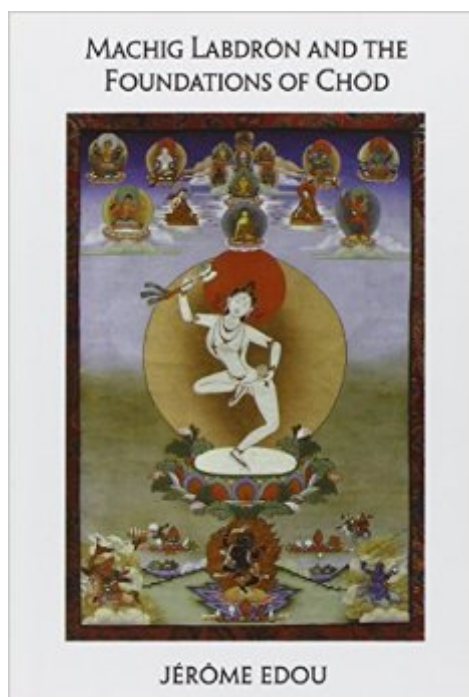The book was found

Machig Labdron And The Foundations Of Chod

Synopsis

Machig Labdron is popularly considered to be both a dakini and a deity, an emanation of Yum Chenmo, or Prajnaparamita, the embodiment of the wisdom of the buddhas. Historically, this Tibetan woman, a contemporary of Milarepa, was an adept and outstanding teacher, a mother, and a founder of a unique transmission lineage known as the ChÃ¶d of Mahamudra. This translation of the most famous biography of Machig Labdron, founder of the unique Mahamudra ChÃ¶d tradition, is presented together with a comprehensive overview of ChÃ¶d's historical and doctrinal origins in Indian Buddhism and its subsequent transmission to Tibet. ChÃ¶d refers to cutting through the grasping at a self and its attendant emotional afflictions. Most famous for its teaching on transforming the aggregates into an offering of food for demons as a compassionate act of self-sacrifice, ChÃ¶d aims to free the mind from all fear and to arouse realization of its true nature, primordially clear bliss and emptiness.

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Customer Reviews

This is a great book on ChÃ¶d. It explains 3 levels of practice with the most famous, the offering of one's body to the demons, as the lowest level and Mahamudra approach as the highest. It provides the context for understanding (i.e. knowledge vs. mere information). It also describes the many varied sources used in this study. Lineages are described in both words and diagrams. It includes not only historical/biographical data but also the hagiographical/miraculous/mythical tradition. The latter is expertly explained via pithy, concise endnotes. Most importantly are the explanations of the

relationships among ChÃ¶d, Mahamudra, and the Perfection of Wisdom (Prajnaparamita Sutras of various lengths--see Conze's translations--including the Heart Sutra). Perhaps the most key concept is the definition of demon (there's an interesting analysis of 4 types provided by Machig). Some great illustrative quotes:p. 67-9: quoting Machig: `The origin of all demons is in the mind itself. When awareness holds on and embraces any outer object, it is in the hold of a demon. Likewise, mind is stained when a [mental image] is wrongly taken to be a real object. In this way, all outer and inner objects grasped by mind as if they were real which thereby generate desire, aversion, or arrogance, should be viewed as demons because they prevent the realization of the clear light emptiness nature of mind, Mahamudra...Since mistaken grasping to reality comes from material objects, I have explained this as tangible demons...The intangible demons...are the positive or negative thoughts that arise in the mind...the intangible demons ...are the emotions such as suffering and so forth...they all derive from arrogance, the faulty grasping onto a self.

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