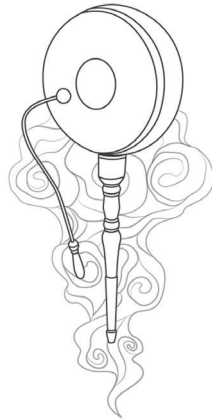


PART THREE

Liturgical Source Texts

This is the intent of Guru Padmasambhava as transmitted to Yeshe Tsogyal. It is based on an arrangement of the practice manual by Jamgön Kongtrül Lodrö Thaye (1813–1899), who combined the root terma of Ratna Lingpa (1403–1478) with Karma Chagme Rinpoche’s (1613–1678) abbreviated edition of the extensive sadhana by Sanggye Lingpa (1340–1396). The current edition is an arrangement for the secret accomplishment retreat by the 8th Garchen Trülku, Könchog Gyaltzen, using supplemental texts by Jamgön Kongtrül.



CHAPTER 12

Lineage Supplication

Melodious, Māra-Destroying Vajra Song:
The Lineage Supplication That Encompasses
the Buddha-Word and Treasure Transmissions
of Vajrakīla



To the buddha-word lineage I pray:
primal Küntuzangpo-Dorje Chang,
five families' blood-drinking herukas,
great Lekyi Wangmo, Prabhahasti,
Vajra Thötreng Tsal, Vimamitra,
Queen of Great Bliss, māras' subduer,
Śīlamañju, worship's great object,
lord and subjects, you the twenty-five,
in particular, Nanam and Chim,
Shübu, Rongzom, and the clan of Khön—
may I gain the fortress of the view!

To the treasure lineage I pray:
Chökyi Wangchug, plumed Rigdzin Gödem,
Sanggye Lingpa, Drime Dorje, and
Rinchen Palzang, self-freed Padma Ling,
Düdüi Nüden, Dzamling Dorje Tsal,
Ratön, Choggyur Lingpa, and the rest—
may I cross meditation's abyss!

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To the Dharma keepers, transmitters, I pray:
 Ma, Nyag, and the eight named Glorious,
 Nub, So, Zur, Odren, Lang, Venerable
 Ācārya Nuru, Langlab Jangdor,
 four supreme and honored disciples,
 Darchar, Rinzang, Rogchal, Terdag Ling,
 Venerable Chagme, and all the rest—
 may I seize the conduct, the life force!

To Kīla's divine mandala hosts I pray:
 Vajrasattva, who's comprised of peaceful and
 wrathful families' illusory displays,
 Dharmevajra, Master of the Secrets, and
 Dorje Namjom who cuts out confusion's root.
 Dharmasphere-born body of compassionate wrath,
 actor of a hundred moods, the blazing, great
 māra tamer, god who's perfected as one
 the activities that suitably tame beings,
 Glorious, Great Vajrakumāra most supreme,
 space and wisdom's union, Khorlo Gyedebma,
 ten strengths and perfections, ten wrathful pairs' mode,
 falcon hosts, gate guards, almighties, and oath-bounds—
 may I conquer māras completely!

Self-arisen rigpa's mastery—the
 blue-black weapon—shines forth in place of
 life force as primordial wisdom-wrath.
 When the dharmasphere is planted with
 all-pervasive wisdom's kīla, may
 all dualistic concepts be cut off!

Skandhas, dhātus, [āyatanas]—the
 three seats—pack the vajra channel wheels.
 Unelaborated consciousness
 is fulfilled as the vajra, great bliss.

When the six wayfarers are struck by
measureless compassion's kīla, may
they possess compassion's great lifeline!

[Symbols,] meanings, signs—the union of
wisdoms with the kāyas—radiate and
gather dreadful, blazing wrathful ones.
When the mother's sky is planted with
bodhicitta's kīla, may clouds of
emanations, foremost heirs, stream forth!


Sentient contents of existence grasp
at three poisons and appearances;
yet as vajra wrathfuls they're complete.
When harmdoers are pinned by material
kīlas of signs that won't let them go,
may the pangs endured be finalized!

The aggregates' māra, conquered, is
freed into the ripened deity.
The afflictions' māra, conquered, is
marked with the seal of bliss-emptiness.
The lord of death's māra, conquered, finds
the empowerment of immortal life.
May the gods' son's māra, conquered, yield
spontaneous attainment of the grounds!

Swiftly may I manifest the eight
qualities and four activities!
Specially, having burnt the noxious hearts
of hinderers, foes, and obstructors with
fierce mantras—direct acts' fiery point—
may I gain Glorious Heruka's state!

Out of necessity, this was composed at the Śubha Sanctuary of Nine

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 *Dragons by Yönten Gyamtso [a.k.a. Jamgön Kongtrül], who made a path of his preference for the yogas of this particular supreme deity. May virtue and goodness increase!*

CHAPTER 13

Practice Manual

Essence of Display: A Regular Secret
Accomplishment Liturgy of the
Unsurpassed, Most Secret Vajrakīla

*Having bowed to that method whereby
nondwelling wisdom dharmakāya—
existence as vajra—is achieved,
I shall clarify our forebears' views
regarding its regular practice.*

When one engages the great treasure revealer Ratna Lingpa's Unsurpassed, Innermost Secret Sadhana of Kīla, the sadhana and practice manual from the terma texts left pristine must be combined according to the meaning of their own textual systems and the earlier and latter commentarial notes on the practice.

When one cannot carry out the regular practice, the self-empowerment for the actual empowerment and the like in their elaborate and extensive forms, it seems convenient to do this abridged activity liturgy for regular Kīla practice composed by Sanggye Lingpa, the development-stage verses of which were put into abbreviated form by Chagme Rinpoche. Accordingly, at the outset are refuge and bodhicitta:

**NAMO! Sentient ones, wayfaring beings and I,
with respectful three doors, take refuge**

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in the guru, yidam, and Three Jewels
with the victors' oceanic hosts.

Recite three times.

Alas! For me to release all wayfarers
by upending samsara into
the mandala of Karmakīla,
I'll rouse mind—the four immeasurables.

Recite three times.

 p. 19 White Torma

Setting the boundaries:

HŪṂ. In the measureless, spontaneously
present nature, even labels like
“hindrance” and “misguider” don't exist.
That's been clearly known primordially;
thus, the bounded mandala has been
naturally, spontaneously produced.

The disclosure:

oṂ. Features of disclosure and disclosed
come undone in their own place within
the authentic, spontaneous expanse
of primordial purity unfurled.
Yet, should there be the delusions of
ignorant, dualistic grasping, they've
been disclosed before you naturally
emanated hosts of deities. SAMAYA A ĀḤ.

Consecrating the offerings:

Primally self-born, pure amṛita,
great redness, six causes freed into
the expanse, and mahābaliṅta,
appearance-existence structured in
basic ground—these three great essences
cannot be exhausted! oṂ ĀḤ HŪṂ.

oṂ VAJRA PUṢPE, DHŪPE, ĀLOKE, GANDHE, NAIVEDYE, ŚABDA ĀḤ HŪṂ.

Generating the commitment being:
 HŪṂ. The immeasurable and manifold
 palace is the object that appears.
 A fiery blue three- point mandala,
 wherein the eight charnel grounds surround
 an expanse that flares with wisdom flames,
 is where there appears the measureless
 palace through wisdom projections formed.
 In its center on lotus, sun, moon,
 and four māras crossed is a blue HŪṂ.
 As light emanates and gathers back,
 the complete, unaltered body of
 the great sovereign, Glorious Vajra Youth,
 blue-black, with three faces and six arms,
 stands with four legs spread in champion's stance.
 Middle blue, right white, and left face red,
 the five families beautify my head.
 The heart's vital force is the seed, HŪṂ.
 With nine glaring eyes, I look upon
 all the ten directions and my mouths
 gape with twisted tongues and canines bared.
 Nine- and five- pronged vajras in both right,
 massed flames and khaṭvāṅga in left hands,
 the last two hands roll a Meru stake.
 This completes the fearsome charnel gear.

The Great Consort, Khorlo Gyedebma,
 is pale blue, with one face and two arms.
 Utpala in hand, she clasps the neck
 of the father and with her left hand
 proffers to his mouth a blood-filled conch.

In our foreheads, a blue Hūṁkār pair,
 and red Hayagrīva in our throats,
 a blue Yama couple in our hearts,
 o'er the navels, chartreuse Dütsi Khyilpa couple,

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in the navels, a dark green Miyo pair,
 in the privates, a blue Tobchen pair,
 a white Namgyal pair in the right shoulders, and
 blue Yug-ngön couple in the left,
 a pink Dögyal couple in right thighs,
 and dark gold Khamsum pair are in the left.

In four quarters are the four families
 and ten wrathful couples in ten spokes,
 each together with a zasö pair.
 With three faces, six arms, and widespread
 four legs, vajra wings, and charnel gear,
 these twenty-four wrathfuls hold diverse
 weapons with their own respective signs.

The four gates have four beast-faced guard maids.
 In the mandala's concentric spheres, emanations,
 princes, aides in wait,
 sovereigns, dog maids, earth maids, and the hosts
 of great men—Se, Chag, and Dung—appear. Thus,
 the chief and retinue have been visualized in their
 entirety.

In the principal's heart on a sun,
 a thumb-joint-sized sattva rolls a stake.
 On a sun within his heart is a
 grain-sized golden vajra, at whose core
 is a HŪṂ by mantra circumvolved.

At each deity's crown is an OM̐,
 ĀḤ at the throat, and HŪṂ at the heart.
 As the ten directions' conquerors
 grant empowerment-blessing, we're adorned
 with Amoghasiddhi as its sign.

 p. 21 Kila Consecration

OM̐ HŪṂ SVĀṂ ĀṂ HĀṂ, MŪṂ LĀṂ MĀṂ PĀṂ TĀṂ.

Through the light rays from each of our hearts,
wisdom beings are invited here.

Inviting the wisdom beings:

HŪṂ. Showing born miraculous displays—
blazing forms from the completely pure
unborn sphere of dharmas—Vajra Youth
with your courts, please come here from that sphere!
Wisdom Wrath King and courts, when you've come
to grant siddhis and empowerment to
attain existence-vajrakīla,
further, to show noble marks and signs
and bestow Kīla's accomplishments,
Wisdom Wrath King with your courts, please come!
JAḤ HŪṂ VAṂ HOḤ. VAJRA SAMAYA JAḤ. SAMAYA TIṢṬHA HLEN.

Paying homage:

HŪṂ. To save the three planes from noxiousness
and destroy our prideful clinging, we
prostrate with one-pointed, great respect
to you, Vajrarākṣasa and hosts.
ATI PU HOḤ, PRATĪCCHA HOḤ.

Making outer, inner, and secret offerings:

HŪṂ. Varied offerings, real and formed by mind—
connate union, outer, inner, and
secret here arrayed—we offer you,
self-born, emanated deities.
Now partake of them nondually
and without discrimination, please.
OṂ VAJRA ARGHAṂ, PĀDAṂ, PUṢPE, DHŪPE, ĀLOKE, GANDHE,
NAIVEDYE, ŚABDA PRATĪCCHA SVĀHĀ.

HŪṂ. Great amṛita made from eight main and
thousand branch ingredients, secret great

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rakta, the afflictions' space-expanse,
and the toṛma, foremost substance of
great elixir—these we offer you.

MAHĀ PAÑCA AMṚITA, RAKTA, BALIÑTA KHĀHI.

HŪṂ. Dullness like a flesh mountain brought down;
lust, a wave-tossed, blood-filled ocean; and
hatred, a bone heap—these offerings are
made to Vajrarākṣasa and courts. OM ĀḤ HŪṂ.

Next is the praise:

HŪṂ. Wrath King, Glorious Great Vajra Youth,
pure dharmasphere, Khorlo Gyedebma,
from your method-knowledge body come
the ten emanated wrathfuls and
female wrathfuls dawned from natural space,
zasö with symbolic heads and fangs,
emanations, falcon hosts dispatched
to activities and four gate guards
who defend the mandala's quarters,
slaying henchmen, twelve Kīla guards with
great men, Se, Chag, and Dung, and the like—
oath-bound hosts declared as Kīla's guards—
praise and homage to you with your courts!
Now it's time for your compassionate pledge:
bring about direct, destructive acts!

The recitation of the charm:

HŪṂ. Glorious Vajra Youth, princes, and courts
fiercely dance in Khorlo Gyedeb— space.
Sound and emptiness, the melody
of the mantric charm, like thunder roars.
Thus, I'll practice till our samaya
is accomplished in the vast expanse!

Light rays radiate throughout ten directions from the life force and mantra strand at my heart, rousing the divine Three Roots' samaya from its vital point. Every blessing of body, speech, and mind comes like rainfall as white OM̐, red ĀḤ, and blue HŪṂ̐, merging ceaselessly into my three places. Further, I imagine all the blessings and potency of every victor's compassion as Vajrakīla's divine hosts in unfathomable great and small forms that gently fall and merge with me. Like opened sesame pods are the body mandala's gods and channel hubs' divine couples. They and all in the mandala recite the mantra, resounding like a beehive broken open.

OM̐ VAJRAKĪLI KĪLAYA, SARVA VIGHNĀN VAṂ̐ HŪṂ̐ PHAṬ!

This recitation is the approach.

From the mantra strand radiate light rays and a second strand, which flow from the father's to the mother's mouth. Through the mantric self-resounding of unfathomable heroes and ḍākiṅīs in the mother's four cakras, the mindstream is roused. The mantra strand enters the father's vajra through the mother's secret place. The gods in one's channel hubs proclaim the mantra's sound. Visualize the mantra strand merging ceaselessly into the heart center.

OM̐ VAJRAKĪLI KĪLAYA, JAḤ HŪṂ̐ VAṂ̐ HOḤ KAṬAṆKAṬE JAYE VIJAYE
AJITE APARĀJITE MĀRA SENA PRAMARDANĪYE SARVA VIGHNĀN VAṂ̐
HŪṂ̐ PHAṬ!

[☞ p. 14 Offering the charm](#)

By reciting thus, one has combined into one the mantras for accomplishment and engaging activities.

When one needs to practice the facing generation, from the beginning, one should open the chamber of recitation and respectively radiate and gather back rays of light. One should engage a back-and-forth recitation, in which the mantra strand emerges from the mouths [of oneself as the father-mother couple, enters] those of the facing generation, [and returns] via the navels or nexus of union. Finally, imagining that the four activities will be accomplished through the

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rays of white, yellow, red, and green light that radiate therefrom, one engages activities.

At the end of the session one should read the lines that follow every thousand recitations as usual.

☯ The vowels and consonants: [OM̐] A Ā I Ū Ṛ Ṝ Ḍ Ḍ̄ E AI O AU AM̐
AḤ / KA KHA GA GHA NGA / CA CHA JA JHA ÑA / ṬA ṬHA ḌA ḌHA
ṆA / TA THA DA DHA NA / PA PHA BA BHA MA / YA RA LA VA / ŚA
ṢA SA HA KṢAḤ [SVĀHĀ]. Recite three times.

The hundred syllables: OM̐ VAJRA SATTVA SAMAYAMANUPĀLAYA /
VAJRA SATTVA TVENOPATIṢṬHA / DRIḌHO ME BHAVA / SUTOṢYO
ME BHAVA SUPOṢYO ME BHAVA / ANURAKTO ME BHAVA / SARVA
SIDDHIMME PRAYACCHA / SARVA KARMASU CA ME CITTAṀ ŚREYAḤ
KURU HŪṀ / HA HA HA HA HOḤ BHAGAVAN SARVA TATHĀGATA
VAJRA MĀ ME MUÑCA / VAJRĪ BHAVA / MAHĀ SAMAYA SATTVA AḤ.
Recite three times.

Essence of dependent relations: [OM̐] YE DHARMĀ HETU PRABHA-
VĀ HETUṀ TEṢĀM TATHĀGATO HYAVADAT, / TEṢĀM CA YO NIRO-
DHA EVAṀ VĀDĪ MAHĀŚRAMAṆAḤ [SVĀHĀ] Recite three times.

Offering the charm:

HŪṀ. Glorious Great Kīla's divine hosts, come!

We make offerings—outer, inner, and

secret—and extol your attributes,

activities, bodies, speech, and mind!

Heedlessness, confusion, transgressions,

breaches, and impairments we disclose.

Lovingly and with compassion, please

think of us and grant accomplishments!

☞ [p. 27 Bringing Down Blessings](#)

☯ The abridged subsequent rites of offering and praise:

OM̐ ŚRĪ VAJRAKUMĀRA SAPĀRIVĀRA ARGHAṀ, PĀDAM, PUṢPE,
DHŪPE, ĀLOKE, GANDHE, NAIVEDYE, ŚABDA PRATĪCCHA SVĀHĀ.

HŪṂ. All the ten directions' and three times'
 buddhas' unified activities
 rise up as your body of great force!
 Praise and homage—Kīla deity,
 māra tamer with changeless and firm
 body void of aging or decline!

Disclosing wrongs:

From the start we've been inseparable,
 yet whate'er declines, nonvirtues, breaks,
 breaches, and confusions I've amassed
 through confused ignoring while I've roamed
 in samsara, I disclose them and
 lay them down with full remorse and shame.

One should make amends for excesses and omissions and stabilize the blessings by uttering the hundred syllables, the vowels and consonants, and the essence of dependent relations three times each.

If the facing generation has been done without a support, the manner in which the wisdom being departs and the commitment being is gathered in should be in accordance with the sadhana framework. However, as nowadays one will not be without a support, one should recite the extensive request to remain steadfast according to the sadhana framework. If abbreviated, the request is:

Though you've dwelt in cyclic existence
 here with this support, please duly grant
 life without disease, the wealth of power,
 in addition to all things supreme!



OM SUPRA TIṢṬHA VAJRĀYA SVĀHĀ.

The stages of gathering in:

All-pervading mercy's hosts divine
 merge into the nature—five lights' sphere.

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Clear, complete enjoyment, rainbow light,
contents and container now subside
into dharmakāya's vast expanse.

The dedication:

Having changed and made complete the two
gatherings massed throughout the three times through
my and others' bodies, speech, and minds,
they're transferred for great reality.
May the fruit—nondual essence—be gained!

The prayer of auspiciousness:

OM̐. May auspicious, spontaneous vastness
of primally pure dharmakāya
ĀḤ. Be present in luminosity's
self-born state, the saṃbhogakāya!
HŪṂ. May auspicious tamers of beings, the
manifold nirmāṇakāya forms,
HRĪḤ. Be present as skill in loving means
in the state of [beings'] compassion!

Having uttered this, scatter flower petals.

It seems certain that up through the recitation of the charm, this text was composed by Chagme Rinpoche. Since that time, unlearned city-dwelling-type mantrins have rearranged the practice, tacking on labels like "incorporating restoration and repelling." As it seems such texts are suffused with errors, I have combined the actual root treasure text—the heart quintessence—and the definitive speech of Chagme Rinpoche into an immaculate regular practice of secret accomplishment of the Ratna Lingpa system. This was written by Pema Garwang Tsal in Palpung at the upper hermitage of Devīkoṭi.

*Like turquoise well set in the fine gold
of the māra-subduing queen's speech,*

*this secret accomplishment method
has become a beautiful necklace
for youthful ones, holders of knowledge.
Through this, may the excellent teachings'
youth-like resplendence blossom anew!*

May virtue and goodness increase!

CHAPTER 14

White Torma Offering

As for the white torma's activity mantras, one should cleanse with:
 OṂ VAJRA AMṚITA KUṆḌALI HANA HANA HŪṂ PHAṬ and refine with
 OṂ SVABHĀVA ŚUDDHA SARVA DHARMA SVABHĀVA ŚUDDHŌ HAṂ.

From the empty state appears a BHRŪṂ, from which comes
 a jeweled vessel. Therein is an oṃ, from which appears a torma
 that has transformed into nectar. Recite OṂ ĀḤ HŪṂ three times.

OṂ PṚITHIVĪ DEVĪ LOKA PĀLA SAPĀRIVĀRA VAJRA SAMĀJAḤ.

Recite OṂ PṚITHIVĪ DEVĪ LOKA PĀLA SAPĀRIVĀRA IDAṂ BALĪNṬA
 KHA KHA KHĀHI KHĀHI three times.

OṂ PṚITHIVĪ DEVĪ LOKA PĀLA SAPĀRIVĀRA ARGHAṂ, PĀDAṂ,
 PUṢPE, DHŪPE, ĀLOKE, GANDHE, NAIVEDYE, ŚABDA PRATĪCCHA
 SVĀHĀ.

HŪṂ. Gods, nāgas, kinglies, furies, harmdoers,
 planetary spirits, smell eaters,
 aquarians, demons, men-or-whats,
 carnivores, mātārīs, bulbous ones,
 mu demons, receptacle girls, and
 urban flesh eaters with female ghosts,
 local gods and lords of regions and
 places, treasures, wealth, and all the rest,
 bands of spirits, elementals, gods,
 all lay folk who keep commands and oaths—

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as you take this golden libation
 and torma comprised of all things clean,
 harmful, wicked thoughts are pacified.
 Thus, always be my wholesome allies.
 In this country's lands and regions, I
 practice unsurpassed supreme bodhi
 and make effort for sentient ones' sake.
 Thus, make my conditions favorable!

Steadfast earth goddesses and the like,
 earth lords' kings with ministers and courts—
 as you take this golden libation
 and torma comprised of all things clean,
 these, my wished-for hopes, will be fulfilled.
 Neither bothered, nor begrudging, nor
 jealous, please provide me this ground of
 precious treasures! Actualize all hopes
 and accomplish aspirations, please!
 Bring forth my activities' results!



Thus the torma is offered outside.

[👉 p. 8 back to Practice Manual](#)

CHAPTER 15

Kīla Consecration

Consecration of the Material Kīla Mandala:
The Development Stages of the Foremost Prince

☯ *One should fumigate with guggula and recite: OM VAJRAKĪLI KĪLAYA, SURU SURU PRASURU ADHI TIṢṬHA MUG MUG HALA HALA. Foes, obstructors, and elementals: putrefied CITTA MĀRAYA HŪṂ PHAṬ!*

One should pelt obstructive forces with mustard seeds and recite: OM VAJRAKĪLI KĪLAYA, MAGUTALA MAGUTALA PRATALA PRATALA ŚATA RĀCA HŪṂ. Foes, obstructors, and elementals: MĀRAYA HŪṂ PHAṬ!

One should smear the kīla with rakta and recite: OM VAJRAKĪLI KĪLAYA, RAKTA JVALA MAṆḌALA MAṆḌALA RAKṢA RAKṢA. Foes and obstructors: VAŚAM KURU MĀRAYA HŪṂ PHAṬ!

Having thought Noxious ones, their hearts disturbed, have grown fond of the three spheres' wayfarers, one should place the kīla in its stand.

I manifest as the Great Glorious Lord. In my right hand is a moon mandala with a white A; in the left is a sun mandala with a red MŪṂ. On the right hand's five fingers are moon circles the size of split lentils. On those five are OM HŪṂ SVĀM ĀM HĀM. On the left five fingers are sun circles of the same size. On those five are MŪṂ LĀM MĀM PĀM TĀM. Melting into light, the seed letters change into the five implements. From those, the five families suddenly manifest as ten fathers and mothers.

With OM MAHĀŚŪNYATĀ JÑĀNA SVABHĀVA ATMAKŌ HAṂ, the kīla is refined into emptiness. The fathers rouse with the words SAMAYA HOḤ! The mothers rouse with SAMAYAS TVAM! One should take hold of the kīla between the hollows of the palms. VAJRA AÑJALI.

Having melted and leveled out through bodhicitta's light rays from the couples who've entered equilibrium, the kīla becomes a blue HŪṂ letter. OM VAJRAKĪLI KĪLAYA, HŪṂ JAḤ!

From the HŪṂ's transformation appears a blue-black wrathful with one face, two arms, and three eyes, holding a kīla in his right hand and ankus in the left. His lower body is a sky-iron kīla with sharp, tempered triangular tip. Like metal drawn out of a smith's embers, he emits sparks of fire.

In his upper knot is Hūṁkāra; in the contracted eight flanks, the eight wrathfuls; and in the lower knot, Mahābala. These ten wrathful couples each have falcon types. In the lower knot's four facets are four gatekeeping maids. Beneath the water dragon are four kimkāra men. The twelve Kīla guard maids appear in the three blades.

In every pore of myself and the Foremost Prince are tiny blue-black wrathfuls the size of barley grains. With gaping mouths, bared fangs, one face, and two arms, they wield diverse weapons. As Kīlaya's sound is resoundingly proclaimed, they fill us without interstice.

Since this system—a profound key point of Kīla practice—amounted to something unusual, it was generally not expounded in most Kīla practice manuals but was buried elsewhere. Because of this and in order to bring it forth in this dark age, a few khenpos said this kīla consecration should be written. As, under the circumstances, it appears that some have not even heard of it, I extracted this from the extensive teachings. Thus, you who have the pretense of being Kīla yogins, do not dismiss this basic point.

Then, for the activities of the common consecration-empowerment, one should think: The foreheads, throats, and hearts of the three

mandalas' divine hosts are respectively marked with white oṃ, red āḥ, and blue hūṃ.

hūṃ. Nature of all buddhas are your forms,
blazing, terrifying wrathful ones
from the vajra dharmasphere's state born.
Cause me to arise as body's jewel!

Having recited thus, one should think: From our foreheads' oṃ letters radiate white light rays, making pleasing offerings to the bodies of the ten directions' victors. Their bodies' every compassionate blessing is gathered back in the aspect of oṃ letters. As they merge into our foreheads, physical luster supremely blazes forth. I've become the great lord who is every sugata's form vajra. Oṃ BUDDHAKĪLI KĪLAYA, KĀYA VAJRĀ NĀN. JVALA JVALA. PRAJVALA PRAJVALA. SPHUṬA SPHUṬA. SARVA NASA PANAYE HŪṂ PHAṬ. As one has recited thus, blessing has been bestowed on the body.

hūṃ. Nature of all buddhas is your speech,
blazing, terrifying wrathful ones
from the vajra dharmasphere's state born.
Cause me to arise as speech's jewel!

Having recited thus, one should think: From our throats' āḥ letters radiate red light rays, making pleasing offerings to the speech of the ten directions' victors. Their speech's every blessing is gathered back in the aspect of āḥ letters. As they merge into the āḥ at our throats, verbal potency supremely blazes forth. I've become the great lord who is every sugata's speech vajra. Oṃ PADMAKĪLI KĪLAYA, VĀK VAJRĀ NĀN. SARVA DUṢṬAN HRĪḤ ŚO DHANAYE HŪṂ PHAṬ. As one has recited thus, blessing has been bestowed on the speech.

hūṃ. Nature of all buddhas is your mind,
blazing, terrifying wrathful ones

from the vajra dharmasphere's state born.
Cause me to arise as the mind's jewel!

Having recited thus, one should think: From our hearts' HŪṂ letters radiate blue light rays, making pleasing offerings to the mind of the ten directions' victors. Their mind's every blessing is gathered back in the aspect of HŪṂ. As they merge into our hearts, mental strength and force supremely blaze forth. I've become the great lord who is every sugata's mind vajra. OM VAJRAKĪLI KĪLAYA, CITTA VAJRĀ NĀN. PETALI MANDHALA MAGUTALA PRATALA HŪṂ PHAṬ. *As one has recited thus, blessing has been bestowed on the mind.*

Then, having the three perceptions of the Foremost Prince himself as the immeasurable palace, the deity, and the implement, one should place him in the seat of É, imagining that his blade has been planted between the light and dark portions of enemies' and obstructors' hearts.

Once again, one should think: The light arisen from the seeds of the three mandalas' three vajras pervades the three realms, bestowing the empowerment of every sentient one's life force as primordial awareness. The six realms' beings, the afflictions' dwelling places, have been cleansed, turning into the six seeds: A NRI SU TRI PRE DUḤ. Those six also melt into light, transforming into OM ĀḤ HŪṂ.

Having gathered back, the light merges into the three places of myself and the Foremost Prince, bringing the three realms and three planes under our control.

Recite OM ĀḤ HŪṂ three times. One should stabilize this by reciting SAPAŚVARI SAMAYA JAḤ HŪṂ VAṂ HOḤ. Then, to bestow the five wisdoms' empowerment, one should recite the following with the vajra uṣṇīṣa mudrā:

HŪṂ. Means, your conduct for beings' purpose, is love and compassion that rightly tame.
Now grant siddhis and empowerment to make buddha activities complete!

With SPHARAṆA PHAṬ, light rays from the HŪṂ at my heart radiate in ten directions and strike the ten directions' victors, the five kāyas' great lords, together with their courts. As their mind-streams have been roused and they've been entreated to grant empowerment, the essence of every sugata's body, speech, mind, attributes, and acts descends like a rainfall that is the nature of heroes as five seeds.

With SAMHARAṆA HŪṂ, they've gathered at the five places on my head and merged therein, transforming into OM HŪṂ TRĀM HRĪḤ ĀḤ, MŪṂ LĀM MĀM PĀM TĀM. From those appear the chief Karma Heruka and court, who become the forms of the five families' father-mother pairs. My body is filled as amṛita streams descend from their points of union. Dwelling in the small skull chambers, the blood-drinking couples become crown ornaments, making fully complete the five wisdoms' empowerment.

Through the light rays from each of our hearts,
wisdom beings are invited here.

☞ p. 11 Inviting
the Wisdom Beings



Thus visualizing, one should recite: OM VAJRAKĪLI KĪLAYA, SARVA SAMAYA JA JAḤ. ĀVEŚAYA A ĀḤ, inserting it into the invitation.

CHAPTER 16

Bringing Down Blessings

Bringing down blessings upon the mandala is as follows. Having arranged their adornments and attire, the practitioners should sound forth diverse musical instruments, burn great fat and frankincense, blow thighbone trumpets, beckon waving black flags, locks of hair, and human skins and, giving rise to superior faith, imagine: Having densely massed like clouds in the sky through the power of their heart-samayas of old, all gurus, knowledge holders, deities, skyfarers, and oath-bound ones send down great blessings on yogins and the mandala site and think of us with great affection.

The Seven-Line Supplication:

[HŪṂ HRĪḤ.] In the past, the kalpa's origin,
 on Uddiyāna land's northwest frontier
 on a stamened lotus flower's pistil,
 you found marvelous, supreme siddhi.
 Famed as Lotus-Born, you're circled by
 retinues of many skyfarers.
 I shall practice emulating you.
 Come to bless me with resplendence, please!

Circumambulating the mandala burning compounded incense and accompanied by music, recite:

HŪṂ. Vajra Youth's mandalas, barring none,
 and you, deity who's accomplished
 existence-vajrakīla in the

| LITURGICAL TEXTS

mandala whose limits equal space,
through compassion great, you act without
obscuration or isolation.

You with timely vajra samaya,
on this unsurpassed, great mandala
of accomplishment, send down great waves
of compassionate activities and
blessings on this secret mandala!

Please send down the great resplendence of
body, speech, and mind and grant us the
five wisdoms' supreme empowerment!

OM SARVA TATHĀGATA BHAGAVAN, SAMAYA HOḤ. SAMAYAS
TVAM.

HŪṂ. Now, the time to grant empowerment's come,
sending great resplendence down from the
secret sphere itself—Vajrakīla.

Vajra Lord, bhagavan, with past pledge,
the vajra empowerment samaya
you bestow is unsurpassable.

Deity whose sole declared oath is
ne'er to stray from being a refuge, please
bless us with the great resplendent waves
of the conquerors—all excluding none!



GURU DEVA ḌĀKṢIṆĪ KĪLI KĪLAYA, SAMAYA HŪṂ. SAMAYA JAḤ.

[☞ p. 41 Taking Up Accomplishments](#)

CHAPTER 17

Petition

At the start of the petition is the drawing in: NAMO! By the truth of the Three Jewels, Three Roots, and yidam Vajra Youth's divine assembly of seventy-eight, every harmdoer, oath transgressor, and opportunistic spirit—into this ruddy flesh and blood torma be drawn! JAḤ HŪṂ VAṂ HOḤ.

That which is in essence enemies' and obstructors' flesh and blood has become in aspect an inconceivable wealth of desirables.

Recite OMĀḤ HŪṂ three times.

One should think: Through the light rays arisen from the HŪṂ letter in the heart of myself clearly manifest as the Great Glorious One, Kīla guards and oath-bound ones with their hosts are each invited from their own places.

JOḤ. You who've pledged as Kīla guards before the great master, Padma Thötreng Tsal—dog maids, sovereigns, four earth-owning se, mighty four kimkāras, blazing ones, mothers, sisters, and such—numberless glorious messengers with your hosts, please come to this place through samaya's power!

OMĀ VAJRAKĪLI KĪLAYA, MOHA GHĀTAYA MAMA ŚĪGHRAM KARMA KĀRAYE
SAPĀRIVĀRA VAJRA SAMĀJAḤ.

| LITURGICAL TEXTS

OM VAJRA PUṢPE, DHŪPE, ĀLOKE, GANDHE, NAIVEDYE, ŚABDA
PRATĪCCHA SVĀHĀ.

MAHĀ PAÑCA AMṚITA KHĀHI, MAHĀRAKTA KHĀHI.

Recite OM VAJRAKĪLI KĪLAYA, MOHA GHĀTAYA MAMA ŚĪGHRAM
KARMA KĀRAYE SAPĀRIVĀRA IDAM BALIṆTA KHA KHA KHĀHI KHĀHI
three times.

Accepting these superior offerings, you twelve oath-bound Kīla
guards and hosts, protect the buddhas' teachings! Glorify the Triple
Gem! Preserve the dominion of sanghas and Dharma! Dispel this
world's decline! Increase sentient ones' ease and benefit! Be yogins'
allies! Accomplish mantra holders' activities! Vanquish hostile ene-
mies! Conquer harmful obstructors! Especially for those with samaya
gathered here, pacify outer, inner, and secret adversities; increase
and enrich favorable conditions and every good thing desired; and
engage activities to swiftly accomplish supreme and common sid-
dhis, barring none!

HŪṂ. Glorious Great Blood Drinker Kīlaya's
guards, obedient servants, oath-bound ones,
dog maids, sovereigns, earth maids, kimkāras,
mothers, sisters, female envoys with
awesome charnel-ground gear—mistresses
of unhindered, forceful actions' skill—
praise to you with hosts innumerable!
Now accomplish deeds entrusted you!

CHAPTER 18

Feast Offering, Restoration, and Repelling

Feast Offering

If a feast offering is to be made, sprinkle the materials for the gaṇacakra with nectar and recite: OM SARVA DRA BYAM VIŚVA DHAYA HŪM̐ PHAT̐. The feast substances are at the heart of a precious thousand-branched offering tree, the gaṇacakra vessel. From a blazing blue-black HŪM̐ dwelling on a sun, moon, and lotus come RĀM̐ YĀM̐ KHĀM̐; thus, every impure thing has been burnt, scattered, and washed.

HŪM̐ MŪM̐, OM LĀM̐, SVĀM̐ MĀM̐, ĀM̐ PĀM̐, HĀM̐ TĀM̐. Music of all desirables—nature of the five families’ couples’ great samaya—becomes manifest. *Recite OM ĀḤ HŪM̐ three times.*

HŪM̐. To take up empowerments and siddhis to accomplish existence-kīla, you great wisdom-wrathfuls, please come here! Having come, you beings of wisdom wrath, please reveal your marks and signs and grant the accomplishments of Kīlaya! *Thus invite.*

OM ĀḤ HŪM̐. Outer vessel, inner contents, and secret offerings—enjoyments displayed—have been consecrated for the feast. As they’re offered to you, Glorious, Great

Father, mother, your courts, Kīla guards
 with ten wrathful couples, take them, please
 to restore our bond in the expanse!
 GAṆACAKRA MAHĀJÑĀNA PUJĀ HŌḤ.

Thus the select portion of the feast gathering is offered.

Restoration



*The Māra-Subduing Secret Mantra Sanctuary: The Restoration
 Ritual of Great Glorious Vajrakīla*

HŪṂ. This gathering hall of Glorious Ones' play,
 charnel ground of cruel rūdras' release,
 is resplendent with adornments decked—
 outer offerings, massed enjoyment clouds,
 inner offerings, strewn desirables,
 secret offerings, dance of the rigma.

Dazzling are reflected images
 of common appearance-existence,
specially wondrous pledge substances—the
 great and small supreme endowed with signs,
zali female yak, crystal-rock sheep,
 lustrous eagle, blackish goat, *jagad*,
 great redness, and baliñta. When these
 feast things through samādhi are refined,
 stable realization will blaze forth.

Through unmatched restoring substances,
 which have spread to equal the sky's reach
 and been blessed by the mind of sameness,
 Lekyi Wangmo, Mistress of Secrets,
 Prabhahasti, Vajra Thötrenng Tsal,
 Queen of Great Bliss, Chogyur Lingpa, you
 knowledge holders who've achieved Kīla—

three kāya-, nine lineage-endowed ones—
our grave bond's restored in the expanse!

Vajrasattva, lord o'er all families,
Glorious One emerged in blazing form,
māras' foe and tamer, slayer of
transgressors, Blood Drinker Vajra Youth,
Space Queen Khorlo Gyedebma—nondual
father and mother—our bond's restored!

Actual ten perfections, ten virtues,
you wrath kings tame demons on ten sides.
With your emanated servant hosts—
twenty falcon types—our bond's restored!

You rise from mind, speech, and body as
mudrās penetrating noxious ones.
Through the families' boundless projection
and gathering, princes—our bond's restored!

The explicit four immeasurables,
four beast-faced ones who perform four acts—
four gates' blazing guards—our bond's restored!

Friends who guard the word of Kīla and
nurture yogins with samaya, you're
hindrances' and foes' great antidote!
You four canine maids—our bond's restored!
You four sovereign maids—our bond's restored!
Four earth-owning maids—our bond's restored!
Four kimkāra men—our bond's restored!
Twenty-eight mighties—our bond's restored!
Twenty-one lay folks—our bond's restored!
Steadfast plague-keepers—our bond's restored!
Chief and courts with emanated hosts—
our grave bond's restored in the expanse!

| LITURGICAL TEXTS

To restore our grave commitment from
 root and branch samayas' breakages,
 faults' downfalls, confusion, and the like,
 grant the eight great siddhis, four actions,
 and great jewels of body, speech, and mind—
 siddhis and empowerments, barring none!

Foreign onslaughts, conflicts, and the like,
 human and nonhuman demons' tribes
 who abuse the teachings and all beings,
 spirits of loss ruining Tibet,
 practice-hindering oath-transgressors' hordes
 are crushed by a kīla-substance hail,
 burnt in your mouths' blazing homa hearths!
 Making even the term *atom* naught,
 put an end to them through savage play!

Wisdom-wrathfuls, grant resplendence to
 yogins with our courts who practice you!
 Marks and signs of the accomplishment
 of existence as vajra soon show!
 Consummating penetrating mind,
 tame four māras and slay the three foes!
 In the unborn sphere, enlightened, make
 the two aims spontaneously achieved!

When doing the accomplishment-repelling ritual of the New Treasures' Vajrakīla in association with temporal longevity ceremonies at the glorious, inconceivable Māra-Subduing Secret Mantra Sanctuary, Pema Garwang Lodrö Thaye wrote down whatever arose of its own accord in order that suitable vessels for this Dharma might get relief. May it benefit others! May virtue and goodness increase!



Feast Offering

hŪṂ. Samaya for kalpas is restored!
The bond with the father, appearance,
the bond with the mother, emptiness—
we've restored through great, nondual play!

hŪṂ. In self-born rigpa's dynamic state,
unconfused and free of thought, I've dwelt
from the start; thus, violations and
breaches have come free in their own place.
If I've grasped at mind-appearances,
I disclose it in the vast expanse. *Thus restore and disclose.*

☉ *The hundred syllables:* OM VAJRA SATTVA SAMAYAMANUPĀLAYA /
VAJRA SATTVA TVENOPATIṢṬHA / DRIḌHO ME BHAVA / SUTOṢYO
ME BHAVA SUPOṢYO ME BHAVA / ANURAKTO ME BHAVA / SARVA
SIDDHIMME PRAYACCHA / SARVA KARMASU CA ME CITTAM ŚREYAḤ
KURU HŪṂ / HA HA HA HA HOḤ BHAGAVAN SARVA TATHĀGATA
VAJRA MĀ ME MUṆCA / VAJRĪ BHAVA / MAHĀ SAMAYA SATTVA AḤ.

Imagining the final gaṇacakra, recite: NAMO! By the truth of
the Three Jewels, Three Roots, and yidam Vajra Youth's divine
assembly of seventy-eight, every harmdoer, oath transgressor,
and opportunistic spirit—into this liṅga of the final gaṇacakra
be drawn!

OM VAJRAKĪLI KĪLAYA! Foes, obstructors, and harmdoers: JAḤ HŪṂ
VAṂ HOḤ. ŚĪGHRAM ĀNAYA HŪṂ PHAṬ! *Thus draw them in.*

hŪṂ. The time for great samaya has come!
The time for emanations has come!
The time for great servant maids has come!
The time for you dog-faced maids has come!
The time for great sovereign maids has come!
The time for earth-owning maids has come!


The time for your samaya has come!
The time to show forceful skill has come!

Through your blessing, great wrathfuls, at once
draw here noxious foes, obstructors, and
hordes of māras and disrupters who,
plundering siddhis, harm those who've aroused
the mind of supreme enlightenment—
we, the knowledge holders who are the
three times' victors' lineage successors!
Having suitably released them through
manifest behavior and reduced
their bodies and speech to particles,
cause them to experience suffering!

*Having thus urged them, one should recite: OM VAJRAKĪLI KĪLAYA!
Foes, obstructors, and oath transgressors: MĀRAYA HŪṂ PHAṬ, while
stabbing with weapons such as kīlas.*

Proffering to the deities' mouths:
HŪṂ. Open wide, Great Glorious One and courts!
These five skandhas of delivered foes
and obstructors we serve to your mouths—
glorious couple, you ten wrathful ones,
and your emanated retinues.
Please partake of harmdoers, hostile foes,
and their hosts, with not an atom left!
VAJRA YAKṢA KRODHA KHA KHA KHĀHI KHĀHI.

Repelling

 *At the conclusion of the proffering, while the two vajra helpers
stand to the northeast of the mandala facing outward, everyone
in the assembly should recite the following, clapping the hands at
the ends of the lines:*

HŪṂ. All you with dynamic potency
 in this billionfold cosmos, heed us!
 As we've thus petitioned and restored,
 now engage the acts of turning back!

For us yogins with our circles, please
 turn back those above who change to fiends!
 Turn back those below who rise as *si!*
 Turn back counter-charms of intimates!
 Turn sicced evil spirits back on foes!
 Turn back cross-hatched targets, dagger rites,
 sickening magic weapons, bloody blades,
 quarrelsome spirits of paternal lines,
yāmas' yantras, and *mātarīs'* plagues,
māras' X marks, demons of adults,
 furies' teasing, earth lords' noxiousness,
 kinglies' maddening spirits, the malign
 and eclipsing planetary gods,
 evil mantras of the *tīrthikas*,
 bulbous ones' scrimping and pilfering,
 rites that cause contagion and disease,
 evil-fated years and months—all these
 cause to be turned back on enemies!

Bad dreams, divinations, evil signs,
 eighty-one bad omens, primordial
 baggage of three hundred sixty kinds,
 ninety-and-one adventitious things,
 eighteen manners of untimely death,
 arrows shot by the right's hundred males,
 the left's hundred females' poisoned meals,
 mockery from black-clothed lay folk, and
 cursing lips of all inferior slaves—
 cause [each one of these] to be turned back!

| LITURGICAL TEXTS


JOḤ! Repel! Deliver enemies!
 JOḤ! Turn back obstructors and reduce
 [each and every one of them] to dust!
Thus should one engage the repelling.

OM VAJRAKĪLI KĪLAYA, MA RAGMO YAKMO KĀLARŪPA. NYING TSA
 LA YAṂ YAṂ. SOK TSA LA YAṂ YAṂ. NYING LA TRIL TRIL. SOK LA
 CHUṂ CHUṂ. CITTA SOK LA TUNG TUNG. NYING TRAK SHE. JAḤ
 THUM RI LI LI. NYING TSEK TSEK! UR UR! SHIK SHIK! GŪL GŪL!
 NYAK NYAK! SŌ SŌ! DHADDHI MAMA KARMA ŚĪGHRAM KĀRAYE.
 MĀRASENA PRAMARDANĪYE HŪṂ PHAṬ!

OM VAJRAKĪLI KĪLAYA, HŪṂ HŪṂ HŪṂ! DŪ PRA MĀRAYA BE NAN!
 KHA LA JAMALI BE NAN! RĀJA DU LING SHAK BE NAN! SHIK SHIK
 DUM DUM BE NAN! TSAL PA TSAL PA BE NAN! KHROM KHROM JO
 BE NAN! MUK MUK BE NAN! TIR TIR BE NAN! TSAL DU TSAL DU
 BE NAN!



Feast Offering

 Here, supplemental texts such as the disclosure of the fourteen
 mantric downfalls may be recited together with:

Having turned the gaṇacakra wheel
 in Heruka's mandala, may I
 and all wayfarers, excluding none,
 be accomplished in one mandala!



*Having enjoyed the gaṇacakra, consecrate the remainder with OM
 VAJRA AMṚITA UCCHIṢṬĀYA HŪṂ PHAṬ.*

HŪṂ. First, we offer gods' hosts the choice part.
 Next, the feast restores the siblings' bond.
 Finally, through this torma of remains,
 may deserving ones be satisfied!
 OM UCCHIṢṬĀ BHAKṢA KHĀHI.
Thus it is taken outside.

Inciting the heart samaya:

HŪṂ. Rise up! Rise up! From the sphere arise!
 Be roused! Be roused! From the point be roused!
 Vajra Youth with courts, engage acts of
 peace, enrichment, magnetism, force!

The covenant:

HŪṂ JOḤ. You command guards and you oath-bound ones—
 whether of this world or transmundane—
 thinking on your former promises,
 take this torma and engage actions!

Entreating the steadfast ones, protectresses:

JOḤ. Steadfast guard maids who dwell in this world
 of appearance-existence, come here!
 As you take up this adorned torma,
 now accomplish deeds entrusted you!



Drawing in: NAMO! By the truth of the Three Jewels, Three Roots,
 and yidam Vajra Youth's divine assembly of seventy-eight, every
 harmdoer, oath transgressor, and opportunistic spirit—under the
 torma vessel like blazing Meru be drawn! JĀḤ HŪṂ VAṂ HŌḤ.

The horse dance:

HŪṂ. Imprints born through ignorance and the
 mass of four conditions, six causes,
 and afflictions are suppressed beneath
 Meru—self-born knowing-emptiness—
 seamlessly upon completion's ground!
 OM ĀḤ HŪṂ LAṂ STAMBHAYA NAN.

CHAPTER 19

Taking Up Accomplishments



The master and regents circumambulate the mandala and stand to its east while the charm and melody that draw together actual accomplishments are recited: OM VAJRAKĪLI KĪLAYA, SARVA VIGHNĀN VAṂ HŪṂ PHAṬ! KĀYA SIDDHI OM, VĀK SIDDHI ĀḤ, CITTA SIDDHI HŪṂ, SARVA SIDDHI HRĪḤ.

Then, invoking the heart samaya and making supplication for one's desired aims, with palms placed together, recite:

HŪṂ. Most superior wisdom, Deity
 Vajrakīla from the natural sphere,
 you lack concept or exertion; yet
 like a precious jewel that grants all wants
 is your blessing, nature of past oaths.
 You, empowerment god of timely grace,
 dwelling in your sole oath ne'er to stray
 from protecting, please grant here and now
 to the fortunate accomplishments,
 common and supreme, excluding none,
 from the inexhaustible jeweled wheel!

Grant attainment of immortal life!
 Grant attainment of successors' rule!
 Grant attainment of unending wealth!
 Grant the treasures inexhaustible,
 miracles, clairvoyant knowledge, and

four activities' accomplishment!
Grant attainment of mahāmudrā!

Having thus implored with longing melody, the sādhakas should burn incense and great flesh and sound forth musical instruments to reach the deity's vital point. Then, as the approach and accomplishment have been completed, the assembly—with lotus-circling mudrās, palms placed together, and minds of intense yearning—should invoke the siddhis via the break of day:

HŪṂ. Knowledge holders of Vajra Youth, make
existence as vajra manifest!
You existence-vajrakīla gods,
bring primordial wrathful wisdom forth!
These days, as the dawn's first light appears,
Vajrarākṣasa's daybreak, too, dawns.
Favored deity, consider this:
grant attainments, common and supreme,
and those of enlightened body, speech,
mind, attributes, and activities!
From the glorious knot within your heart
dawns primordial wisdom's secret sun
on the bodies, speech, and minds of us
yogins, great sādhakas, SIDDHI HOḤ!

OM VAJRAKĪLI KĪLAYA, SARVA VIGHNĀN VAṂ HŪṂ PHAṬ! KĀYA SID-
DHI OM, VĀK SIDDHI ĀḤ, CITTA SIDDHI HŪṂ, SARVA SIDDHI HRĪḤ.

In this way, one should take up accomplishments.



