI MA GO KU DOK KAR   DZOK SANG GYE KYI U LA GEN
Lord, not touched by any fault, white in color, whose head a perfect buddha crowns,

TUK JEY CHEN GYI DRO LA ZIK   CHEN RE ZIK LA CHAK TSHAL LO
gazing compassionately on all beings, to you Chenrezik, I prostrate.

OM MANI PEME HUM   (100x)
Through virtue of this practice, may I now quickly achieve the All-seeing One’s great state,

and to this same state may I come to lead every being, not one left behind.

Holder of the treasury of the hundred families of great secrecy, Holy dance embodying all victors, Düdül Lingpa,

May there be the goodness of your profound, vast, wondrous resultant secret mantra dharma spreading throughout existence and peace, filling every direction to its limit.

Written by Mipam.

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