

The practice of Chod was begun by MachigLapdron, a yogini of the 11th century. This ritual was performed thus: The practitioner leaves the physical body and transforms the astral body into an image of a wrathful dakini. This dakini then cuts off the head of the practitioner, offering the skull cup to the demons which come to drink. When the demns are satisfied, they leave and the practitioner returns to his body, sans demons.

The Typhonic entities have been considered demons by some. In practice, I have found them to be very powerful extensions of the human consciousness; those which are feared and ignored, and which grow in the darkness of our souls. Used, they give vitality and life. Left alone and unfullfilled, they increase in power, like a dam filled to overflow, and cause a tension which can be detrimental to the spirit.

The Typhonian entities can be used here for our own practice of the Chod rite. We have simplified it in order to make it as accessible as possible without prior preparation. The purpose of this rite is to feed the ego-self of the

participant to the Entities. This ego-self consists of everything the participant knows about him or her self, so for all practical purposes, they will be simply feeding THEMSELVES to these spirits.

Four of us have undertaken to be the channels of the Typhonic. We will invoke the spirits and allow them to feed. In practical application, the rite looks like this:

1) The participants will be ringed to form a large circle. They will begin toning (Tibetan overtone chanting). There will be a heartbeat drum in the background. The four Typhonian channels will be in the center of the circle.

2) After an interval, one of the participants will begin by speaking out his/her name to the group. The group will then take up the name and repeat it over and over. As that occurs, the person shall enter the smaller circle made by the Typhonian channels (in the center), where the essence of that person will be absorbed by the entities.

3) When absorption is complete, that person shall be returned to the larger circle and a new person may enter.

4_ When everyone has made this offering, the drum will slow and cease. The rite is over.