The Sādhana of Vajrakīlaya
An Unelaborated Liturgical Arrangement

The Garchen Buddhist Institute
Vajrakīlaya
Kīla Stand
The six syllables of the Kīla Consecration
1) *The Song of the Māra-Destroying Vajra*: A supplication to the general Vajrakīlaya lineage of the oral transmission and revealed treasures. ~ 1 ~

2) The Preliminary White Torma Offering ~ 7 ~

3) *The Heart-Essence of the Play of Enlightened Activity*: A Daily Practice of the Secret Accomplishment of the Unsurpassed Most Secret Vajrakīlaya. ~ 11 ~

4) Bringing Down Blessings Upon the Maṇḍala ~ 36 ~

5) The Petition ~ 39 ~

6) The Feast Offering ~ 43 ~

4) *The Māra-Subduing Mantra Sanctuary*: The Restoration of Glorious Great Vajrakīlaya ~ 46 ~

5) The Repelling ~ 58 ~
A drubchen is a continuous day and night group practice consisting of six sessions a day: three during the day, and three at night. Throughout the sadhana these will be referred to as:

D1 (first daytime session), D2 (second daytime session), D3 (third daytime session),
N1 (first night session), N2 (second night session), and N3 (third night session).
The Song of the Māra-Destroying Vajra:
A supplication to the general Vajrakīlaya lineage
of the oral transmission and revealed treasures

To the lineage of the oral transmission I pray—Primordial Lord Samantabhadra;
Vajra-Holder; Five Families’ Herukas; Great Lekyi Wangmo; Prabhahasti;
Vajra Thötreng Tsal; Vimalamitra; Māra-Destroying Queen of Bliss; Śīlamāṇju;
Śākyadevi; the king and his subjects, the twenty-five; and in particular, Nanam, Chim,
Shūbu, Rongzom, and the clan of Khön: May the fortress of the view be gained!
To the lineage of revealed treasures, I pray—Venerable Chökyi Wangchuk, Rigdzin Gödem Plumed With Vulture Feathers, Stainless Vajra Sangyé Lingpa, Rinchen Palzang, Self-Liberated Padma Ling, Düdül Nüden, Dzamling Dorjé Tsal, Ratön, Chogyur Lingpa, and the rest: May the perilous path of meditation be crossed!

To the Dharma lineage holders, I pray—Venerable Ma, Nyak, the eight glorious disciples, Nub, So, Zur, Odren, Lang, the Youthful Ātsāra, Langlab Jangdor and his four supreme disciples, Venerable Darchar, Rinzang, Rok, Chal, Terdak Ling, Chagmé, and the others: May the life-force of conduct be seized!
To the Dharma holders who transmit – Ven’rable Ma, Nyak, eight glorious disciples, Nub, Orden, So, Zur, Lang, Youthful Ātsāra, Langlab Jangdor, his four disciples, Darchar, Rinzang, Rok, Chal, Terdak Ling, Chagmé, the rest – May conduct’s life-force be seized, I pray!

To the deities of Vajrākīlaya’s mandala, I pray—Vajrasattva, within whom the magical web of all peaceful and wrathful deities is subsumed; Dharmevajra, Master of all Secrets; Vajravidarāṇa, who severs the root of delusive thoughts; deity within whom the activities to tame [sentient beings] according to their needs are condensed into one; body of compassionate wrath arisen from the dharmaśātu sphere; blazing great māra-destroyer, who dances with a hundred moods; Glorious Great Heruka Vajrakumāra; Consort Khorlo Gyedepma, innate union of primordial wisdom and space; ten powers and perfections expressed by the ten wrathful ones; animal-faced emanations; gatekeepers; oath-bound [protectors]; Īṣhvari goddesses; and the rest: May I be victorious over Māra!
To Kilaya’s divine manḍala:
Vajrasattva – embodiment of peaceful and wrathful families’ display.
Dharmevajra – Master of Secrets;
Vajravidāraṇa – cutting through the root of delusive thought. And you de-i-ty within whom is complete all enlightened acts to tame be-ings;
body of compass’ate wrath you rise
from dharma-space; great blazing tamer of demons, the hundred-mood dancer;
Splend’rous Great Heruka Vajra Youth;
Mother Khorlo Gyedep: union of primordial wisdom and basic space;
ten pow’rs perfections – ten royal pairs;
beast-faced ones; gatekeepers; oath-bound ones;
mighties and the rest, to you I pray: grant complete vict’ry over Māra!

When a dark-blue weapon—the perfection of self-born rikpa—arises in the gate of life-force as primordial wisdom wrath, the all-pervasive wisdom kīla strikes into the open dharmadhātu space: May it sever dualistic thoughts!

When a dark-blue weapon—perfected self-born rikpa—arises in the gate of life-force as wisdom wrath, the all-pervasive wisdom kīla strikes into open dharmadhātu space: May it sever du-a-listic thoughts!

[When] the aggregates and elements—the three seats—[are realized] as filled with vajra wheels, and unelaborated consciousness is accomplished as the great-bliss vajra, the kīla of immeasurable compassion strikes the beings of the six realms: May they seize the lifeline of compassion!
When one sees skandhas and elements as three seats filled with vajra wheels, and unelaborated consciousness as the great-bliss vajra, the kīla of immeasurable compassion strikes the beings of six classes: May they seize the rescue rope of compassion!

[When] the union of wisdom and form—meaning and sign—generates sparks of terrifying wrathful ones, the bodhicitta kīla strikes into the consort's secret space: May clouds of emanations, the sublime sons, be sent forth!

When the union of wisdom and form—meaning and sign—generates sparks of terrifying blazing wrathful ones, the kīla of bodhicitta strikes into the mother’s secret expanse: May clouds of sublime sons emanate!

[When] existence and beings are fully realized as vajra wrathful ones, the material kīla of signs that never lets go, strikes at harm-doers who grasp at the three poisons and appearances: May it penetrate them to their final end!

When existence and all beings are known as vajra wrathfuls, the substance kīla of signs, not releasing, strikes at harm-doers who are grasping at the three poisons and appearances: Penetrate them to their final end!
Conquering the demon of the aggregates, let this body of fully ripened karma become liberated as the deity! Conquer the demon of afflictions with the seal of bliss and emptiness! Conquering the demon of death, gain power of immortal life! Conquering the demon of the gods, attain the spontaneously perfected ground!

Conqu’ring the demon of skandhas and lib’rate this body as de’ity! Conquer the demon of afflictions with the seal of bliss and emptiness! Conqu’ring the māra-demon of gods, reach the spontan’ous perfected ground!

May the four activities and eight qualities be swiftly accomplished! In particular, may the flames of wrathful mantra rites incinerate the vicious hearts of enemies and obstructers who cause hindrances. And thus, may the sublime state of the Glorious Great Heruka be attained!

May the four acts and eight qualities be swiftly accomplished, and ‘specially may the flames of wrathful mantra rites in-cin-erate the evil hearts of hind’ring enemies and obstructers. May Glor’ious Heruka’s state be gained!

Because there was a need, this was written at the Isle of Nine Dragons at Shubha Monastery by Yönten Gyatso [Jamgön Kongtrül], who based his path on the yogic practice of this particular exalted deity. May virtue and goodness increase!

GO TO:  Daily Practice - Refuge, Pg. 12
The Preliminary White Torma Offering

Cleanse with: om vajra amrita kuṇḍali hana hana hūm phat ||

Purify with: om svabhava suddha sarva dharma svabhava suddho haṃ ||

From the state of emptiness appears a bhrūṃ, from which [arises] a jeweled vessel. Inside the vessel is an om, from which [appears] a torma, which transforms into nectar.

oṃ āḥ hūṃ || 3x

oṃ prthivī devī lokapāla sapārivāra vajra samajat ||

oṃ prthivī devī lokapāla sapārivāra idam balingta kha kha kha khāhi || 3x

oṃ prthivī devī lokapāla sapārivāra argham | pādaṃ | puṣpe | dhūpe | āloke | gandhe | naivedye | śabda pratīccha svāhā ||
Hūṃ. Gods, nāgas, harm-bringers, spirit kings, planetary beings, furious ghosts, scent-eaters, vampire ghouls, humanoid beings, and so forth; demons, flesh-eaters, mamos, senmo and menmo goddesses, together with mu-demons, goblins, town spirits, and female devils,

local gods, spirits owning this land, lords of this holy site, treasure guardians, custodian spirits who guard the Sangha’s wealth, and other hosts of gods, demons, spirits, and all genyen spirits who are bound to the teachings by oath—accepting this golden libation and torma offering prepared with pure ingredients,
ease your minds of sinister and hostile thoughts, and be my virtuous allies at all times!

As I practice toward unsurpassed, supreme awakening, and make effort for the sake of sentient beings, please make conditions favorable in this country’s regions and places!

Earth-protecting Tenma goddesses and other earth-owning spirits—the kings, the ministers, and retinues: Accepting this golden libation and torma offering prepared with pure ingredients, do not be troubled, jealous, or intolerant, as I practice to accomplish my intentions, and offer me this place of treasures!
Earth-protecting Temna goddesses, earth-lord spirits, kings, ministers, and retinues — accept this torma of pure substances and this golden drink, without being troubled, jealous, or intolerant, as I practice to accomplish my purpose and wishes, grant me this place of precious treasures!

As I will fulfill your wishes and satisfy your hopes, let my activities bear fruit!

As I’ll fulfill your wishes and hopes: Let me gain the fruits of my actions!

Thus, offer the torma outside.

GO TO: Daily Practice - Establishing the Boundaries, Pg. 13
The Heart-Essence of the Play of Enlightened Activity
The Daily Practice of the Secret Accomplishment
of the Unsurpassed Most Secret Vajrakīlāya

Having bowed to existence as Vajrakīlāya—
the non-abiding primordial wisdom dharmakāya—
I shall illuminate our forefathers’ vision
regarding the ritual activities of this practice.

When practicing the secret accomplishment of the unsurpassed, most secret Vajrakīlāya of great treasure-revealer Ratna Lingpa, the authoritative sadhana of the terma root text should be combined with the activity ritual according to the patterns of one’s own textual tradition and their earlier and later commentaries. When one cannot engage in the [elaborate] daily practice or the [elaborate] self-empowerment for the actual empowerment and so forth, one can easily perform this concise daily practice of Sangye Lingpa’s Vajrakīlāya, the visualization verses of which were abbreviated by Chagmé Rinpoche.
First, Taking Refuge and Giving Rise to Bodhicitta:

Namo! With respectful three doors, I and all sentient beings go for refuge in the guru, the three jewels, the *yidam* deities, and the ocean of victorious ones. 3x

Alas! In order to liberate all sentient beings and to turn *samsāra* into the *maṇḍala* of the Activity Kīlaya, I arouse the four immeasurables. 3x
Establishing the Boundaries:

Hūṃ. In the immeasurable palace, whose nature is spontaneously accomplished, even the concepts of “obstructing” and “misleading” do not exist. When it is fully realized as primordial clarity, the mandala and its boundaries are established naturally and spontaneously.

Confession:

Oṃ. In the pervasive, primordially pure, spontaneous expanse, concepts of confession and what is to be confessed self-liberate into the natural state.
Yet, should there be confusion due to ignorantly grasping at perceiver and perceived, I confess it to the emanated gathering of self-arisen deities—*samaya a āḥ*.

Yet should there be confusion caused by grasping at perceiver and perceived, I confess this ignorance to the hosts of self-arisen deities—*samaya a āḥ*.

Consecrating the offerings:

<table>
<thead>
<tr>
<th>Dö né rang jung nam dak dü tsi chok</th>
<th>Gyü druk ying su dral wé mar chen po</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nang si zhir Zheng ma ha ba ling ta</td>
<td>Nam sum dzé mé chū chen om ah hung</td>
</tr>
</tbody>
</table>

Supreme *amrita*, primordially pure and self-arisen; *rakta*, great redness that liberates the six realms into basic space; and great *torma*, phenomenal existence present in the ground: these three are the great, unceasing elixirs—*om āḥ hūṃ*.

Pure *amrita*, primordially self-born; *rakta* redness liberating the six realms into basic space; great *torma*—all phenomena present in the ground—these three are the inexhaustible, unceasing elixirs—*om āḥ hūṃ*.

*Om vajra puṣpe ḍhūpe āloke gandhe naivedye śabda āḥ hūṃ*.
Visualizing the Samaya Being:

Hūṃ. The immeasurable palace comprising all phenomenal existence appears within the blazing mandala—a dark-blue triangle—wherein the eight great charnel grounds enclose an expanse of blazing wisdom flames.

Phenomenal existence is the boundless palace amid a blazing dark-blue triangle—the mandala—wherein the eight charnel-grounds enclose an expanse of wrathful wisdom flames.

At the center of the palace—arisen from the self-display of primordial awareness—upon [a seat of] lotus, sun, moon, and four intertwined demons, is a dark-blue hūṃ, [from which light rays] emanate, then gather back,

Within the boundless palace, made from primordial wisdom’s self-projections, at its center, on lotus, sun, moon and four tangled demons, stands a hūṃ, dark-blue – beaming light, gathering it back,
and I arise as the unfabricated, perfect form of Great Glorious Vajrakumāra—dark blue, with three faces, six arms, and standing on four legs spread wide in the heroic stance.

I arise as unfabricated perfect form: Great Glorious Vajra Youth, dark blue, with three faces, six arms and four legs spread wide in a hero’s stance.

My right face is white, my left face is red, and my central face is dark blue.

Right face white, left red, central dark blue; my crown’s adorned with the five families. At my heart is the life-force seed hūṃ. My nine eyes glare fiercely to the ten directions. My gaping mouths show fangs and twisting tongues. My two right hands hold
In my two right [hands I hold] a nine and a five-pointed vajra, and in my two left [hands] I hold a blazing mass of fire and a kathvāṅga. With my two lower hands I roll a Mount Meru kīla. [Thus], I am complete with all the fearsome charnel ground attire.

nine and five-pronged vajras. My left hands wield a fi-re mass and kathvāṅga. Between lower hands I roll a Mount

Meru kīla. Thus complete I am with all fearsome charnel ground garments.

The great consort Khorlo Gyedepma is light blue in color, with one face and two arms. Her right [hand] holds a blue lotus and embraces my neck, and her left [hand] offers a blood-filled skull cup to my [lips].

Great Consort Khorlo Gyedep – light blue, one face, two arms, her right hand holds a blue lotus and embraces my neck. Her left gives a blood skull to my lips.

At our foreheads are blue Hūṁkāra and consort; at our throats are red Hayagrīva and consort; at our hearts are blue Yamāntaka and consort; above our navels are yellow-green Amritakuṇḍalī and consort;

At our foreheads, blue Hūṁkār yab-yum; at our throats, red Hayagrīva pair; at our hearts, blue Yamāntaka pair; *o'er our navels, chartreuse Dütsi Khyilwa yab-yum;
at our navels are dark-green Acala and consort; at our secret places are blue Mahābala and consort; at our right shoulders are white Vijaya and consort; at our left shoulders are blue Nīladaṇḍa and consort;

*at our navels dark-green Miyo yab-yum; on our right shoulders, white Namgyal pair; at our secret place, blue Topchen pair; on our left shoulders, blue Yukngön pair;

at our right thighs are pink Aparājita and consort; and at our left thighs are dark-yellow Trailokya and consort. The [supreme sons of] four types are in the four directions and the ten wrathful ones and consorts, together with their animal-faced emanations, are at the ten spokes.

*On our right thighs, a pink Dögyal couple; at ten spokes ten wrathfuls with consorts
*On our left thighs, amber Khamsum couple; and animal-faced emanations.

in four directions four supreme sons;
Each of the twenty-four wrathful ones has three faces, six arms, and stands with their four legs spread wide. They all have vajra wings and charnel ground adornments, and they wield their various weapons, each marked with their own sign.

At the four gates are the four animal-faced gate-keepers, and around the maṇḍala’s periphery are sons and emanations, together with their oath-bound attendants. The assemblies of Rematī, Śvana, and Earth Sisters, and the copper, iron, and conch beings appear. Thus, the principal deity and retinue are fully generated.
In the main deity’s heart is the [wisdom] being the size of a thumb joint, standing upon a sun disk and rolling a kīla [between his two hands]. In his heart, upon a sun disk, is a golden vajra the size of a barley grain, and at its center is a hūṃ encircled by the mantra. At the crown of each deity is oṃ, at the throat is āḥ, and at the heart is hūṃ.

In the main deity’s heart on a sun, the thumb-joint-sized wisdom being rolls a kīla. In his heart on a sun stands a grain-sized gold vajra, wherein hūṃ is encircled by the mantra. At each deity’s crown is an oṃ, at their throats an āḥ, at their hearts hūṃ.

The buddhas of the ten directions confer empowerment and blessings. As a symbol of empowerment, [my crown becomes] adorned with Amoghasiddhi.

Ten directions’ buddhas now confer blessing-empowerment. My crown’s adorned by Amoghasiddhi as its sign.

D1: Kīla Consecration, Pg. 71 (except for final day)
Light rays emanate from our hearts, inviting the wisdom beings.

Light rays *em'nate* from our hearts
inviting the wisdom *beings*.

Reciting thus, invite them to stay.

Revealing your miraculous blazing form arisen from the pure and unborn *dharmadhātu* sphere, Vajrakumāra with your retinue, from the *dharmadhātu*, please come here!

*Hūṃ.* Revealing your blazing wond'rous forms, 'risen from the pure and unborn sphere of *dharmadhātu*, [Great] Vajra Youth with your court, from that sphere please come here!
To accomplish existence as Vajrakīlaya, and to receive empowerment and accomplishments: Wrathful wisdom king together with your retinue, please come here! Wrathful wisdom king, having come here, please bestow the siddhi of Kīlaya and manifest the signs and symbols of success!

To accomplish existence as you, and be granted empowerments, siddhis, wrathful wisdom king Vajrakīla with your court please come here and bestow Kīlaya’s siddhi! Please manifest all the signs and symbols of success!

Paying Homage:

jaḥ hūṁ baṁ hoh | vajra samaya jaḥ | samaya tiṣṭha lhan ||
**Hūṃ.** To subjugate all evil ones of the three existences and to eliminate clinging to pride, with single-pointed mind I pay homage to Vajrarākṣasa and his retinue—*ati pu hoḥ, pratīccha hoḥ.*

| **Hūṃ.** | Dorje Sinpo and *retnue* –  
To free from evil the three  
realms and break the grip of pride,  
| **Dorje Sinpo and retnue –**  
I pay one-pointed homage—  
*ati pu hoḥ, pratīccha hoḥ.* |

---

**Outer, Inner, and Secret Offerings:**

| བཱད་པུ་ཞིི་བཟྲ་ཧཱ༔ | Ṣabda  
LHEN CHIK KYÉ JOR CHI NANG SANG KŌ PÉ  
CHÖ PA NAM MANG NGÖ JOR YI TRŪL PA  
| སྐྱེས་སྦྱོར་ཕྱི་ནང་གསང་མཆོད་པའི༔ | Ṣabda  
RANG JUNG TRŪL PÉ LHA LA CHÖ PA BŪL  
NYI MÉ LANG DOR MÉ PAR ZHÉ SU SŎL  

**Hūṃ.** Arrays of offerings, actually prepared and mentally created—innate union, outer, inner, and secret—are offered to the emanated self-born deities. Neither accepting nor rejecting, please receive them non-dually!

| **Hūṃ.** | the *emn*ated self-born de-i-ties.  
Arrays of *off*rings, mind-made and real  
co-emergent union, outer, and  
inner and secret I present to  
| the *emn*ated self-born de-i-ties.  
Please receive these *off*rings non-dua’llly  
without acceptance or rejection! |

---

∪ṃ vajra argham āḥ pādāṃ śuṣṭaḥ śūṣṭiḥ śūṣṭaḥ  
hūṃ bhrīḥ pāṭrīḥ  
∂HEEL  
Śabda  
pratīccha svāhā
Hūṃ. Great amṛita made of the eight main and one thousand branch ingredients, and supreme rakta of the afflictions’ secret space-expanse, are offered with the supreme substance torma, the quintessential elixir—mahā pañca amṛita rakta balingta khāhi.

Hūṃ.

Great amṛita crafted from eight main and one thousand branches; great rakta of kléshas’ secret space I offer with the great torma, the elixir—mahā pañca amṛita rakta balingta khāhi.

Hūṃ. Ignorance, the nature of flesh, piled high like a mountain; desire, a turbulent ocean of blood; together with hatred, a heap of bones, are offered to Vajrarākṣasa and his retinue—oṁ āḥ hūṃ.

Hūṃ.

Ignorance – a mount’ nous pile of flesh; desire – a swirling ocean of blood; hatred – a bone heap; these we give to Dorje Sinpo and his retinue—oṁ āḥ hūṃ.
Praise:

Hūṃ. King of Wrath, Glorious Great Vajrakumāra; Consort Khorlo Gyedepma, immaculate dharmadhātu; ten wrathful kings sent forth from the [unified] form of method and wisdom; ten wrathful queens arisen from the natural expanse;

emanations dispatched to engage in activities, animal-faced emanations with fangs and tiger heads; four gatekeepers who guard the four directions of the maṇḍala; twelve Kīlaya guardians who engage in acts of slaughtering;

emanations sent to engage acts; tiger-headed zasōs with fangs bared; maṇḍala’s four-directional guards; twelve Kīla guards charged with slaughtering;
beings of copper, iron, and conch; and all the other oath-bound hosts of Kilaya guardians: Homage and praise to you and your retinues! The time has come to fulfill your heart *samaya*! Carry out destructive acts of wrath!

Mantra Recitation:

*Hūṃ.* Glorious Great Vajrakumāra and Korlo Gyedebma perform a wrathful dance within the open space, together with their sons and retinue. A thunderous roar of melodious mantra tones, empty yet heard, resounds. I will engage in practice until the *samaya* is fulfilled within the vast expanse.
བདག་གི་ཐུགས་སྲོག་སྔགས་ཕྲེང་དང་བཅས་པ་ལས་འོད་ཟེར་ཕྱོགས་བཅུར་འཕྲོས་པས་རྩ་གསུམ་ལྷའི་ཐུགས་དམ་གནད་ནས་བསྐུལ།

[READ ALOUD]: Light rays radiate to the ten directions from the seed syllable and the mantra string at my heart, and invoke the essence of the three roots’ sacred bond. All their blessings of body, speech, and mind descend like rainfall in the forms of white ōṃ, red āḥ, and blue hūṃ, dissolving unobstructedly into my three places. Then all the blessings and powers of all the victorious ones’ compassion in the form of inconceivable Vajrakīlaya deities large and small, gently fall and dissolve into me. The deities of my body maṇḍala as well as the deities in union residing within my channels are like the seeds of an opened sesame pod. They and all the deities of the maṇḍala reverberate with the sound of the mantra, like the sound of a broken beehive.

ཡུམ་གྱི་འཁོར་ལོ་བཞིའི་དཔའ་བོ་ཌཱ་ཀི་དཔག་ཏུ་མེད་པས་སྔགས་ཀྱི་རང་སྒྲ་སྒྲོག་པས་རྒྱུད་བསྐུལ།

[READ ALOUD]: From the mantra garland light rays and a second mantra garland issue forth, passing from my mouth into the mouth of the consort. The self-resounding mantra proclaimed by the inconceivable ḍākas and ḍākinīs in the consort’s four cakras arouses the mind-stream. From the consort’s secret place the mantra garland enters my vajra, and the deities residing within my channels proclaim the sound of the mantra. The mantra garland then dissolves into my heart. I visualize this uninterruptedly.

This recitation is the approach.

This recitation combines the accomplishment and phase of activities into one.
When practicing [in relation to] the deity visualized in front, first separate the “mantra palace,” and emanate and gather light rays from both [the self and front visualizations]. While engaging in a circular recitation, the mantra garland emerges from your mouth, enters into the mouth of the front-visualization and passes through the navel or the point of union. At the end, think that the four activities are accomplished through the white, yellow, red, and green light rays emanating from the mantra garland. In this way, the four activities are engaged.

At the end of the session, as usual, recite the verses to be recited following every thousand recitations.

The Sanskrit Vowels and Consonants:

The Hundred-Syllable Mantra:

The Essence of Dependency:
Hūṃ. Glorious Great Vajrakīlaya and your divine assembly, please come here!
I make outer, inner, and secret offerings. I praise your body, speech, mind, qualities, and activities! I confess all unmindfulness, transgressions, confusions, and impaired and broken vows! Please think of me with compassionate love, and grant me all accomplishments!

Hūṃ.
Glorious Great Vajrakīla
and divine court please come here!
I make outer, inner, and secret offerings. I praise your body, speech, mind, qualities, activities. I confess transgressions, heedlessness and confusions, vows marred-broken!
Lovingly consider me with compassion and please grant all accomplishments to me!

D1: Bringing Down Blessings, Pg. 36
D2: Petition, Pg. 39
D3 and all N sessions: continue below
FINAL DAY: Bringing Down Blessings, Pg. 36
The concise subsequent ritual of Offering and Praise:

Hūṃ. Homage and praise to the deity Vajrakīlaya, Destroyer of Māras, with changeless body—immutable and firm—free from aging and decline, and who, appearing in wrathful form, unifies the activities of all the buddhas of the ten directions and three times as one!

Hūṃ.

All the three times and ten directions’ buddhas’ actions unified as one, manifesting in fierce form! Dei’tv Vajrakīlaya – Demon Tamer – with changeless body, ageless and free, immutable: Homage, praise to you!
Confession of Mistakes:

Although primordially we are united indivisibly, I have been wandering in samsāra, confused and ignorant. Therefore, whatever wrong I have committed, and all lapses, breaches, and mistakes, I confess with them with a feeling of remorse and deep regret!

Primordially inseparable, we are of one single union. And yet, out of ignorant confusion, while wandering samsāra, I’ve amassed non-virtues, lapses and broken vows, mistakes. I lay them down with deep-felt remorse and repentance—I confess!

In order to amend for additions and omissions and to stabilize blessings, recite the Hundred-Syllable Mantra, the Sanskrit Vowels and Consonants, and the Essence of Dependency, each three times.
The Sanskrit Vowels and Consonants:

The Hundred-Syllable Mantra:

The Essence of Dependency:

If there is no representation for the deity visualized in front, the wisdom beings depart, and the dissolution of the samaya being into oneself should accord with the practice manual (sadhana). However, since nowadays one will not be without a representation, recite the extensive request to remain in accordance with the practice manual. Or, if [the request] is abbreviated:
Remaining within \textit{samsāric} existence, together with this support, please bestow good health, vitality, and power, as well as every kind of excellence—\textit{om supra tiṣṭha vajrāya svāhā}.

Remaining in \textit{samsāra} with this support, please bestow health, vitality, power, as well every excellence—\textit{om supra tiṣṭha vajrāya svāhā}.

\textit{Dissolution Stage}:

The deities with all-pervading compassion dissolve into the natural expanse of five-colored light. [Then] the five lights of the \textit{sambhogakāya}'s radiance—the outer universe and the inner beings—are subsumed] into the \textit{dharmakāya}'s vast expanse.

Deities of all-pervasive compassion melt into the \textit{natural} space of rainbow light. The five lights are the \textit{radiance} of the \textit{sambhogakāya}—the external universe and the inner beings—all merge into \textit{dharmakāya}.
Dedication:

Whatever accumulations I and others have amassed through all time with three doors, are transformed, perfected, and to great purity I dedicate! May the non-dual heart be gained!

Prayer for Auspiciousness:

OM CHÖ KU KA DAK LHÜN JAM TRA SHI NI
AH LONG KU RANG JUNG Ö SAL NGANG DU SHOK
HUNG TRÜL KU NA TSOK DRO DÜL TRA SHI NI
HRI THAP KHÉ THUK JÉ NYING JÉ NGANG DU SHOK
Om. May the auspiciousness of the primordially pure, spontaneous expanse of dharmakāya—āh—be sustained within the sambhogakāya’s self-born luminosity!

Hūṃ. May the auspiciousness of the nirmāṇakāya’s compassionate skillful means, taming beings in myriads of ways—hriḥ—be sustained within compassion.

Om. May dharmakāya’s auspiciousness—primordially pure, spontaneous space—āh—endure as sambhogakāya’s state of self-arising luminescence.

Hūṃ. May the auspiciousness of taming sentient beings in myriads of ways hriḥ—be sustained within compassion’s state of nirmāṇakāya’s loving means!

Having uttered this, scatter flowers.

It appears certain that up to and including the mantra recitation, this text was arranged by Chagmé Rinpoche. Thereafter, people such as unexperienced town yogins reorganized the text, calling it “the Abridged Restoring and Repelling.” Since this appears to have been an error that later became widely disseminated, I have combined the actual root terma text—the heart-essence—with the pure daily practice of the secret accomplishment according to the Ratna Lingpa tradition, which is certain to be Chagmé [Rinpoche’s] writing. This was written down by Pema Garwung Tsal in Palpung at the upper hermitage of Devīkoṭi.

Like turquoise studded in the exquisite gold of the māra-destroying queen’s enlightened speech, this secret accomplishment has become like a necklace adornment beautifying youthful knowledge-holders. By this, may the youthful splendor of the supreme teachings burst into new bloom! May virtuous goodness increase!

D3: Dedication, then Bringing Down Blessings, Pg. 36
Night Sessions: Bringing Down Blessings, Pg. 36
Bringing Down Blessings Upon the Maṇḍala

Having arranged ornaments and attire, the practitioners should sound various instruments; burn human fat and resin; blow thigh-bone trumpets; and wave black flags, braids of hair, and human skin. Giving rise to supreme faith, visualize:

Gurus, knowledge-holders, deities, dakinis, and oath-bound ones gathered like clouds in the sky: Through the power of your past samaya, please consider us with love, and shower down great blessings upon this maṇḍala and us yogins!

D3: Seven-Line Prayer, Pg. 83

Sounding instruments while circumambulating the maṇḍala and burning blended incense, recite:
Hūṃ. Deity through whom existence is accomplished as Vajrakīlaya in the maṇḍala whose limits are equal to space; Vajrakumāra and your entire maṇḍala, with great compassion you are [all-pervasive] without obscuration or bias. You, endowed with timely vajra-samaya, please send down upon this vast and unsurpassed accomplishment maṇḍala the great waves of your compassionate activities! Send down great resplendence upon this secret maṇḍala!

Hūṃ.
In the maṇḍala equal to space, deity, you manifest existence as Vajrakīlaya. Vajra Youth you and your maṇḍala act with great compassion – unbiased, unobscured. With timely vajra-samaya, please send down great blessings, send great waves of compassionate activities upon this unsurpassed secret maṇḍala of accomplishment! Please send down great enlightened body, speech, mind blessings! Grant supreme five-wisdoms’ empowerment!

Send down great resplendence of your body, speech, and mind, and grant the supreme empowerments of the five wisdoms! Ōṃ sarva tathāgata bhagavan samaya hoh, samaya stvaṁ.

Ōṃ sarva tathāgata bhagavan samaya hoh, samaya stvaṁ.
Hūṁ. The time has come to grant empowerment and send down great resplendence from Vajrakīlaya’s secret expanse! Victorious Vajra Lord [endowed with] samaya of former [times], to grant vajra empowerment is your unsurpassed samaya. Deity whose single oath it is to grant unwavering protection, please bestow the blessings of all victorious ones without exception!

**Hūṁ.**

Time has come to grant empower-ment and send down blessings from the secret sphere of Vajrakīla. Victor’ious Vajra Lord, with past pledge, you bestow unsurpassed vajra em-pow-er-ment.

De-i-ty whose single oath is to give unwav’ring protection – bestow blessings of all victors, on us please!

**guru deva ḍākkini = kīlī kilaya samaya hūṁ = samaya jaḥ**

**FINAL DAY: Taking the Empowerment, Pg. 67**
The Petition

By the truth of the Three Jewels, the Three Roots, and the assembly of the seventy-eight deities of the yidam Vajrakumāra, force every harmful being, samaya-breaking demon, and rebellious spirit into this red torma of flesh and blood—drag them here!

The essence of the flesh and blood of enemies and obstructers appears as inconceivable enjoyments of desirable sense objects.

Having recited this three times, visualize the following:

Light rays emanate from the hūṃ at the heart of myself as the Glorious Great One, inviting the oath-bound Kīlaya protectors and their retinues from their individual abodes.
Bhyo. Blazing goddess sisters: Śvana, Remati, and four Earth Sisters of Dawn, and the four giant ging warriors, together with your endless retinues of glorious messengers, having pledged yourselves as Kīlaya guardians before the sublime master Padma Thötreng Tsal—by the force of your samaya, please come here to this place!

Bhyo.
You Kī—laya guards have sworn an oath before master Padma Thötreng Tsal—Blazing Sisters, Remati, and Earth, Śvana, four ging warrior giants, and your hosts of glor’ious messengers—please by the force of your past oath, come here!

om vajraki kilaya moha ghātaya mama śighraṁ karma kāraye sapārivāra vajra samajaḥ ||

om vajra puṣpe | dhūpe | ṛloke | gandhe | naivedye | śabta praciccha svāhā ||  

mahā pañca amṛta khāhi | mahā rakta khāhi ||

om vajraki kilaya moha ghātaya mama śighraṁ karma kāraye sapārivāra idaṁ balingta kha kha khāhi khāhi || 3x
PHUR SUNG DAM CHEN CHU NYI KHOR DANG CHÉ PA NAM KYI CHÖ PA DAM PA DI ZHÉ LA SANG GYÉ KYI TEN PA SUNG

Twelve oath-bound Kīlaya guardians and retinue, accepting these sacred offerings, please protect the Buddha’s teachings!

KÖN CHOK GI U PANG TÖ

Glorify the Triple Gem! Defend the Dharma kingdom and the Sangha!

JIK TEN GYI GÜ PA SÖL

Counteract the world’s decline! Increase the benefit and happiness of sentient beings!

NAL JOR PA NAM KYI DONG DROK DZÖ

Be allies to us yogins! Accomplish the activities of mantra holders!

DANG WÉ DRA THÜL

Vanquish hostile enemies! Destroy harmful obstructers!

KHYÉ PAR DAM TSIK DIR DÜ PA NAM KYI CHI NANG SANG WÉ GAL KYEN ZHI WA DANG

In particular, pacify outer, inner, and secret adversities for us samaya-holders gathered here!

THÜN KYEN MÖN PÉ LEK TSOK THAM CHÉ PHEL ZHING GYÉ PA DANG

Cause favorable conditions and everything good that is desired to flourish and increase!

CHOK DANG THÜN MONG GI NGÖ DRUP MA LÜ PA NYUR DU DRUP PÉ TRIN LÉ DZÖ CHIK

Perform activities that help us to swiftly attain all common and supreme accomplishments without exception!
Hūṃ. Glorious Great Heruka Kīlaya’s obedient samaya-holding guardians: Śvana, Rematī, and Earth-protecting Sisters, and your great ging warrior brothers, together with your messengers—mistresses with awesome charnel ground attire, whose activities of wrathful skill are unobstructed: Praise to you and your limitless retinues! Act to accomplish the activities entrusted to you!

**Hūṃ.**

Great Glor’ious Heruka Kīlaya’s vow-holders, obed’ient guardians: Śvanas, Rematis, Earth-shield sisters, and your brothers great ging warriors adorned with awesome charnel ground gear, wrathful ladies of unhindered skill: Praise to you with endless retinues! Act to fulfill deeds entrusted you!
The Feast Offering

Sprinkling nectar onto the feast materials, recite:

\[ \text{oṁ sārva dṛṇa byāṃ viśva dhaya hūṃ phat} \]

The feast substances are at the heart of the feast vessel—a jeweled offering tree with a thousand petals. From a blazing, dark-blue hūṃ, standing on a sun, moon, and lotus [arise] rāṃ, yāṃ, and khaṃ, which burn, scatter, and cleanse all impurities.

\[ \text{hūṃ mūṃ | oṁ lāṃ | svā māṃ | āṃ pāṃ | hā tāṃ} \]

An array of sense pleasures, with the nature of the five buddhas and their consorts’ great samaya, appears.

\[ \text{oṁ āḥ hūṃ} \]
Hūm. To accomplish the kila of existence and to receive empowerment and siddhis—deities of wisdom wrath, please come here! When you deities of wisdom wrath have come, please reveal your marks and signs, and grant the siddhi of Kilaya! Thus, invite.

Having manifested at this place, reveal your marks and signs and please grant the accomplishment of Kilaya!

Oṃ āḥ hūm. The outer worlds, inner beings, and secret offerings—a perfect display of enjoyments—have been consecrated for the ganacakra feast. They are offered to the Glorious Great One and consort, together with their retinues, the ten wrathful ones and consorts, and the Kilaya guardians. Please accept them and restore our samaya in the vast expanse! Gaṇacakra mahā jñāna pūjā hoḥ.
Thus, offer the select portion of the feast offering.

Oṃ āḥ hūṃ.
All outer worlds, inner beings and secret offerings – a perfect display of delights sanctified for the feast – these we give the Great Glorious couple and their court – ten wrathful couples and Kīla guards. Please accept them, restore our samaya in the vast expanse. Gaṇacakra mahā jñāna pūjā hūṃ.
The Māra-Destroying Mantra Sanctuary
The Restoration of Glorious Great Vajrakīlaya

Hūṃ. This assembly hall of the Glorious Great One’s play—the charnel ground where evil rūḍras are liberated—is lavishly adorned with ornaments. The outer offerings are billowing enjoyment clouds, the inner offerings are a vast field of sense desirables, and the secret offering is the consort’s dance.

Hūṃ.
This gath’ring hall of the Great One’s play—charnel ground where rūḍras are released—is lavished with ornaments and gifts:

Outer "off"rings—heaped enjoyment clouds,
Inner "off"rings—all desirables,
Secret "off"ring—wisdom consort’s dance.
All things that appear and exist in the ordinary world are vibrant reflections of light. Among them are wondrous samaya substance offerings—greater supreme and lesser supreme substances endowed with special qualities: bluish female yaks, white sheep, pitch-black goats, lustrous eagles, consecrated beer, great red rakta, and torma. Through concentration, the feast materials are purified, realized, and increased.

Ord’nary appearance existence—
are reflected images of light.
Among them samaya offerings:
substances, great/small, ‘spec’ially endowed:

blue female yaks, white sheep, pitch-black goats,
eagles, sacred beer, great red rakta
and torma. Through samādhi these feast off’rings
are pur’fied, real’ized, increased.

As we offer you these unsurpassed appeasement substances consecrated by the state of equanimity and increased to equal the limits of space: Lady of Secrets Lekyi Wangmo, Prabhahasti, Thötreng Tsal, Queen of Great Bliss, Chogyur Lingpa, and knowledge-holders who have accomplished Vajrakīlaya and are endowed with the three kāyas and nine lineages—our grave samaya is restored in the expanse!

These unsurpassed substances – blessed by sameness and increased to equal space – we give Lekyi Wangmo Lady of Secrets, Prabhahasti, Thötreng Tsal, Great Bliss Queen, Chogyur Lingpa, knowledge-holders who’ve achieved Vajrakīla, who are endowed with the three kāyas and nine line’ages – as we offer all our grave samayas are restored!
Vajrasattva, lord who pervades all buddha families, manifesting in the blazing form of the Glorious Great One; Enemy of Māra; Māra-Destroyer; Slayer of Vow-Breaking Demons; Blood Drinker: Vajra Vajraumāra and Space Queen Khorlo Gyedebma, non-dual deity and consort—our samaya is restored!

Wrathful kings: [embodiments of] the ten virtues, destroyer of demons in the ten directions; and wrathful queens: [embodiments of] the ten perfections; together with your emanations, the twenty animal-faced messengers—our samaya is restored!

Wrathful kings, queens – embodiments of ten virtues ten perfections – with your em’ nations and twenty beast-faced ones - you subduers, our vows are restored!
Great sons, projections of enlightened body, speech and mind, who reduce all vicious ones to dust through the family’s boundless emanating forth and gathering back—our *samaya* is restored!

Great Sons – arisen from enlightened body, speech, mind, who crush vicious ones to dust through the family’s em’nating and gath’ring back—our vows are restored!

Four blazing animal-faced goddesses guarding the gates, embodiments of the four immeasurables who enact the four enlightened deeds—our *samaya* is restored!

Four beast-faced gate-keeping goddesses – the act-u-al four immeas’rables – blazing ones who enact the four [great] enlightened deeds—our vows are restored!

Four Śvana sisters—guardians of Vajrakīlaya’s sacred words, allies who care for yogins who maintain *samaya*, great antidotes to enemies and obstructers—our *samaya* is restored!

Four Śvana sisters – our allies who look after us yogins and who guard Kilaya’s teachings, great antidotes to foes/obstructers—our vow’s restored!
Four Rematī sisters—our samaya is restored! Four earth-protecting sisters—our samaya is restored! Four ging warriors—our samaya is restored! Twenty-eight Iṣhvari goddesses—our samaya is restored!

Four Rematīs—our vows are restored! Four earth shield-sisters—our vows’ restored! Twenty-eight mighties—our vows’ restored!

Twenty-one genyens—our samaya is restored! Tenma goddesses who protect from plague spirits—our samaya is restored! Chief and retinue, together with your emanated hosts—our grave samaya is restored in the expanse!

Twenty-one genyens—our vows’ restored! Plague protectors—our vows are restored! Chief and court with your em’nated hosts, our great vows’ restored in the expanse!

Plague protectors—our vows are restored!
In order to restore our root and branch samayas, those grave samayas that have become impaired due to transgressions, confusions, mistakes, and downfalls, please bestow all siddhis and empowerments, the four activities, the eight great siddhis, and the great treasure of enlightened body, speech, and mind!

To restore our profound samaya from transgressions, confusions, faults and downfalls of root and branch, please bestow all siddhis, empowerments, four actions, eight great siddhis, and the great treasure of enlightened body, speech, and mind!

Foreign armies, times of unrest, human and non-human evil hordes who harm the teachings and all beings, insidious demons causing ruin to Tibet, and hordes of samaya-demons who obstruct our practice, are all smashed to dust by a hail of kīla substances! They are burned in the pits of your blazing mouths! Bring them to an end with your savage play! Leave not even an atom’s-worth of their names behind!

Vi’lent times, invaders, evil hordes who harm the Dharma and all beings; dev’ious demons ruining Tibet; gangs of oath-breakers, the fiends who cause hindrances to practice – all are smashed to dust by Kilaya’s substance hail! Burn them in your blazing mouths! Bring them to an end with savage play! Leave not one atom’s-worth of their names behind!
Deities of wisdom wrath, bless us *yogic* practitioners along with our retinues!
Swiftly reveal the marks and signs of having accomplished existence as *vajra*! Reaching the furthest limits of all-penetrating mind, subdue the four *māras* and slay the three foes!
Having awakened in the unborn expanse, spontaneously accomplish the two-fold aim!

---

While engaging in Vajrakīlaya’s accomplishment-repelling of the New Treasures along with longevity rituals at the Glorious, Inconceivable Māra-Destroying Mantra Sanctuary, Pema Garwang Lodrö Thaye wrote this down according to what arose spontaneously in his mind, in order to bring relief to suitable vessels for this Dharma.

*May it benefit others! May virtuous goodness increase!*
Hūṃ. The *samaya* of eons is restored! The *samaya* of appearance—the father—is restored! The *samaya* of emptiness—the mother—is restored! They are restored through great non-dual play!

<table>
<thead>
<tr>
<th>Hūṃ. <em>Sa-ma-ya</em> for eons is restored!</th>
<th>Restored with the mother—emptiness!</th>
</tr>
</thead>
<tbody>
<tr>
<td>Restored with the father—appearance!</td>
<td>They’re restored through great non-du-al play!</td>
</tr>
</tbody>
</table>

Hūṃ. In the primordial state of self-born *rikpa*’s liveliness, unconfused and void of thought, all impaired and broken vows are freed into their natural state. [Yet], if I have engaged in grasping at appearances and mind, I confess it in the vast expanse!

**Thus restore and confess.**

<table>
<thead>
<tr>
<th>Hūṃ. In primor’<em>dial</em> <em>rikpa</em>’s liveliness – self-arisen, unconfused, thought-free – all impaired and broken vows lib’rate</th>
<th>to their nat’ral state. Yet even so,</th>
</tr>
</thead>
<tbody>
<tr>
<td>if I’ve grasped at mind / appearances,</td>
<td>if I confess it in the vast expanse!</td>
</tr>
</tbody>
</table>
The Hundred-Syllable Mantra:

ཨོཾ་བཛྲ་སྐྱི་ལི་ཀཱི་ལ་ཡ་དགྲ་བགེགས་གནོད་བྱེད་ཛཿཧཱུྃ་བཾ་ཧོཿ

Focusing on the final feast offering, recite:

NA MO / CHOK SUM TSA WA SUM DANG YI DAM DOR JÉ ZHÖN NÜ LHA TSOK DÜN CHU TSAB
GYÉ KYI DEN PÉ NÖ JÉ DAM SI GAP DRÉ THAM CHÉ TSOK THA MÉ LING GA DI LA KHUK CHIK

Nama! By the truth of the Three Jewels, the Three Roots, and the assembly of the seventy-eight deities of the yidam Vajrakumāra, force every harmful being, samaya-breaking demon, and rebellious spirit into the linga of this final feast offering—drag them here!

OM BENDZA KILI KILAYA DRAB GEG NÖ JÉ DZA HUNG BAM HO ;
SHRI GRAM ANAYA HUNG PHET ;

Oṃ vajrakti kilaya, enemies, obstructers, and harm-doers, jah hüm bám hoh.
Śīghraṃ ānaya hüm phat! Thus, draw them in.
The time for the great samaya has come! The time for the great emanations has come!
The time for the great servants has come! The time for the Śvana sisters has come!
The time for the Rematī sisters has come! The time for the great earth-sisters has come!
The time for your samaya has come! The time has come to reveal your powerful skill!
Having aroused the mind of supreme awakening, we knowledge-holders are the successors of the three times' victors. The enemies and obstructers, who are harmful and malevolent, and the violent demons and obstacle-makers, who steal our accomplishments, are summoned here in an instant through the blessings of the great wrathful ones, and liberated through destructive acts of wrath. Reduce their bodies and speech to dust and cause them to experience suffering!

<table>
<thead>
<tr>
<th>Great wrathful de-i-ties we’ve aroused the mind of supreme enlightenment. We knowledge-holders carry the line of the Three Times’ Victorious Ones’. All those wicked foes and obstructers—hordes of demons, trouble-makers and disruptors who loot accomplishments, through your blessings drag them here at once, liberate them through direct wrathful deeds! Reduce their bodies and speech to dust! Cause them to experience suffering!</th>
</tr>
</thead>
</table>

Thus, having called upon them for action, recite the following while stabbing with weapons such as kīlas:

<table>
<thead>
<tr>
<th>OM BENDZA KI LI KI LA YA DRAB GEK DAM SI MA RA YA HUNG PHET</th>
</tr>
</thead>
</table>

Oṁ vajrākīla kilaya, enemies, obstructers, and samaya demons, māraya hūṃ phaṭ.
Serving to the mouths of the deities:

Hūṃ. Glorious Great One and retinue, open wide your mouths! Glorious Great couple, ten wrathful ones, and your emanated hosts of retinues—these five skandhas of liberated enemies and obstructers are served to your mouths. Please partake of hostile enemies, harm-doers, and their retinues, and leave not the slightest speck behind!

Vajra yakṣa krodha kha kha khāhi khāhi.

Hūṃ.

Open wide your mouths Great One and court! Great Glorious Father/Mother, open! Ten wrathfuls, emanated hosts, open! To your mouths we serve our foes’ skhandas.

Please partake of hostile enemies, leaving not a single speck behind!

Vajra yakṣa krodha kha kha khāhi khāhi.
The Repelling

At the end of the serving, the two vajra-helpers stand facing outward at the north-east corner of the mandala. The entire assembly should clap their hands at the end of each line.

Hūṃ. All of you with powerful skill in the endless universe, please heed me! Now that we have served you and restored our samaya, carry out repelling acts!

For us yogins and our retinues: turn back demon crusades from above!

Turn back lower devils rising up!

Turn back thwarting charms of rebel gangs!
Magic spells of incited spirits—turn them back upon enemies! Kīla rites and evil divination charts—turn them back upon enemies! Bloody sickles and magic weapons causing sickness—turn them back upon enemies! Belligerent spirits of paternal lines—turn them back upon enemies!

Angry spirits’ magic spells, evil divinations, dagger rites, be-lig’rent

male ghosts, charmed weapons, bloody plague-scythes turn them back upon our enemies!

Hosts of a thousand spirits—turn them back upon enemies! The vicious cycles of Yāma—turn them back upon enemies! The plagues caused by murderous mamos—turn them back upon enemies! The legions of Māra—turn them back upon enemies!

Hosts of spirit [ghouls] by the thousands, all the vicious cycles of Yāma; murd’rous-mamo plagues; Māra legions;
The tricks of haunting ghosts—turn them back upon enemies! The mischief of earth-lords—turn them back upon enemies! King spirits' maddening demons—turn them back upon enemies! The malice of planetary demons—turn them back upon enemies!

Tricks of haunting ghosts; earth-lords' mischief; king of spirits' mad'ning demon hordes; malice of planetary demons;

The evil spells of tīrthikas—turn them back upon enemies! Goblins who steal and get what they can—turn them back upon enemies! Rites that cause illness and spread disease—turn them back upon enemies! Ill-fated years and months—turn them back upon enemies!

evil spells of tīrthikas; thieving goblins taking whatever they can; rites causing disease; ill-fated years and months – turn them back on enemies!

Bad divinations and ominous dreams—turn them back! Eighty-one kinds of negative signs—turn them back! Three-hundred-sixty harmful demons who have accompanied us for eternity—turn them back! Ninety-one sudden events—turn them back!

Bad dreams / div-i-nations, eighty-one evil signs, and three-hundred-sixty demons who've tracked us throughout all time; ninety-one unexpected events;
The eighteen kinds of untimely death—turn them back! Arrows shot by a hundred males on the right—turn them back! Females on the left with poisoned food—turn them back! Laymen full of mockery—turn them back!

eighteen types of untimely death, and arrows shot by the right’s hundred men;

poisoned food from women on the left—turn them back upon our enemies!

The cursing lips of evil servants—turn them back! Bhyoh for all enemies, turn them back, liberate them! Bhyoh for all obstructers, turn back! Smash them all to dust!

Laymen’s mock’ry and the cursing lips of evil slaves—turn them back right now! Bhyoh for all enemies, turn them back!

Lib’rate them! Bhyoh obstructers turn back! Smash them, each and every one, to dust!
Thus, engage in repelling.

Oṃ vajrakīli kilaya | ma rakmo yagmo | kālarūpa | nying tsa la yam yam | sok tsa la yam yam | nying la tril tril | sok la chum chum | citta sok la tung tung | nying trak shé | jāḥ thum ri li li | nying tsek tsek | ur ur | shik shik | gūl gūl | nyak nyak | sō sō | dhadhi mama karma śīghram kāraye | mārasena pramardanīye hūṃ phat ||

Oṃ vajrakīli kilaya hūṃ hūṃ hūṃ | dü pra māraya bé nan | kha la jamali bé nan | rāja du ling shak bé nan | shik shik dum dum bé nan | tsal pa tsal pa bé nan | khrom khrom bhyo bé nan | muk muk bé nan | tir tir bé nan | tsal du tsal du bé nan ||

GO TO: Confession of Tantric Root Downfalls, Pg. 84
Having turned the *ganacakra* wheel in Heruka's *mandala*, may I and all other beings become accomplished within one *mandala*!

Having turned the *ganacakra* wheel in Heruka's *mandala*, may I and all other beings become accomplished within one *mandala*!

Having enjoyed the feast, consecrate the remainders:

Having enjoyed the feast, consecrate the remainders:

Having enjoyed the feast, consecrate the remainders:

Having enjoyed the feast, consecrate the remainders:

Having enjoyed the feast, consecrate the remainders:

First, the primary feast offering is made to the assembled deities. Then, the feast restores *samaya* with our *vajra* siblings. Finally, may this *torma* of remainders satisfy all worthy ones!

First, the primary feast offering is made to the assembled deities. Then, the feast restores *samaya* with our *vajra* siblings. Finally, may this *torma* of remainders satisfy all worthy ones!

First, the primary feast offering is made to the assembled deities. Then, the feast restores *samaya* with our *vajra* siblings. Finally, may this *torma* of remainders satisfy all worthy ones!

First, the primary feast offering is made to the assembled deities. Then, the feast restores *samaya* with our "vajra" siblings. Fin’lly

First, the primary feast offering is made to the assembled deities. Then, the feast restores *samaya* with our "vajra" siblings. Fin’lly

First, the primary feast offering is made to the assembled deities. Then, the feast restores *samaya* with our "vajra" siblings. Fin’lly

First, the primary feast offering is made to the assembled deities. Then, the feast restores *samaya* with our "vajra" siblings. Fin’lly

First, the primary feast offering is made to the assembled deities. Then, the feast restores *samaya* with our "vajra" siblings. Fin’lly

First, the primary feast offering is made to the assembled deities. Then, the feast restores *samaya* with our "vajra" siblings. Fin’lly

First, the primary feast offering is made to the assembled deities. Then, the feast restores *samaya* with our "vajra" siblings. Fin’lly

First, the primary feast offering is made to the assembled deities. Then, the feast restores *samaya* with our "vajra" siblings. Fin’lly
Oṃ ucchiṣṭā bhakṣa khāhi ||

Thus, send [the torma] outside.

Arousing the Samaya:

Hūṃ. Arise! Arise! From the vast expanse—Arise! Be roused! Be roused! Let your hearts be roused! Vajrakumāra and retinue, perform activities of peace, enrichment, control, and wrath!

Vajra Youth and court perform acts of peace, enrichment, subduing, and wrath!
The Covenant (Chemdo Torma Offering):

Hūṃ bhyoḥ. Guardians of the Buddha’s word and oath-bound ones of this world and beyond, remembering your former vows, take this torma and perform activities!

Bhyoḥ. Steadfast Tenma guardians who dwell within this world of appearance and existence, please come here to this place! Accepting this adorned torma offering, please accomplish the activities entrusted to you!
NA MO / CHOK SUM TSA WA SUM DANG YI DAM DOR JÉ ZHÖN NÜ LHA TSOK DÜN CHU TSAB
GYÉ KYI DEN PÉ NÖ JÉ DAM SI GAP DRÉ THAM CHÉ TORZHONG RI RAP BAR WÉ OG TU
KHUK CHIK / DZA HUNG BAM HO

Nama! By the truth of the Three Jewels, the Three Roots, and the assembly of the seventy-eight deities of the yidam Vajrakumāra, force every harmful being, samaya-breaking demon, and rebellious spirit beneath this torma plate of blazing Mount Meru—drag them here! Jah hüm bam hoḥ.

The Horse Dance:

HUNG ∥ NYÖN MONG GYU DRUK KYEN ZHI TSOK ∥ MA RIK GI KYÉ BAK CHAK NAM ∥

RANG JUNG RIK TONG RI RAP OG ∥ ZHI DZOK BAR TSAM MÉ PAR NEN ∥

OM A HUNG LAM TAM BHA YA NEN ∥

Hüm. The mass of afflictions, the six causes, four conditions, and karmic imprints born from ignorance are seamlessly suppressed under Mount Meru—self-born empty rikpa—into the perfect ground. Om āḥ hüm lam stambhaya nan.

Hüm. The mass of afflictions, six causes, four conditions, karmic imprints born from ignorance are suppressed under the Mount Meru of self-born rikpa. Om āḥ hüm lam stambhaya nan.

D2: Summoning Good Fortune
Taking the Empowerment

The master and his noble following circumambulate the mandala and stand to its east while chanting the mantra with the melody that gathers siddhis. Thus, arousing the deity's samaya and supplicating for your desired goals, with palms joined together, recite:

Oṃ vajrakīlā saṁgha bīhān bhaṃ hūṃ phaṭ | kāya siddhi oṃ | vāk siddhi āḥ | citta siddhi hūṃ | sarva siddhi hṛīḥ

HUNG ṬHAK PĒ YÊ SHE DOR JĒ PHUR PĒ LHA Ṭ RANG ZHIN YING NĒ TSÖL TOK MI NGA YANG

NGŪN GYI THUK DAM RANG ZHIN JIN LAP NĪ RIN CHEN NOR BU GÔ DÔ KÛN JUNG TAR

DÛ LÉ MIN DA THUK JÉ WANG GI LHA Ṭ KYAP LÊ MI YAL YAR DAM CHIK PÊ NGANG

MI ZÊ RIN CHEN GYEN GYI KHOR LO NÊ Ṭ CHOK DANG THÛN MÔNG NGÖ DRUP MA LÜ PÀ

KAL DEN NAM LA DÛ DIR TSÖL DU SÖL

Hūṃ. Exalted wisdom, deity Vajrakīlā: Within the natural expanse you are effortless and void of thought. Like a precious gem fulfilling every wish and need, your former heart samaya is inherently endowed with blessings. Therefore, please [arise] out of compassion, timely deity; and dwelling in your sole oath to grant unwav'ring protection, from your treasure-wheel of inexhaustible adornments, please bestow all common and supreme accomplishments upon us fortunate ones, here and now!

Hūṃ. Timely deity Vajrakīlā of exalted wisdom from vast space: you are effortless and free from thought. Through your blessed former heart-pledge like a wish-granting gem, rise through compassion, and dwelling in your sole oath to grant unwav'ring protection, from your wheel of treasures, grant all accomplishments to us fortunate ones, here and now!
Please bestow the *siddhi* of immortality! Please bestow the *siddhi* of the lineage holders’ rule! Please bestow the *siddhi* of never-ending wealth! Please bestow the *siddhi* of abundant treasure troves! Please bestow the *siddhi* of clairvoyance and miraculous abilities! Please bestow the *siddhi* of the four activities! Please bestow the accomplishment of *mahāmudrā*!

---

Please bestow immortal-life *siddhi*!
Grant *siddhi* of lineage holders’ rule!
Bestow never-ending wealth *siddhi*!
Grant *siddhi* of copious treasure-troves!

Bestow clairvoyance and miracle pow’rs!
Grant the four activities’ *siddhi*!
Bestow *mahāmudrā*’s attainment!

---

Thus, having invoked with heartfelt melody, burn incense and human flesh, and sound music to call upon the deity’s heart-essence. Then, at the completion of approach and accomplishment, with lotus-circling mudrā, folded palms, and intense longing, at day-break invoke the bestowance of *siddhis*. 
Hūṃ. May us knowledge-holders of Vajrakumāra accomplish existence as vajra!
Existence-Vajrakīlaya deities, may we manifest primordial wisdom wrath!
The emergence of the first rays of the morning sun is the dawn of Vajrarākṣasa.
Favored deity, please heed me! Please grant common and supreme accomplishments,
as well as those of your body, mind, qualities, and activities! From the glorious
knot of eternity in your heart shines the secret sun of primordial wisdom shining upon the
bodies, speech, and minds of us yogins, the supreme practitioners. Siddhi hoḥ.

Hūṃ.
May knowledge-holders of Vajra Youth accomplish existence as vajra!
Existence-Kīla deities, may we manifest primordial wisdom wrath!
The rise of the morning sun’s first light is the dawn of Vajrarākṣasa.

Favored deity heed me! Please grant common and supreme siddhis, and your
body, speech, mind, qualities, and acts!
From the glorious knot within your heart dawns the secret sun of primordial
wisdom shining upon the three doors of us supreme yogins. Siddhi hoḥ.
Oṃ vajrakīlī sarvā bhūṃ phat ̄ kāya siddhi oṃ ̄ vāk siddhi āḥ ̄
citta siddhi hūṃ ̄ sarva siddhi hrīḥ ̄

Thus, take up siddhis.

*GO TO: Smoke Offering, followed by the Petition (Pg. 39), etc.*
The Consecration of the Sublime Son Kīla

Envelop the kīla with smoke from burning incense made of guggula, and recite:

Om bendza kīla sura sura tra sura adi tista muk muk hala hala drab gek jung po citta nyak maraya hung phet

Oṁ vajrākīla kīla sura sura prasuru adhi tisṭha mug mug hala hala enemies, obstructers, and evil spirits, your citta rotten: māraya hūṁ phat.

Pour mustard seeds over the kīla and recite:

Om bendza kīla kīla magutala magutala tra tala tra tala sha tara tsa hung drab gek jung po maraya hung phet

Oṁ vajrākīla kīla magutala magutala pratala pratala šhata rāca hūṁ Enemies, obstructers, and evil spirits: māraya hūṁ phat.

Smear the kīla with rakta, and recite:

Om benzā kīla kīla rakta dzola mandala mandala rakṣa rakaṣa drab gek washam kuru maraya hung phet

Oṁ vajrākīla kīla rakta jvala mandala mandala rakṣa rakṣa enemies and obstructers: vaśaṁ kuru māraya hūṁ phat!
DUK PA CHEN NAM LA THUK TRUK SHING KHAM SUM GYI DRO WA LA JÉ SU CHAK PAR GYUR

Consider that: Filed with furious compassion for all evil ones, [the Sublime Son] becomes passionately concerned for all beings of the three realms. Thus, place the kīla back into its stand.

I visualize myself as the Great Glorious One. In my right palm is a white aḥ upon a moon maṇḍala, and in my left palm is a red mūṃ upon a sun maṇḍala.

On the five fingers of my right hand are moon maṇḍalas the size of lentils, upon which are oṃ hūṃ svām āṇi hāṃ. On the five fingers of my left hand are sun maṇḍalas the size of lentils, upon which are mūṃ lāṃ māṃ pāṃ tāṃ.

Dissolving into light, the seed syllables transform into the five implements. From these, the five families instantly appear as the five male buddhas and five consorts.
The kīla is purified into emptiness with: \( \text{om mā śūnyatā jñāna svabhāva atmakō haṃ} \) ||

The fathers are aroused with: \( \text{samaya hoḥ} \) ||

The mothers are aroused with: \( \text{samayas tvam} \) ||

Take the kīla and roll it between your palms while uttering: \( \text{vajra añjali} \) ||

 Rays of bodhicitta-light emerging from the union of the male and female deities dissolve the kīla into shimmering light, transforming it into a blue hūṃ. \( \text{om vajrañjali kīlaya hūṃ jah} \).

CHAK YÉ PHUR BU DANG YÖN CHAK KYU NAM PA

KU MÉ NAM CHAK KYI PHUR PA ZUR SUM NO WAL DANG DEN PA

GAR GYI SÖL MÉ NÉ TÖN PA TA BU MÉ YI TSA TSA TRO WA
The hūṃ transforms into a dark-blue wrathful one with one face, two arms, and three eyes. He holds a kīla in his right hand and an iron hook in his left. His lower body is a three-sided sky-iron kīla with a savagely sharp tip, and he flashes with sparks of fire, like hot iron pulled from a blacksmith’s burning embers.

I visualize Hūṃkāra at the upper knot, the eight wrathful ones at the eight-sided shaft, and Mahābala at the lower knot. All ten wrathful ones are together with their consorts and animal-faced emanations. At the four sides of the lower knot are the four gatekeepers, and below the water dragon are the four ging warriors. At the three blades are the twelve Kīlaya guardians.

All pores of myself and the Sublime Son are filled with tiny, dark-blue wrathful ones the size of barley grains. With mouths wide open and fangs bared, they each have one face and two arms, and they brandish various weapons. Reverberating with the sound of Kīlaya, they fill us completely, leaving no gaps.
Since this aspect [of the practice] is a profound key point of Kīla and not of the common sort, it generally was not explicated in most Kīla sādhanas, but remained hidden elsewhere. For this reason, in order to reveal it to the people of this dark age, a few scholars decided that it should be written down. However, reckoning that most people might still never encounter it, I extracted this consecration from the elaborate instructions. Thus, those who consider themselves Kīla yogins should not neglect this essential point.

Next, for the joint bestowance of blessings and empowerment, reflect:

The foreheads of the deities of the threefold maṇḍala are marked with a white ōṁ, their throats with a red āḥ, and their hearts with a blue ḍūṃ.

Hūṃ. Essence kāya of all buddhas, terrifying wrathful one, blazing from within the vajra dharma-dhātu: Cause me to arise as the jewel of awakened form!
Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:

Thus, recite and reflect:
Hūṃ. Speech essence of all buddhas, terrifying wrathful one, blazing from within the vajra dharmadhātu: Cause me to arise as the jewel of awakened speech!

Hūṃ.
Terrifying blazing wrathful one – ‘risen from vajra dhar-ma-dhā-tu – intrinsic nature of buddhas’ speech, cause my speech to rise as precious speech!

Thus, recite and reflect:

Thus, recite and reflect:

Red light radiates from the āḥ syllables at our throats and makes delightful offerings to the speech of the victorious ones of the ten directions. All the compassionate blessings of their enlightened speech are gathered back in the form of āḥ syllables. The light dissolves into our throats and causes our speech to blaze with sublime power. Thus, I become the embodiment of all the buddhas’ vajra speech.
Through this recitation the speech is consecrated.

Hūṃ. Mind essence of all buddhas, terrifying wrathful one, blazing from within the vajra dharmadhātu: Cause me to arise as the jewel of awakened mind!

Thus, recite and reflect:

Thus, recite and reflect:
Blue light radiates from the *hūṃ* syllables at our hearts and makes delightful offerings to the mind of the victorious ones of the ten directions. All the compassionate blessings of their enlightened mind gather back in the form of *hūṃ* syllables. The light dissolves into our hearts and causes our minds to blaze with sublime force. Thus, I become the embodiment of all the buddhas’ *vajra* mind.

Through this recitation the mind is consecrated.

Then, with the three distinct perspectives of seeing the Sublime Son as the immeasurable palace, the deity, and the implement, place him [back] into his seat of “eh”, thinking that his tip transfixes the hearts of enemies and obstructers. Furthermore, reflect:

The light emerging from the seed syllables of the three maṇḍalas’ three *vajras* pervades the three realms of *samsāra* and empowers the life-force of all sentient beings with primordial wisdom.

The six afflicted states of beings living in the six realms of *samsāra* are purified and transformed into the six seeds—*ah nṛi su tri pre duḥ*. These six seeds then melt into light, transforming into *ōṃ aḥ hūṃ*.
The light then gathers back and dissolves into the three places of the Sublime Son and myself. The three realms are thereby brought under our power. Thus, reflect.

\[ \text{TSUR DÜ NÉ DAK DANG SÉM CHOK GI NÉ SUM DU THIM PÉ KHAM SUM SI PA SUM LA} \]

WANG GYUR

Stabilize by reciting: sapaśvari samaya jaḥ hūṁ baṁ hoḥ ||

Then, in order to receive the empowerment of the five wisdoms, recite the following with the vajra uṣṇīṣa mudrā:

\[ \text{HUNG \textasciitilde THAP KYI CHÖ PÉ DRO DÖN DU \textasciitilde JAM DANG NYING JÉ GANG DÜL WA \textasciitilde} \]

SANG GYÉ TRIN LÉ DZOK DZÉ PÉ || WANG DANG NGÖ DRUP DIR TSÖL CHIK ||

Hūṁ. Love and compassion are your skillful means that benefit all beings and tame them according to their needs. In order to complete the activities of buddhahood, please bestow empowerment and siddhis at this place!

\[ \text{Hūṁ.} \]

Love, Compassion – your skillful means are to help be'ngs according to their needs. to complete buddha-activities, please grant empow’rment and siddhis here!
With spharaṇa phat, light rays radiate into the ten directions from the hūṃ at my heart and touch the victorious ones—the embodiments of the five kāyas—together with their retinues.

The mind-streams of all those who have gone to bliss are invoked, and they are supplicated to grant empowerment. Thus, the essences of their body, speech, mind, qualities, and activities descend like rainfall that possesses the nature of the five heroic seeds.

With saṃharaṇa hūṃ, they gather at the five places on my head, where they dissolve and transform into oṃ hūṃ trāṃ hrīḥ āḥ, and mūṃ lāṃ māṃ pāṃ tāṃ.

These transform into the five karma herukas appearing as the buddhas of the five families with consorts. The nectar that flows from the point of their union fills up my entire body.
I become adorned with the blood-drinking deities and consorts who abide in union at the skull palace of my crown, and the empowerment of the five wisdoms is perfectly fulfilled.
The Seven-Line Prayer:

Hūṃ hrsīḥ. In the past, at the beginning of this eon, in the north-west of the land of Uddiyāna, miraculously [born] within the pollen heart of a lotus, you gained supreme accomplishment. You are renowned as the Lotus-Born and surrounded by a retinue of dākinīs. Emulating you, I will attain accomplishment; so please come here and grant your blessings! 3x

Hūṃ hrsīḥ.
Long ago, this eon’s dawn,
in Orgyen’s north-west you're born
in a lotus wond’rously,
supreme siddhi you have gained.

Famed as Lotus-Born, hosts of sky-dancers surrounding you.
As I train to be like you,
please come here, grant your blessings! 3x

BACK TO: Bringing Down Blessings, from “Hūṃ...”, Pg. 37
Confession of the Fourteen Tantric Root Downfalls

The vajra holders have stated that the attainment of accomplishments depends upon following a master. Therefore, to treat the master with contempt is said to be the first root downfall.

To transgress the words of the Buddha is said to be the second downfall.

To be angry with a vajra brother and sister is the third fault pointed out.

The Buddha taught that to abandon love for any being is fourth.

To abandon bodhicitta—the root of the Dharma—is fifth.

To belittle the teachings that are one’s own or others’ philosophical beliefs is sixth.
To disclose the secret teachings to sentient beings who have not fully matured is seventh.

To abuse one’s own aggregates—the embodiment of the five buddhas—is eighth.

To doubt the pure nature of phenomena is ninth.

To maintain loving relations with evildoers is regarded tenth.

To conceptualize phenomena that are without names and labels is eleventh.

To cause discouragement in those who have faith is twelfth.

Failing to rely on the appropriate *samaya* substances at the required time is thirteenth.

To disrespect women, who are the nature of wisdom, is fourteenth.
A mantrika who avoids all fourteen downfalls is certain to attain accomplishments.

All broken and impaired root and branch samayas of body, speech and mind, all faults and downfalls together with their numerous defilements, I openly confess and lay aside. Please bestow blessings to cleanse and purify them all!

Translation from Tibetan into English by Ina Bieler under the guidance of H.E. Garchen Rinpoche.
Edited by Amber Moore and Dan Clarke, and proofread by Ina Bieler.
Versification by Ina Bieler and Juanita Brigid Cheng McCarron.
Cover design and layout by Ina Bieler.
Review and advice by Lama Thubten Nima, Lama Abao, and Ani Samten.
English translation © 2020 The Garchen Buddhist Institute. All rights reserved.