The Longchen Nyingthig
CHÖD PRACTICE
"The Loud Laugh of the Dakini"

English translation by Karen Liljenberg, revised version 2017

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I prostrate to the queen of space, the lady of great bliss, Yeshe Tsogyal. The true nature, the Great Perfection, cuts the root of Samsara with one stroke, thus it transcends the cutter and the cut. But for those who enjoy elaboration and accomplishing the path of mahasiddha activity, I will teach the pith instructions for offering one's body as food.

The articles you need to do this are: to overpower the arrogant, a wild animal's skin with the claws intact. To symbolize the ascending view, a small tent, and to show the descending conduct, a khatvanga. To have authority over the demons, a thighbone trumpet. To overpower appearances, a damaru drum. To dominate the hosts of dakinis, have bells, jingle bells, and tassels with chevrons made of tiger skin, leopard skin, cotton cloth and small plaits of human hair. In brief, to practice a mahasiddha's activity, prepare the necessary, suitable things.

Then, in a sacred power spot, without having an arrogant mind that insults the demons, or thoughts of the eight worldly concerns, arouse heroic confidence through the four Immeasurables. Whatever appearances arise must be crushed instantly. At that moment, if you don't use your contemplation to overpower appearances, it is as if spies have interpreted your secret message. Therefore, perform fearless activities with awareness.

With the sound of PHAT, from your heart center comes a nine-pointed vajra of meteoric iron - solid, firm, heavy and strong. It blazes with light and masses of flames, striking like lightning on that fearful power spot. The hordes of demons dwelling there are unable to scatter and escape. Think that their bravery and strength are broken, and they are stuck there. Then, abandon pretense, shyness and so on, the ordinary doubts and hesitation. With strong confidence in mahasiddha activity, proceed in the four different ways. From among these, the best way to proceed is with the power of realization of the perfect view.

Further, summon all the demons - those of the entire phenomenal existence, the local demons and the demons who wander around. Herd them like goats and sheep into that frightening place where they are powerless. As soon as you arrive at that spot, assume the manner and gestures of blazing wrathfulness. Holding the demons by their feet, swing them around your head three times and think that they crash onto that powerful ground. Forcibly cast down your tent and mat. Even if the demons seem spacious and easy-going, it is impossible that they won't become provoked and frantic. If your yogic discipline is weak and ineffectual, apply this according to the level of your realization.
sang wa ye she khan dro ma
the secret wisdom dakini.

che chung si pe tō dang nyam
As large as the entire universe,

nam gyur dzog pe kur che la
her body is generated complete in every respect.

Mi kang ling bu trag tu bü
Loudly blow the human thighbone trumpet.

ta we ngar che dro dung ja
Forcefully generate the power of realization and perform the dance.

PE      jig me tul shug shō pe nal jor nga
PHAT I am a fearless yogi who practices a mahasiddha's activity.

khor de nyam par dal we gong shō kyi
Through realization activities which encompass samsara and nirvana as equal,

dag dzin lha drei teng du tro shig dung
I dance and trample upon the demons of ego-clinging
nyi dzin khor we nam tog dul du log
and grind samsaric, dualistic thinking into dust.

Vidyadhara lamas of the root lineage, come to the dance!

Ocean of yidams and dakas, come to the dance!

Hosts of dakinis who roam sacred sites, come to the dance!

Grant your blessings so I may accomplish the path of mahasiddha activity.

PHAT While dancing on the eastern continent of Purvavideha,

on the dance-floor of the dakas and dakinis, which is perfectly round,

I stamp on the head of the demon of anger.
me long ye she ling bu chu ru ru hung hung hung
The trumpet of mirror-like wisdom blows. Hum Hum Hum

PE lho yi dzam bui ling la dung tsa na
PHAT While dancing on the southern continent of Jambudvipa,

pa wo khan drö tro ra zur sum wal
on the dance-floor of the dakas and dakinis, a sharp triangle,

nga gyal shin jei go la chem se shem
I stamp on the head of arrogance, Lord of Death.

nyam nyi ye she tö nga tro lo lo hung hung hung
The skull-drum of Equalizing Wisdom resounds.

PE nub kyi ba lang shö la dung tsa na
PHAT While dancing on the western continent of Godaniya,

pa wo khan drö tro ra da gam chil
on the dance-floor of the dakas and dakinis, which is perfectly semicircular,

död chag sin mö go la chem se chem
I stamp on the heads of the cannibal demonesses of attachment.

sor tog ye she dril yer tro lo lo hung hung hung

The bells and jingles of Discriminating Wisdom ring. Hum Hum Hum

PE shang si dra mi nyen la dung tsa na

PHAT While dancing on the northern continent of Uttarakuru,

pa wo khan drö tro ra dru shi lam

on the four-sided dance-floor of the dakas and dakinis

tra dog dam si go la chem se shem

I stamp on the head of jealousy, the samaya-breaking demon.

sha drub ye she chö pen pu ru ru hung hung hung

All-accomplishing Wisdom's diadem chimes. Hum Hum Hum

PE ü shog lhun pö tse ru dung tsa na

PHAT While dancing on the central continent of Mount Meru,

pa wo khan drö tro ra shin re chag

on the alluring dance-floor of the dakas and dakinis,
I stamp on the head of the demon of ignorance.

The Wisdom of Dharmadhatu hums harmoniously.

Dance in that way, maintaining your mind without reference points. Then, pitch a small tent on the ground of the cruel demon, which lies on its back with its five limbs extended. Meditate that you pound in stakes of meteoric iron.

The vajra dakini of the east

The ratna dakini of the south

bears the stake of great loving kindness.

The ratna dakini of the south

bears the stake of great loving kindness.

...
bears the stake of great compassion.

nub shog pe ma khan dro me
The padma dakini of the west

\[\text{nub shog pe ma khan dro me}\]

bears the stake of great joy.

\[\text{ga wa chen pö pur pa cher}\]

The karma dakini of the north

shang shog le kyi khan dro me

\[\text{shang shog le kyi khan dro me}\]

bears the stake of great equanimity.

tang nyom chen pö pur pa cher
\[\text{tang nyom chen pö pur pa cher}\]

The buddha dakini of the centre

\[\text{ü shog sang gye khan dro me}\]

bears the stake of bodhichitta.

\[\text{shang chub sem kyi pur pa cher}\]

By piercing the head and

\[\text{dag dzin lha drei go wo dang}\]

\[\text{dag dzin lha drei go wo dang}\]

Ihu tsig shi la tab pa yi
four limbs of the demon of ego-clinging,

yo gu me par ne par gyur    PE
It is transfixed, unable to move. PHAT

Having said that, remain in equanimity, not focusing on yourself, others, or the demons. Then, once you have recognized the demons, engage in actually giving your body.

PE rang nang ö sal de wa chen pö ying
PHAT One's natural perception is the luminous space of great bliss.

be tsol tö pa dral we nam kha la
In the sky that is free of effort and complexity,

tsa we la ma trug pa dor je chang
is one's root lama, Vajradhara, Lord of the six families,

gong da nyen gyu la ma yi dam lha
and the lamas and yidams of the mind, symbol, and oral transmission lineages,

khan dro chö shong sung ma trin tar tib
along with dakinis, dharmapalas and protectors, massing like clouds,

ma gag ja tsön tig lei long du sal
in an unobstructed rainbow-sphere, vast and vivid.

Thus, vividly invoke that field of refuge and think that all beings, led principally by the demons, take refuge with fervent devotion.

PE rang jung gi rig pa chö me di
PHAT Because this unfabricated, self-existing awareness

shab yul gyi ngo wor ma rig pe
is not recognised as the essence of the objects of refuge,

dug ngal gyi gya tsor shing pa nam
beings are drowning in the ocean of suffering.

ku sum gyi gong pe shab tu sol
May the wisdom mind of the three kayas protect us.

Repeat three times

Then, arouse bodhicitta:
PE  nang wa ngö por dzin pe sem
*PHAT*  *The mind that clings to appearances as solidly existing*

tul shug kyi shö pe tsar che ne
is severed by the activities of a mahasiddha.

yang dag gi ne lug tog she shir
*In order to realize the completely pure natural state*

re dog dang dral war sem she do
*I generate bodhicitta free from hope and fear.*

Repeat three times

Then the Mandala offering:  think that your torso is Mt. Meru, your limbs the four continents, your fingers and toes the subcontinents, your head the God Realm, your eyes the sun and moon, and your inner organs the wealth of gods and men.
PE  che dzin gyi pung po gyu me lü
*PHAT* This illusory body, this cherished aggregate,

PHAT  This illusory body, this cherished aggregate,

man dal gyi tsom bu rab kö ne
is arranged as the offering substance of the mandala.

tsog shing gi lha la tö me bul
With no expectations I offer it to the deities of the refuge field.

dag dzin gyi tsa wa chö par shog
May the root of ego-clinging be cut!

PE

Then, Guru Yoga:

dang ja ser tig ler trug pe ü
amid a scintillating sphere of brilliant rainbow light

PHAT  In the stainless expanse of the Dharmakaya's sky,

pa dü sum kun chen pe ma jung
is the father who knows the three times, Padmasambhava,
tsul tul shug shö pe he ru ka
*in the guise of a heruka performing mahasiddha's activity.*

ma khan dro gya tsö tsog dang che
*accompanied by a vast throng of mother-dakinis.*

ku tsen pei zi shin ta la la
*His body is radiant with the major and minor marks of a Buddha.*

sung gang dul chö dra u ru ru
*His speech is the sound of the Dharma, taming beings.*

tug ö sal dor je nying pö ngang
*His mind is the state of luminosity, the indestructible essence.*

pu mö gu trag pö sol wa deb
*I, your child, pray to you with strong devotion.*

shi nam tog drad lamg lha drei zug
*Outwardly, concepts have arisen as enemies; the demons' form.*

nang re dang dog pe nyi dzin sem
Inwardly, dualistic clinging is the mind of hope and fear.

.bar nang wa na tsog kyen ngen kun
In between, all sorts of unfavorable conditions appear.

chö sab mö du chi chö yul gyi
May the profound practice of Chöd

du ta da ten tog di ru chö
destroy these demons right now, in this very spot.

ying chö kui gyal sa zin pa ru
So I may hold the royal seat of the space of Dharmakaya,

pa je tsun la me shin gyi lob
Father, revered lama, please grant your blessings!

Having prayed in that way, the field of refuge dissolves into oneself. Rest in non-dual equanimity.

de ne bag chag nyig me lu
Then see your impure body, of habitual tendencies.
tsö shing num la tö che we
as big and fat and greasy.

ü le dang me rig pa ni
From within it, the pristine awareness

trö me nam par pe che ye
in the form of Tröma, is distinguished through the sound PHAT.

shal chig shag nyi dri tö chen
With one face and two arms, she holds hooked knife and skull-cup.

de yi rang lu tö pa tral
She slices the skull from your body.

tong kham chab pe mi go yi
Encompassing the whole universe, this human head

gye bu sum gyi khar shag nang
is placed on a hearth of three skulls.

jung lu tsog su sham pa de
This body made of the elements is set out as the offering.
With the light of the three syllables it blazes as amrita-nectar.

By reciting these syllables as many times as possible, purify, increase and transform the offering. If it is the generosity of the variegated feast, generate gardens, food, clothing, medicine, and so forth. Increase the natures of whatever is desired. For the generosity of the red feast, you become Tröma Nagmo, the Dark Wrathful Mother, and stripping off the skin of your own gross body, spread it out to encompass the three thousand worlds. On top of it, pile up heaps of bodies, aggregates, flesh and blood. Envision it to be like a slaughterhouse. As the generosity of the black feast, gather what has been accumulated since beginningless time by all sentient beings, yourself and others - diseases, obstacles, evil deeds and obscurations. Amassed like a big black cloud, they dissolve into the heaps of bodies, which the demons devour. Think that your body then becomes like charcoal. Invite in this way all the guests of your offering and generosity.

You to whom I make offering, the Three Roots, samaya-bound protectors.
de gye jung pö tso she pe
and you to whom I donate, principally the Eight Classes of spirits

shin yul len chag dre dön yen
as well as my karmic creditors, demons and obstructors,

tul shug shö pe ne dir shön
come to this place of mahasiddha activity!

te ring jig me nal jor nge
Today I, the fearless yogini [yogi].

khor de shen je gyu me lu
offer this illusory body that differentiates between Samsara and Nirvana.

tong sum chön yang ka pa lar
In the skull-cup vast as the three thousand worlds

bam chen tsog chi khor lor sham
the corpse is arranged as the Ganachakra offering

sag me ye she du tsir gyur
and transformed into the nectar of stainless wisdom.

dö gur char we cho trul chen
A magical display that fulfills all wishes,

che dzin me par bul lag chi
I make this offering without holding it dear.

tön chen drön la sheg su sol
Please come, guests to this great party!

cho gchen tö nga ke re sang
The great drum of a supreme skull-cup beats brightly;

shing chen ling bu dang re nyen
the great thighbone trumpet blows melodiously;

dril yer chö pen dang re tro
the bells, jingles, and hanging diadems glitter gaily.

sha gō sha la tib pa shin
Just like vultures flocking to flesh,

ke chig nyi la sheg su sol
Please come here, this very second! PHAT

Then the offering and dedication:

PE Dö me gönpo men che ne
PHAT To all of you, from the Primordial Protector

tsa we la me yen che chi
up to my root lama,

gyu sum rig dzin la ma dang
the Vidyadhara lamas of the Three Lineages,

yi dam khan dro chö shong la
and yidams, dakinis and Dharma-protectors,

bam chen du tsi chö pa bul
I offer the deathless nectar of my great corpse.

lha dre tso she dag shen gyi
May I and others, and principally the demons,

tsoṅ nyi dzog shing drib nyi jang
perfect the Two Accumulations and purify the Two Obscurations.

tul shug dro dön tar shin ne
Having perfected a mahasiddha’s activity for the benefit of beings,

nang wa ö sal gyu mar jong
may appearances be purified into illusory clear light

ya nga bag tsa chö kur drol
and dread and anxiety be liberated into the Dharmakaya.

he ru ka tar shin gyi lob
Please bless me to become a heruka!

PHAT  To those who have transcended this world and those who have not,

the Eight Classes of spirits, and the non-humans,

log dren sha ze dön tsog la
the hosts of carnivore ghouls who lead beings astray,

Tong sum shab pe shing pag teng
on a human skin as big as the three thousand worlds

sha trag ru pe pung por bul
I offer heaps of flesh, blood and bones.

dag tu dzin na nga re shen
If I cling to this self, I am weak.

shö du ma nu chö re lö
If you can't eat it, you are useless!

ring na jen par chur mi ting
If you are in a hurry, swallow the raw flesh whole!

lhö na dum bur tsö la so
If you have time, cut it into pieces and cook it!

dul tren tsam yang ma shag shig
Don't leave even as much as an atom!
For those who, from beginningless time in Samsara

have held blood-grudges and karmic debts,

and those who turn up for the leftovers, the guests of my compassion,

including all those lowly ones with little power,

as whatever each one may wish

I dedicate this inexhaustible treasure of the objects of desire!

May all who are connected to this feast gain enlightenment
bu lön len chag shang war shog
and be cleansed of all dues and karmic debts. PHAT
Praying thus, give without holding anything back and meditate within the state of emptiness. At that time if you hold your body dear, or fear and hesitation arise in your mind, think that your body does not exist; it has already been given to the demons. Your mind is groundless and rootless; it can't be found by the demons, since even the Buddhas can't see it. Arouse a courageous mind, recognizing deep down that whatever arises is one's own display. There are substantial obstructing demons [external conditions such as the elements, wild animals, outlaws and thoughts of attachment, anger and so on], insubstantial demons [internal conditions such as happy and sad moods], demons of excitement [being conceited about one's own happiness and so on], and demons of uncertainty [doubt, hesitation and so forth]. Shout PHAT and sever those into the space of emptiness.

Further, to indicate the times of the day for the feasts: in the morning, in order to complete the two accumulations, increase the white feast as the nature of amrita. At mid-day, in order to purify habitual tendencies, dedicate the striped feast in whatever way is appropriate. In early evening, in order to accomplish a mahasiddha's activity, give the red feast to sever ego-clinging. At night, purify evil deeds by the black feast. All of these change with one's intention, so mainly practice by doing the visualization.

At this time no matter what illusory reactions arise, subdue them with the view that is beyond experiences. Once the practitioner has entered the space of meditation, if the swirling demons are difficult to tame, or are not transformed by the great space of meditation, you should do the visualization of the white skeleton:

Shouting PHAT, instantly you become the white skeleton, blazing with fire. From that enormous fire another fire arises, which burns the threefold world, particularly the dwelling place of the demons. Finally, dissolve the skeleton and the fire into light and rest in the state of Emptiness. This practice also provides protection against contagious disease. If signs of accomplishment have not arisen, and the malevolent demons target you, visualize your awareness in the form of
Tröma and spread out the skin of your corrupt body to the extent of the three thousand worlds. On top of that scatter a display of flesh and bones, which the demons and obstructers devour longingly. At that moment, Tröma quickly folds up the fold of skin and ties it with a noose made of snakes and intestines. She whirls it overhead and then smashes it on the ground. Think that the flesh and bones of the demons become pulp, which many wild animals consume. Then, rest in equipoise with space and awareness intermingled. Through that practice, signs of accomplishment will definitely arise. The cruel and obstructing demons will be overcome. The mind that holds everything dear will be given up. It is very important to retain the confidence of the View. At that time, danger may seem like accomplishment, or accomplishment may seem like danger. Or both appear mixed, and habitual tendencies may seem mixed. Practice regarding signs of attaining stability or failure as just experiences. Ultimately, egolessness is Samantabhadri, the great mother Prajnaparamita. Fathom that realization, and you accomplish the practice of Chöd. SAMAYA.

In conclusion, the dedication and prayers of aspiration:

Ah      ge dang mi gei tog tsog rang drol la
AH  When all thoughts, virtuous and unvirtuous, are self-liberated

re dang dog pe tsen ma mi mig chang
the signs of hope and fear cannot be found.

nang che ten drel lu me ge tsog gyun
But, since interdependent appearances inevitably continue as the accumulation of virtue

sag me chö chi ying su ngo war sha
dedicate this within the undefiled Dharmadhatu.

PE kun dzob lu chi jin pa la ten ne
**PHAT**  By giving the relative body

(Transcript)

kal par sag pe bu lön len chag shang  
*may those who have accumulated karmic debts over aeons be purified.*

dön dam chö chi den pe gyu drol tse  
*When their mind-stream has been liberated by the dharma of absolute truth*

dag gi du pa dang por she war shog  
*may they be born as my first disciples.*

de tse ma chö rang shag nyug me dön  
*Then, when the unfabricated, self-existing, innate truth*

mi sun lha drei gyu la she ne chang  
*arises in the mindstreams of humans, rakshas, gods and demons,*

ngar dzin trul pe je su mi drang war  
*without pursuing the delusion of ego-clinging,*

sham dang nying je she gyu len par shog  
*may their minds be saturated with love and compassion!*

dag chang tul shug shö pa tar shin ne
For myself, having perfected the activity of a mahasiddha,

shi dug ro nyom khor de chö kur jong
*may happiness and sadness be of equal taste, and Samsara and Nirvana be purified as the Dharmakaya!*

shog le nam gyal drel tse dön den gyi
*Victorious in all directions, with every connection that I make a meaningful one,*

trin le tar shin ja lu drub par shog PE
*may I perfect enlightened activity, and attain the rainbow body!  PHAT*

Having said that, maintain the clarity of the View. Using the transformative power of great compassion, visualize exchanging your happiness for others' suffering. Give the completely pure gift of the Dharma. Establish whoever you encounter, good or bad, on the path to liberation. SA MA YA MA MA KO LING SA MANTA.

Regarding giving and receiving happiness and suffering: one's own happiness is given to the demons, and their suffering is received by oneself. The gift of the Dharma is as follows:

chö nam tam che gyu le jung
*All phenomena arise from causes.*
Those causes were taught by the Tathagata.

All causes also have their cessation.

The great sage spoke these words.

Say that, and:

Do not commit even a single negative action;

but practice a wealth of virtues.

Again and again tame your own mind:

this is the teaching of the Buddha.
Say that, and:

jung po gang dag dir ni lhag gyur tam
Whatever spirits are still left here,

sa am ön te bar nang khô chang rung
or reside in earth or sky, or wherever they may be,

she gu nam la tag tu sham she ching
may they constantly love all beings,

nyin dang tsen du chô la shô par shog
and practice the Dharma day and night!

Recite these and other auspicious prayers.