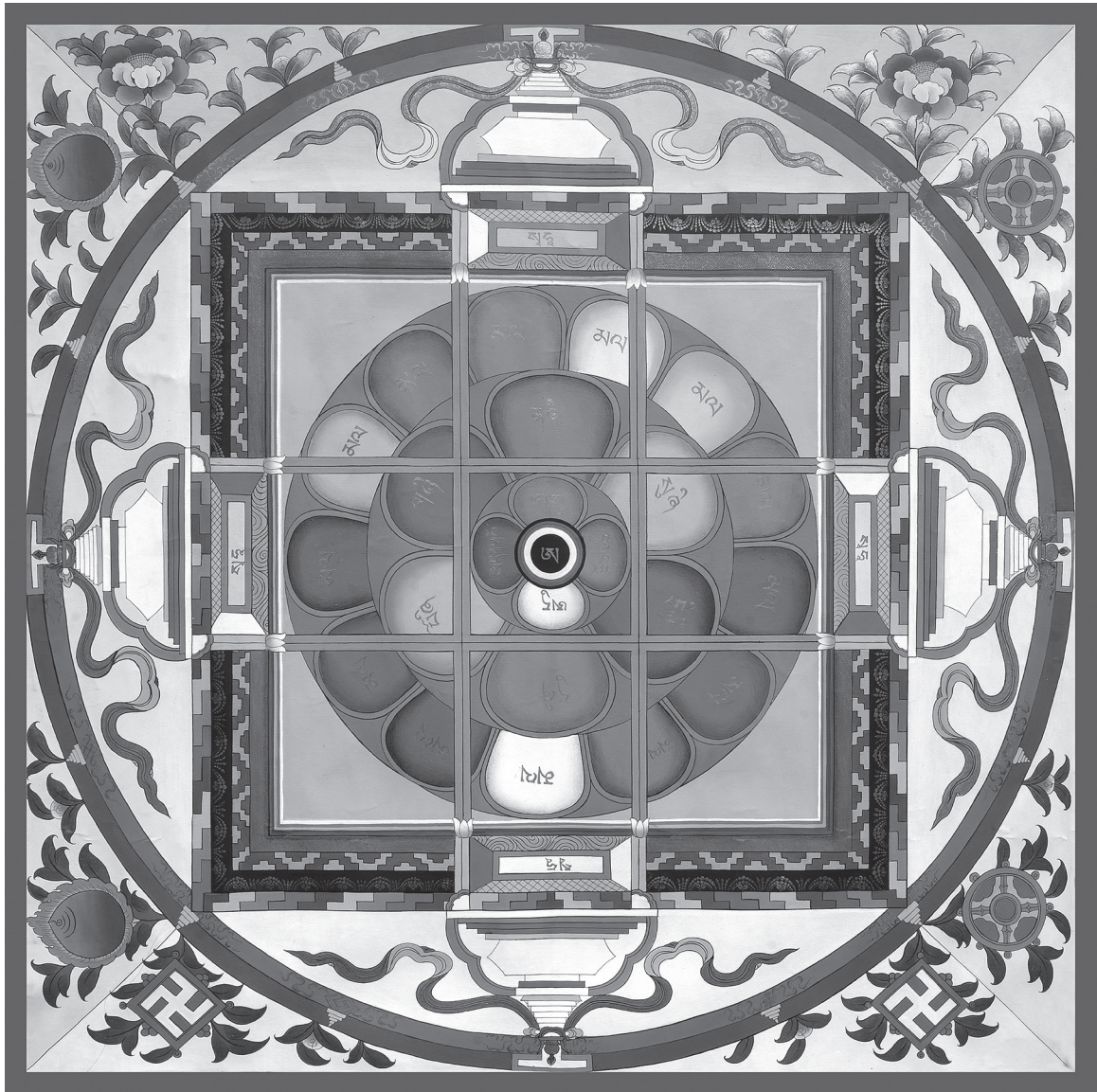


# Jang Chok

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Du Tri Su Dip Jong Thangka



Du Tri Su Mandala



# Jang Chok

Ancient Bon Ritual  
For Guiding the Consciousness  
of the Deceased

TEMPA DUKTE LAMA

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## *Preface*

The teachings of Bön originated in *Olmo Lung Ring*, the pure land of happiness and eternal joy. It is believed that Olmo Lung Ring consisted of parts of north-western Tibet and Central Asia. *Bön* means the way of truth. It is the truth that permeates all phenomena - the material world with its capacity to assume any shape, size, and form, as well as the mental world with its capacity to perceive momentary aspects of consciousness. The teachings of Bön guide us on the path of compassion and wisdom. These teachings are one of the three precious jewels in which we take refuge on the spiritual journey: the Buddha or our awakened nature, the Bön, and the community of compassionate beings.

Bön as a spiritual tradition was founded by the Awakened One Tonpa Shenrab Méwo, who is said to have been born in Olmo Lung Ring 18,000 years ago. However, the teachings of Bön existed long before this and were practiced over many generations. Tonpa Shenrab took human form to bring the Bön teachings to this earth to benefit all beings. Tonpa Shenrab was born as a simple human being and attained the highest realization of enlightenment or Buddhahood through his practice of compassion and wisdom.

The teachings and spiritual practices taught by Tonpa Shenrab Méwo are called *Yung Drung Bön* or Eternal Bön. *Yung* is the absolute truth which is unborn and unceasing. *Drung* is the relative reality that co-exists with the absolute truth. The unification of these two is the true nature of all phenomena that we realize through our practice.

To help beings realize this truth, Tonpa Shenrab Méwo opened 84,000 doors of Bön. These doors contain a variety of extensive, medium, and abbreviated teachings that are suited to beings of various capacities, inclinations, and needs. The Awakened One showed how each of these can be used as a path to liberation. He taught that each Bön door can become an antidote to the 84,000 defilements that afflict individuals based on the root delusions of ignorance, anger, and desire-attachment.

The 84,000 doors of Bön fall into the Three Paths of Liberation: *Sutra* or renunciation, *Tantra* or transformation, and *Dzogchen* or self-liberation. Each of these can be a full path to liberation for those who aspire to help all beings be free from the cyclic continuum of suffering and find happiness in this life and the life after. Besides, the Awakened One taught the indispensable outer, inner, and secret practices and rituals that help beings address the obstacles and challenges that afflict the individual. The Du Tri Su cycle of teachings and rituals is included in this category of practices.

The Du Tri Su main practice liturgy *The Lamp that Purifies Obscurations and Empties the Abyss of Cyclic Existence* is a ritual practice to guide the consciousness of the deceased and protect it from

the terror of the *bardo* experiences. The bardo is the in-between state where the consciousness finds itself after separating from the physical body at the moment of death and before taking on a new body. The Du Tri Su main practice closes the four doors of rebirth through the womb, egg, moisture, and miracle. It is a skillful means to protect the consciousness from wandering in the six realms of cyclic existence—the hell realm, hungry ghost realm, animal realm, human realm, demi-god realm, and god realm. At the deepest level the Du Tri Su practice is a guide to lead the consciousness of the deceased through the successive Paths and Stages of compassionate beings. When the journey of compassionate beings is fully accomplished, the consciousness enters the abode of the Three Bodies of the Awakened One, the Truth Body, Enjoyment Body, and Emanation Body.

Once, when the perfect retinue was assembled with the Lord Shenrab Méwo at the temple palace of Karnatasal by the lake Mukyüdalwa, the compassionate being Yikyi Khe'uchung knelt before the Awakened One. He joined the palms of his hands together and spoke:

“Oh Awakened One, loving compassionate one, please bestow on us the innermost heart essence of the 84,000 teachings of Bön.”

Tonpa Shenrab was very pleased with this request made by Yikyi Khe'uchung. He saw clearly how the blessings of engaging in a virtuous practice would cleanse unwholesome karmic conditioning, just like wiping a crystal bowl will restore its innate clarity and luminosity. Having cleared unwholesome conditioning, beings would then be able to attain happiness in a higher rebirth. For this purpose, the Awakened One Tonpa Shenrab offered the teaching of the Du Tri Su cycle to the assembly:

“All compounded phenomena are impermanent. Anything that is made of the five elements of earth, water, fire, air, and space, will come to an end. Our body is made out of the internal elements of flesh, blood, metabolic heat, breath, and mind. We have borrowed the aggregates of form, feeling, perception, mental formations, and consciousness for a short time from the five external elements. Death is the time when we return this body to the five external elements of earth, water, fire, air, and space. Death is inevitable for all beings. People of great power and skill, those of higher rank and status, the wealthy and the beautiful, big and small, good and bad, healthy and weak—everyone will face the bitter truth of death. No one is exempt from death.”

Therefore, Tonpa Shenrab taught the Du Tri Su Jang Chok ritual for the benefit of the deceased.

The Du Tri Su Jang Chok ritual is profoundly beneficial. It has been practiced by past masters throughout the centuries since it was first taught by the Awakened One and is still being practiced today. This ritual is particularly relevant today at a time when beings face so many difficulties from disease, illness, short lives, and low fortune to early death.

Traditionally, the Du Tri Su Jang Chok ritual begins three and a half days after death. From then on until the forty-ninth day, the family of the deceased invites the spiritual master or lama once every week to perform the ritual. The spiritual master will summon the consciousness of the deceased and dissolve it into the name inscription. Then the master will give the empowerment and perform *Powa*—the transference of consciousness—to clear the pain and suffering of the six realms and the bardo experience.

The first week, by the power of the Jang Chok ritual and the meditative absorption of great love, the pain and suffering of hot and cold within the hell realms is subdued. The second week, by the power of the ritual and the meditative absorption of great generosity, the pain and suffering of hunger and thirst of the hungry ghost realm is subdued. The third week, by the power of the ritual and the meditative absorption of great wisdom, the pain and suffering of the animal realm due to being mute and dull is subdued. The fourth week, by the power of the ritual and the meditative absorption of great openness, the pain and suffering of union and separation within the human realm is subdued. The fifth week, by the power of the ritual and the meditative absorption of great peacefulness, the pain and suffering of rivalry and dispute within the demi-god realm is subdued. During the sixth week, by the power of the ritual and the meditative absorption of great diligence, the pain and suffering of the fear of loss and downfall within the god realm is subdued. The seventh week, by the power of the ritual and the meditative absorption of great concentration, the pain and suffering of mental agitation in the bardo is subdued.

### ***Brief Order of the Jang Chok Ritual***

The Du Tri Su ritual *The Lamp that Purifies Obscurations and Empties the Abyss of Cyclic Existence* has three aspects of preliminary, actual, and post-ritual prayer. The preliminary ritual starts with the supplication of Nyamé Sherab Gyaltzen<sup>1</sup>. This is followed by the Seven Limbs Prayer consisting of generating the mind of awakening, taking refuge, confession, offering the mandala, offering the supplication prayer, aspirational prayers, and dedication. Thereafter, we dissolve the mandala offering and offer the invitation and supplication of the lineage masters.

Then we begin the main practice liturgy of the Du Tri Su. The liturgy includes initial instructions on gathering the materials. This is followed by the prayer of homage and honor, generating the mind of awakening, taking refuge, confession, and offering the mandala. Thereafter we offer the *Zhi Long* prayers of offering to the protectors and paying off the karmic debt. This is followed by *Gek Trö*, expelling obstructing forces. After that we build the mandala. This includes preparing the mandala, sprinkling water and offering incense, and drawing the mandala outline. Then we perform *Ta Bön*, the preparation for the actual ritual prayer, consecration of the vase, purifying with water and incense, and consecration with various mantras. This is followed by consecrating the medicinal pill, arranging the offering materials, and the ritual of establishing the ceiling tent.

The actual ritual service begins with *Bar Ché*, expelling obstructing forces, which has eight parts: generating the mind of awakening, taking refuge, confession, offering the mandala, cultivating meditative absorption, visualizing the mandala in the space in front of us, generating the deity, and blessing the offering materials. Thereafter, we conduct the invitation ritual. This is followed by offering prostrations, confession, and offering materials. This section of the ritual includes the ransom effigy offering, freeing the entities causing death, summoning the consciousness of the deceased, offering prostrations, confession, making the offering, and cultivating meditative

1 Nyamé Sherab Gyaltzen was born in East Tibet in 1356. He founded Menri Monastery in 1405 and became the first abbot of Menri and spiritual head of Bön.



absorption. The ritual continues with the hymn of praise *Ku Tö Pa*. This is followed by making offerings to the worldly protectors and giving a gift to the beings of the six realms. Then we chant the dedication prayer of the six realms *Du Tri Su Rik Druk Mön Lam Zhuk*.

This is followed by the ritual service of burning food offering to the deceased. This prayer consists of the cleansing rite, securing the boundaries, making offerings to the Four Guests<sup>2</sup>, generosity of giving to the spirits, guiding the deceased to the secret place, lighting the *Sur* pyre, giving nectar water, giving food and wealth, the direct introduction to one's true nature of mind, the prayer for detachment from clinging to cyclic existence, and establishing the fruition of the Three Bodies of the Awakened One. The actual practice concludes with the aspiration prayer of the Ten Stages of compassionate beings *Pa Rol Chin Chü Mön Lam Zhuk*.

The post-ritual practice *Jé Kyi Jawa* has six aspects. The first is opening the door of the celestial abode and bestowing the empowerment. The second aspect is burning the seed syllable of the six realms on the name inscription. The third aspect is transferring the consciousness into the primordial state (*Powa*). The fourth aspect is dissolving the seat of the deity. The fifth and sixth aspects of the post-ritual practice are offering verses of auspiciousness and offering various dedications of merit. We conclude the ritual with the final dedication of merit towards the attainment of Buddhahood by all beings.

### ***Textual Source of the Ritual***

The textual source of the Jang Chok ritual liturgy is the Du Tri Su Main Ritual Text Emptying the Depth of Cyclic Existence by Dispelling the Darkness of Ignorance:

དུ་ཏི་སུ་རྩུབ་གཞུང་མ་རིག་སྤུན་སེལ་འཁོར་བ་དོང་སྤྱུགས་བཞུགས།།

(Du Tri Sü Drub Zhung Ma Rig Mön Sel Khor Wa Dong Truk Zhuk).

<sup>2</sup> The Four Guests are the Guests of Honor, Guests of Wholesome Qualities, Guests of Karmic Retribution, and Guests of Compassion.

# I

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## RITUAL INSTRUCTIONS



ཁད་ཀྱི་སུ་སྐྱིབ་སྐྱོང་གཙོ་གཏོར་དང་མཚོན་གཏོར་མ་བཅའ་ཐབས་ལ།

## Du Tri Su Drib Jong Tso Tor Dang Chö Tor Ma Cha Tap La

### Instructions for Making the Main Torma of Du Tri Su and Other Offering Torma

#### Main Torma - *Ten Tor*

First, we make the main torma of the Du Tri Su, called *Ten Tor*. We begin by making three disks with a consecutively smaller radius and stack these on top of each other so that the largest disk is at the bottom and the smallest on top.

Then we place a central cylindrical torma on top of the small top disk to represent the Primordial Buddha Kuntu Zangpo. We surround this central torma with four smaller cylindrical tormas, one in each of the four directions. These represent the Four Transcendental Lords, Satrig Ersang, Shenlha Ökar, Sangpo Bumtri and Tonpa Shenrab. Then we make six cylindrical tormas of the same size and place them in a circle on the second disk. These represent the Six Subduing Shen: Sangwa Ngangring, Muchu Demduk, Tisang Rangzhi, Sangwa Düpa, Chégyal Parti, and Yéshen Tsukpü.



Then we make thirteen cylindrical tormas (of the same size as the groups of four and six tormas) and place them in a circle on the bottom disk. These represent the Thirteen Wisdom Beings. Finally we make four triangular tormas with nine horns each in the four directions of the base. These represent the Four Doorkeepers. These are red in color; all other tormas are yellow.

## Instructions for the Actual Practice

The actual ritual practice has six parts: First, expelling obstructing forces; second, invitation ritual, offering prostrations, confession, and offering materials; fourth, the hymn of praise; fifth, offering to the worldly protectors; and sixth, giving a gift to the beings of the six realms. The actual ritual practice additionally includes the dedication prayer of the six realms, the ritual service of burnt food offering for the deceased, and the aspiration prayer of the Ten Stages of compassionate beings.

### Expelling Obstructing Forces

The ritual of expelling obstructing forces includes eight sections: prayers of homage and honor and generating the mind of awakening, taking refuge, confession, offering the mandala, cultivating meditative absorption, visualizing the mandala in the space in front of us, generating the deity, and blessing the offering materials.

For this ritual we visualize ourselves as the Fourfold Victorious Ones of *Namgyal*: *Zowo*, *Zema*, *Rucho* and *Tumpo*. Then we ask all spirits who could cause hindrances to the ritual to return to their own place. The officiant lama and service master recite the hundred-syllable mantra, blow onto mustard seeds or grains and throw them into the four directions. The seeds symbolize the blessing and power of the Fourfold Victorious Ones of *Namgyal*. We visualize that all obstacles and adverse forces are cleared. We conclude by offering the drum and bell:

**0 0 0 0 oooooooooo o 0 0 0**

This is followed by the prayers of homage and honor, generating the mind of awakening, refuge, confession, and the mandala offering from the root text.

### Generating Oneself as the Deity

The next ritual is cultivating meditative absorption. This includes the threefold visualizations: generating oneself as the deity with the mandala (*Dak Kyé*), visualizing the mandala in front of us (*Dün Kyé*), and generating the deity.

Visualizing oneself as the deity involves three beings: the symbolic being, wisdom being, and action being. The symbolic being is the deity that we visualize, in this case the deities of the Du Tri Su cycle. The wisdom being is the pure being that we invoke in ourselves through the ritual. We invite the wisdom deities in the space above and around us. Then we visualize them dissolving into our heart center. The action being is the transformed state of our being that we become when the visualized deity and the deity that we generate in ourselves merge into one.

We begin by generating the motivation that all beings who have not realized their true nature may find liberation through the power of our prayers. Then we visualize a luminous syllable *A* at our heart center. Rays of light emanate outward from the *A* into all directions. We visualize that the rays touch all beings, freeing them from the two delusions. Then we visualize that the rays of

light return and dissolve into our heart. As they dissolve, the five afflictions transform into the Five Wisdoms of the Awakened One: Wisdom of Emptiness, Mirror-like Wisdom, Wisdom of Equality, Discriminating Wisdom, and All-accomplishing Wisdom.

We visualize that the syllable *A* at our heart slowly transforms into a luminous light. At the same time, we transform into the Awakened One Tonpa Shenrab. We visualize the Primordial Buddha Kuntu Zangpo the size of our thumb at our heart center. We visualize the Great Mother Satrig Ersang at the crown center, Shenlha Ökar on the right shoulder, and Sangpo Bumtri on the left shoulder. We visualize the Six Subduing Shen at the six energy centers—the center at the soles of the feet, the sacred energy center, and the navel, heart, throat, and crown center. Then we visualize the Thirteen Primordial Shen distributed throughout our body as described in the liturgy. We visualize the Four Doorkeepers at our right and left palm and right and left sole. All of the deities and retinue except Kuntu Zangpo are adorned with precious ornaments.

We do our best to make the visualization clear and vivid. While we see these beings clearly, they are empty by nature. Once our visualization is clear and vivid, we visualize that rays of loving kindness and wisdom emanate from the deities' hearts upwards into space and into the ten directions. The rays of light invite infinitely many wisdom beings to come to the place of our ritual. We visualize that the rays of light return to us with the wisdom beings. The wisdom beings slowly dissolve into us and into all sentient beings. As they dissolve, we and all sentient beings instantly transform into the action being. From this state of mind we serve and offer the ritual for the benefit of all beings.

### Visualizing the Mandala in Front of Us

To visualize the mandala, we begin by visualizing the seed syllables of the five elements *A* (space), *Yam* (air), *Ram* (fire), *Mam* (water), and *Kham* (earth) and the syllable *Drum* in our heart center. Once we see these syllables clearly, we visualize that they emanate outward one by one and stack on top of each other at the mandala shrine in front of ourselves so that *A* is at the bottom and *Drum* at the top. Then the *Drum* syllable dissolves into luminous light. At the same time we visualize the celestial palace of the deities of the Du Tri Su cycle appearing in front of us clearly.

### Generating the Deity

The third meditative absorption is the practice of generating the deities of the Du Tri Su ritual cycle. We begin by visualizing a lotus seat at the center of the celestial palace of luminous light. On top of the lotus seat are sun and moon disks. Then we visualize a luminous syllable *A* on the sun and moon disks at our heart center. Radiant rays of light emanate from the *A* and touch all beings. As they touch all beings, the rays of light illuminate and clear their karmic obscurations.

We visualize that the rays of light return and dissolve into the *A* at our heart center. The *A* dissolves into luminous light. The luminous light slowly transforms into the Primordial Buddha Kuntu Zangpo. He is white in color with one face and two arms. He is naked without any ornaments and is seated in meditation posture with his two hands on his lap. From his heart center rays of light emanate into the four directions and illuminate the lotus seat of the respective deity.

ལྷ་པ་ཚེ་འདས་གསང་བའི་གནས་ལ་བཀོད་པ་ནི།

**Nga Pa Tsé Dé Sang Wé Né La Kö Pa Ni**

**Fifth - Guiding the Deceased to the Secret Place**

*Read the following straight:*

བདག་གི་ཐུགས་ལས་འོད་ཟེར་ལྷ་ཚོགས་འཕྲོས་ནས།

**Dak Gi Tuk Lé Ö Zer Na Tsok Trö Né**

Now I visualize infinite rays of light emanating from my heart center.

ཚེ་འདས་རིགས་རྒྱལ་བར་དོའི་གནས་ནས་རང་དབང་མེད་པར་བཀྲལས་ཏེ་མ་གྱི་གསོན་བོའི་ཚུལ་ཟས་སྐོམ་ལ་ལོངས་སྤོང་བར་བསམ།།

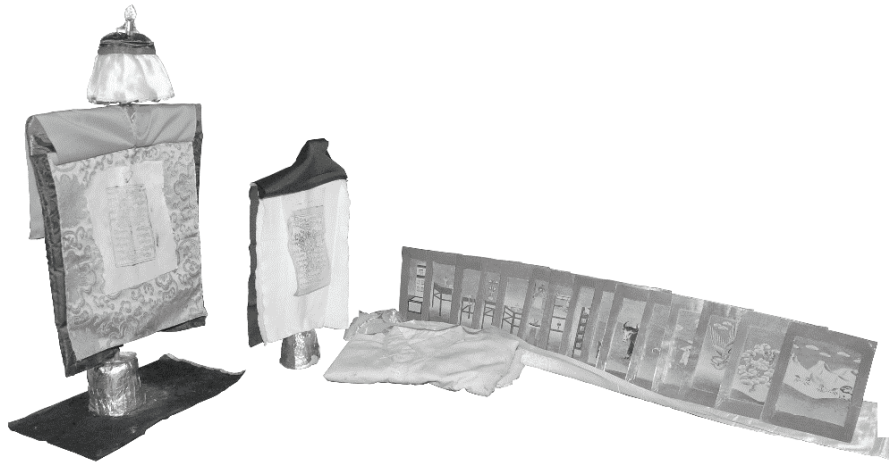
**Tsé Dé Rik Druk Bar Dö Né Né Rang Wang Mé Par Kuk Té Ma Shi Sön Pö Tsul Zé Kom  
La Long Chö Par Sam**

I visualize that the consciousness of the deceased is brought back from wherever it may be wandering in the six realms and the bardo. I visualize that he or she is alive and enjoying the offering of food and drink.

དུ་ནི་སྲུའི་གཏད་ཡར་བལྟགས།

**Du Tri Sü Té Yar Zhuk**

**Du Tri Su Ritual Service of Pledge**



*The service master prepares the place to display the tsakali ritual cards of the gifts to the deceased. The lama holds the tsakali ritual card of the gift, e.g., the house or desirable objects, and chants the prayer. At the end of the prayer, the lama blesses grains of rice and places them on the ritual card. The lama gives the ritual card to the service master who touches the card to the name inscription. The service master will then put the rice into the Sur pyre and display the ritual card in the place prepared for it. The lama and service master proceed in the same manner with the subsequent gifts.*

*Chant with the Jangké melody*

ཨོཾ་བདེར་གཤེགས་སྣོད་གི་རྩལ་མཐུ་དང་།

**Om Der Shek Tong Gi Nü Tu Dang**

*Om - by the miraculous powers of one thousand Awakened Ones,*

དཔོན་གསལ་ལུགས་རྗེའི་བྱིན་རླབས་ཀྱིས།

**Pön Sé Tuk Jé Jin Lab Kyi**

*By the compassionate blessing of the spiritual master,*

དང་གི་སྐལ་ཐོན་ལྷ་སྐལ་ལྷོད།

**Deng Gi Kal Den Lha Sé Khyö**

*Now, fortunate child of a noble family,*

རིགས་རྒྱལ་བར་དོའི་གནས་ནས་བཀུག།

**Rik Druk Bar Dö Né Né Kuk**

*You are summoned from the six realms and the bardo*

གཡུང་རྒྱུད་གསང་བའི་གཤམ་ལ་བཀོད།

**Yung Drung Sang Wé Dral La Kö**

*And are placed among the secret deities.*

སྣོད་གསལ་ཡུལ་མཐར་སྐྱ་གུར་ཞིང་།

**Tong Sum Yul Khar Dra Gur Zhing**

*The palaces, villages, and tents of the three thousand worlds*

དང་གི་སྐལ་སྐྱོད་ལ་གཏད།

**Deng Gi Lha Sé Khyö La Té**

*Are now given to you, fortunate child of a noble family:*

འཇིགས་སྐྱགས་ཚ་གང་ལྷུག་བཟུལ་ཞི།

**Jik Trak Tsa Drang Duk Ngäl Zhi**

*May the terror, pain, and suffering of cold and hot nature be pacified.*

མཚོད་སྐྱིན་པོ་བྲང་གཞལ་མེད་ཁང་།

**Chö Jin Po Drang Zhal Mé Khang**

*May the gift of a celestial palace*

འཁོར་བའི་འཇིགས་བྲལ་ཐར་ལམ་འདྲེན།

**Khor Wé Jik Dral Tar Lam Dren**

*Help you be free from fear and guide you on the Path of Liberation*

རང་སེམས་སངས་རྒྱས་འགྲུབ་གྱུར་ཅིག།

**Rang Sem Sang Gyé Drub Gyur Chik**

*So that you may actualize complete Buddhahood.*

