

“The Laughter of the Khandros,” The Offering of the Body from *The Great Treasury of the Ultra Profound Sky*

INTRODUCTION

There are many *chö* (*gcod*) liturgies within the Bön tradition. As Western students, we have been fortunate to receive teachings of *chö* from the venerable Bön masters Yongdzin Rinpoche (Lopon Tenzin Namdak), His Holiness Lungtok Tenpa'i Nyima, and Tenzin Wangyal Rinpoche. On all occasions the teachings were based on the oldest and most important source, the “Path Transforming a Fearful Place” (*Nyen sa lam khyer*) chapter of the *Mother Tantra* (*Ma rgyud*); the sadhana prescribed was the *Laughter of the Khandros* (*mKha' 'gro'i gad rgyang*), composed by Shardza Tashi Gyaltzen Rinpoche, who achieved the rainbow body in 1934.

Chö is a meditative practice that traditionally is performed not by sitting quietly and comfortably on a cushion inside a shrine room, but in frightening places such as cemeteries and charnel grounds. Nonetheless, the practitioner of *chö* should first develop familiarity with the practice in a peaceful place such as a shrine room before actually practicing the *chö* in more frightening places. The purpose for performing it in frightening places is to help the *chöpa* or *chö* practitioner to connect to the gods and demons both inner and outer while heightening fear and thereby presenting the opportunity to cut through it. Singing the liturgy while playing special instruments, the *chöpa* visualizes the dismemberment, cooking, and finally offering of the body.

Chö is also one of the four daily offerings of the monastic Bön tradition. The other three are smoke offering (*sang mchod*), water offering (*chab gtor*), and burnt food offering (*gsur mchod*). Usually these sessions begin with prayers (mostly from the *Threefold Practice of the Secret Mother Tantra*) followed by the central part of the practice in which these offerings are included, and conclude with prayers. As the last offering of the day, around nine p.m., *chö* is performed. When it is practiced in this way in Menri and Triten Norbutse monasteries, this sadhana of *Laughter of the Khandros* is used. It is done at night to heighten the terrifying aspect for the *chöpa*, and also to prevent outsiders from entering the monastery complex by provoking a response of fear similar to that toward a charnel ground or any of the other terrifying localities in which *chö* is traditionally practiced.

The *chö* practice is seen as an expeditious route to enlightenment. Through the practice you can recognize obstructions/demons and use them as a bridge to reconnect to your own nature by cutting the veils of ego (the self-grasping demon). The object to be cut depends on the practitioner. If what are cut are the demons of external natural forces or illnesses in the form of malignant spirits, this is a shamanic perspective. If the poisons or negative emotions are cut by means of abandoning them and acting in accordance with the Perfection of Wisdom teachings or Prajñāparamita, this is a sutric view. If you cut your defiled aggregates and transform them into pure offerings acceptable for the jewels of refuge, this is a tantric view. Cutting through the root of the thought process—i.e. cutting off the demons of self-grasping and remaining in the non-dual state—is a dzogchen view. This practice encompasses all of these views, and as far as the efficacy of this practice is concerned, *chö* is said to be “like taking a jet plane to enlightenment rather than walking.”

Explanation of the Sadhana

In “*Laughter of the Khandros*,” you begin the practice with Performing the Dance of non-dual view. Upon sitting down to practice, settle into the understanding that the deities and demons are mere creations of your mind—therefore there is no reason to fear them. Supported by this understanding, connect with your own strength and energy and blow the *kangling* (thigh-bone trumpet) to summon all the spirits and invite them to the feast. With the aid of the *damaru* (drum) and bell, abide in the state of the non-duality of emptiness and appearances and dance on the head of the demon of grasping—your mistaken belief in an existing identity or self.

In Going for Refuge, you take refuge in the Great Mother Satrik Yum, the emptiness from which all emerges, and beseech her to embrace all sentient beings with her protection. In Developing the Mind of Enlightenment, you request the aid of Satrik Yum to liberate you and all the so-called gods and demons from the delusion of duality, which is the cause of harming others. With Prayer to the Khandros, you connect to the female deities and invoke their power to tame the harmful spirits and guide them to liberation.

In order to perform the main part of the practice, Offering the Body, sound *PE* and expel your consciousness upward through your central channel and out through the crown of your head. With a second *PE* your consciousness becomes the red-orange *khandro* [Sanskrit: dakini] Kalzang Ma, standing in the dancing posture and adorned with bone ornaments. Your former body becomes a corpse. As Kalzang Ma you offer this corpse, which represents your ego, in two feasts or banquets: a white feast and a red feast.

Beginning with the White Feast, you [as Kalzang Ma] sever the cranium with the curved knife held in the right hand, chop the corpse into pieces, and place the flesh, blood, and bones inside the cranium, which becomes a cauldron (Sanskrit: *kapala*). A short *A*, red in color, emanates from your heart to create a fire. Externally this fire melts all the elements of the physical body, which become nectar. Internally feel that the fire from the red *A* melts the upside-down white *HAM* located at the crown of your head. The resulting melted nectar fills sky and earth. Now you present this offering to the four guests. These guests are the jewels of refuge (i.e. enlightened beings), the worldly protectors, the eight classes of hindering spirits, and the beings of the six realms of existence. Having delighted the enlightened beings, you complete the two accumulations of merit and wisdom; the rejoicing protectors maintain their promise to safeguard the teachings and its practitioners; the satisfied hindering spirits become pacified; and the debts you owed to all beings of the six realms are repaid.

No one is to be excluded, and that is why there is also a Red Feast. Hollow out the skin and pile the corpse’s flesh, bones, internal organs, and blood on it. As Yongdzin Rinpoche explains, this banquet is for the more carnivorous guests (usually among the third and fourth guests), who are said to arrive like vultures on a corpse. Although they are also invited to the white feast, these guests prefer the red one in which they eat the flesh, drink the blood, chew the bones, and swallow the internal organs. Eating until totally satisfied, the guests become pacified and your karmic debts of past and future lives are repaid.

Both the red and white feast offerings are boundless in that they suffice no matter how many guests come or how big their appetites are, and infinite in that they transform into whatever the guests desire. At the end, feel that everything you have to offer has been offered, and all the desires of every guest have been thoroughly satisfied.

Now that the gods and demons are totally satisfied and pacified, you present them with the Gift of Dharma, requesting them to cause no further harm to others and instead to

take refuge and develop the mind of enlightenment, or bodhicitta. The Gift of Protection is to prompt the recognition of their own true nature as buddhas, or enlightened beings. These are the teachings of the nature of mind.

Finally, with the Prayers and Dedication, you dedicate the merit of the practice to those gods and demons who have created obstacles as well as to all sentient beings, with the wish that all will attain enlightenment.

॥ ཡང་ཟབ་ནམ་མཁའ་མཛོད་ཆེན་ལས་ལུས་སྐྱིན་མཁའ་འགྲོའི་གད་རྒྱུད་བལྟགས་ ॥

Yang zap nam kha dzö chen lé lu jin khan drö gé gyang zhuk
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INTRODUCTION (*not chanted*)

ཨྱེ་ཏོ་ཐི་ར་ཏ་ཀྱི་དེ་པ་ཏོ།

Hri ho dzi ra da ki de pa ho

I pay homage to the knowledge holders, khandros, and deities.

མཁའ་འགྲོའི་དགོངས་སྡོད་དངོས་གྲུབ་སྐྱབ་པ་ལ།

Khan dro gong chö ngö drup drup pa la

In order to accomplish the intention and conduct of the khandros

སྐྱུ་ལུས་ཚོགས་ཀྱི་འཁོར་ལོ་སྐོར་བ་ལ།

Gyu lu tsok kyi khor lo kor wa la

This illusory body is circulated as a wheel of offering.

ཐོག་མར་གཉན་གནས་ཕྱིན་ནས་ས་འདུལ་བ།

Thok mar nyen né chin né sa dül wa

Begin by going to a fearful place and taming the land.

འཁོར་འདས་མཉམ་ཉིད་ཚྭ་གས་པའི་རྣལ་འབྱོར་གྱིས།

Khor dé nyam nyi tok pé nel jor gyi

The yogi who realizes the equality of samsara and nirvana

ཡི་ཤེས་རེལ་པའི་སྐྱུ་ལེན་བྲོ་འབྲབ་ཅིང།

Ye shé röl pé lu len dro trap ching

Sings the song and dances the dance of playful primordial wisdom.

ཐབས་ཤེས་དབྱེར་མེད་ཏུ་སིལ་སྐྱུ་དང་བཅས།

Tap shé yer mé da sil dra dang ché

Together with the sounds of the drum and bell—the inseparability of method and insight—

བདག་མེད་ངང་ནས་བྱུགས་འབྲུང་ཚོག་འདི་བརྗོད།།

Dak mé ngang né shuk chung tsik di jö

[This yogi] chants the following words which well up from the state of selflessness:

THE PRACTICE

བློ་བརྟན་བཞུགས།

Dro dung wa ni ~ Performing the Dance (Kangling [thighbone trumpet], and then with drum [damaru] and bell [sulmyen], daru phep and 2 sets of 3 beats)

འདི་ན་ལྷ་དང་འདྲེ་ཞེས་སྣང་བ་ཡང།

Di na lha dang dre shé nang wa yang

Even though so-called gods and demons appear here,

ཡུམ་ཚེན་ལྷ་གའི་གློ་བཞུགས་གཞན་མ་བཞུགས།

Yum chen bha gé long né shen ma gyi

They were created from nothing other than the vastness of the Great Mother's bhaga.

གཞི་རྩལ་འགག་མེད་རང་སྣང་གར་བསྐྱར་བའི།

Zhi tsel gak mé rang nang gar gyur wé

The unceasing dynamic energy of the base becomes the dance of self-appearance,

གཉིས་མེད་ཡེ་ཤེས་རང་དུ་ཡ་ལ་ལ།

Nyi mé ye shé ngang du ya la la

Which naturally dissolves into non-dual primordial wisdom. YALALA!

གཉིས་འཛིན་འདྲེ་ཚོད་མགོ་ལ་བྲོ་ཞིག་བརྟུང།

Nyi dzin dre gö go la dro zhik dung

[I] dance upon the heads of these wild demons of grasping at duality

བདག་འཛིན་འགོང་བའི་ཡུང་བོ་ཤིག་སེ་ཤིག།

Dak dzin gong pö phung po shik se shik

And upon the corpse of the great demon of grasping at a self, destroying them.

བདག་མེད་གཞུགས་མའི་སྐྱུ་དབྱེངས་དབྱེངས་སུ་འཕྲོམ།

Dak mé nyuk mé lu yang ying su tön

My song of natural egolessness draws them into space.

བདེན་མེད་སྐྱུ་མའི་བྲོ་གར་མཁའ་ལ་འབྲབ།

Den mé gyu mé dro gar kha la trap

Leaping into the sky, I gesture and dance, creating a magical display,

རྣལ་འབྱོར་སྟོང་ཉིད་ཁ་ལྷའི་རར་རྒྱད་འདིས།

Nel jor tong nyi kha ngé ngar ké di

And with the lion's roar of emptiness, this yogini

རྒྱལ་འགོང་མ་སྐྱེས་པོ་མའི་གླུ་ད་འགམས་ཤིག།

Gyal gong wa kyé po mö lé kem shik

Shatters the skulls of these foxes, these male and female hindering demons.

བད་ཆེན་ཡེ་ཤེས་རོལ་པའི་བློ་ཆེན་གྱིས།

De chen ye shé rôl pé dro chen gyi

With my dance of the play of great bliss and primordial wisdom,

ང་བདག་གཟུང་འཛིན་ཉོན་མོངས་རྒྱལ་དུ་ཚོགས།། སྦྱི སྦྱི སྦྱི། །སྟེ །སྟེ །སྟེ།

Nga dak zung dzin nyön mong dül du lok

HUNG HUNG HUNG PÉ PÉ PÉ

I pulverize dualistic self-clinging and emotional afflictions.

HUNG HUNG HUNG PÉ PÉ PÉ

བློ་བརྒྱུང་སྐྱབས་སུ་འགོ་བཙུག།

Chap su dro ~ Going for Refuge (no instruments)

གཞི་མ་བཅོས་སྟོང་ཆེན་ས་ཉིག་ཡུམ།

Zhi ma chö tong chen Satrik Yum

O Mother, Satrik Yum, you are the uncontrived base, the great emptiness.

ས་ཡུམ་ཆེན་ལྷོང་ལ་སྐྱབས་སུ་མཆི།

Ma yum chen long la kyap su chi

I go for refuge in the vast space of the Great Mother.

ས་གཉན་སའི་ལྷ་འདྲེ་རིགས་དུག་འགོ།

Ma nyen sé lhan dré rik druk dro

O Mother, please regard with your compassion all gods and demons of this untamed, frightening place

ས་ཁྱེད་གྱིས་ཐུགས་རྗེས་བརྒྱུང་དུ་གསོལ། །སྟེ།

Ma khyé kyi tuk jé zung du söl PÉ

As well as the sentient beings of the six realms, all who have been my mother. PÉ

སྐྱབས་སུ་འགོ་ཞིང་སེམས་བསྐྱེད་པ།

Sem kyé pa ni ~ Developing the Mind of Enlightenment [Bodhicitta]

རང་ལུལ་པ་མ་ཤེས་གཉིས་འཛིན་གྱིས།

Rang trül pa ma shé nyi dzin gyi

Through delusion, unknowing, and self-grasping,

གཞན་སེམས་ཅན་ཡོངས་ལ་གཞོན་བྱེད་འདྲེ།

Zhen sem chen yong la nō ché dré

These demons have caused harm to other sentient beings.

ད་བྱང་ཚུབ་སེམས་གྱི་དོན་རྟོགས་ནས།

Da jang chup sem kyi dön tok né

Now, having realized the mind of enlightenment

དབྱིངས་ཀ་དག་ངང་དུ་གྲོལ་གྱུར་ཅིག། །ཕཎེ།

Ying ka dak ngang du dröl gyur chik PÉ

May these beings be liberated within the primordially pure space. PÉ

སེམས་མཚོག་བསྐྱེད་ཅིང་གསོལ་བ་གདེབ་པ།

Sem chok kye ching söl wa dep pa ~ Prayer to the Khandros

ཨེ་མ་ཉོ་བོན་སྐུ་ཀུན་ཏུ་བཟང་མོ་ལ་གསོལ་བ་འདེབས།

E MA HO! Bön ku Küntu Zangmo la söl wa dep

How marvelous! I pray to the body of truth, Küntu Zangmo.

ཚོགས་སྐུ་ཤེས་རབ་ཡར་ཕྱིན་ལ་གསོལ་བ་འདེབས།

Dzok ku Sherap Parchin la söl wa dep

I pray to the body of perfection, Sherap Parchin.

ཡུམ་ཚེན་གྱི་མ་འོད་མཚོ་ལ་གསོལ་བ་འདེབས།

Yum chen Chema Ötso la söl wa dep

I pray to the Great Mother Chema Ötso.

མཁའ་འགྲོ་བསྐྱལ་བ་བཟང་མོ་ལ་གསོལ་བ་འདེབས།

Khandro Kalpa Zangmo la söl wa dep

I pray to the khandro Kalpa Zangmo.

མཁའ་འགྲོ་ཐུགས་རྗེ་ཀུན་གྲོལ་ལ་གསོལ་བ་འདེབས།

Khandro Tukjé Kündröl la söl wa dep

I pray to the khandro Tukjé Kündröl.

མཁའ་འགྲོ་འོད་ལྗན་ཉི་འབར་ལ་གསོལ་བ་འདེབས།

Khandro Öden Nyibar la söl wa dep

I pray to the khandro Öden Nyibar.

མཁའ་འགྲོ་སྲིད་པའི་རྒྱལ་མོ་ལ་གསོལ་བ་འདེབས།

Khandro Sipé Gyalmo la söl wa dep

I pray to the khandro Sipé Gyalmo.

ཞི་བའི་མཁའ་འགྲོ་དཀར་མོ་ལ་གསོལ་བ་འདེབས།

Zhi wé khan dro kar mo la söl wa dep

I pray to the white peaceful khandros.

ཀླུ་པའི་མཁའ་འགོ་ལྷ་མོ་ལ་གསོལ་བ་འདེབས།

Gye pé khan dro jang mo la söl wa dep

I pray to the green increasing khandros.

དབང་གི་མཁའ་འགོ་དམར་མོ་ལ་གསོལ་བ་འདེབས།

Wang gi khan dro mar mo la söl wa dep

I pray to the red powerful khandros.

དྲག་པའི་མཁའ་འགོ་སྣོན་མོ་ལ་གསོལ་བ་འདེབས།

Drak pö khan dro ngön mo la söl wa dep

I pray to the blue wrathful khandros.

འཛིགས་བྱེད་སྣོ་མ་སྡེ་བཞི་ལ་གསོལ་བ་འདེབས།

Jik ché go ma de zhi la söl wa dep

I pray to the four classes of terrifying gatekeeper goddesses.

དྲིན་ཅན་རྩ་བའི་རྣམ་ལ་གསོལ་བ་འདེབས།

Drin chen tsa wé la ma la söl wa dep

I pray to my kind root master.

མ་ཚོགས་ཐུགས་རྗེ་དགོངས་པའི་རྩ་ལ་ལྷུང་ལ།

Ma tsok tuk jé gong pé tsel chung la

May the overflowing dynamic energy of the intention of these hosts of mothers

མ་ཐུགས་གཉན་སའི་ལྷ་འདྲེ་དབང་དུ་བསྐྱུས།

Ma tül nyen sé lhan dré wang du dü

Subdue the gods and demons of this untamed, frightening place,

མ་རུང་གཉན་སའི་ལྷ་འདྲེ་ཟིལ་གྱིས་གཞོན།

Ma rung nyen sé lhan dré zil gyi nön

Vanquish the gods and demons of this untamed, frightening place,

མ་རྫོགས་ཁམས་གསུམ་སེམས་ཅན་དབྱིངས་སུ་དྲོངས།

Ma tok kham sum sem chen ying su drong

And guide all the unrealized sentient beings of the three worlds into space!

མ་ཅིག་མཁའ་དབྱིངས་ཚོམས་སུ་གཅིག་འདྲེས་ནས།

Ma chik kha ying tsöm bu chik dré né

O sole Mother, having been mixed into a single mass of space,

མ་ལུས་རྫོགས་ལའི་སངས་རྒྱས་ས་ཐོབ་ཤོག། ཡཎེ།

Ma lü dzok pé sang gyé sa top shok [repeat this line] **PÉ**

May all beings without exception achieve perfect buddhahood! **PÉ**

གསོལ་བ་བཏབ་ནས་ལུས་ཚོགས་ལ།

Lu tsok la ~ Offering the Body

ནམ་གཤམ་སྒར་ཏེ་གཟུགས་སྤང་བསྐྱལ།

Nam shé par té zuk pung drel

[My] consciousness flies upward and is liberated from my physical body.

ལུས་བདག་འཛིན་བོར་བའི་སྐྱེ་མེད་སེམས།

Lü dak dzin bor wé kye mé sem

My unborn mind abandons this body and self-grasping,

རྩ་དབྱུ་མའི་ལམ་ནས་མཁའ་ལས་བཏོན། ཡཏེ།

Tsa u mé lam né kha lé tön PÉ

Expelled into the sky through the path of the central channel. PÉ

ཉོན་མོངས་གྱི་བདུད་བཙོམ་བསྐྱལ་བཟང་མ།

Nyön mong kyi dü chom Kalzang Ma

I arise in a rainbow display as Kalzang Ma, destroyer of the demons of conflicting emotions,

སྐྱུ་རྒྱུན་དྲུག་ཁྲ་ལེ་གར་གྱིས་བཞེངས། ཡཏེ།

Ku gyen druk tra le gar gyi zheng PÉ

In a dancing posture, adorned with the six [bone] ornaments. PÉ

དཀར་འབྲེད་བྱེད་ནི།

Kar gyé ché ni ~ White Feast

གཡས་གྱི་གྲུག་གིས་སྤང་བོ་བདུད་བོ་བསྐྱལ།

Yé dri guk gi phung po dü po drel

With the curved knife in her right hand, she liberates the demon of the aggregates.

བདུད་སྒྲེམ་བྱེད་མགོ་བཙན་བོད་པ་བྲེག།

Dü nyem ché go ché tö pa drek [damaru, bell]

She cuts off the head of that arrogant demon. The severed skull

སྒོར་གསུམ་གྱི་ཁ་ལ་བཟངས་སུ་བཙུག།

Tong sum gyi kha la zang su tsuk

Is placed as a cauldron as vast as the three-thousandfold universe.

གཟུགས་སྤང་བོ་སྒོར་དུ་ལིང་གིས་བཞག།

Zuk pung po nö du ling gi zhak

The physical aggregates of my abandoned body are flung into the vessel.

ལུགས་གསང་བའི་མཛོད་ནས་འཕྲོས་པ་ཡི།

Tuk sang wé dzö né trö pa yi

The heart's secret treasure emanates a short *A*

ཨ་མུང་གི་མེ་ཡིས་གཟུགས་ལུང་བཞུས།

A tung gi me yi zuk phung zhü

Whose fire dissolves the aggregate of form.

ལུས་ལུང་ཁམས་བདུད་རྩི་ར་ན་ར་གྱིས་ལྷ།

Lü phung kham dü tsir nar gyi zhu

Thus the physical body's constituents and elements melt into nectar.

ཨ་ཉླ་ལས་བདུད་རྩི་འུལ་འབྲེགས་གྱིས།

A HAM le dü tsi zhün tik kyi

By the drops of the refined nectar from *A* and *HAM*,

རོ་བརྒྱ་ལྗན་བདུད་རྩིས་གནམ་སར་ཁེངས། །ཕྱེད་ཀྱི་ལྷ་མོ་མཛོད་པ་འབྲུལ།

Ro gya den dü tsi nam sar kheng [repeat line] *PE*

This nectar of one hundred flavors fills sky and earth. *PE*

སྐྱབས་དཀོན་མཚོག་མགོན་ལ་མཚོད་པ་འབྲུལ།

Kyap kön chok drön la chö pa bül

To the source of refuge, the three precious jewels, I make this offering.

བཀའ་བརྒྱན་སྲུང་ཚོགས་གྱིས་དགུས་པར་བཞེས།

Ka ten sung tsok kyi gyé par zhé

To the hosts of protectors of the sacred teachings, accept [this offering] and be pleased.

བགོགས་འབྲུང་བོ་སྡེ་བརྒྱད་འཛིན་པར་རོལ།

Gek jung po de gyé ngöm par röl

To the eight classes of obstructing beings and elementals, enjoy [this offering] and be content.

མ་རིགས་དྲུག་འགོ་ནམས་ཚེམས་པར་སྦྱོད། །ཕྱེད་ཀྱི་ལྷ་མོ་མཛོད་པ་འབྲུལ།

Ma rik druk dro nam tsim par chö *PE*

To the beings of the six realms, our mothers, partake of this offering and be satisfied. *PE*

ལྷ་མཚོད་མགོན་མཉེས་ནས་ཚོགས་གཉིས་རྫོགས།

Lha chö drön nyé né tsok nyi dzok

Through pleasing the divine guests with this offering, may the two accumulations be perfected.

བོན་བརྟན་སྦྱོང་དགུས་ནས་ལས་བཅོལ་སྐྱབས།

Bön ten kyong gyé ne lé chöl drup

By delighting the protectors of the teachings of Bön, may their oath-bound commitments be upheld.

གདོན་པོ་མོའི་གདུག་སེམས་གཞོན་འགལ་ནི།

Dön po mö duk sem nö gel zhi

May all harm and adversity caused by malevolent male and female demons be pacified,

མ་རིགས་དྲུག་འདོད་ཚིམ་ལན་ཆགས་ཁེར་།། ཡེན་ ཡེན་ ཡེན་

Ma rik druk dö tsim len chak kher PÉ PÉ PÉ

[And] through satisfying the wishes of our mothers, all sentient beings, may all karmic debts be repaid. PÉ PÉ PÉ

དམར་འགྲེང་ནི།

Mar gyé ni ~ Red Feast

གཡས་གྲི་གྲུག་གིས་ཕུང་པོའི་བདུད་པོ་བསྐྱལ།

Ye dri guk gi pung pö dü po drel

With the curved knife in her right hand, she liberates the demon of the aggregates.

བདུད་སྐྱེམས་བྱེད་མགོ་བཙད་གཡང་གཞིའི་སྟེང།

Dü nyem ché go ché yang zhi teng

Cutting off the head of this arrogant demon, atop its flayed skin the size of the three-thousandfold universe

སྟོང་གསུམ་གྱི་ཁ་ལ་ག་ཁྲག་སྐྱུངས།

Tong sum gyi kha la sha trak pung

She heaps the flesh and blood.

བྱ་ཚོད་པོ་རོ་ཐོག་ལྷག་པ་བཞིན།

Ja kö po ro tok lhak pa zhin

Like vultures feasting on the remains of a corpse,

ཁྱོད་གཉན་སའི་ལྷ་འདྲེ་འདིར་འདུས་ལ།

Khyö nyen sé lhan dré dir dü la

The gods and demons of this frightful place gather.

ག་འདོད་རྣམས་ག་ལ་ཁམ་ཁམ་ཟོ།

Sha dö nam sha la kham kham zo

May those who desire flesh tear it with their teeth and eat!

ཁྲག་འདོད་རྣམས་ཁྲག་ལ་ལྷིབ་ལྷིབ་འཐུང།

Trak dö nam trak la chip chip thung

May those who desire blood drink it gulp by gulp!

རུས་འདོད་རྣམས་རུས་འཚོ་ལྷ་རྒྱུ་འཛིབ།

Rü dö nam rü cho lha kang jip

May those who desire bones gnaw the bones and suck the marrow!

ནང་ཁྲོལ་དང་རྩུ་མ་ལྷུང་ལྷུང་རོལ།

Nang tröl dang gyu ma khyur khyur röl

Pull out the organs and entrails and feast upon them!

ཚོ་སྤྱིའི་ལན་ཆགས་ཁེར་གྱུར་ཅིག།

Tse nga chyi len chak kher gyur chik

Thus may my karmic debts of [this and] previous lifetimes be repaid,

འདྲི་གདུག་ཅན་གདུག་སེམས་ཞི་གྱུར་ཅིག། །ཡེ་ཡེ་ཡེ་ཡེ་

Dré duk chen duk sem zhi gyur chik [repeat line] **PÉ PÉ PÉ**

[And] may the negative intentions of these malevolent demons be pacified.

PÉ PÉ PÉ

བོན་རྒྱུ་བློ།

Bön jin ni ~ The Gift of Dharma

གནས་གསང་ཚེན་ཞིང་འཁོད་ལྷ་འདྲི་རྣམས།

Ne sang chen zhing khö lhan dré nam

Gods and demons who dwell in this great secret place,

དུས་རྟག་ཏུ་གཞན་ལ་གཞོད་སེམས་སྤང།

Dü tak tu zhen la nö sem pang

Abandon forever the mind of harming others!

ཡུལ་གཡུང་དྲུང་གནས་བཞེར་སྐྱབས་སུ་གསོལ།

Yül yung drung ne zhir kyap su söl

Take refuge in the four yungdrung (lamas, buddhas, shenrabs, and dharma).

མ་སེམས་ཅན་ཡོངས་ལ་སྤྲིང་རྗེ་བསྐྱེད། །ཡེ་ཡེ་ཡེ་ཡེ་

Ma sem chen yong la nying je kyé **PÉ**

Generate compassion for all sentient beings, our mothers. *PÉ*

སྐྱབས་སྦྱོར་ནི།

Kyap jin ni ~ The Gift of Protection

སེམས་དྲན་བསམ་མཁམ་པོའི་གཞི་རྩ་ཚོད།

Sem dren sem khen pö zhi tsa chö

In cutting the root of the thinker of thoughts and memory,

དོན་དངོས་པོ་མ་གྲུབ་ས་ལེ་བ།

Dön ngö po ma drup sa le wa

Ultimately, it is vividly clear that there are no entities.

འདི་ཀུན་བཟང་དགོངས་པ་ཡང་དག་ཡིན།

Di Kün Zang kong pa yang dak yin

This is the pure understanding of Kün[tu] Zang[po].

ད་རང་ངོ་ཤེས་ནས་གྲོལ་བར་ཤོག། ཕན་ཅེ།

Da rang ngo shé ne dröl war shok PÉ

Now, recognizing one's own natural face, may all be liberated! PÉ

རྗེས་སུ་བསྐྱོད་སྦྱོར་ནི།

Je su ngo mön ni ~ Prayer and Dedication

བདག་གིས་ཟག་མེད་ཚོར་ཚེན་འདི་བཀྲེས་པའི།

Dak gi zak mé tsok chen di kyé pé

The virtue arising from this great stainless accumulation

དག་ཚོགས་གཉན་སའི་ལྷ་འདྲེ་ཡོངས་ལ་བསྐྱོད།

Ge tsok nyen sé lhan dré yong la ngo

I dedicate [for the benefit] of the gods and demons of this untamed, frightening place.

ཀུན་གྱང་ཚོགས་གཉིས་གཏེར་ལ་ལོངས་སྦྱོར་ནས།

Kün kyang tsok nyi ter la long chö né

From the richness of the treasury of the two accumulations,

འགྲོ་ཀུན་ཕྱུ་མ་གཅིག་སངས་རྒྱས་ལྷུར་ཐོབ་ཤོག། ཕན་ཅེ།

Dro kun cham chik sang gyé nyur top shok PÉ

May all beings equally and spontaneously attain buddhahood. PÉ

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The introduction and explanation for this practice were written by Alejandro Chaoul-Reich. The sadhana was translated by the Ligmincha Translation Committee. The translation greatly benefited from the work of an earlier translation by John Myrdhin Reynolds. May the guardians forgive any errors that we may have introduced. The practice is intended for use by those who have received transmission and explanation from an authentic lineage holder. Please respect this request. Our heartfelt gratitude to our teachers! May our teachers enjoy excellent health and long life! May their dharma activities flourish! May all beings benefit!