“The Laughter of the Dakini,” The Offering of the Body

INTRODUCTION (not chanted)

I prostrate to the *vidyādhara* and *dakini*.

In order to practice the *siddhis* and mental conduct of the dakinis,

The wheel of the feast of the illusory body is turned.

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

The yogi who realizes the equality of samsara and nirvana

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

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

[The yogi] chants the following words which spontaneously emerge from the state of selflessness:
Even though so-called gods and demons appear here,
They were never separated from the vastness of the Great Mother’s bhaga.
The unceasing dynamic energy of the base which transforms into the dance of natural appearance
Disappears into the state of non-dual primordial wisdom.
Dancing upon the heads of these wild demons of dualistic-grasping,
I break to bits the aggregates of the ghost of self-grasping.
A song of authentic selflessness is expelled into space (dbyings), [and]
A dance of illusion, lacking any true existence, is performed in the sky.
Through a lion-roar of emptiness this yogi
Shatters the skulls of male and female fox-spirits and gyal and gong demons.
Through this great dance of the play of primordial wisdom and great bliss.
I smash to dust afflictions and dualistic self-grasping.

**HŨNG HŨNG PHAT PHAT PHAT**

Nel jor tong nyi ka ngé ngar ké di
Gyal gong wa kyé pho mö lé gem shing
Dé chen yé shé rol pé dro chen gyi
Nga dak zung dzin nyon mong dul du lok
**HUNG HUNG HUNG PHAT PHAT PHAT**

O Mother Satrik, you are the uncontrived base, the great emptiness.
In the vast space of the Great Mother I go for refuge.
O Mother, please regard with compassion all gods and demons of this wild place, [as well as]
My mothers, the sentient beings of the six migrations.

**PHAT**
ད་བང་ཆུབ་སེམས་ཀྱི་དོན་རོགས་ནས།

dzogchen genyed

gamog rabsal

dbyang grol sgring

Rang trul pa ma shé nyi dzin gyi
Zhen sem jen yong la nö ché dré
Da jang chup sem gyi don tok né
Ying ka dak ngang du drol gyur chik

PHAT

Through innate delusion, unknowing, and dualistic grasping,
These demons have caused harm to all other sentient beings.

Now, having realized the aim of the mind of enlightenment,
May [these beings] be liberated in to the state of the primordially pure space.

*PHAT*
Sem chog gye ching sol wa dab ~ Prayer to the Khandro

How marvelous!
I pray to the bön ku, Kuntu Zangmo.
I pray to the dzogku, Sherab Parchin.
I pray to the Great Mother Kyema Ötso.
I pray to the dākinī Kalpa Zangmo.
I pray to the dākinī Thugje Kundrol.
I pray to the dākinī Öden Nyibar.
I pray to the dākinī Sidpé Gyalmo.
I pray to the white peaceful dākinī.

E MA HO!
Bön ku Kuntu Zangmo la sol wa deb
Dzok ku Sherab Parchin la sol wa deb
Yum chen Chema Ötso la sol wa deb
Khandro Kalpa Zangmo la sol wa deb
Khandro Thukjé Kundrol la sol wa deb
Khandro Öden Nyibar la sol wa deb
Khandro Sidpé Gyalmo la sol wa deb
Zhi wé khan dro kar mo la sol wa deb
I pray to the green increasing dākinī.
I pray to the red powerful dākinī.
I pray to the blue wrathful dākinī.
I pray to the four classes of terrifying gatekeeper goddesses.
I pray to my kind root master.

Gyé pé khan dro jang mo la sol wa deb
Wang gi khan dro mar mo la sol wa deb
Drak pø khan dro ngon mo la sol wa deb
Jig ché go ma dé zhi la sol wa deb
Drin chen tsa wé la ma la sol wa deb
May the pouring out of the dynamic energy of the compassionate mind of these hosts of mothers
Control the gods and demons of these untamed wild places,
 Suppress the gods and demons of these unsuitable wild places,
Guide all the unrealized sentient beings of the three worlds into the basic space.
Having mixed in one heap with the one mother, the expanse of basic space,
May all beings achieve perfect Buddhahood!

PHAT
Having Supplicated, Offering the Body, Consciousness Rises Up, and the Aggregates of the Body are Liberated.

Lu dak dzin bor wé gyé mé sem
Tsa ü mé lam né kha lé ton PHAT
Nyon mong gyi du chom Kalzang Ma
Ku gyen drug tra lé gar gyi zheng PHAT

My unborn mind casts aside this body and self-grasping,
[And is] expelled into the sky through the path of the central channel. PHAT
I arise as Kalzang Ma, destroyer of the maras of the afflictions,
Dancing and with by body adorned by six multicolored ornaments. PHAT
དཀར་འགེད་བེད་ན།

White Feast

With the curved knife in my right hand, I liberate the maras of my aggregates.

I cut off the head of my mara of pride. The severed skull

Is planted on a tripod of the three-thousandfold universe.

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

From the treasure of my secret mind emanates a short A,

Whose fire melts the form aggregate [in the vessel].

The bodies aggregates melt down into nectar.

Through the dripping of the refined nectar from A and HAM,

This nectar possessing one hundred flavors fills the earth and sky. PHAT
To the source of refuge, the three precious jewels, I make this offering.

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

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

To our mothers, beings of the six migrations, enjoy this offering and be sated.

Through pleasing the gods and guests of this offering the two accumulations are perfected.

Having delighted the protectors of the teachings of Bön, may they accomplish what I have requested.

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

[And] through satisfying the desires of our mothers of the six migrations, may all karmic debts be taken away.

**PHAT PHAT PHAT**
With the curved knife in my right hand, I liberate the maras of my aggregates.

I cut off the head of my mara of pride. On top of [the mara’s] skin,

Flesh and blood are heaped on a tripod of the three-thousandfold universe.

Like vultures perched on the remains of a corpse,

You, gods and demons of this frightful place, gather here.

May those who desire flesh, chomp it!

May those who desire blood, gulp it!

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

Rip out the organs and entrails and enjoy them!

May my karmic debts of previous and future lifetimes be taken away.

May the malevolence of these malevolent demons be pacified.

PHAT PHAT PHAT
The Gift of Dharma

Gods and demons who dwell in the great secret places,
Abandon forever the mind of harming others!
Take refuge in the object of the four Yungdrung.
Generate compassion for all sentient beings, our mothers.

PHAT

The Gift of Protection

Cut the root of the thinker of thoughts and recollections.
Make vividly clear that no objective entities can be established.
This is the correct intention of Kun[tu] Zang[po].
Now, recognizing your own nature, may you be liberated!

PHAT
Prayer and Dedication

I give this great accumulation free of the defilement of [grasping as] “mine,”
I dedicate this host of virtue to all gods and demons of the wild places,
After everyone has enjoyed the treasure of the two accumulations,
May all sentient beings quickly achieve Buddhahood at the same time.

PHAT
The Tibetan text is an edition prepared by Geshe Chaphur and Loppon Trinley Nyima. This translation is by Kurt Keutzer and Geshe Chaphur. We gratefully acknowledge the translation of Alejandro Chaoul found on pages 65-70 of his book *Chod in the Bon Tradition*, Snow-Lion Publications, 2009. We have also reviewed a translation by the Ligmincha Translation Committee, with no publication date. The Ligmincha edition acknowledged some debt to a prior translation by John Myrdhin Reynolds, but we have not seen his translation. A French translation by Philippe Cornu may be found on pages 91-99 in *Pratiques Yungdrung Bön* published by Editions Shenten Dargye Ling. This French version was not examined carefully. Finally, a privately circulated French translation by Jean-Luc Achard arrived too late to be carefully compared.

**Notes on translation:**
As this text has undergone numerous translations, a few controversial points of translation will be noted below:

1) **ཡང་ཟབ་ནམ་མཁའ་མཛོད་ཆེན་ལས་**
yang zab nam mkha’ mdzod las

Despite the fact that some translations of this text and the facsimile Tibetan edition in *Chöd Practice in the Bön Tradition* seem to indicate that this is from the *Yang Zab Nam Mkha’ Mzod*, this text is actually not to be found in that volume of Shardza’s works in any of the three editions of Shardza’s works available to us.

2) **ཧྦྱི་ཧོ་ཛི་ར་ཊཀྦྱི་དེ་པ་ཧོ།**
hri ho dzi ra dakki de pa ho

Dan Martin’s Zhang Zhung dictionary has *vidyādharā* for *bri bo dz'i ra*. Dagkar Namgyal Nyima’s dictionary has “prostration” for *de pa bo* on page 227. His definition also points to a parallel homage in the *gnas chan 'grel* of the Ma Gyu: *rig ‘dezin mkha’ ‘gro ma ruams la de pa bo* which may also be translated as: I prostrate to the vidyādhara and dākinī. (p. 508-10).

3) **གཉྦྱིས་མེད་ཡེ་ཤེས་ངང་དུ་ཡ་ལ་ལ།**
gnyis med ye shes ngang du ya la la

Geshe Chaphur explains *ya la la* as meaning “disappeared.” In prior versions this line seems to be consistently under-translated as simply an exclamation of sounds “ya la la” or doubly-translated as “disappeared” followed by the sounds “ya la la.”