

School of



# Tibetan Healing Chö

Transforming Fear into Wisdom



Six-Module Yogic Training Program

**Curriculum 2011**



# Tibetan Healing Chö

The Spiritual Path of Cutting Through



## The Practice of Chöd

Chöd is a profound and extensive system of meditation and ritual, using sacred instruments, music and mantras. As a spiritual practice, it is rightly famed for its ability to transform beings and awaken them to their true enlightened potential. Chöd means “to cut”, as both the path and goal is to cut away the shackles of our fixations, egocentricity and dualistic grasping. Its twin pillars are the development of unceasing generosity and compassion, and an understanding of the true nature of the selfless, unborn fabric of reality, from which we—and all phenomena— arise. Chöd continues to be a living tradition, with unbroken transmission of its methods and infallible results, stretching from ancient times to today’s modern masters. Chöd is a well travelled, though steep road to full enlightenment, as well as a powerful vehicle for helping others.



## Cultural Setting

Chöd holds an important place in the culture of Tibet and the traditions of Buddhism. It was practiced extensively in monastic communities of various lineages, and several were devoted exclusively to this system. It was also the mainstay of many wandering ascetics and solitary yogis or Ngakpas, who roamed the mountains and plateaus of the Himalayan kingdoms of Tibet, Nepal and Bhutan. Brought to full fruition by the great female saint, Machik Labdrön, Chöd had a strong and lasting appeal for women practitioners, who have had a significant impact on its development and preservation. Over the millennia, many traditions and styles developed, especially within the Kagyu and Nyingma sects. Apart from its unparalleled benefit as a spiritual path, Chöd has played an important role in the community, with rituals for healing, averting misfortune, weather control, pacifying conflicts and guiding the journey through the after-life. Chöd practitioners wandered the Himalayan landscape, correcting imbalances in the earth and environment, working for both their own realization and the benefit of sentient beings, human and non-human, whose number are as limitless as space.



## The Karmic Connection

Chöd cuts through our material, psychological and spiritual obstacles with the knife of wisdom. A unique blend of spiritual techniques, it accomplishes this end through a fusion of Shamanic, Buddhist and Tantric practice. Through these methods, Chöd is able to clear karmic blockages arising from negative actions of body, speech and mind, performed in countless past lives. Clearly, much of our current life situation and problems are not explainable by our immediate actions, or life context. In our confusion, we have done harm to the life, health, property, honor, confidence or peace of other beings; now we experience similar sufferings. The limitless ways in which humans despoil the material and spiritual forces of nature, the planet, or the elements (fire, water, air, earth) also generates numerous karmic difficulties and life obstacles on all levels.

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## The Method

The way these many debts are repaid in Chöd is by offering our most precious and closely guarded possession—our own bodies. In the meditations and visualizations of Chöd, our normal physical body is left behind, and our consciousness takes on a pure, enlightened form, as the wrathful feminine Wisdom Dakini. One’s visualized corpse is then transformed and prepared in a variety of ways, so that each and every being receives exactly what they desire. Transformed by the blessings of the Buddhas, our form becomes an inexhaustible feast for the whole of creation. Traditionally, such vast offerings are made to the Four Classes of Guests that includes all possible beings within the Universe, from highest to lowest.

**1. Higher Guests** encompass the full spectrum of enlightened Buddhas, Bodhisattvas, Yidams (Deities), Dakinis, and realized sages, teachers and yogis, in both male and female form.

**2. Guests of Quality** are fierce beings who uncompromisingly protect the Dharma and its practitioners. Some are pure emanations of enlightened mind; others are powerful worldly spirits who are oath-bound guardians.

**3. Guests of Compassion** exist within the Six Realms: humans, animals, hungry ghosts, hell beings, demigods and gods. Whether high or low, living beings reincarnate endlessly in a cycle of intractable suffering.

**4. Lower Guests** include all beings to whom we owe a karmic debt, as well as demonic forces, harm-givers and a whole pantheon of negative spirits and entities who are linked to us and seek specific retribution.

In the course of the Chöd offering, our bodies become an inexhaustible ocean of whatever is appropriate to each guest. Higher Guests are offered things of great beauty, value and richness. Guests of Quality are offered attributes, objects and residences as befitting their nature and kind. Beings of the Six Realms receive whatever they lack, such as food, shelter, possessions, happiness, companionship, love, health, fulfilment or simply release from pain, suffering and torment. Lower Guests are repaid whatever has been taken from them, or eases their suffering. This may also take the form of our flesh, organs and bones—whatever demonic beings may desire. All offerings are multiplied infinitely, in vast quantities, so that all are completely satiated and made joyful.



## Chöd in the West

Far from being a cultural curiosity, the central meaning and purpose of Chöd has special relevance for today’s world. Many Western students of Buddhism have now been exposed to various lineages of Chöd, and great living masters of these traditions regularly grant the appropriate initiations and transmissions for entry into these practices. Further, there are regular trainings, teachings and group Chöd rituals performed at numerous centers throughout North America. A special development is the creation of the School of Tibetan Healing Chöd and Chöd Foundation, which seeks to create an organized curriculum for training *Chödpas*—serious student of this path. Such training will include, for the first time, knowledge of a full range of special rituals that can benefit those that suffer from illness, mental distress and the vast sufferings created by our modern life and culture. By introducing us to our innermost, sacred nature, these powerful techniques can help antidote the rampant alienation, frustration and compensatory materialism and egocentricity that seems to characterize our age.



## The Fruition

By making exquisite offerings to spiritual beings, one creates tremendous positive karma, generating health, prosperity and happiness in this and future lives—and bringing us closer to enlightenment. Through generosity towards the less fortunate and those to whom we owe a karmic debt, our negative obstacles are purified, and the obscurity of our spirit is cleansed. Our rigid egotism and self-centeredness is lessened and we move closer to understanding the true, underlying spiritual nature of the material world. Combining generosity and compassion with the experiential wisdom of our pristine, luminous nature, Chöd connects one to the basic spiritual fabric from which all is derived. We are taken into the level of fearlessness, that is beyond the boundaries of both hope and fear.



School of  
 **Tibetan Healing Chö**  
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## General Information

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### The School

The School of Tibetan Healing Chöd is the first institution in the West dedicated solely to the preservation and dissemination of the tradition of Chöd, as developed and practiced in the land of Tibet. Through regular classes, literature, teachers and special events, there will be an ongoing transmission of the ancient and diverse lineages that comprise this profound system of personal development and public benefit.

Our mission is fourfold:

- 🌀 **Teaching** the traditional forms of these powerful practices, while placing them in a modern context.
- 🌀 **Preserving** the innermost meanings, spiritual power and capacity for realization of this vast treasury of teachings and ritual, keeping them vigorous.
- 🌀 **Spreading** these teachings broadly, in order to help beings who are spiritually ripe to partake of the rich heritage of practice and accomplishment.
- 🌀 **Benefiting** sentient beings in the widest context; Specifically, creating an outreach so that associated Chöd practices, such as those for healing, death and dying, land blessing, etc., can be used in a broader cultural context.

### The Program

The training as a Chödpa consists of a 3-year program, comprising two seminars, or Modules per year. Each seminar weekend is 3 days in length. Since Chöd is a meditative practice, the seminars will be practical, allowing the participants to engage in the practice, begin making progress in its application, and receive the many potential benefits. There will also be supplemental teachings provided on DVD, CD, as well as unique written materials, etc.

- ◆ Students will receive all the empowerments, transmissions and oral teachings required to formally enter into Chöd practice and receive the full blessings of the lineages
- ◆ Each module consists of training in the philosophy, principles, visualizations and rituals of Chöd, associated with specific practices and/or lineages.
- ◆ The curriculum is a graded one, with practitioners moving forward as they have successfully completed each session and any associated assignments
- ◆ Between seminars, students will continue with daily practice and undertake the prescribed readings and studies, as well as periodic full-time practice retreats.

### Special Events

There will be special events and seminars, both in North America and Asia, wherein specific practices and teachers will be involved. See the website for up to date information: [www.tibetancho.com](http://www.tibetancho.com)

## Certification

While there is no formal certification process within the Tibetan spiritual system, as we are used to in the West, all individuals that complete the training, including short and longer retreats, will receive a certificate of acknowledgment and recognition, signed by all the Lamas and spiritual advisors involved in the School. It is hoped that in the future, other progressive Tibetan teachers will adopt such a system, in order to standardize levels of knowledge and practice. Graduates will be able to be confident and happy with their accomplishment and formally considers themselves as Chödpas.

## Entry Requirements

There are no specific, fixed prerequisites for entry. Experience and a background in Tibetan Buddhism may be an asset. However, it may also be an advantage to have "fresh mind," and not be burdened with excess preconceptions or prejudices, as can happen when dharma has been partially learned or misinterpreted based on many varied teachers or approaches. The main requirement therefore, is a commitment and openness to one's own spiritual evolution, in the context of helping all sentient beings to also achieve their happiness and liberation.

There are no bars whatsoever in terms of race, culture, religious background, age, sexual orientation, handicaps or any other superficial aspect of one's make-up. Neither is "personality style" an issue, as enlightened living invites diversity and individuality—even eccentricity—within the relative-world context of benevolence and respect towards others.

## Interview Process

For the benefit of the school, its students and the individual applicant, acceptance into the program is not automatic. All potential students are asked to submit a written summary of their background, current life situation and motivation for training in the field of Chöd. There will also be an interview, in person or by phone, to help assess the suitability of candidates. Financial or societal status and especially status within a Buddhist community are particularly irrelevant in this context. Acceptance is wholly at the discretion of the director, based on crucial factors such as emotional maturity, internal stability, personal integrity, compassionate motivation and other dharmic qualities. Furthermore, Chöd is only one of many different Vajrayana practices, and its rapid results may not be suitable for all. Since Chöd deals directly with integrating the shadow side of "reality", a strong desire to confront one's Nyensa or frightening places, is needed. As Shenpen Dawa Rinpoche stated: "Chöd is not for the faint-hearted. For some a purification practice like Vajrasattva might be much better!" Indeed, one can still benefit limitless sentient beings in other ways! Having said that, it is also true that Chöd brings deep and lasting joy to the fortunate practitioner.

## Student Comportment

In the course of any activity, differences can naturally arise, but a process of communication and self-examination can usually resolve such issues. Particularly, ego-inflation, fixed opinions, passive aggression, wrong views, desire for conflict with others or to cause schisms or "cliques", and disrespect for spiritual traditions and teachers are all indications that such a person is unsuitable for this particular journey.

## Tuition

Students of spiritual paths, especially Vajrayana, often have limited funds. The fee structure of the school is based on a minimum requirement to cover costs such as a facility, transportation, lama's offerings, staff, mail, and various other offering costs. The motivation of this school, and Chöd in general, can never be one of greed or personal gain. Since the seminars occur only twice a year, this greatly lessens the financial burden for all concerned. With this in mind, the following fees are in place.

Individual Seminar fees: \$325 (including one day of "Chod in the Wild" field trip.

Annual Fee (two seminars): \$600 (10% discount)

Full Certification (3 year, 6-seminar program): \$1600.00 if paid in full (20% discount).

In order to progress, the entire program needs to be undertaken. If however, an individual has the background and qualifications to take only a specific seminar, the cost is \$400 for that seminar.

## Dates and Locations

### MODULE 1

In 2011 we there will be trainings in Los Angeles, San Francisco, Seattle and New York. Exact locations and dates can be found on the website ([www.tibetancho.com](http://www.tibetancho.com)). In 2012 we will also be in London and Sweden. Note that housing and food are the responsibility of the students. We will try to coordinate transportation and housing amongst the participants to make things as convenient and economical as possible.

### MODULE 2

Module 2 will take place in 2012 in the cities listed above, as well as a special Healing Chod training.

## Chöd Foundation

As the school evolves, we will be developing the Chöd Foundation, as a non-profit organization to pool resources, share experiences, collect and archive important Chöd material, and provide a forum for Chöd practitioners around the world. When implemented, membership in Chöd Foundation will include an annual fee, newsletter, website, listing in an annual guide, special prices for seminars and asian tours, etc.

## Individual Consultation

Between seminars there will be at least two phone or email consultations with Lama Jinpa or other specific teachers to answer questions or discuss and monitor one's ongoing study and practice.

## Practice Materials

Rituals are performed in their traditional Tibetan melodies and style, using transliterated sadhanas. These texts, created by the School, contain the original Tibetan, transliterated text, and an English translation. Additionally, there are important sacred musical instruments and various paraphernalia required for authentic Vajrayana practice. See the Resources section for an extensive listing of required and suggested sadhanas, texts, ritual implements and practice materials.



## Module I: Entering the Mandala

### Purpose

- ◆ Receiving all the tools necessary for novice to intermediate level practice.
- ◆ Understanding of the essence of Chöd; principles, background, purpose and value for self and others.
- ◆ Acquiring essential meditation and ritual skills to begin regular Chöd practice with confidence

### Empowerment & Transmissions

- ◆ Opening of the Sky Door—empowerment & initiation for all Chöd practices.
- ◆ Short Daily Practice—transmission/permission of Nying Thig Kusali tsog/Pegyal Lingpa Chöd.
- ◆ Machik Mantra Practice—transmission/permission of DenTok Chik Ma.
- ◆ Machik LuJin Daily Practice—transmission/permission of “Pearl Necklace”.
- ◆ Mahamudra practice—transmission permission of Machik Sol Deb.

Principles	Background	Practice
Meaning of Chöd	The Origins of Chöd	Tong Len & Preliminary Practice
Ground of Chöd	Mahamudra and Dzokchen	The Prayer to Machik
Guru, Yidam, Protector, Dakini	the Scope of Chöd (self, others, land)	Ritual Instruments Instruction
Powa, PHAT, Preparations	Traditions: Padampa, Machik, Terma	Basic Practice [Kusali/Pegyal]
Guests, Offerings, Feasts	Machik System Overview	Machik Yidam Practice



## Module II: Machik Tradition

### Purpose

- ◆ To learn the detailed practices of the daily Machik sadhana, and all the various visualizations & feasts.
- ◆ This extensive Chöd can be a life-long practice and forms the basis for more advanced sadhanas.

Principles	Background	Practice
Purification, Body Mandala	Background & variations within the lineages of the Machik system [Kagyü, Shangpa, etc]	Machik LuJin—Part 1
White Feast Variations		Machik LuJin—Part 2
Red Feast Variations		Machik LuJin—Part 3
Guests & Offerings, Tsog Feast		Machik LuJin—Part 4



## Module III: Nying Tik—Laughter of the Dakinis

### Purpose

- ◆ Learn the practice of Jigmé Lingpa’s Khandro GyeJang, the most widely practiced Chöd terma.
- ◆ Understand the relationship of Chöd to land energies and entities, Nyensa and sacred space.

### Empowerment & Transmissions

- ◆ Learning the melodies and practice of the widespread Chöd terma of Jigmé Lingpa
- ◆ Understanding the relationship of Chöd to land energies and entities.

Principles	Background	Practice
NyenSa: Subduing the Land	The Terma Tradition of Chöd	Khandro GeJang—Part 1
Land Energies & Entities	Nyingma: Pema Lingpa, Nyima Ozer	Khandro GeJang—Part 2
The Chöd Dance: Cham	Kagyü: Drikung, Drukpa Kagyu	Khandro GeJang—Part 3
Demonology 101	Bon: Chöd Terma	Khandro GeJang—Part 4



## Module IV: the Grand Cycles of Machik

### Purpose

- ◆ Introduction to the practice of the Long Chöd Feasts: *Tsogley Rinchen Trengwa* (The Precious Rosary) and *Yönten Künjung* (Gathering all Good Qualities).
- ◆ Introduction to various specialty practices of healing others.
- ◆ Integrating various Chöd practices into daily life.

### Empowerment & Transmissions

- ◆ The transmission of the two grand cycles of Machik Chöd.

Principles	Practice
Meaning of Tsog	Short and Long Tsok Practices (RT and YK)
Torma and Kangwa	The Satisfaction
Protector Principles	Protector Practice of Rinchen Trengwa and YK
Lineage & Devotion	Various Prayers of and RT and YK



## Module V: Healing and Ancillary Practices

### Purpose

- ◆ Learning the meditations, methods and sadhanas for the healing rituals of Machik Chöd.
- ◆ Understanding the principles and practice of Ransom, Torma and Elemental healing.

### Empowerment & Transmissions

- ◆ Transmission of the healing ritual practices of the Rinchen Trengwa (Precious Rosary).

Principles	Practice
Ransom & Torma Principles	Torma Making & Offering
Changbu Healing Ritual	Changbu Gyatsa—Healing Chöd
Six Directional & Four Element Healing Rituals	Tabpa ChaDruk / Chang Shi Zerbu
Feast of the 9 Demons	Dün Tsok Guma



## Module VI: Dudjom Tersar

### Purpose

- ◆ Learning the basic practices of the well structured Chöd system of Dudjom Treasures.
- ◆ Training in daily short Troma (Lujin), Four Feasts and Troma Ngondro.

### Empowerment & Transmissions

- ◆ Wong (Ritual empowerment) and Lung (reading transmission) of the Dudjom Tersar.

Principles	Practice
The Comprehensive Dudjom System	Dudjom Lujin
Troma Yidam Practice	Dudjom Ngondro
Introduction to the Extensive Sadhana and Tsok	The Four Feasts
	Three Kaya Practice / Powa Practice



## Chöd Teachers

### Tsewong Sitar Rinpoche

#### One of the World's Greatest Masters of Chöd

Lama Tsewong Sitar Rinpoche is the head of the historic Sangye Teng Monastery in eastern Bhutan. He began his studies at the tender age of four, under the tutelage of his renowned father, learning Buddhist philosophy and Tibetan reading and writing. Having spent more than twenty years in meditative retreat in his Himalayan hermitage, he was recognized as the rebirth of Nubchen Sangye Yeshe (heart disciple of Padmasambhava), by His Holiness Dilgo Khyentse. He holds the lineage of Terton Pegyal Lingpa and is master of the Longchen Nyingthig. A dynamic and powerful teacher, he is particularly known for his profound teachings on Dzokchen. Rinpoche is also a qualified stupa builder, having created a number of these sacred power structures in the America and Asia.



Tsedar Rinpoche has a profound knowledge and realization of the practice of Chöd. His monastery specializes in the practice of various Chöd lineages: the complete systems of Machik (Kagyu), the Nyingthig Chöd and the Chöd and Troma practices of the Dudjom Tersar. He is also the lineage holder of the Pegyal Lingpa Chöd, and other lesser known Chöd teachings and practices. Rinpoche will be providing empowerments and transmissions for all the texts and practices for the School of Healing Chöd.

### Lama Jinpa

#### The Foremost Chöd Expert in the West

Lama Jigmé Jinpa (Dr Asa Hershoff) is an ordained Ngakpa (white-robed Tantric Practitioner) of both the Kagyu and Nyingmapa lineages. He first took refuge with His Holiness the 16th Karmapa in 1980. In the same year, he met Kalu Rinpoche while on a pilgrimage to India, which eventually led to his undertaking the traditional lama training—the 3-year 3-month meditation retreat—from 1986-89. Over the years he has journeyed to India and Nepal 15 times, studying with great masters such as Dilgo Khyentse and Kunzang Dechen Lingpa. Lama Jinpa's speciality is the practice of Chöd; his goal as a teacher and writer is to make these precious teachings accessible to Westerners. Having practiced as a healer for three decades, Lama Jinpa is a founding director of the Ngakpa Foundation and is currently completing Cutting Through to Freedom, for Snow Lion, while developing the School of Tibetan Healing Chöd. Lama Jinpa is the main teacher for the School, providing a dynamic approach that combines the best of Western teaching methods and audiovisual aids with the powerful blessing stream and energy of the authentic Eastern tradition.





## Chöd Teachers



### Lama Pema Tendzin

#### Ritual Master of Bhutan

Lama Pema Tendzin is a native of East Bhutan, born at the ancient monastery established by Sangye Lingpa. At the age of 6, Lama Pema began to study with his father Lama Kunzang Garwang, one of the most renowned yogis in Bhutan, learning Buddhist philosophy and ritual. At the age of 13 he started training in the traditional Tibetan and Bhutanese arts with his teacher Bhuli Tulku Rinpoche, learning the complicated tasks of thanka paintings. Now he is master of meditation, ritual, music, chant, and sacred art, with great expertise in the Nyingtik, Dudjom and Pegyal Lingpa lineages, as well as numerous lineages of Chöd (Machik, Nyingtik, Tersar, etc.). In recent years he has been in residence at several meditation centers in California, and has travelled extensively throughout the Americas and Europe where he conducts classes and retreats.



### Lama Pema Tobchen

#### Master of Dudjom Chöd

From the Mt. Kailash area of northern Nepal, Lama Tobchen entered the dharma early in life, and encountered his root guru while still in his teens. A married lama or Ngakpa, he resides in Bouddha, Nepal, where he is a much sought after "Pujari," or full-time ritual expert. A master of chant (Umdze), tormas and ritual, he presides over every kind of ceremony for enhancing life, averting sickness, the passage through the after death state (Bardo) and clearing all manner of obstacles. His main personal practice is Dudjom Lingpa's complete cycle of Black Tromas and his lineage arises from DeGyal Lingpa, the great master who was a direct disciple of Dudjom Lingpa in the 17th century.





## Healing Chöd Outreach



### Healing Chöd

Part of the remarkable legacy of Machik Labdrön, the propagator of Chöd in Tibet, is a set of healing practice that clear the underlying causes of psychological and physical illness, while propelling us towards ultimate enlightenment. These healing ceremonies can be done by the practitioner as part of their daily routine, or in special retreat circumstances. They include:

- The Hundred Torma Offering (*Changbu Gyatsa*) (both the Machik and PeGyal Lingpa tradition)
- Offering in Six Parts (*Tabpa Cha Druk*)
- The Nail of the Four Elements (*Chang Shi Zerbu*)
- The Precious Rosary (*Tsogley Rinchen Trengwa* with special healing section added)
- Those that are Hard to Tame (*Shay Dul*)



### Chöd For Healing Others

While Chöd is a lifelong spiritual practice for one's personal evolution, it is also a unique and extremely effective means for healing others. For centuries, wandering Chöd practitioners were well known in Tibet for their ability to heal illness, stop epidemics, pacify local conflicts. Chöd rituals can also heal the land, change weather patterns through the spiritual force of this technique.

### Benefits of Chöd include

- ☞ Purifying the spiritual causes of physical disease
- ☞ Pacifying of psychological patterns of anger, fear and confusion
- ☞ Clearing of obstacles to spiritual progress and development
- ☞ Cutting through disturbances to happiness, prosperity and security
- ☞ Diminishing obstacles to healthier, more intimate relationships
- ☞ Clearing of the negative impact of non-human entities or maras
- ☞ Averting the harmful influences or contamination by ill-will of others
- ☞ Resolving of karmic and past-life blockages that results in material and spiritual problems
- ☞ Accumulation of positive karmia that fosters physical, emotional and spiritual progress
- ☞ Clearing of obstacles tied to home, land or regions and reclaiming damaged environments



As part of the THC Outreach Program, healing Chöd ceremonies are performed either in a public venue, or in private homes for smaller groups.



# Remote Healing Chöd

## Remote Chöd

These powerful effects of healing Chöd can be transmitted whether the person is physically present or connected via a “remote sample.” In this traditional method, a picture, strand of hair (and its DNA pattern) or piece of clothing is used as a substitute. Placed on the shrine, these objects carry the unique energy fingerprint and vibrational signature of the person. This links them to whatever ritual is taking place, unimpeded by time or space.

### The Healing Rituals

At the Sangye Teng Monastery in Eastern Bhutan, Tsewang Sitar Rinpoche and his retreatants, monks and yogis perform Chöd on a weekly and monthly basis including:

- ◆ The Hundred Torma Offering (Changbu Gyatsa) (Machik and PeGyal Lingpa traditions).
- ◆ Offering in Six Parts (Tabpa Cha Druk).
- ◆ The Nail of the Four Elements (Chang Shi Zerbu).
- ◆ Those that are Hard to Tame (Shay Dul).
- ◆ The Precious Rosary (full day Tsogley Rinchen Trengwa with special healing section).
- ◆ Short and long Chöd rituals i.e. Laughter of the Dakinis, PeGyal Lingpa Chöd and Dujom Chod, with healing rituals added.
- ◆ Long Chöd of Shukseb Rinpoche (Ani Lochen).
- ◆ Dudjom Rinpoche’s full day Troma Chöd (Sun of Wisdom).
- ◆ Special ceremonies for the dying or deceased (Dur) to assist them in the afterlife journey.



### The Remote Healing Chöd Program

By creating and submitting an Identity Packet (described below) anyone can now participate in this unique healing opportunity. Your energy signature will be placed on the shrine at the Sangye Teng Monastery in Bhutan, to participate in all Chöd Healing rituals as described above.

- ◆ Chöd meditation rituals are done 1-3 times per week, as well as one full day ritual per month.
- ◆ This means a minimum of 60 healing rituals per year (but as many as 150!).
- ◆ The annual 10-day Drupchen of Shinjé, Vajrakilaya, Troma or Hayagriva
- ◆ Various other daily rituals, such as Sang, and weekly and monthly “Tsok” rituals of the Nyingma tradition on the 10, 15th and 29th lunar days of the month.
- ◆ There is also inclusion in all other daily Sang rituals, Protector practices and so on!
- ◆ In order to participate, follow the following guidelines and submit the following.
- ◆ Requested donation for this precious, ongoing healing is \$200 for a full year (\$4 per week!).
- ◆ These funds are for the support of the Lamas, monks and three-year retreatants in this very remote, small monastery, founded by Sangye Lingpa in the 16th century.

For information on how to create and submit an Identity Packet, requested offering and so on, see: [www.tibetanchod.com/remote-healing/](http://www.tibetanchod.com/remote-healing/)



## Resources

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### Textbooks

1. **Cutting Through to Freedom.** Lama Jinpa. Rochester: Snow Lion Publications, to be published in 2007.

2. **MaChik's Complete Explanation.** The famous Namshay of Machik Labdrön, translated by Sarah Harding. Tsadra Foundation Series. Ithica, New York: Snow Lion Publications, 2003.

3. **Machik Labdrön and the Foundations of Chöd.**

Basic historical background and research. Jérôme Edou. Ithica: Snow Lion Publications, 1996.

4. Garden of All Joy. Excellent line drawings. trans. Lama Lodö. KDRL publications, 1988.

(An extensive Chöd bibliography is available to students).

### Practice Texts

The following texts are new editions and accurate and attractive translations produced by the School, containing the original Tibetan, transliterated text for chanting, and English translation.

- ◆ Chöd Lineage Prayer (THC edition)
- ◆ Sacred Song of Prayer to Machik (THC edition)
- ◆ PeGyal Lingpa Chöd Practice (THC edition)
- ◆ Kusali Tsog Practice (THC edition)
- ◆ DenTok Chikma [Machik Yidam Practice] (THC edition)
- ◆ Machik Daily Practice/GyunKer (THC edition)
- ◆ Oceanic Realm of Chöd (THC edition)
- ◆ Laughter of the Dakinis (THC edition)
- ◆ Precious Rosary of Feast Offerings (THC edition) ... and others as translations become available.

### Reference Texts

A variety of Tibetan texts are available for those with such language skills, or who just wish to have these as objects of blessing and merit on their shrine, etc. Most important is the single volume of the Machik tradition, the 22 long and short ritual texts of the Rinchen Tsogley Trengwa cycle.

### CDs and DVDs

Audio and video resources are modern essential tools for learning the complex melodies and instrumentation of many Chöd rituals. These are also highly portable, when used as MP3's. All sadhanas taught will have an accompanying CD of the accurate performance of the practice.

- ◆ CD and DVDs of specific teachings will also be available for participants.
- ◆ Daily Practice CDs (Gyunker, Kusali, Machik Sol Deb, etc.)
- ◆ Nying Thig - Khandro GeJang CD
- ◆ Rinchen Tsogley Trengwa CD
- ◆ Machik Healing Ceremonies CD
- ◆ Dudjom Tersar Daily Practice CD / Full Day Practice CD



## Ritual Instruments

**Damaru.** The Chöd drum, bell and kangling trumpet are core tools for the practice of Chöd and are essential for both novice and advanced practitioner. Smaller drums (Machik tradition) and larger drums (Padampa tradition) are used, but all must be crafted according to very specific, ancient methods to create "containment field" for the energies and blessings of Chöd. In Nepal and India, the sacred science of making these drums has been lost, but genuine Chöd Damaru are now available for the first time through [www.damaruworks.com](http://www.damaruworks.com).



**Bell & Dorje.** The bell, representing Skillful Means, is played in the left hand to accompany the damaru. Five-pronged bells (symbolic of the five Buddha families) are used in all traditions, while nine-pronged handles are specific to the Nyingma.



**Kangling.** The human thigh bone trumpet is crucial for calling forth the guests, and acts as a instrumental form of the PHAT syllable in a variety of contexts. Playing the kangling also has inner, energetic functions for the practitioner

## Practice Materials

**Thankas.** A painting or picture of Machik, either solo or with a partial or full refuge tree, is an important practice support. A picture of Troma (or if doing Dudjom practice, the Three-Kaya mandala) is an important addition. Representations of Vajrayogini, or of specific Chöd protectors, such as 6-arm Mahakala, are also valuable. This is not only a visualization aid, but the dwelling place or "portal" for the tremendous blessing of the lineage, and essentially identical with the lama, yidam or protector.

**Pictures.** For a more portable solution, or for economic reasons, one can use either a small 4 x 6 picture of the deities, or larger photos as a framed or hung support (8 x 10, 11 x 14, etc.). These can be just as effective and powerful as a painted thanka as a receptacle or dwelling place of the Deity.

**Meditation Cushions.** A meditation mat and cushion are necessary both for comfort and as place for one's sacred activity. Traditional Tibetan versions are quite hard and dense. Fortunately many American companies now offer a variety of zafu and zabutan, with cotton, kapok or buckwheat padding. A yogi can optionally have a brocade silk seat cover in traditional yellow, red and blue pattern.

**Animal Seat.** Chödpas traditionally use a skin of a wild animal (a predator preferably) or at times a human skin as their meditation seat. For reasons of compassion, and in light of the fact that many wild species are endangered, a sheepskin rug or a traditional woven tiger-skin pattern rug is quite acceptable.

**Practice Table.** Any low table or bench can be used to hold one's text and ritual instruments. Traditional carved Tibetan tables of various kinds and quality are available.

**Sadhana Covers.** Traditionally, texts are kept in a cotton roll-up cloth (peh ray) or a brocade and bamboo frame text-holder. Our Western texts are in 3-ring binder format; However, a handsome silk or cotton pouch or wrapping is a worthwhile option.





## Dress

**Robes.** There are a number of traditional ways for practitioners to dress. For ordained monks, the red (wine or burgundy) colored upper robe (zen) and lower robe (shamtab) are appropriate. For anyone who is not a celibate monk or nun, this is the incorrect dress! The Ngakpa or yogi upper robe, which is white with burgundy or red stripes, is for those who have received full ordination as a lay yogi (Naljorpa) or Ngakpa. For others it is wholly inappropriate. For lay practitioners, a white upper robe and lower robe is the traditional and appropriate dress. A white or red shirt is also appropriate. In the absence of any of the above, dress should be clean, tidy and tasteful, as respectful of a spiritual practice.

**Hats:** A traditional peaked Chöd hat is worn in many traditions, with several variations, including the wrathful crow style. The TomRa is a black-fringed visor, introduced to Tibet by Padampa Sangye, and used during offerings to specific spirits. This is an optional item.

**Meditation Belt.** Meditation belts are highly useful for certain types of meditation poses, and are also worn as part of a traditional Ngakpa or yogic dress in many ritual contexts.



## Shrine Materials

All practitioners should maintain a Buddhist shrine. The following are standard elements, though apart from offering bowls and some type of deity statue or thanka, objects can be kept to a minimum.

**Offering Bowls.** Seven offerings (or six bowls, plus candle or light) are required. These can be made of glass, brass, jade, wood, or silver or copper-gold combinations, etc.

**Men-Rak.** A set of three are ideal: two that permanently reside on the shrine (Men and Rakta) for blessing offering materials, etc. and one for the practitioner to use at his/her seat.

**SerChem (plate and cup).** These are used for daily offering to protector deities. Simple brass or "white metal" sets are available, or more expensive copper, silver or gold sets (or combinations thereof). In absence of any of these, a regular ceramic, glass, metal, etc. plate and cup can be used.

**Bumpa (set of 2).** One vase remains on the shrine as a support/residence for a Yidam or Deity. The other is used by the yogin or yogini for various activities (Activity Vase).



## Advanced Implements

The following are important, but optional elements.

**Metal Torma.** An all purpose metal torma, placed on the shrine or mandala, is used to represent any Deity, Protector, Dakini, etc., in a wide variety of rituals.

**Thöpa (Skull bone).** A human skull cup is an important and dynamic tool for the tantric/yogic practice, especially at the time of Vajra Feasts (tsog), or for longer retreats or empowerments. They may also be used as a personal eating bowl in retreat or home situations; Some have excellent qualities that make them usable as a permanent offering or treasure vase.

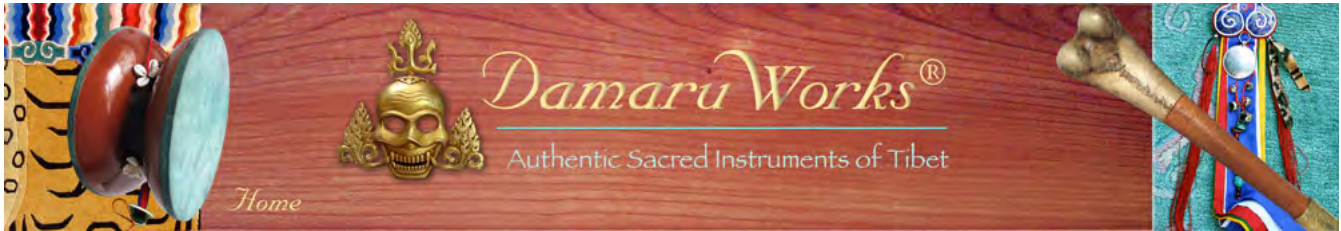
**Katvanga.** The yogic trident is a powerful symbolic and magical staff, traditional used by wandering Chödpas as a walking stick, tent pole, and as a protective staff in front of their dwelling. Recently these have been made available on a custom basis for the first time in 50 years by our craftsmen.





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